

Three Covenants

- I. There are three types of covenants
- II. Blood Covenant, Salt Covenant and Sandal Covenant
- III. The Blood Covenant

The Old Testament describes the actual ritual that was employed when two parties desired to enter into a blood covenant. First, an animal(s) would be killed, and then it would be cut in half and laid out on the ground. Once this was done, the parties would walk between the halves as a reminder of the potential consequences for violating the covenant. This covenant was entered into with no end in sight and as the parties made new covenants with each other the new would not nullify the old but would build upon the covenants previously made. The parties were essentially saying to each other "*violate this covenant, and this will happen to YOU.*"

12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror *and* great darkness fell upon him. 13 Then He said to Abram: "Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years. 14 And also the nation whom they serve I will judge; afterward they shall come out with great possessions. 15 Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. 16 But in the fourth generation they shall return here, for the iniquity of the Amorites *is* not yet complete." 17 And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces. (Genesis 15:12-17)

And the men who transgressed my covenant and did not keep the terms of the covenant that they made before me, I will make them like the calf that they cut in two and passed between its parts— (Jeremiah 34:18 ESV)

Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, 2 "This month *shall be* your beginning of months; it *shall be* the first month of the year to you. 3 Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of *his* father, a lamb for a household. 4 And if the household is too small for the lamb, let him and his neighbor next to his house take *it* according to the number of the persons; according to each man's need you shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or from the goats. 6 Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. 7 And they shall take *some* of the blood and put *it* on the two doorposts and on the lintel of the houses where they eat it.

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8 Then they shall eat the flesh on that night; roasted in fire, with unleavened bread *and* with bitter *herbs* they shall eat it. 9 Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. 10 You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. 11 And thus you shall eat it: *with* a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It *is* the Lord's Passover. 12 'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the Lord. 13 Now the blood shall be a sign for you on the houses where you *are*. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy *you* when I strike the land of Egypt. 14 'So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance. (Exodus 12:1-14)

IV. The Salt Covenant

Entering into a Covenant of Salt means binding oneself to another in utmost loyalty and truthfulness, even suffering death, rather than breaking the covenant. For this very reason a Covenant of Salt was never done lightly or haphazardly – it deserves serious respect. To the ancient Hebrews, salt represented purification, and was also symbolic of enduring friendship, honesty, and loyalty. In ancient times people would often carry little pouches of salt on their hip/belt. If they met someone on their travels and became friends, they would seal that bond of friendship with salt. The two parties would each take a pinch of salt and mix it together in a bowl. Then bread was broken and dipped into the combined salt and eaten by both parties. This would seal their covenant. Then both would pour half of the newly intertwined salt back into their pouches, where it could not be separated again any more than their covenant could be unmade. Their salt was now forever intertwined, as were their lives. The covenant could only be broken, if the person could take his own salt back from the others persons pouch, which of course, is impossible. (2 Kin. 2:19 -21; 2 Chr. 13:5). Today some Eastern people still use the phrase: "*There is salt between us.*" Having no salt, meant disloyalty and barrenness.

V. There are three scripture references for the salt covenant:

- Should you not know that the Lord God of Israel gave the dominion over Israel to David forever, to him and his sons, by a covenant of salt? (II Chronicles 13:5)

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- All the heave offerings of the holy things, which the children of Israel offer to the Lord, I have given to you and your sons and daughters with you as an ordinance forever; it is a covenant of salt forever before the Lord with you and your descendants with you. (Numbers 18:19)

- And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt. (Leviticus 2:13)

VI. To fully understand the salt covenant we must look at Unleavened Bread

- A. We know that leaven represents sin and false doctrine (Matt. 16:6-12)
- B. We see Melchizedek entering into a salt covenant with Abraham in (Genesis 14:18)
- C. We see Lot's wife breaking the salt covenant in (Genesis 19:1-8)
- D. We see Abraham breaking bread with the Lord. (Genesis 18:5)
- E. We see Jesus breaking bread with the disciples (John 6)
- F. We see salt mixed with the anointing oil of the Lord (Exodus 30:30-38)
- G. So every place we see the breaking of bread the salt covenant is present

VII. Applications of Salt

- A. Salt is a purifier
- B. Salt works best when spread out
- C. Salt gives flavor
- D. Salt is a preserver
- E. Jesus told the disciples that they are the salt of the earth (Matt. 5:13,14)

