

**Covenant: Knowing God's Covenant**  
**Lesson 3 Video, Wayne Barber (55:51)**  
**10/1/2009**

**Covenant: The Language of Identity, Part 2**

- A. Exchange of Robes
  - 1. To enter into the identity of someone else.
    - a. We put on and keep putting on by choice (aorist tense)
      - 1. Positional truth
      - 2. Experiential truth
    - b. How? By repentance, faith, receiving.
    - c. It's a clear commitment.
- B. Exchange of Weapons/belts
  - 1. Weapons
    - a. Exchange of weapons is a clear commitment that each covenant partner will defend and avenge the other.
    - b. It is an exchange of friends as well as foes.
    - c. As we exchange robes we never, ever, have the right to defend ourselves.
      - 1. We cannot harbor bitterness against another person.
      - 2. We cannot seek revenge.
    - d. We must defend God's name by turning our back on His enemies, which is the humanistic system we live in.

**Introduction**

*"Now, Behold. I Myself do establish My covenant with you, and with your descendants after you."*  
Genesis 9:9

*"I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth."* Genesis 9:13

*"And He took a cup and gave thanks and gave it to them saying, "Drink from it, all of you; for this is My blood of the covenant, which is to be shed on behalf of many for forgiveness of sin."* Matthew 26:27-28

*"Like a lamb that is lead to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth."* Isaiah 53:7

**Video**

Is it right for me to avenge myself, to defend myself? Or what do I do when people come against me? This is what we'll be looking at tonight as we continue the study: The Identity of Covenant, Part 2.

Now, let's turn to 1 Samuel chapter 18 and we're going to jump right in. We're going to pick up really where we left off last week. And let me share with you really one word I think, of caution. It was in the manual. I think Kay did a beautiful job of putting it the way she put it. Whenever you study covenant

and you find that all cultures have covenants somehow built into their vocabulary, they understand what it is. It goes way back. Remember that whatever you find from a culture about covenant, don't take that and then try to cram the word into that. You see, the word is the norm, not what you find out about somebody's culture. Wherever they cross up, that's fine. But whatever the words says, that's the key. So take what you find and see where it fits in Scripture, then take it from there. Don't ever try to get some kind of secret formula to make everything fit to a certain way of speaking about covenant.

When I first studied covenant, I really got confused because I came up with a covenant ritual which we're doing right now, then I tried to apply everything in Scripture to that ritual. You have to be real careful. What Scripture says, it says. What it doesn't say, it doesn't say. So let the Scripture be the standard not what you discover about covenant. And then it'll begin to make sense to you, okay? And that was in your lesson this past week but I wanted to reinforce that; it really set me free in trying to understand how in even to teach this subject of covenant. Okay.

So, this is why we're doing a Biblical study; this is why we're looking at a real covenant in the Old Testament cut by Jonathan and David, and we're seeing what we can learn about this language of identity in covenant.

Now, last week we looked at the first step of this language of identity in the covenant language between Jonathan and David. That was the exchange of robes and we talked about what that means to us. You see, God uses the term covenant to relate to us how He wants to walk and to relate to us.

Exchange of robes. Let's go back over that just to make sure we've got it in our minds. Now, the exchange of robes is an entering into the identity of someone else. And last week I had my friend to come up and we exchanged coats and he's back there tonight. I wish really, I'd waited till tonight to do that, 'cause tonight we're going to talk about exchanging weapons. That would have been perfect! I'd give you my sword, take your pistol! That would have been okay. But you enter into the identity of someone else.

Now, at salvation we enter into the new man. That's what the word "put on" actually means. To enter into. It's the same thing as putting on. And we saw that we enter in. But we also saw that not only have we already entered in, and that's once and for all, but we continue to enter in by choice, day by day.

That's the beauty of the aorist tense. There's your positional and experiential truth built in to one

tense. If we had the aorist tense in the English language it would help us greatly, but we don't. And so therefore, it's put in that aorist tense. We have, yes, we've entered in, yes, I've put on the new man. But daily I must put on the new man.

How do I do it? By putting off the old man, by repentance. By turning my back on what flesh could have done or could ever do. And then by faith and repentance receiving what the Lord can do by grace in my life. This is simply the transferred life. All that I am for all that He is. Not a bad deal. I just confess what I can't do and step into what He can do and then I begin to partake of His nature. I put on His robe of righteousness. It's Him, it's a person within me working through me. That's the Christian life.

So, there's some people who have, yes, aorist tense, put on the new man, but daily are not putting on the new man. Therefore, they're not walking in that experiential means of how God wants to reveal to us this wonderful relationship that He has to us. So, daily we are to put on, or become a partaker of His nature by saying "no" to our old nature and saying "yes" to Him.

Now, the exchange of robes, here's what it is. It's a clear commitment that we will honor Him by putting on His robe daily. It's exactly what you said when you were saved, hopefully, that's exactly what you said.

You know, some people think that salvation is just getting into heaven. Oh, no, much more than that. Take the words of Jesus. Go back and look at it. Much more than that. Salvation is understanding that you're lost. What are you saved from? You know, a lot of folks don't even think about that. Wayne was saved from Wayne. So daily I need to continually be saved from Wayne. How do I do that? The same way I got in I continue to walk.

Colossians 2:6: As you therefore have entered, so walk ye in Him. As you receive Him, walk the same way. Wayne can't do any more now than he could before in my own strength. I continue to confess that. And I continue to bow down before Him. And as I just reach out to Him by grace, that's that transforming power that He has in my life; I become a partaker of His nature. His robe is right there. And people, when they see me, they don't really see me. They see Him. That's when we start putting on that new man. The glory then goes to Him and no longer comes to us.

