

God's Promise to Jacob – Abraham's Grandson

- And, behold, Jehovah stood above it and said,
 - I am Jehovah the God of your father Abraham, and the God of Isaac;
 - the **land** on which you are lying, I will give it to you and to your **seed**.
 - And your seed shall be as the dust of the earth, and you shall spread to the west and to the east and to the north and to the south;
 - and all the **families of the earth** shall be blessed in you and in your Seed. [Gen 28:13-14]
- 10
- Promise again refers to "seed". So Isaac and Jacob were not the fulfillment. They were only carriers of the promise
 - Promise of Land Repeated
 - Promise applies to all nations

God's Promise to Israel of an Everlasting Covenant

or

Neither Scofield nor the Law can Annul the Promise to Abraham and his children of faith which we are.

Ephesians takes on Scofield theology; goodness, the Bible Itself literally takes on Scofield especially

about the mystery of how the Jews and the Gentiles can and will become One Body in Christ, the Church. First, however some facts and literal Bible must be laid down in a positive manner before a closer look at Scofield's "The Grace of God" (really Law versus Grace which at the top is the way he sees the Bible, or chose to see it in order to be paid by Oxford for the Scofield Reference Bible (SRB). Only then can we begin to appreciate how Ephesians with the revealed mysteries of the One Body of Jews and Gentiles be appreciated, backed by much, much more literal Bible in this second book of Ephesians. True Ephesians is One Commentary on Ephesians, but it requires two books in the one volume to be adequate to ultimate integration and the 7 essentials of Christian doctrine, especially in light of all the Christian fables (II Timothy 4:3,4) that are abroad in Christianity today.

INTRODUCTION: Literal Bible versus Scofield theology and philosophy.

"Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" 7 And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority." (Acts 1:6,7)

And

³⁶ Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place." (John 18:36)

The first verse quoted above could lead us to be gentle to Scofield followers of the falsely called Conservative Resurgence had not the book of Revelation told us of the

curse on those that add to or take away from the Bible. No preacher, or group, church or denomination has the right to depart from “the faith once for all delivered to the saints” (Jude 3) in the first century as did Adrian Rogers and his cohorts.

In the second verse of John 18:36 Jesus firmly established the fact that His kingdom was not of this world like the great world ruling kingdoms under David and Solomon. The Jewish leaders of the Zealot sort had in mind in the first century and today to restore the kingdom of David to world domination, and Scofield was paid by Oxford to write the Scofield Reference Bible to exactly do that, to restore Israel to world domination. (The work and purpose of Zealots or material Zionist is well documented.) For example the Jewish Encyclopedia has this to say about Zealots: *“It was under the leadership of Judas and of his sons and grandson that the Zealots became an aggressive and relentless political party which would brook no compromise and would have no peace with Rome. They were those who would bring about “the kingdom of heaven,” that is, the kingship of God, “by force and violence” (Matt. xi. 12) {<http://jewishencyclopedia.com/articles/15185-zealots>}*

¹¹ “Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he. ¹² And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. ¹³ For all the prophets and the law prophesied until John. ¹⁴ And if you are willing to receive *it*, he is Elijah who is to come. ¹⁵ He who has ears to hear, let him hear!” (Matthew 11:11-16)

Scofield was hired by Oxford to instigate propaganda for creating and restoring to world power the nation of Israel by more peaceful means, so he invented 3 words and concepts not even found once in the literal Bible without Scofield notes – millennium for a thousand year reign of the Jewish nation over the world, the rapture to get Gentiles involved in the whole process, and dispensationalism to rewrite the history of the Bible to make all these distortions possible. True the plan of God all along, and as written in the Prophets, was to restore the nation of Israel to the holy land, but in no way to impose on the prophecies of the eternal kingdom in the Prophets any sort of millennium where national Israel would rule the world. Had Scofield read or been formally trained in the book of Romans to see how God and Paul re-defined “Israel” to be one body of Jews and Gentiles IN CHRIST, a spiritual Israel equivalent to the Church if you would (opposite to another division of Scofield between Israel and the church).

There would not have been the SRB, nor the conservative resurgence instigated by Scofield followers like Adrian Rogers.

