

God's Covenant with Christ

Allen Hirst

Recorded on December 2, 2023

Leading up to the Thanksgiving this year, I've been hearing a lot of conversations about Thanksgiving and also covenants and how America had made their own covenants and promises to God. The first one I'm aware of was in 1607 near Virginia Beach, which was followed about 12 or 13 years later by the Mayflower Compact. I was reminded of the founding fathers of our nation beseeching God for blessings on them and their descendants. I have heard that only Ancient Israel and America have actually made covenants with God on behalf of our nation and their descendants. As I was pondering those covenants, I began to wonder,

“Did God covenant with Christ before the Creation?”

The ramifications of what Jesus did through this physical life, death and resurrection are likely greater than any other single event since Creation. I began to wonder,

“Are there covenants between God and Christ?”

Over the years, we in the church of God have commonly commented about the idea that at some point in eternity, before the Creation and perhaps that God and Christ set up some sort of a plan. Over the years, we've often thought and discussed that God and Christ actually did have a plan and that there had been decisions made and worked out in that plan a long time ago. I began thinking that perhaps their plan was a little more formal than just a couple of friendly Spirit Beings setting out on a less “improvise as we go plan or project”. Especially when considering the size, scope, and majesty of what we as physical, mortal creatures can comprehend. Even from the perspective of our most brilliant minds, the scope and majesty of what we see is actually beyond our comprehension.

There are several covenants described in the Bible. Of all the covenants, the most significant might be the covenant and relationship between God and Christ. Today I want to explore the evidence of such a covenant between God and Christ.

The title for my sermon is:

God's Covenant with Christ

The concept of a covenant is used to convey a formal arrangement between two or more parties. In an article dated April 25, 2014 on the ligonier.org website, Mark Jones states:

At its basic level, a covenant is an oath bound relationship between two or more parties.

That brings us to some discussion on the nature of God. If there is a covenant between God and Christ, due to the definition of a covenant they must be separate entities—not one and the same. God and Christ are two separate and unique individuals. The Almighty God is not a trinity or binity consisting of three or two individuals in one God or what is called hypostases. According to Google—and I had to look some of these terms up—hypostases is the fundamental or underlying reality that supports all else. In other words, when considering God as a trinity, Christ the Son of God is one of three underlying realities that support the 3 in 1 godhead consisting of the Father, Son and Holy Spirit. My understanding is that most theologians agree, the concept of the trinity does not make logical sense. Their argument is that it is a spiritual concept that must be accepted based on faith.

I'm going to give you a contrary argument to that in Genesis 1. God is the Creator and as the Creator, He has the option of creating anything He wants. As humans, we are able to observe many diverse and amazing creatures. The created being's structures are so diverse that humans can spend a lifetime studying only a small, minuscule of the aspects of creation. Whatever structures or processes God may imagine, He has been able to create. In Genesis 1, the fundamental existence of energy and matter are introduced. Both living and non-living creatures are also referenced in the very first chapter of the Bible. In verse 26 and 27 of Genesis 1, we read:

Genesis 1:26 *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."*

27) So God created man in His own image; in the image of God He created him; male and female He created them. (NKJV)

Humans are made in the likeness of God. If God were a trinity, then He would have created humans in the essence of a trinity. If we are in the likeness and image of God. He didn't do that. Each human is a unique individual. The first man and woman were created separate and unique. Even as a married couple, they were still individually separate and unique. Each child was born separate and unique. Each was separate and unique from their parents and from their siblings and from each other. That is the way it has been from the beginning and it is the same way now. Because we are made in the image and likeness of God, we can conclude that the attribute of our uniqueness is the same as with God and Christ. In 1 Corinthians 8 the human essence demands that a son cannot be his own father and a father cannot be his own son. God the Father is a unique individual and His Son is also unique.

1 Corinthians 8:6 *... yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live. (NKJV)*

This scripture tells us that there is only one God and that Jesus is a separate Being. Notice from the perspective of the covenant that they each are performing separate

roles. Where it says, “we”, speaking of humans—that’s us—we are for the one God, the Father. But this whole effort is not only the results of the Father’s efforts. The two of Them have a part in our existence. We are for God the Father and we exist through Jesus Christ and it is through Jesus that we live. If you turn back a page or so in your Bible, to the first chapter of Corinthians, verse 30, this verse is in the context of the plans that God has chosen for our salvation and instruction. God’s way is superior to ours, at a level we don’t even comprehend.