Now, we're going to build on that today. 'Cause today we're going to go a step further in the covenant identity part of this teaching. And by the way, this is just my means of communicating it. So, you're not going to find "identity" anywhere in

Scripture. I'm just saying it this way so we can understand it, all right?

And that is the exchange of weapons. Oh man, I, oh I can't wait. I saw something in this thing I never . . . I'm so slow. The exchange of weapons and the exchange of belts. Actually the two of those are really built into one but we're going to look at them as two separate things today. And we're going to build off what we've already seen.

Now, look in chapter 18, 1 Samuel, and let's pick up these two things right here. We're not trying to take a covenant ritual over here fit it to Scripture. We're taking it right out of Scripture, all right? In verse 3 it says this:

### 1 Sam 18:3-4 [reads]

3 Then Jonathan made a covenant with David because he loved him as himself.

4 And Jonathan stripped himself of the robe that was on him and gave it to David, [we've seen that, the exchange of robes] with his [now watch] armor, including his sword and his bow [that's his weapons, then it says:] and his belt. NASB

Now, we're going to look at them in that order. First of all the weapons. What does it mean to exchange weapons? Let me write it out and then I'll explain it, all right? The exchange of weapons is a clear commitment, now it's going to take me a little bit to write this out, but a clear commitment. Remember how we said that a covenant was a clear statement? A clear commitment that each covenant partner, that each covenant partner will defend and avenge the other. In other words, basically, you're standing there in protective measures to one another. I'm going to stand like if we were entering into covenant and you're my friend, then whoever is your enemy becomes my enemies.

Kind of like walking down the street, these two guys, one was real short, one was real big. And some bullies on the street, and the little guy walks up to them and says, "You want to fight me, buddy?" And they said, "Yeah." He said, "Well, here's my buddy." In other words, it's that kind of thing. We begin to fight for one another. We take up, in other words, your enemies. If I'm in covenant with you your enemies are my enemies and my enemies are your enemies.

Now, there's another side to this we will not have time to cover. The friends that you have are also to be my friends. And boy, this really works itself out in our covenant relationship with God as we'll see later on. Hopefully, I'll come back to that, but if I don't, I've said it, all right? There's another side to that. We're going to look at the enemies today, the defending and avenging one another. But there's

also the other side to that that are the friends; we also love the friends of each other.

Okay, 1 Samuel draws the picture. Let's begin. The drama begins in verse 9. It says:

**1 Sam 18:9 [reads]**

9 And Saul looked at David with suspicion from that day on. NASB

Now, Saul is about to get on the outs with David. And he's looking at him very cautiously. And we're going to see jealousy build.; we're going to see hatred build and it's going to be really interesting to watch how this thing comes together. Look down at verse 12 of chapter 18.

**1 Sam 18:12-16 [reads]**

12 Now Saul was afraid of David, for the LORD was with him but had departed from Saul.

13 Therefore Saul removed him from his presence, and appointed him as his commander of a thousand; and he went out and came in before the people.

14 And David was prospering in all his ways for the LORD was with him.

15 When Saul saw that he was prospering greatly, he dreaded him.

16 But all Israel and Judah loved David, and he went out and came in before them. NASB

Now, you see this hatred; you see this rift between Saul and David begin to widen. But the thing to remember is that the son of Saul is in covenant with the man that his daddy hates. It's going to be really interesting to see how one honors his covenant relationship and defends the other as we study this week. In chapter 19, Jonathan defends David to his father. Verse 4 and 5. It says in verse 4:

**1 Sam 19:4-5 [reads]**

4 Then Jonathan spoke well of David to Saul his father, [that ought to teach us what we ought to do with our covenant brothers in the Lord Jesus Christ. We haven't got that far yet. Don't want to pre-empt you but when you discover that you're in covenant with the Lord Jesus you also discover you're in covenant with all His friends and so we speak well of those who we're in covenant with.] and said to him, "Do not let the king sin against his servant David, since he has not sinned against you, and since his deeds have been very beneficial to you.

5 For he took his life in his hand and struck the Philistine, and the LORD brought about a great deliverance for all Israel; you saw it and rejoiced. Why then will you sin against innocent blood, by putting David to death without a cause?" NASB

And so we see Jonathan already beginning to stand in defense of his covenant partner. Now, this is his daddy he's talking to here.

Now, in chapter 20, remember in your study, Saul and Jonathan work out a plot to find out, or David and Jonathan work out a plot to find out whether or not Saul is really out to kill David. Remember that? And David says, "Listen, if he's going to kill me, you kill me." He says, "I can't kill you. I'm in covenant with you. You're my friend." Lovingkindness begins to become a part of the vocabulary of covenant. And so we see then, that Jonathan is honoring his commitment to David. And we see that covenant is a sacred pledge to defend one another.

Now, in this understanding, let's look at our covenant with God, okay? In this understanding. First of all, in the Old Testament, turn to 2 Chronicles, 2 Chronicles and chapter 20, verse 14. And see, just as Jonathan defended David, stood up for David, we see that God stands up and defends Israel because He's in covenant with Israel. Part of the covenant language is that we defend and avenge one another. Therefore, He's going to stand for Israel.

2 Chronicles chapter 20 and verse 14. And some of these names, just do me great blessings; so I'm going to try my best, all right? Verse 14. He says:

**2 Chron 20:14 [reads]**

14 Then in the midst of the assembly the Spirit of the LORD came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, [wouldn't you like to have a name like that? Oh, Mattaniah! Okay] the Levite of the sons of Asaph; NASB

Now, what's happened here is that enemy has closed in around God's people and they don't have any defense except to go before the Lord. So, we see that's the setting. And then the prayer is in verses 1 through 13. But here's the answer starting in verse 15.