Back to the quiz by the Apostles, who at that time reflected to dominant thought in first century Israel, will you at this time restore the kingdom to Israel?

Let's begin with the 1st question: What were the apostles asking? A large number of Bible students believe the apostles were like all the other Jews in Israel: • They expected national, ethnic Israel to be restored. • Being "restored" meant a return to the "golden years" when David and Solomon reigned. • That Israel would be an independent, sovereign, nation on the earth which all other nations would respect/fear. Here are some typical comments..." (So writes a Christian researcher online at <https://www.christianresearcher.com/uploads/1/6/2/9/16298120/restoring-the-kingdom-to-israel-acts-1.pdf>)

That Christian researcher continues:

E. M. Zerr: The apostles held to their notion that Christ was going to erect a temporal kingdom like the one the Jews had before and deliver it to them as a restoration of their power as a nation. They had given up that hope for a time on account of the death of Jesus (Luke 24:21). But after his resurrection, they seemed to think they had been a little hasty in their despondency, and that now perhaps he would give them the kingdom, hence the question of this verse. (5:271) Zerr is saying: • The apostles had a misconception about the nature of the kingdom. • That they were expecting an earthly reign of the Messiah – just like the unbelieving Jewish leaders were expecting.

Scofield himself being a skillful researcher read this or something else similarly by Darby of the two profs at Oxford University, and decided that was exactly what he needed to write into the notes of the SRB – a temporal kingdom like the one the Jews had before under David (alias invention of the millennium kingdom), a restoration of their power as a nation (watch Israel with the A bomb, oil and nations of the world wealth, with threats to annex part of Jordon wants nothing less than world power and any spiritual aspects under Jesus only motivate now a very small minority), and an earthly rather than the eternal kingdom of the new earth reign of Christ, one like the unbelieving Jewish leaders were expecting. Solve all these problems of such a national kingdom for Israel by inventing a MILLENNIUM through Bible notes, and then support it with rapture for Gentile Christians in America and dispensationalism to rewrite history to make it possible, one of the greatest feats of Isogesis ever imposed on Christianity by seducing spirits and doctrines of devils, Christian Fables.

I. Scofield, the Fundamentals, and SBC conservative resurgence.

In 1910 two California millionaires made a collection from 91 Preachers of the day called THE FUNDAMENTALS to establish, they thought, a definition of Bible conservative—yes Scofield with only formal training as a lawyer, a criminal lawyer at that, was among them with a false definition of the Grace of God; and the SBC under Adrian Rogers, used those definitions of what it is to be a Bible conservative in the equally falsely called “Conservative Resurgence” to justify both their splitting the SBC into 3 denominations and marginalizing the co-operative program, destroying the careers and reputations of pastors and teachers better Christians than themselves; and if that was not bad enough, they continue today from their positions of leadership in the SBC seek to justify the Scofield followers with the cover up of a false Literal Bible and an equally false concept of conservative Bible going back to 1909 with the Scofield theology of the Scofield Reference Bible and back to 1910 with THE FUNDAMENTALS instead of what all Christian should do, and that is to define conservative Bible as “the faith once for all delivered to the saints’ (Jude 3) in the first century. My goodness, they only miss what is conservative Bible by two thousand years, and may God forgive them for the destruction of the SBC in love, evangelism, and spirit.

1. Scofield was an effective lawyer, not good at Bible exegesis, but good at deception as his goal as paid for by Oxford Press and some of their supporters to provide the Jewish zealots with world domination with an equally false rapture, millennium, and with dispensationalism.

2. Scofield has a hard task to champion the cause of the Zealots after Jesus rejected their plans for the kingdom of God and the “gospel of the kingdom of God”, it required deception like only a crooked lawyer could do and dividing the Bible to confuse and betray, twisting many Scriptures with isogesis to divert the obvious truth of the verse or verses to support the postulates of the Zealots – giving them a world wide kingdom where they could rule.

3. For example rather than to except the simplicity of the Bible from God the Holy Spirit of 3 Covenants – the old, the new, and the everlasting – Scofield made up 8 covenants in order that he might get to the Palestinian Covenant and the Davidic Covenant shown below. These 8 in the literal Bible are listed, only the Scofield notes. Scofield had to make them up in order to keep a millennium where the physical (not the spiritual Israel of Jews and Gentiles of the book of Romans) nation of Israel ruled the world.