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VIII. The Sandal Covenant

- A. The ritual of the sandal covenant is also well established in scripture, since the sandal denoted ownership and/or inheritance in property. Boundary markers were often established by inserting old sandals into a group of rocks, and ownership of property was generally transferred with the exchange of sandals (Ruth 4:7-12). In the Hebrew wedding ceremony the groom would wash his bride's feet and place new sandals on them as a symbol of her new inheritance in his estate, just as Jesus did for the disciples in the Upper Room. (John 13:1-12)

7 Now this *was the custom* in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave *it* to the other, and this *was* a confirmation in Israel. 8 Therefore the close relative said to Boaz, “Buy *it* for yourself.” So he took off his sandal. 9 And Boaz said to the elders and all the people, “You *are* witnesses this day that I have bought all that was Elimelech’s, and all that *was* Chilion’s and Mahlon’s, from the hand of Naomi. 10 Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate.[a] You *are* witnesses this day.” 11 And all the people who *were* at the gate, and the elders, said, “*We are* witnesses. The Lord make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem. 12 May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the Lord will give you from this young woman.” (Ruth 4:7-12)

Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end. 2 And supper being ended,[a] the devil having already put it into the heart of Judas Iscariot, Simon’s *son*, to betray Him, 3 Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, 4 rose from supper and laid aside His garments, took a towel and girded Himself. 5 After that, He poured water into a basin and began to wash the disciples’ feet, and to wipe *them* with the towel with which He was girded. 6 Then He came to Simon Peter. And *Peter* said to Him, “Lord, are You washing my feet?” 7 Jesus answered and said to him, “What I am doing you do not understand now, but you will know after this.” 8 Peter said to Him, “You shall never wash my feet!”

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Jesus answered him, “If I do not wash you, you have no part with Me.” 9 Simon Peter said to Him, “Lord, not my feet only, but also *my* hands and *my* head!” 10 Jesus said to him, “He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you.” 11 For He knew who would betray Him; therefore He said, “You are not all clean.” 12 So when He had washed their feet, taken His garments, and sat down again, He said to them, “Do you know what I have done to you? **(John 13:1-12)**

B. We see in **(Deuteronomy 25:5-10)** The Sandal covenant being used in the context of broken inheritance!

“If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be *married* to a stranger outside *the family*; her husband’s brother shall go in to her, take her as his wife, and perform the duty of a husband’s brother to her. 6 And it shall be *that* the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel. 7 But if the man does not want to take his brother’s wife, then let his brother’s wife go up to the gate to the elders, and say, ‘My husband’s brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband’s brother.’ 8 Then the elders of his city shall call him and speak to him. But *if* he stands firm and says, ‘I do not want to take her,’ 9 then his brother’s wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, ‘So shall it be done to the man who will not build up his brother’s house.’ 10 And his name shall be called in Israel, ‘The house of him who had his sandal removed.’ **(Deuteronomy 25:5-10)**

C. A sign and breaking of inheritance

In the year that Tartan[a] came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it, 2 at the same time the Lord spoke by Isaiah the son of Amoz, saying, “Go, and remove the sackcloth from your body, and take your sandals off your feet.” And he did so, walking naked and barefoot. 3 Then the Lord said, “Just as My servant Isaiah has walked naked and barefoot three years *for* a sign and a wonder against Egypt and Ethiopia, 4 so shall the king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt. 5 Then they shall be afraid and ashamed of Ethiopia their expectation and Egypt their glory. 6 And the inhabitant of this territory will say in that day, ‘Surely such *is* our expectation, wherever we flee for help to be delivered from the king of Assyria; and how shall we escape?’” **(Isaiah 20)**

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VIII. Jesus The Blood Covenant

A. Genesis 3:15 (First Messianic Prophecy)

B. Exodus 12 (The Passover)

C. Leviticus 17:11 (life is in the blood)

D. Hebrews 9:18, 10:19

E. Romans 5:9

F. Ephesians 2:13

X. Jesus The Salt Covenant

A. John 6 (The Bread of Life)

B. Mathew (5:13-14)

C. Colossians 4:6

D. Mark 9:50

XI. Jesus The Sandal Covenant

A. John 13

B. Joshua 5:15

C. Exodus 3:5