**2 Chron 20:15 [reads]**

15 and he said, "Listen, all Judah and the inhabitants of Jerusalem and King Jehoshaphat: thus says the LORD to you, 'Do not fear or be dismayed because of this great multitude, for the battle is not [whose?] yours [but whose?] but God's. NASB

Now, this is covenant language. Whereas Jonathan stood up for David, he was his defender, protector. God is standing up for Israel. He is in covenant with Israel. This is part of your covenant language. This is what God wants us to understand, that He wants with you and I, okay? Verse 16:

**2 Chron 20:16 [reads]**

16 'Tomorrow go down against them. Behold, they will come up by the ascent of Ziz, and you will find them at the end of the valley in front of the wilderness of Jeruel. NASB

Now, what's going to happen here, and you know the story and I'll just go ahead and tell it to you. Because if we read all these verses we'll be here all night. What happens is they get together the choir; he tells them to get all the people together to start singing.

I hear some of them say, "Choir? Man, there's a hostile army out there, what do you mean, choir practice? Let's get our swords and sharpen them!"

"No, no, no, we're going to go out and praise the Lord." God inhabits the praises of His people. God says the battle is already won. It's not even ours to fight; we can just praise Him. He's going to take care of the battle for us.

And what happens? They go out into the field, and low and behold, God has confused the enemy and they killed themselves. They're all laying dead out there.

I can hear the skeptic. I guarantee you, when they walked out, all the skeptics were in the back row. But anyway, when they got there and saw the real victory that's when they couldn't even, they didn't have a shout in them, I guarantee you. But see, God had done what He said He would do.

Now, I realize we're taking this slow and sometimes it's almost elementary the way we're doing it, but I'm telling you, one of these days you're going to be sitting in here and you're going to start to shout. I guarantee it; it may even happen in this group. Because this thing builds and it just intensifies. We're taking it real slow for you to see it.

We're in covenant with a living God. God is our Protector. I do not have to defend myself. I do not take vengeance on anybody for what they do to me. I simply put on His garment and in His garment God will be the avenger of me. He'll take care of them, you see. This is what we're beginning to get into.

If you're a believer here tonight and you're in covenant with the living God, mark it down. God is not only on your side, friend, He's committed to defend you, to protect you, and to avenge you against anybody that would ever come your way. That does not mean that we'll never be harmed. That doesn't mean we'll not go through valleys. But listen, God will avenge His people.

Now, let's go to the New Testament and see that worked out there. We see it in the Old Testament,

we see Jehoshaphat. It's so clear how God protected His people there. We could have taken other illustrations but that's good enough.

Let's go to Acts chapter 8, Acts chapter 8. We're going to see this principle worked out and then I hope we'll get you some application here; maybe it'll start meaning something to you. Acts chapter 8.

Now, this guy by the name of Saul, interesting similarity, but this guy by the name of Saul here, later becomes Paul. This is the greatest person in the New Testament, after he meets Jesus. But right now he hasn't met Him. It says in verse 1:

**Acts 8:1-3 [reads]**

1 And Saul was in hearty agreement with putting him to death. [that was Stephen] And on that day a great persecution arose against the church in Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

2 And some devout men buried Stephen, and made loud lamentation over him. [but let me show you the cold-heartedness of Saul]

3 But Saul began ravaging the church, entering house after house; and dragging off men and women, he would put them in prison. NASB

Now, this is a dumb, ignorant individual right now. Saul does not seem to understand who he's fooling around with. It's just exactly the way it was with the children of Israel. Those enemies of Israel didn't seem to understand that the living God was going to defend them, and protect them, and to avenge them. And the same thing is about to happen here in Saul's life. Saul is out just playing havoc with God's people.

And by the way, when he was on the Damascus Road, he wasn't looking for Jesus. That blows everybody's theology clean out the backdoor. He was looking for Christians that he could persecute; he'd just gotten orders for that. And so we see that Jesus came looking for him. Look in chapter 9 and see what happened to ol' Saul. He doesn't realize, like I said, who he's dealing with here. And chapter 9, verse 1 says:

**Acts 9:1-3 [reads]**

1 Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest,

2 and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, [that's what the Christians were called then] both men and women, he might bring them bound to Jerusalem.

3 And it came about that as he journeyed, he was approaching Damascus, [Remember the old program Dragnet? Dum da-dum dum. Well, the

story begins to thicken right here.] and suddenly a light from heaven flashed around him; NASB

It's almost as if God said, "Hold it right there, buddy. You've gone far enough!" I love it! He'll always do that to His people, friend. He'll always do that. Verse 4 says:

#### **Acts 9:4 [reads]**

4 and he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting [Stephen. Is that what He said? Why are you persecuting all these Christians? Is that what He said? Uh uh.] Me?" NASB

Listen, when a person is in covenant with the Lord Jesus Christ and someone comes against that person, brother, he's not only coming against that person, he's coming against that person's covenant partner which is the Lord Jesus Christ. And It's good for us to remember that because He is a God who stands to defend His covenant people, the people that have entered in by faith and repentance. And verse 5 says:

#### **Acts 9:5-6 [reads]**

5 And he said, "Who art Thou, Lord?" And He said, "I am Jesus whom you are persecuting, [the very One he said didn't exist, or whatever, and trying to kill the Christians. Buddy, he's met Him face to face. And verse 6 says:]

6 but rise, and enter the city, and it shall be told you what you must do." NASB

Boy, God has got a wonderful way to stop some people who try to avenge His people. Just convert them! Take all that energy they were using to persecute the church and use it for His glory. And Paul became the greatest man in the New Testament. The greatest preacher and wrote three-fourths of all the New Testament.