(6) The Palestinian Covenant See Scofield Note: "Dt 30:3" secures the final restoration and conversion of Israel.

(7) The Davidic Covenant See Scofield Note: "2Sam 7:16" establishes the perpetuity of the Davidic family (fulfilled in Christ, Mt 1:1 Lk 1:31-33, Rom 1:3 and of the Davidic kingdom, over Israel,

and over the whole earth; to be fulfilled in and by Christ 2Sam 7:8-17 Zech 12:8 Lk 1:31-33 Acts 15:14-17 1Cor 15:24.

4. Scofield ignores by choice the Everlasting Covenant with God.

And this I say, *that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise. (Galatians 3:17-18)*

NOTE: Scofield might have been closer to real Bible if he had declared 3 dispensations rather than the elaborate 7 in order to squeeze into Bible history a fictitious millennium, those three being GRACE LIKE WITH ABRAHAM AND MANY OTHERS, LAW 430 YEARS LATER WITH THE OLD COVENANT, AND THEN THE NEW COVENANT UNDER JESUS THAT FULFILLED THE EVERLASTING COVENANT.

5. And he by choice ignores and perverts that all of us, Jews and Gentiles, like Abraham are recipients of the everlasting Covenant.

²³ Now it was not written for his sake alone that it was imputed to him, ²⁴ but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, ²⁵ who was delivered up because of our offenses, and was raised because of our justification.

I. The Everlasting and Immutable Covenant of God in our Bible Outline.

God and the Gospel.

1. Genesis 12:1-3 and Galatians 3:8,9.

(1). With Gods call to Abraham to another land, God gave the everlasting covenant of: (a) From Abram's seed God would make the great nation of Israel; (b) Through his seed Christ the name of Abram would be great; and (c) Through Abram all the families and nations of the earth would be blessed.

(2). Paul writes in Galatians 3:8,9 that:

- a. When God said, "In thee shall all nations be blessed" God was preaching the Gospel to Abraham;
- b. This all nations meant the Gentiles, or heathen which is the favorite word of the Bible for Gentiles;
- c. This Gospel is justification through faith; and
- d. All Gentiles and Jews who believe in Christ becomes the seed of Abraham through faith.

2. Genesis 15:5,6, Romans 4:18, and James 2:23.

(1). In Genesis 15:5 God identifies that the seed of Abram will be as numerous as the stars of the sky, and in Genesis 15:6 since Abraham believed God will He said this the belief was counted for righteousness.

(2). In quoting "So shall your seed be" from Genesis in Romans 4:18, Paul emphasizes how Abraham believed in hope against hope that he would indeed be the father of many nations although he had at the time no sons.

(3). The Apostle James in James 2:23 reiterates how the faith of Abraham was counted as righteousness, adding that Abraham was called the friend of God.

3. Genesis 17:5 and Romans 4:17.

(1). As God changes the name of Abram to Abraham, He says "A father of many nations have I made thee".

(2). Paul tells us in Romans 4:17 that this quote from Genesis 17:5 tells us two things about God Himself:

- a. God is a life-giving God; and
- b. God is a God that can call into existence what did not previously exist.

III. God of the Living, our Father in Heaven.

1. Genesis 18:12-14 and Mark 10:27.

(1). God told Abraham and Sarah that though old and stricken in years they would have a son, and when Sarah laughed God said, Is any thing too hard for the LORD?

(2). Jesus in Mark 10:27, not in the same context but with a paraphrase of the same meaning, talks of salvation as all things are possible with God.

2. Genesis 22:18 and Galatians 3:16.

- (1). All nations will be blessed with salvation through the seed of Abraham.
- (2). That Seed is singular, the Seed is Christ.

3. Genesis 38:8 and Mark 12:19.

- (1). Judah told Oman to raise up children to his brother Er whom God had slain.
- (2). When the Sadducees brought up the matter of raising children by a died brothers wife and as to whose wife she would be in the resurrection, Jesus told them that what was important was that God was the God of the living, the God of the living Abraham, Isaac, and Jacob.