1 Corinthians 1:30 *But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—* (NKJV)

So we are *of Him*, God the Father. God is the instigator, Jesus even as a physical human was able to do what we are incapable of doing. He was capable of performing at a level of wisdom from God that we do not have and cannot achieve. We, as the descendants of Adam are lost to destruction without Christ. He achieved the righteousness, sanctification, and redemption that we could not. He is righteous, we are not, except by what is imputed to us through Jesus Christ. We must continue to grow in righteousness and through Christ we have that opportunity. Because of Christ’s righteousness, He was able to please God and follow through with the covenant that He made with God before time began. Turn over to Isaiah 43; as we read this scripture, please notice that the LORD—which is the English translation for Yehovah, which is God’s name—is speaking of two individuals. He is speaking to His witnesses, who are the people of Israel—that’s who He is speaking to—and He is speaking on behalf of Himself and His servant.

Isaiah 43:10 *You are My witnesses,” says the LORD, “And My servant whom I have chosen ...* (NKJV)

So, the Lord is speaking and He’s speaking on behalf of His Servant whom He had chosen.

*10 continued) ... That you may know and believe Me, And understand that I am He. Before Me there was no God formed, Nor shall there be after Me.
11) I, even I, am the LORD, And besides Me there is no savior.
12) I have declared and saved, I have proclaimed, And there was no foreign god among you; Therefore you are My witnesses,” Says the LORD, “that I am God.* (NKJV)

Notice the relationship. They are Yehovah and His Servant—two separate individuals. At that time in history when the book of Isaiah was written, they were not Father and Son. They were God and Servant. When the book of Isaiah, Mary the mother of Jesus and several generations of her ancestors had not even been born. It would be many generations later before Jesus would be conceived in Mary’s womb as the only begotten Son of God. At the time of Isaiah, the Servant was not known as Jesus. He existed and was known as the Servant of God. Turn back a page or so in your Bible to

Isaiah 42:1. From what we just read, we know that Yehovah is speaking for two individuals, who are together testifying to their witnesses that only Yehovah is God. Yehovah is speaking but He was speaking on behalf of the two. That would be like if two of us were standing up here, one of us was speaking and the other one is acknowledging and just the fact that he was standing there with you is acknowledging—that's the case. God Himself was speaking on behalf of Himself and the Servant. Hopefully it is crystal clear in our minds as to who the individual is that is in the company of Yehovah and is described as My Servant whom I have chosen.

Isaiah 42:1 *Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.* (NKJV)

In the New Testament, written many generations later, we see that that Servant is Jesus, through whom are all things and through whom we all live which we just read in 1 Corinthians 8:6. Notice also, that God promised to put His Spirit upon Him. Turn to Philippians 2:7. This scripture is speaking of Jesus and the Apostle Paul says:

Philippians 2:7 *... but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.* (NKJV)

He was a Servant and He's taking on the form, on the earth, in the flesh, as a Servant. He was God's Servant. Turn to Isaiah 45. There is one God. God is speaking to Cyrus. In verse 5, God clearly informs Cyrus that He—Yehovah—is the one and only true God.

Isaiah 45:5 *I am the LORD, and there is no other; There is no God besides Me.* (NKJV)

Where it says the LORD here, in the Bible in Hebrew it's God's name—Yehovah. He says His name and that there is no other. God and Christ are working as a team. As a team, their roles are clearly defined. As we will see, they are both parties to their covenant. Turn to 2 Timothy, I want to read the first chapter and will read verse 9. This plan was established between Yehovah and His Servant before time was created, before time began. The plan was for humans to be saved by grace in order to live forever as part of God's family. I want to cut into the middle of verse 8.

2 Timothy 2:8 *... share with me in the sufferings for the gospel according to the power of God ...* (NKJV)

The good news of what God is accomplishing is being accomplished by the power of God. Through the plans of Almighty God, we have opportunity to be saved by grace. Without their plan, because of sin and the penalty of sin, grace would be impossible.