Now, right here is when something dawned on me. You know, I'm slow, I'm thick-headed. If any of you ever think I'm up here trying to tell you all that I learned, forget that. I'm just trying to learn along with you. I saw something for the first time. Watch this: When we put on His garment, that's step one, right? Boy, I tell you this really hit me. What is His garment? His nature, His person, His character, Partaker of everything that He is, that's when we, by faith, that's the same thing as being filled with the Spirit. That's the same thing as walking in the light, as John would say. That's the same thing as abiding in the vine, as Jesus Himself would have said. Same exact thing. When we are entering in moment by moment and putting that garment on and people are looking and not seeing us, but they're seeing Him, at that point we never have a right, ever, to avenge ourselves or to defend ourselves, at that point, in that garment. And in our

covenant agreement with Him, we are strictly to defend His name and to protect His name. Not our own, not our own.

Let me show you this. A lot of people today do not seem to understand the putting on of the belt and the exchange of the weapons, that's what we're talking about basically, the weapons right now. And they're bitter at people who have done ill things to them. You may be here tonight. You may have gone through a bad marriage. You may still be bitter towards a husband, or a mother, or a father, or somebody in your family. Well, I'll tell you something. That very nature to be bitter is the robe He wore to the cross. And when we stand in His robe, in His nature, there is no bitterness, and therefore we have no right, ever, to protect, to defend our own self. We're there now to stand and defend and protect His name in whom we walk.

Now, folks, if we can just see that. How many times I've said that in counseling in the office. Somebody has said, "You don't understand. You don't realize what this person has done to me." And I somehow want to say back to them, "But you don't realize, you're just like them! The same hatred in them that has caused you the hurt is in you and you want to inflict it right back on them." And Jesus wore that ugly robe to the cross. And you can now put on His robe of righteousness.

Now, hang on to this because I didn't see it the first time I taught it. I had something in my head but I didn't have it in my understanding. When we put on His robe we have no right, ever, to defend our self.

Let me show you. Look in 2 Thessalonians, 2 Thessalonians, chapter 1, verse 3 through 7. Now watch what he says. Verse 3. 2 Thessalonians:

#### **2 Thess 1:3-7 [reads]**

3 We ought always to give thanks to God for you, brethren, as is only fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater;

4 therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. [now, these are folks that are wearing that robe of righteousness.]

5 This is a plain indication of God's righteous judgment so that you may be considered worthy of the kingdom of God, for which indeed you are [what?] suffering.

6 For after all it is only just for God [watch this now] to repay [for God to repay] with affliction those who afflict you,

7 and to give relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, NASB

Who's, who is it that pays affliction with affliction? It's God; it's not us. That is not our role. Our role when we have on His garment is going to come up later. We have something entirely different we're to be about doing, right?

Look in Hebrews chapter 10 and verse 30. I hate to jump in the middle of these contexts and pull verses out, but I'm going to do it. Verse 30. It's just a principle that pops up over and over and over again in our study. Hebrews 10 and verse 30. It says:

**Heb 10:30 [reads]**

30 For we know Him who said, [what?] "Vengeance is [whose?] Mine, [who will repay?] I will repay." NASB

Just like Jonathan stood for David, Jesus stands for us. And when we are in His robe of righteousness we absolutely have no right to avenge our self. Don't worry about it. God will take care of that end of the stick. We have something else that we need to be doing and I'll look at that in a moment.

several years ago my mother, who's now with the Lord, worked for a motel firm. My daddy died when I was 23 years old. Mom had leukemia but it was in remission. It was the kind of leukemia if you had to have it that was the kind you want. It was a chronic kind that you could live with.

And she was working for a motel firm and really was enjoying herself. It was like she'd finally found somebody, something that she could do and feel worthwhile for awhile and was really enjoying it. And she loved the Lord. And I had a great heritage of parents who loved the Lord.

One day, what happened was, she liked to make maids work. She came out of the old school that said to get paid for eight hours you ought to work for eight hours. I don't know why, nobody, that's old-fashioned now, you know? Now, just, folks slough off and gripe because you don't make enough. But she really believed you ought to make, you ought to do what you get paid for. So, she would go, she was a housekeeper for Holiday Inns of America and she had these people working for her. And she would go behind them in the rooms and make sure that they'd cleaned behind the radiators and things like this. And she wore a white glove and would do that kind of thing. And they were grooming her, listen, they loved her. They were grooming her as a head housekeeper in that particular motel chain which was a large one, for all of America, for all of North America.

Well, this was going along for some time. Well, the maids decided they were going to form a union. Now, to some people that sounds great. Some

people that doesn't sound too good. Didn't sound too good to the people that owned the place. They didn't want a union to come in. And so they had a meeting with the big heads of that motel chain that flew down from another state. And they got together with these maids and said, "Look, we don't want a union. Listen, let's bargain with you. What do you want? We'll work your way if you won't come up with a union. We don't want a union in this . . ."

Isn't it amazing how sometimes the tail can start wagging the dog? It's amazing. So, the first thing they put on their list, on their agenda is, we don't want Mrs. Barber. Naturally. Because she makes them work. They like to watch the soap operas in the afternoon while they're cleaning the room.

So, the manager of that motel was an alcoholic and everybody knew that. Mother had witnessed to him over and over and over again. But he was so weak-willed he wasn't willing to stand up for my mom, who loved him really as a son. And the next morning when my mother came in, not knowing any of this, she walked in. They wouldn't even let her go back to the little place that she had, the little office place; she'd been there nine years. They said, "Mrs. Barber," and they said it without even looking at her face. They said, "It's a cold cruel world. You're fired." Just like that.