II. What does the literal Bible really teach of the 3 covenants: old, new, and everlasting from the Writing Prophets?

Since as Americans and Christians, we enjoy the positive, rather than now taking on all the falsehoods of "The Grace of God" from Scofield that he wrote for The Fundamentals along with 91 other preachers, really it is Law Versus Grace, his greatest of many divisions of the Bible with clarity of the

3 literal covenants of God in the Bible, from the Writing Prophets LCC commentary on the 19 writing prophets of the OT, the passages under covenants are taken. (Red numbers in order of Writing Prophets.)

1. The Nature of the History of God's People.

However, we also notice that most of those heroes of the faith of Hebrews 11 are the names of those generations that lived before David, except for the brief mention of "David and Samuel and the prophets" (11:32), but of whom it is written of them and their forefathers the excitement of the following.

"...who through faith subdues kingdoms, worked righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life." (Hebrews 11:33-35a)

Of course if we focus on the remnant of faith among God's people, the elect if you would, then many bad things also happened to them as they lived and worked for the eternal promise from God.

"Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented--of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth." (Hebrews 11:35b-38)

American history has to be rewritten almost every generation in order to reflect the perspective of that generation, but the good thing about the history of the Bible is that it tells it as it is, good and bad; and while God has not axe to grind in history as far as a bending of the facts, God does have some definite plans and perspectives on history that He makes clear in the Bible. And as always, the most clear perspective of the total history of God's people, from David to Christ, and beyond will come from the New Testament. While it would seem that the real people of faith in Israel was always small as compared to the large number of the nation generally called either "God's people" or the "children of Israel" {the later name of the son of Abraham and Isaac, his original name was Jacob}, God did bless the nation of Israel materially as He promised Abraham (Genesis 12) beginning with a ragtag congregation of nomads in the wilderness after rescue from Egypt, and making a great and mighty kingdom and united kingdom under Saul, David, and Solomon. Even the approximately 700 years of the divided kingdoms, Israel and Damascus to the north and Judah and Jerusalem to the south, had its times of prosperity, times of revivals, ups and downs politically and economically, and of course those periods of times when the Writing Prophets predicted doom for national prosperity. For proper perspective we might think of the period when the non-writing Prophet Elijah thought during the reign of King Ahab and Jezebel, that he was the only people of God left; and God had to remind him that He "had reserved to Himself seven thousand who had not bowed the knees to Baal."

Was God's purpose of an elect and dedicated people thwarted? Not at all, and our most reliable source of Hebrew history from the perspective of God, the Apostle Paul, tells us in Romans that: (1) there was always a small remnant of the Hebrew people who could truly be called God's people in the full sense of faith in God; (2) that even starting with the time of Amos and the other pre-Isaiah prophets, perhaps we should even include before that Jonah as the whole Gentile city of Nineveh repented, God increasingly has created a New Israel of Gentiles and a few Jews; (3) to the Jews or Hebrews were committed the privilege of custodians of the oracles of God; and (4) while two large and in some ways great nations came out of Abraham, the Hebrew and the Muslim nation, the primary promise of God to Abraham, what we might call the everlasting covenant, was to bless the world through "one seed", that one seed being Christ. What does that mean for history as planned and controlled by God? That through it all, ups and downs, small numbers, great and small, God guided the history of Israel and of the world to have Christ born at a certain time and in a certain place in the land of Palestine. Exactly, that is the way it is! We will not take time here to talk of all the preparations that God made for this time and this place-the Bible calls it "the fullness of time, Christ was born of a virgin"; but we think of the Roman roads and peace for the spread of the Gospel of Christ, we think of the approximately 400 years of silence in the inter-biblical period between Malachi and Christ, we think of the common Greek language of the market place which also became the language of the NT, we think of a people of Israel prepared in Scriptures and training to select Apostles and further believers, and so on and on we could go with the preparations of history God made for such the right time and place. If you want a history of the world for the benefit of the world, unless the world and the wise of the world will become satisfied with God's perspective on history, then you must look elsewhere than in the history of the Scriptures. God is in control there; He is working out a definite plan through Christ His Son and for salvation of a select few, although the message of the NT is clear that salvation is offered to all, Christ died for the sins of the world, and also whosoever believes in Christ will be saved.