9) who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began ... (NKJV)

As we have already mentioned, the plan was for humanity to be saved by grace in order to live forever as part of God's family. Again, the plan was established between Yehovah and His Servant before time began. In 1 Peter 1:20 we can see their plan for our redemption and the process that would be required for our development as mature children of God was formulated before creation.

1 Peter 1:20 *He indeed was foreordained before the foundation of the world, but was manifest in these last times for you ... (NKJV)*

Peter is explaining that the part of the covenant made before the foundation of the world, between God and Christ, for our redemption, had been performed. Jesus had been born, lived and died for us. The first chapter of Hebrews discusses that Jesus was appointed heir of all things and sits at the right hand of God, which is the Majesty on high.

Hebrews 1:8 *But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.
9) You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions."* (NKJV)

These two verses are a direct quote from Psalm 45. Concerning Psalm 45, the Stone addition of the Tanach states on the margin comment for this Psalm, that it is a psalm of praise describing the splendor and sovereignty of the King Messiah. These two verses in the first chapter of Hebrews, verses 8 and 9, declare Jesus who is the Christ as the King. The heading for Isaiah 9 in my Bible says, "The Government of the Promised Son". Many recognize this scripture from the chorus of Handel's Messiah, where verse 6 is quoted, "for unto us a child is born" and that is in the chorus. I want to read verse 7.

Isaiah 9:7 *Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.* (NKJV)

Now turn over to Luke 1; we've already determined that the King of this unending Kingdom is Jesus. The description of the circumstances of the mother of Jesus being asked for her willingness to take on the responsibility of the infant and childhood of Jesus can be found in the first chapter of Luke.

Luke 1:31 *And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS.
32) He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.
33) And He will reign over the house of Jacob forever, and of His kingdom there will be no end."* (NKJV)

Then Mary questions, how can that happen?

Continuing in verse 35) ...

35) And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. (NKJV)

Please turn over to Psalm 89. The heading on Psalms 89 says it is a "Maskil of Ethan the Ezrahite". The word *maskil*, according to [Google](#)—as you can see, I've hit [Google](#) a little bit for this message—is the Hebrew root of *sakal* which means "to have insight, to teach". Thus, we may understand a maskil as a teaching Psalm. There are six of them in Psalms. The [gotquestions.org](#) website states that many biblical scholars believe that a maskil is meant to be meditative and impart wisdom. [Strong's](#) reference number is 7919 and it means to be causative, circumspect, and hence intelligent. In other words, Psalms 89 is not intended to be an easy, light reading for a thorough understanding of what is in the message. The psalm is much deeper than that. In this psalm, the meanings to be gleaned are much deeper than what might easily be understood on the surface. I hope to show that this psalm is an allegory of David's kingdom as a type of the reign of the Messiah or Christ. Psalms 89 is often referenced—and most of us will remember this—in regard to the promises made to David, as always having a descendant on the throne over Israel. For most of us that has been understood that that throne exists now in England. I hope to demonstrate that there is much more to this psalm. There are embellishments purported to David that cannot apply to David's physical life or his resurrection to eternal life. For example, King David can never be God's firstborn. A light reading of this psalm without giving it a deeper, meditative consideration would seem that King David would be God's firstborn as it states in verse 27. We will want to read that scripture.

Psalms 89:27 *Also I will make him My firstborn [speaking of David], The highest of the kings of the earth. (NKJV)*

That's what it looks like when you're reading the psalm. As we saw in the book of Luke, Jesus the Son, who was conceived by Mary, the result of His begetting from Almighty God, the Father, Jesus. We see that Jesus is called the only begotten Son of God. So, Jesus is the one who is the firstborn of God. King David—his father was Jesse—his father was not God. I want to go to a couple other scriptures to clearly demonstrate that Jesus was God's only firstborn Son. In 1 John 4 Jesus Christ is the only person ever fathered or begotten by Almighty God. Jesus is the only person who will ever be begotten by God through a physical woman.

1 John 4:9 *In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. (NKJV)*

There's only one *only begotten Son*. In Revelation—we'll be looking at the first chapter. King David as a son begotten by Jesse, could not be God's firstborn in the flesh. For clarity, I want to review that David also cannot be the firstborn from the dead. Jesus is the only person to date that has been resurrected to eternal life from the dead.