She couldn't even pick up her own things. They'd already gathered them together. She didn't have much, but they'd put them together in a little basket and brought them out and set them in her car.

Well, my mother was so shocked by that and so grieved by that that she went home and for two weeks did not eat at all. Just almost starved herself to death. As a result of that she got sick and went into pneumonia. And if you know, if you've ever been around someone with leukemia, pneumonia is their biggest enemy because it gets in their lungs. So she went into the hospital and for twenty out of the next twenty-four months she stayed in that hospital. Four or five times, I was 1,200 miles away pastoring a church, I had to fly home. They'd call me and told me she wouldn't make it through the night. She got down to where she was nothing but just absolute bone, that's all it was.

And I want to tell you something, folks. I wanted to avenge my mother. Bitterness grew inside of me like you would not believe. The amazing thing was it wasn't bothering my mother. Now, once she had dealt with it, once she had been to the cross, once God had really helped her see where she was and what was happening, she was okay.

I began to take up her offense. You ever done that before? And folks, that's when we take that garment off because we think because it's family

we have a right to be bitter. And I was bitter. I was in her room one day and they called from New York and they said, "Mrs. Barber." And I was holding the phone so I could hear every word because she was too weak to hold the phone. "Mrs. Barber, we have discovered what has happened to you and we want you to know that we're going to sue these people and we will set you and your family up financially for the rest of their life if you'll just simply go on the witness stand as soon as you're healthy enough to be able to do that and testify to exactly what happened and we'll use you as our key witness. And we'll take care of these people once and for all."

And I was sitting there listening to that and I thought, "Do it, do it, do it!" And I heard my mother say over the phone out from under a robe of righteousness, she said, "I'm sorry, but you must have the wrong person. Because I love the Lord Jesus Christ and I'm a believer. But all the people who did this to me, they've never had the opportunity to know Jesus in their life. And I wouldn't do anything that would somehow stop them from hearing the message and for the seeds to be watered that we've sown over the past several years."

That's what I heard her say and I hung up the phone. And brother, for twenty-four hours I sat there and just steamed. I thought my mother maybe was losing her mind in these last days. "How can you do that?" And it wasn't till several months later when God finally showed me that the very ugliness of those people now had crept into me. And my flesh was no different than their flesh and what right did I have to avenge anybody but to stand in defense of the name of the Lord Jesus Christ.

I'm going to tell you something folks, if we would understand this covenant, this covenant ritual, and understand what it means to step into identity with somebody else, then to exchange weapons, we would stop defending ourselves and taking up offense for others and start defending the precious name of the One who came and wore our robe to the cross to begin with. We have no right when we put on His garment to avenge ourselves or to defend ourselves.

Now, I know you're looking at me, some of you, like a calf in a new gate. Look at Romans chapter 12. I've said it, now I'm going to back it up. Romans chapter 12, verse 14. Some of you sitting there thinking, "Ah, I wouldn't have done that. I'd have sued them for everything they were worth," and maybe in other situations, maybe the Lord would lead you to do that. I don't know, I can't answer all those questions. But I'm going to show you something. Verse 14, Romans chapter 12. You answer it for me. You make it up. It says:

#### **Rom 12:14 [reads]**

14 Bless those who persecute you; bless and curse not. NASB

You know, one of the reasons that this all happened to my mother was she was constantly witnessing for the Lord Jesus Christ. You recognize where people throw this persecution back at us is not because we're in our own garment, we're in His garment. They're really throwing it at Him. But folks, He can handle it. Stop trying to handle it for Him. When you put on that robe, friend, it's in His nature and it's His life that people are reacting to. Don't step back under the old robe that's been nailed to a cross and act just like them. Look in Romans 12, 17 through 21. Now watch. I didn't write this.

#### **Rom 12:17-19 [reads]**

17 Never pay back evil for evil [to whom? Now, that word "anyone" is a real exciting word in the Greek because it means "anyone." Now watch.] to anyone. Respect what is right in the sight of all men.

18 If possible, so far as it depends on you, be at peace with all men.

19 Never take your own revenge, beloved, but leave room for the wrath of God, [Leave room for the wrath of God. Leave room for the wrath of God. Leave room for the wrath of God. Friend, this is the most freeing message. You don't have to fight those battles. He'll fight them for you. Ask Jehoshaphat. See if it doesn't work. You just learn who your covenant partner is. All right, now watch. NASB

#### **Rom 12:19-20 [reads]**

19 Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord.

20 "But if your enemy is hungry, [here's what you're going to do in the mean time, what?] feed him, [Oh, come on. That's the dumbest thing I've ever heard. That's right, to the human mind it doesn't make any sense. But once we put on His robe and His mind it makes a whole lot of sense because it's very reasonable. And it says:]

#### **Rom 12:20-21 [reads]**

20 "But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; [you see, you don't realize what you're doing here.] for in so doing you will heap burning coals upon his head." [that's right out of Proverbs. You're heaping that . . . You don't repay evil for evil. You put on His robe and you put kindness back. But friend, that's worse sometimes than doing it the other way. You don't do it for that reason, but that's what will happen.]

21 Do not be overcome by evil, but overcome evil with good. NASB

Please understand, God will avenge His own people in His own way. Who are we to be judge over anybody? Look in Matthew chapter 5 and verse 43. Matthew chapter 5 and verse 43.

**Matt 5:43-44** [reads]

43 "You have heard that it was said, 'You shall love your neighbor, and hate your enemy.' [Now, that sounds like a pretty logical thing to me, doesn't it?]