2. Stephens Outline of History in Acts.

Stephen starts his history of the nation of Israel with how God called Abraham out of Mesopotamia to go to the Promised Land, the land of Canaan. When Abraham came to "this land" (Acts 7:4), which was after the death of his father, he didn't have a piece of the land big enough to put his foot on (7:5)--that was poor; but he had the promise of God "that he would give it to him for a possession, and to his seed after him, when as yet he had no child".

You see how obviously the Great Maker of History is laboriously working over a period of approximately 4 times 586 years, or 2,344 years to prepare a nation and a world for the birth of His Son!

According to Stephen's short history, and of course in reading such we are also reading Word of God, God told Abraham how that his seed would go under Egyptian bondage for 400 years. This forecast is recorded in Genesis 15:13.

“And he (God) said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.” (Genesis 15:13)

{NOTE: It would be well to point out here, even before our look at some of the quotes about “seed” that the Apostle Paul and other Apostles make, that the “seed” has a double or full spectrum meaning, applying to the nation of Israel coming out of Egypt and to the little babe Christ coming of Egypt after fleeing from the fierceness of Herod.}

Abraham is called “Abram” because the everlasting covenant as yet has not been given at this point in history. But on with Stephen's history: God promised that indeed the children of Israel would come back to the promised land of Canaan (Acts 7:7), and God gave Abraham the covenant of circumcision (Acts 7:8 and Genesis 17:10). Quickly then Stephen speeds up his history (no doubt he noticed that the mob was picked up stones to stone him), going from Abraham to Jacob to the 12 sons of Jacob which became the twelve tribes of Israel with a minor modification which we will discuss later. A giant step forward in the establishment of Israel as a nation was when God changed Jacob's name to “Israel”, and blessed Jacob (Genesis 32:28). In his history, Stephen then stopped preaching and went to meddling as he told the historical truth of how the “founding fathers”, the “patriarchs” or 11 of the 12 sons of Israel (Jacob) sold Joseph into slavery out of envy. However, we know that this was the plan of The Great Maker of History Who intended to use Joseph as the means whereby the little growing nation of Israel might be saved from starvation. Also incidentally as Paul makes clear in Romans, might be a mean whereby the name of God might be known throughout the world as a rescuer of His own people.

3. Everlasting Covenant with Abraham and in Habakkuk from cover to cover in the Bible has always and is righteousness by faith. Also you are reminded that it was the Prophet Habakkuk who wrote, “the just” {or justified} shall live by faith”; although this may surprise you along with the fact that Abraham “believed God and it was imputed to him for righteousness”. In short, faith and righteousness by faith was practiced in the

OT as well as in the NT, by looking forward to the Crucifixion and Salvation from Christ in the OT and by looking at and behind for it in the NT times, which would also include us.

4. Old and New Covenants. With God's People.

We just can not determine who was and who is God's people without a consideration of the time in the history of God's interaction with people. For example, we must consider the covenants that were made between God and man, some of the interactions of which I write; such as the "everlasting covenant" that God made with Abraham for "righteousness by faith". At the same time or near the same time, I believe, we must recognize another covenant with Abraham which was to make of his lineage a great nation--which would, of course, be the nation of Israel. Then we can not miss the love that God has for the land of Canaan or Palestine, and of how often in the Prophets the special ownership that He claims for that land. Likewise, at some point the promise of the "promises" of a blessing for the whole world of a "seed", which Seed is Christ, must be separated from either the promise for a great nation and the promise of the everlasting covenant for righteousness by faith. Then at Mount Sinai enters the "old covenant", which was a new covenant then, but after Christ became an old covenant as the "everlasting covenant" took it place with some major modifications and clarifications. Of course for much of this we must rely heavily on Deuteronomy and Hebrews, Deuteronomy for the exact words from God, from Moses, and from the people which spelled out the details of the covenant dictated by God and agreed to by the children of Israel. **{Likewise we will as we complete this volume, even as we have done somewhat previously look at this covenant aspect of the Message, something the Writing Prophets mentioned often.}**