Revelation 1:5 *and from Jesus Christ [the information is coming from God the Father through Christ], the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood ... (NKJV)*

So, Jesus is the firstborn and He is the firstborn from God in the flesh and He is also the firstborn of God from a Spirit perspective. He's been resurrected to eternal life. Please turn back to Psalms 89. The point I'm trying to make here is that on the surface it would seem that the passage is saying that David would be God's firstborn when in fact a physical descendant of David was to become God's firstborn. Jesus is a descendant of David. Sometimes you'll find references where David is mentioned and it means his descendant, Christ. What we just read is that Jesus will sit on His Father's throne. His Father's throne was David's throne but that fatherhood comes through His mother, Mary. That line came through Nathan, not Solomon. Solomon's genealogy, his is what Joseph's genealogy is through. The actual lineage where you have the bloodline comes through Mary and that's through David's son Nathan. That's why he is called his father, because it's his grandfather. Many generations back. If we look at Psalms 89, on the surface it would seem the passage is saying that David would be God's firstborn when in fact a physical descendant of David was to become God's firstborn. My point is that verse 3-37 of Psalms 89 should be considered an allegory. This is through everything that I've read, God speaking.

An example of an allegory that we are most likely familiar with is Ezekiel 28:11-29. Where the story of the literal king of Tyre alludes to Satan. Most of the Christ's parables might be considered allegories. In Ezekiel 28, the king of Tyre allegory looks back into antiquity to the fall of Satan. In Psalms 89, the covenant with David is also an allegory that looks back into antiquity to the covenant between God and Christ. David is a type of Christ in this Psalm, before anything else was created. In verse 3 of Psalms 89.

Psalms 89:3 *"I have made a covenant with My chosen, I have sworn to My servant David: (NKJV)*

"My chosen" is Christ and He swore it to David. That there was a covenant way back, the original covenant and that's the one between Christ and God. In the sense of an allegory, the covenant is between Christ and God. The covenant would have been made before they started implementing God's plan. That plan would have been made before time began or anything else was created. In verse 4 of Psalms 89.

4) Your seed I will establish forever, And build up your throne to all generations. ' Selah (NKJV)

That applies to David and Christ. But for David, every generation is the promise that we've seen and most of us have understood, that David would have somebody physically sitting on his throne over the generations. It does apply to David but the allegory is that it applies to Christ. In Psalms 89:24.

24) "But My faithfulness and My mercy shall be with him, And in My name his horn shall be exalted. (NKJV)

The horn is power and strength. Where you see the horn, it's typically talking about overcoming or the bull raising its head in victory after a battle.

*25) Also I will set his hand over the sea, And his right hand over the rivers.
26) He shall cry to Me, 'You are my Father, My God, and the rock of my salvation.' (NKJV)*

Christ calls God His Father and His God. These verses could apply to either David or Christ. The first part of the next verse can only apply to Jesus the Christ.

27) Also, I will make him My firstborn [can't apply to David], The highest of the kings of the earth. (NKJV)

That can and does apply to Christ. We saw that in Luke on the promises made to Mary.

*28) My mercy I will keep for him forever, And My covenant shall stand firm with him.
29) His seed also I will make to endure forever, And his throne as the days of heaven. (NKJV)*

Continuing in verse 34)

34) My covenant I will not break, Nor alter the word that has gone out of My lips. (NKJV)

Psalms 89 is an allegory pointing to Christ and specifically that allegory references the covenant between God and Christ. The promises that specifically apply to David and to his throne existing to this day in England are real and they are interspersed within an allegory. Some verses in Psalms 89 would apply to David and Christ and some will only apply to David and some will only apply to Christ. The application of which one applies is really based on reality.

To summarize, Yehovah had a plan that included His Servant. God and His Servant are two separate Beings. Humans are created in their likeness which gives us an example of them being separate, unique individuals. God's Servant, who God loved, agreed to His plan. God made promises to His Servant and His Servant promised to perform God's instructions. The covenant promises referenced in Psalms 89 are an allegory of David's covenant as a type of Christ's covenant with God. The result of that covenant is

for us as humans, that we may receive eternal life through grace which allows us to become part of God's family. All of this is the result of the terms of the covenant made from before time began, between God and His Servant, Christ.