44 "But I say to you, [By the way, it's in red; it's inspired. I had somebody ask me one time, "You mean the parts in red are inspired?" I said, "Yeah, that's right." The black's got some good stuff too. Verse 44:] love your enemies, ["Oh, come on, man! I can love the people in the church!" Uh uh. Love your enemies. "I can't do that!" Right. Not in your own garment. But brother, in His garment you can, and better! Because that's the only way people will know you're in covenant with Him is by the mark of your life that backs it up. Not what we say, how we live] and pray for those who persecute you [I'm going to pray that they die! Verse 45:] NASB

**Matt 5:45-48** [reads]

45 in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

46 "For if you love those who love you, what reward have you? Do not even the tax-gatherers do the same?

47 "And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same?

48 "Therefore you are to be perfect, as your heavenly Father is perfect. NASB

I've got another illustration to tell you. Several years ago, I was with a bunch of boys, used to be in church recreation for fifteen years. That was my forty years with the sheep! If you don't know what church recreation is, that's all right. But, in our convention they have gymnasium and that's what I did for fifteen years of my life! And that was my forty years with the sheep. And I remember one year I took a bunch of guys on a basketball tournament to Memphis, Tennessee.

And there was a guy who was in our church that I liked a lot. A real clown. I mean the kind of guy who would do really dumb things. I do some things that are dumb, but I mean, he did stupid things, that's worse than dumb. I mean, he would take, like one morning some people in the church went to go out of their driveway and their driveway was between their house and a fence. No room to walk around it. And he had taken out a toilet the night before and cemented it to their driveway. I mean, this guy is wacko. But he was kind of funny and I just kind of liked him. I mean, I didn't think he was really that

dangerous just because he called up a guy one day, and told him to come out and redo a guy's yard who just had it redone and things like that. But he was there as a chaperone on this retreat.

And here we are in Marse's Cafeteria in Memphis, Tennessee. Sitting there enjoying our meal. And I hadn't thought about this guy getting me! Surely he won't bother me. He's gotten everybody else but not me. Man, I was in the middle of a sentence and the next thing I knew, I could not just taste strawberry pie but I had inhaled strawberry pie. He had picked up a piece of strawberry pie on the table and waited for the right moment and just BAM! Right in the middle of that cafeteria, right in front of the Lord and everybody! And I had strawberry pie just crammed in my face. Up my nose, in my eyes! And all I said was to him, I said, "Now, Tom, I just want you to know something. I'm going to get you back."

Now this is where I made the mistake. Right there. I mean vengeance immediately became a part of my mindset. 'Cause, listen, I found out something, folks, those who give it out, most of the time can't take it. And I thought he could take it and I'd get him back at the right time. And so I warned him right there. With pie dripping off my face, with sort of a forced smile, "I will get you back."

Boy, if I could have just understood this teaching. "Vengeance is Mine, sayeth the Lord." Well, about three months later, we was at a banquet at our church. Roaring Twenties banquet. Everybody had come dressed up in the early twenties and like, they had their shoulder holsters on; we had mustaches on like the gangsters and all. It was a big time that night.

I came as a waiter for one reason. 'Cause I had a piece of cherry cheesecake that was about that high [hands apart about a foot], about six inches of it was whipped cream. And I was going to get him like he hadn't been gotten in a long time. I was going to put this stuff in his brain before the night was over.

And we had about three hundred people there so I worked serving the tables. I just took my time enjoying every second of it. Just taking my time. "Vengeance is mine," Wayne says. I will repay.

He's one of these guys that had the long hair. You know, when the kids got long hair, but deal, I mean, good grief. I loved it because I could grab them back of the head, boy, you've got 'em! But Tom's one of these guys that never had grown up. And he had . . . He'd make himself look like he was about thirty years younger. So, he had that long, flowing hair back of the back, this was back when this was real popular.

I got up to him. He had his gun on the inside; you could see it bulging out of his coat, you know. And his 6-shooter, and he was the dude of the night. He was the big laugh of the group. Well, I got over to him and I just, oh, I was relishing every second of it. I mean, he wasn't thinking I was in the world. And I grabbed a hold, back of that, I was about 280 at that time. I grabbed a hold the back of his head and jerked it back and I said, I had him. He didn't know where he was going. And I said, "Tom! Do you remember Memphis?" WHAM! Ah man! I mean, son, I didn't just put it in his face, I crammed it right up his nose!

Well, the people who had been gotten by this guy, jumped up and gave me a standing ovation! And you can tell what this is going to do. It's driving the stake deeper and deeper. But boy, he jumped up and pulled out that gun and I'm thankful to this day that they were blanks in that gun! Son, 'cause I could tell when he kept pulling the trigger twenty-five times later he would have blown my brains out! Son, he was mad!

Well, a little strange what happens, how the Lord deals with you. Five years go by. Five years. I leave the church not long after that. ieee! Get out! Five years later. The Lord is really beginning to teach me what it means to be filled with the Spirit of God. And boy, one day I was before Him on my knees, my quiet time. And I started getting ready to pray. Five years later and God put that man on my heart. Out of nowhere! And I couldn't pray. Ever had that happen to you? Come on now, are you honest?

You bow your head to pray and that thing comes in your mind and you know it is sin. You know you're going to have to deal with it. Because it is totally misrepresented His name and His robe. Well, I fooled around there. "satan, get away from me." Funny when you don't want to deal with something it's always satan, it's not God. And finally I had to reckon with the fact that I couldn't do anything. And so I called that man.