Even as God tells us through the Writing Prophets that He will not do anything without letting His people know, even so do we want to find at what time God told His people about certain decisions God had made in how He would deal with His own people. For example, we are told by the Prophet Zephaniah as to how God was angry with Israel as His people for 70 years. At what point did God get angry, and at what point did God tell His people that He was angry with them. When we think of the prophetic prediction of the 70 years of Captivity, we primarily think of Jeremiah; but it goes all the way back to Isaiah, then Daniel recorded that He read it from Jeremiah and pleaded in prayer to know more about what would happen to His people.

5. The Old and New Covenants distinguished in Jeremiah as the transition from external law to internal law, Hebrews 8:7 and following and Jeremiah 31:31-34.

While it is Ezekiel who makes clear to us a major difference in the new covenant while announcing the individualistic nature of salvation where the sons shall not bear the sins of the father, nor vice versa, and the individual "soul that sins it shall die", before going on to "the stony heart will be taken away, and a new heart will be given" **{regeneration or the new birth}**, it is Jeremiah who before him introduces that individual new birth as the quote from God of "I will put My laws in their mind and write them on their hearts".

Briefly listed below is a summary of some of the differences between the old and the new covenants.

(1). The first covenant had holes in it; that is, it was not faultless, Hebrews 8:7.

(2). A transition decision is made by God in Jeremiah 31:31-34 of some days that would come in the future that God would definitely make a new covenant, so that approximately 600 B.C. we have a recording of God's decision for a new covenant.

(3). This covenant is a national covenant with the nation in the sense that it is "with the house of Israel {we may need to speculate somewhat to the extent that at this point in time in the decision of God as to whether this was the New Israel of Paul and Romans, as we will discuss later in this chapter, or the old Israel, the importance of the Gentiles not having been part of the declared decision of God} and the house of Judah".

(4). We are reminded in Hebrews 8:9 of the fact of the establishment by God of the old covenant--continuing in the quote from Jeremiah: (a) A covenant that God made with the forefathers of the Jeremiah's people in Jerusalem and Judah, (b) that this covenant was made right after God "took them by the hand to lead them out of the land of Egypt"; (c) A new covenant was needed to replace the old in that the children of Israel in the wilderness did not keep the first covenant; (d) When God says about the old covenant that "I disregarded them {says the LORD}, we see here a major decision on the part of God when He saw what they did for 40 years, also when he listened to the pleas from Moses, and perhaps this should read "I discarded them" because God did cast away from eternal life and from the promise of the land at but Moses, Aaron, Joshua, and Caleb, and youth under 20--you remember how that 23,000 carcasses fell in one day.

(5). Characteristics and differences of the new covenant in Hebrews 8:10, and continuing in Jeremiah: (a) it is a covenant that God will make "with the house of Israel", so that it is another national covenant; (b) "will make" some time in the future from the approximately 600 A.D. promise of Jeremiah, although here immediately in this context, we do not have a definite time at which the new covenant will take place as a way that God works between Himself and His people {"after those days" gives us the end days before the new covenant takes place, and we must look into Jeremiah for the context of those days before}; (c) the outstanding characteristic of the new covenant from God's perspective, and even though Jeremiah has written it in the context you see it to be a direct quote recorded from God {"says the LORD}, God "will put His laws in their mind and write them on their hearts"; (d) God will be their God; and (e) They shall be the people of God. Granted at face value, it would appear that even from the time of the wilderness, God discarded to a certain extent His people, only taking them back up at the time when the new covenant went into effect. However, in the next section, we must look at the details of the legal agreement in the first and old covenant between God and man. **{There is from Creation, and always, some kind of obligation between God and man based on the Creator-creature relationship.}**

More characteristics of the old and new covenant differences: (f) There is no difference among God's people as to who knows more and who knows less about the LORD God, starting with the least of God's people and going up they shall all know God {we must think of the beginning of the last days of Amos and Peter and Acts, where this happened with the democratic outpourings of the Holy Spirit, deciding preliminarily that the new

covenant primarily went into effect on that first day of Pentecost after the Ascension, we know that is the time the Spirit came to work in a widespread and life changing manner}; (g) God as part of the new covenant becomes “merciful to their unrighteousness” {here we see a leading into again as always in Romans of the “righteousness by faith”, the imputed righteousness from God which is an act of God’s mercy}; and (h) God promises as part of the new covenant to remember sin and lawlessness no more from His people.

(6). At that point in time, and we lean now toward the beginning of the “last days”, God makes the old covenant “obsolete”; and Paul says that during his time it was “growing old” and about “to vanish away” (Hebrews 8:13)

6. Nature and conditions of the Old Covenant between God and God’s People.

We know that after the giving of the LAW--ten commandments, statutes, and regulations, all the national laws that a new nation would require, which were religious but also the civil laws of the nation--then according to God’s call for an assembly of the whole congregation, Moses read the “Book of the Covenant” in the hearing of the people (Exodus 24:7).

“And they said, ‘All that the LORD has said we will do and be obedient.’” (24:7b) This covenant between the people in the wilderness and God was confirmed with blood, the blood being sprinkled on the people by Moses (24:8). The covenant is renewed in Exodus 34, after two new tablets of stone because Moses in reactive anger threw down and broke the first two when down from the mountain, he saw the idolatry of the people, and after 3,000 of the leading rebels were killed by the Levities.

What happened about the covenant and God’s people is well summarized by Sampey in THE HEART OF THE OLD TESTAMENT.

“Israel having broken the covenant {they worshiped the golden calf idol while Moses was up on the mountain receiving the commandments, Moses ground it into powder and made the people drink it, also had the Levities slay 3000 of the rebellion leaders}

“And He said {God said}: ‘Behold, I make a covenant. Before all your people **[right now, God is still enraged and reluctant to get back among a sinful people]** I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you are shall see the work of the LORD. For it is an awesome thing that I will do with you. **[God never completely tries or gives up on a people; for when this covenant did not work, and He again became angry with His people for 70 years, not any did He bring them back from the Babylonian land of captivity to the Promised Land of Canaan, but then later sent His Son Jesus, whom they crucified, and then the Holy Spirit, Amos and Peter announcing this as another “awesome” thing that God did in history.]** (Exodus 34:10)

“Observe what I command you this day. Behold, I am driving out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite. Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going {the covenant between God and God’s people was to take priority and obliterate any possible covenants with the people of the land}, less it be a snare in your midst.” (Exodus 34:11)

However it is in Deuteronomy 5 where the 10 commandments, the statutes and the judgments are reviewed on the side of the Jordan River opposite the Promised land, that Moses reminds mostly a new generation of the old covenant with God.

"The LORD our God made a covenant with us in Horeb. {The covenant was made originally at Mount Sinai in Horeb.} The LORD did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive {the generation 20 and above who refused to take the promises land, culminating their 40 years of rebellions in the sight of God, as victim of the Falling Away, did not live to see this day, nor will live eternally according to Hebrews}. The LORD talked with you face to face on the mountain from the midst of the fire..." (Exodus 5:2-5)

While Moses does review aspects of the covenant here with matters like the greatest commandment, cautions as part of the original covenant against disobedience, how they are a chosen and special people with many special blessings--the awesome things that God has done and will do among them, the promise of continued blessings part of the covenant, perhaps the easiest to itemize as part of the covenant as near the end of his life Moses again renews the covenant as recorded in Deuteronomy 29:34.

7. Old covenant between God and Israel of Deuteronomy 29-34.

The part I like is as Moses reminds this second generation {the first generation out of Egypt died after 40 years of unbelief, then the second generation--those 19 years of age and older wandered 40 more years in the wilderness, and poor 'ole Moses was now 120 years old (Deut 31:2)} of both how God rescued them from bondage and cared for them in the wilderness. We remember the blessings of guidance by fire and cloud, the daily food from manna and quail; but most generally we do not recall how this second generation labored through the wilderness without their clothes or sandals "wearing out". (Deut 29:5) **{While you do not necessarily see "material prosperity" here, you did see all that God ever really promises and that is "daily prosperity and security", reminding us of how Jesus later would teach in the Sermon on the Mount, "Seek ye first the kingdom of God and his righteousness, and all these things--as clothing, daily bread and other food, personal security and care--will be given unto you."}**