It was early in the morning. Well, it'd been five years. I kind of hoped he'd moved. And I called the long distance operator and ah, in the state I was in and found his number to my chagrin. And I called him up and he answered the phone. And I said, "Tom," and called his last name. And he said, "Yes." He wasn't as enthusiastic in his next response. And I said, "This is Wayne Barber."

It was like somebody had just frozen the line between me and him. Have you ever been in a conversation like that? You're trying to work it out and you're too far away to get to see the person and so you're trying to call? And I said, "Tom, I have sinned against God." Call it what it is, folks. "I

have sinned against you. That was wrong. Five years ago when I did that to you at that banquet that night, I had no business doing that. That was really not in keeping with the character of my Lord Jesus Christ. Will you forgive me?"

Folks, the sweetest thing happened on that phone call. That man broke down and began weeping on the phone. Because what I didn't understand was that from the first moment in Memphis, Tennessee, God had already started avenging His servant by the guilt He was putting on this man's heart. But when I stepped in the way it kept God from doing what God as a covenant partner has committed Himself to doing. And when I got out of the way and stepped back in that garment where I belong and asked him to forgive me he just broke down and he wept.

And he said, "Ah, Wayne, this thing has eaten on me for the last years since that happened." And he said, "Will you forgive me?" Brother, we just shouted on the phone. And it wasn't but two weeks later I got a wedding invitation from his son and God had put us back together as covenant brothers.

If I would have just stayed out of God's way God would have avenged me. God would have defended me. It's God's business to do that. It's not ours. Because most of us who are doing it are no better off than the people we're doing it to. We're just one step away from being the same way in our ugly flesh; we're absolutely not better than that.

So when we put on and exchange the robe and we exchange the weapons we don't have a right to defend ourselves. We do however, have a responsibility to defend Him. If He's going to protect me from my enemies, brother, than I need to stand in there and protect Him and defend His name in the presence of His enemies.

Now, who is His enemy? Look in John chapter 15. And we know the devil and the flesh obviously are enemies of God but it's very specific here. I think it puts it in a much more practical way. In John chapter 15, verse 12. Boy, this chapter is the greatest chapter on oneness and identity you can find. And in verse 12 He says:

#### **John 15:12-17** [reads]

12 "This is My commandment, that you love one another, just as I have loved you.

13 "Greater love has no one than this, that one lay down his life for his friends.

14 "You are My friends, [boy, that's a covenant word. We'll see it over and over again. We're no longer slaves in our relationship. We're friends. We're slaves in our attitude but not in our relationship.] if you do what I command you.

15 "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.

16 "You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you.

17 "This I command you, that you love one another. NASB

Now watch this in verse 18. And I could have taken each of those verses and preached two weeks on them. Look at verse 18:

#### **John 15:18-19 [reads]**

18 "If the world [does what?] hates you, you know that it has hated Me before it hated you.

19 "If you were of the world, the world would love its own; but because you are not of the world, [listen, a boat in the water is by design. Water in the boat is disaster. We're in the world but we cannot be of the world. I'll show you in a minute why.] but I chose you out of the world, therefore the world hates you. NASB

Now, what's the enemy He's speaking of here? It's the world, is that not correct? Look at 1 John chapter 2. 1 John chapter 2. Now lest you misunderstand, the world that He's speaking of here is not the world of people; people are not your problem. God so loved that world that He gave His only begotten Son. It's not the plants of the world and the animals of the world. It's the system that's in this world. The Word itself bears that out. But in 1 John chapter 2 and verse 16 and 17, it tells us how to defend Him in the presence of this world. How did we . . . He defends us, He protects us. How do we defend His name? How do we protect His name? How do we do it? He says:

#### **1 John 2:15-16 [reads]**

15 Do not love the world, [don't be committed to this world] nor the things in the world. If anyone loves the world, the love of the Father [is what?] is not in him.

16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, [it was obviously of Adam and it was nailed to a cross, it's the old garment] but is from the world. NASB

Do you see the picture? Sometimes when I try to communicate things it doesn't come out quite as clear as I want it to be. Are you understanding what we're saying here? He stands for me. I don't worry about avenging myself. But I stand for Him. And the way I do that is turning my back on the system that has captured this world. The lust of the eyes, the pride of life, the lust of the flesh, these type of things. I've turned my back away from them. And

therefore, and not only in His garment, I'm honoring His name, defending it and protecting the integrity of His name.

Now, look at James chapter 4 verses 1 through 4. James chapter 4. He says in verse 1:

#### **James 4:1-4 [reads]**

1 What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? [chapter 4, 1 through 4. Verse 2 says:]

2 You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask.

3 You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures. [Now look at verse 4.]

4 You adulteresses, do you not know that friendship with the world [is what?] is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. NASB

So when I wear His robe, I do not avenge myself, but I defend and protect His name. How do I do that? By standing against that which is an enemy to Him. I do not love this world, have nothing in it and therefore, I'm in it but I'm not of it.

I don't know how in the world that you test yourself in this. I don't know, I think that God has His own way of testing us all, to see whether we're here or not.

But years ago, my wife and I did something rather radical. I've done a lot of things rather radical. Matter of fact, if you've got all night, I've got a few other stories. But we were really convicted that we were just really tied into things. I'm serious. The Lord couldn't come back I had too much invested in this world. It cost me too much if He came back. And so one day we did something that I don't recommend for anybody to do it unless the Lord put it on your heart. But I, we made a list of everything that we would not give away, and we didn't want to sell, that we wanted to keep. And folks, that was a pretty long list. Much longer than I thought it would be. And we got rid of every single thing. I tell you what, I'd come to the point in my life, I was so sick of playing these stupid games with the Lord. I want to be real in my own life.

We sold our house and moved into an apartment. I hate apartments! Now we have to turn around in unison. It makes me feel cramped all the time. I sold the car that I picked right off the lot and then asked God to bless. I mean, it's amazing. I sold that thing. Bought an old car; it had 73,000 miles on it. Everybody told me it wouldn't last a week. It lasted

a long time. Bought me an old car. I came home from a retreat one time, walked into the living room, just, just in shock! I thought somebody had robbed us. There was not a stick of furniture in there. Dinah got involved in this thing, got so excited sold every stick of living room furniture and dining room furniture that she had. Got rid of every bit of it.

And we just said, "Lord, just cut us loose! Just cut us loose." And He did. Folks, don't ask if you don't want to have it. I want to tell you something. God restored every single thing that we had sold or had given away beyond what we had before. But the difference was, once it was returned to us, it no longer possessed us. We possessed it. Where as before it possessed me. I'd even loose sleep over it at night. And friend, there's not one thing on this earth worth loosing sleep over because it's all going to burn anyway.

But one of the greatest ways to test yourself if you're really protecting the name of God and the integrity of God is ask yourself tonight when you go to bed, what is it that would really break your heart if you lost, that you have that's material, other than your own family, by the next day? I guarantee. Boy, some folks have had rude awakenings as to what really owned them by waking up the next day having to get out hurriedly and then having to watch it all burn up.

Folks, listen. We protect the integrity of His name by the fact that we're in this world but we're just not of it. Our dining room furniture, people called me from another state, said, "Wayne, God's put this on our heart . . ." Didn't happen to know a thing! Said, "We'd like to give you a whole dining room, can you come and get it?" Can I come and get it! Man, I can just go through . . . I just love walking through my house, because it's just like, I can just say, "There's God, there's God, there's God, there's God, there's God, there's God, there's God." Somebody says, "Why don't you go buy this?" Well, why? "Because He gave me that." It's just wonderful. Just to not be tied anymore to this world.

We got a lot of Christians that are fakes, folks. They can go around for a long time talking about, "I'm wearing the robe of righteousness. I want to know who I am in Jesus." But brother, they won't exchange their weapons. They won't live in defense of His name and the protection of His name on this earth. They're making friends with the very enemy that God has, which is this world.

And folks, it's a system. It's a humanistic way of thinking that involves more than just tangible things. In churches, how do you make decisions in your church? Get a group of men together and make up their own minds after sharing each other's ignorance and asking God to bless it? Is that the

way you do it? That's funny. That's the way the world does it. You can go to any town hall meeting and do the same thing. You can go to any corporation that doesn't know God from a hole in the ground and do the same thing. That's real protection of His name, isn't it? You bought into the system this world has and you're not honoring the Word of covenant and you're not protecting the preciousness of His name, you see.

So, if I want to make sure that I'm a covenant partner with the Lord, and I know I am, and I know you are that are believers, obviously. But the only way the world knows it is by the way we live, is that not correct? And when we've exchanged weapons, friend, I don't go around with bitterness towards other people because I know that God'll take care of them. I'm no different than they are. I'm just by grace changed and transformed by his Spirit. So therefore, I got something else to love those others, so that maybe somehow God'll do what He did to me several years back when I was just as bad as they were in the sense of being unredeemed. Maybe He'll bring them into the kingdom. In the meantime, I protect His name; I defend His name by not making friends with this world. There is a time to stand; there is a time to defend but not yourself. You stand in protection of that name. But friend, when we live it day by day that's real defense of what His name really means in our life.

Well, I was going to go on and talk about the belt. But we'll just start there next week, okay? I don't want to just prolong this thing. Let me ask you a question. We don't do this all the time. How well are you doing? Have you put on the robe of Christ? "Oh, brother, when I was saved thirty years ago." Are you putting it on now? "Oh, I was saved thirty years ago." Are you putting it on today? "Oh, I was saved thirty years ago." Have you put it on in the last hour? "Oh, I was saved thirty years ago." Well, whoop-de-do! If you were saved thirty years ago then why in the world aren't you wearing that robe right now?

You see, and are you enemies of the world and friends of God? Or are you friends of the world and an enemy of God? He stands for me, shouldn't I stand for Him? And that's an integrity of a life-style.

Well, don't ever look at me. Let's just look at each other and pray for each other 'cause I'm right here down with everybody else. I'm just a pilgrim. I haven't arrived. But at least it put something in front of us so we know where we're headed. Well, this thing continues to unfold; it just gets better and better and better. Then we'll get into the New Testament and see it all just worked out and it'll just fall right out in front of us.

Let's pray together.

Father, we just thank You so much for Your Word. O Lord, how it's a mirror and how it hurts many times to look into it. And Lord, I know just in my own personal study today how You just really convicted me.

And I thank You, Father, for the blood that is there to keep me from being condemned. That Father, for Your grace that is there to transform me to what you want me to be.

And Lord, thank You for every person in this room tonight. Lord, many of us tonight are perhaps not putting on that robe and we're not in defense of Your name. Lord, we have bitterness towards others and we're vengeful. We're defending ourselves as if we didn't even have a covenant partner that knew what He was doing. And Father, I just pray that we would lay that kind of thing down and take it back to the cross where it belongs.

Lord, I just pray that we'll just step back into Your robe and let You fight our battles and we'll stand for You. All that Your name represents.

And Lord, I pray that You'll just teach us how not to love the world and how to stand against it but yet be in it.

And Lord, I think You for all these wonderful things that we're learning piece by piece. Lord, I look forward to the day and we can just see the picture clearly.

Lord, we love You and praise You. In Jesus' name, amen.