"All of you stand today before the LORD your God..." (Deut 29), Moses addresses this second generation with a few leftovers from the first like Caleb and Joshua, reminding them "Therefore keep the words of this covenant, and do them, that you may prosper in all that you do..." (30:9) **{once again while not a gospel of wealth, it is a gospel of daily needs}**. It is a Coventry for all there that day: leaders, tribes, elders, officers, all men of Israel, little ones and wives, and strangers in the camp that cut wood and draw water "...that you may enter into covenant with the LORD your God, and into His oath, which the LORD your God makes with you today." **{It is sometimes called a reaffirmation of the covenant that was originally ratified by all of Israel.}**

(1). As aspect of the covenant, renewed with this second generation of the wilderness, is "that He may establish you today as a people for Himself" (29:13); and the corollary, "that He may be a God to you".

(2) God has spoken this covenant to this second generation of the wilderness even as He swore to their forefathers of Abraham, Isaac, and Jacob (29:13), so that to be thorough

we would have to go behind Mount Sinai in history to these founding fathers to find out about the covenant. However, I think we can find much of it in the review of 29-34 of Moses.

(3). The covenant agreement contained "the blessing and the curse" (30:1). They will rebel against him, Moses specifically predicts that as with Word from God as much as knowing what they did in the wilderness; and when recipients of the curse of the covenant, that is when the people of captivity recall to mind the blessing and the curse "among all the nations where the LORD your God drives you" {God directs history in that He is in the drivers seat, later using Assyria and Babylon to curse a rebellious and disobedient people}, and return to God, obeying God according to all the commandments of God reviewed that day, and reviewed ever 7 years at the Feast of the Tabernacles, "with all your hear and with all your soul", that God in turn will bring the blessings of: (a) back from captivity; (b) return His compassion to them; (c) gather you again from all the nations where God has scattered you {here the driver is the scattered}, and it does not matter how far they are scattered, God will bring them back; (d) back to the land of your fathers; (e) you will repossess the land; (f) God will prosper you {once again it is a daily need prospering}; (g) cause your population to be more than your forefathers; and (g) God will "circumcise your heart and the hear of your descendants, to love the LORD your God with all your heart and with all you soul, that you may live" (30:6), so that amazement of all amazement in the original renewing of the covenant and well before Jeremiah and Ezekiel, we have the "circumcision of the heart", the taking away of the stony heart, and the heart to do the Law. **{What we find is that aspects of the old covenant as it is renewed, at least in the history analysis of the future, includes a promise of the everlasting covenant of a righteousness of faith, though those word are not here used, however the words of the new heart and new mind are used.}**

(4). God will put all the curses on enemies, those who hate the people of God, and those who persecute them (30:7).

(5). Further blessings of the covenant: (a) abundance in the work of their hands; (b) abundance for children, the fruit of their bodies; (c) bless the number of their livestock and the produce of their land "for good", once again the implication is for daily and according to their need bread.

(6). Part of the covenant is to obey the voice of God, keeping all His commandments and statutes "which are written in the Book of the Law", once again with "all your heart and with all your soul." (30:10)

(7). The covenant sets before the people of God "life and good, death and evil" (30:15).

(8). If your heart turns away so that you do not hear--and we think of the Prophets telling of later "blindness" and lack of sight--"are drawn away", worship other gods and serving them: (a) "you shall surely perish" (30:18); and (b) "you shall not prolong your days in the land which your cross over the Jordan to go in and possess". So that there was little lack of understanding among this second generation of what would be expected of them in the promised land.

"I call heaven and earth as witnesses," Moses continued, "today against you, that I have set before you life and death, blessing and cursing; therefore chose life, that both you and your descendants may live; that you may love the LORD your God, that you

may obey His voice, and that you may cling to Him, for He is your life and the length of your days {we are again reminded of the how to see good days and a long life of II Peter}; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them." {If you have never seen some of the full implications of the Promised Land, you see it here, promised to Abraham, Isaac, and Jacob, and with conditions.} (Deuteronomy 30:19-20)