

Land promise conditional?

Abrahamic Covenant

The Content

1. Note that not all passages have comments since they are commented on elsewhere.

Genesis 12:1-3 (Go from land, great nation, earth blessed, grat name)

Genesis 12:1-3

1. And Yahweh said to Abram,
“[fn]Go forth from your land,
And from your kin
And from your father’s house,
To the land which I will show you;
2. And I will make you a great nation,
And I will bless you,
And make your name great;
And so [fn]you shall be a blessing;
3. And I will bless those who bless you,
And the one who [fn]curses you I will [fn]curse.
And in you all the families of the earth will be blessed.”

1. Are there Conditions?

- i. Go forth from your land (the condition)
 - a) All Abraham had to do was relocate and break off his former attachments, which he does.

2. Is this unconditional election?

Why did God choose/elect the Jews and not the Gentiles?

- i. He didn't reject all the Gentiles.
 - a) God called Abraham to be a blessing to all the Gentiles.
- ii. God did not call Abraham to special salvation, but to a special mission.
 - a) God didn't say "the whole world is going to Hell in a handbasket, but you're going to be saved".
 - b) Some people make the mistake of saying God chose the Jews to be the saved ones, damning everyone else.
They were the evangelists, the vehicle through which Messiah would come to **bless all the families of the earth**, which included Gentiles.
Chosen to be the vehicle to bring forth Messiah and provide all the historical context by which He would arrive on the scene.
Through ancient Israel, we got Messiah and the scriptures, which God brought about in spite of the frequent rebellions against Him.
- iii. Not all of Abraham's biological descendants were saved.
 - a) Job was a person not related to Abraham, but he had a relationship with God, likely even before the time of Abraham.
 - b) There were Edomites, Babylonians, and Persians who turned to God too.
There were exceptional Gentiles as Rahab and Ruth.

- c) Judas Iscariot was a physical descendant of Abraham, yet we don't expect to see him in heaven.
- 3. And I will bless those who bless you,
And the one who [fn]curses you I will [fn]curse
 - i. This blessing and cursing clause applies only to Abraham, not to his ancestors.
 - ii. If one were to believe it applies to Abraham's descendants, the next question is, does it apply to Abraham's physical seed only, or also his spiritual seed who are in Christ?
 - a) If God reveals that He does not consider one who is a physical descendant of Abraham not of Israel, and those in Christ as part of Israel as God reckons it, then this blessing applies only to Christians, regardless of their physical ancestry. We will go more into detail in the other "Covenant" content sections to back that up with scripture.
 - b) How could we know who the physical seed are anyway? There are several factors which make that impossible for us to determine.

Genesis 13:16,15:5 (Uncountable descendants)

Genesis 13:16

16. "And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered.

Genesis 15:5

5. Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."

Genesis 17:15 (Father of many nations)

Genesis 17:15

5. "No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.

6. "I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you.

Genesis 15:5,18 (Border Boundary given)

Genesis 15:5,18

5. After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward."

18. On the same day the LORD made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates—

Genesis 15:10,12,17(Covenant affirmed by God)

1. Genesis 15:10,12,17

10. Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.

12. Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him.

17. And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces.

1. there appeared a smoking oven and a burning torch that passed between those pieces

- i. God passed between the animals while Abraham slept (a deep sleep fell upon Abram).

- ii. The Zionist/Dispensationalist therefore concludes that since only God affirmed this covenant, there was nothing Abraham or any human could do to thwart God fulfilling the land promise, which does have some merit.
- iii. But there is another factor to consider.
 - a) God did fulfill the land promise, as demonstrated elsewhere. But to hold onto it would require covenant faithfulness, as other passages demonstrate.

Genesis 12:7 (Give it to you and your seed forever)

1. Genesis 12:7

7. Then Yahweh appeared to Abram and said, “To your seed I will give this land...”

Genesis 13:14

14. And Yahweh said to Abram, after Lot had separated from him, “Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward;

15. for all the land which you see, I will give it to you and to your seed forever.

16. “And I will make your seed as the dust of the earth, so that if anyone can number the dust of the earth, then your seed can also be numbered.

1. These verses are ones that Dispensationalists/Zionists will point to as meaning the political nation of Israel has a legitimate claim to this land today, per God.

- i. As we show elsewhere, God did fulfill this land promise to ancient Israel.

2. Elsewhere God states conditions, which Abraham met.

3. The parties involved in the covenant are Abraham and his seed, which the apostle Paul tells us is Christ.

i. Galatians 3:16

16. Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,”^[fn] who is Christ.

Eternal?

Genesis 17:7 (everlasting covenant)

Genesis 17:7

7. “And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you.

8. “Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.”

1. As we will see in this chapter, and elsewhere, God will do His part eternally, so long as they do their part.

- i. Ancient Israel did not do their part, so while God was offering an eternal possession, the other party (ancient Israel) didn't get to keep it for long.

- ii. The Christian realizes that when the Old to New Covenant transition happened when Christ came, Jesus did not abolish the law, but fulfilled it.

Matthew 5:18

18. “For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

Jesus did fulfill all the Law and the prophets spoke of Him; we know that quite a few parts of the law passed – but Christ fulfilled them so that what the Old Covenant laws accomplished are now accomplished a new way in the New Covenant.

They changed, but did not go away altogether.

That means various Old Testament practices and content were not abolished, but changed in the mode by which they are practiced.

- a) No animal sacrifices are an easy thing for us to recognize. (ceremonial law)
- b) Civil law? We are a holy nation to God in Christ, per the apostle Peter.
- c) Moral law? God's moral character has never changed. Jesus summed up the moral law in two statements – love God and love your neighbor.
- d) Hebrews, as we will show elsewhere, tells us that the land promise was physical in the Old Covenant, but spiritual in the New Covenant.
- e) If the Christian believes that once a type is fulfilled, we don't go back to the type as Hebrews tells us, and if the scripture tells us the land was fulfilled in the Old Testament, but spiritual today, therefore the land promise is not physical today.
 - A) If anyone gets land in the New Covenant, it would be those in Christ, the meek, who will inherit the earth.
 - B) The apostle Paul expands the land promise to the cosmos.
 - C) So there does seem a land promise remaining, but it's not the small sliver of land that God gave to ancient Israel – it's the new heavens and the new earth.

Psalm 105:8-11 (Abrahamic Covenant everlasting)

1. Psalm 105:8-11,44

8. He has remembered His covenant forever, The word which He commanded for a thousand generations,

9. Which He cut with Abraham, And His oath to Isaac.

10. Then He confirmed it to Jacob for a statute, To Israel as an everlasting covenant,

11. Saying, "To you I will give the land of Canaan As the portion of your inheritance,"

44. He gave them the lands of the Gentiles,

And they inherited the labor of the nations,

- i. **If this was the only Bible passage** we had about the land promise cut with Abraham, we may expect that the ancestors of ancient Israel are to receive that "everlasting covenant" land again.
 - a) Since God elsewhere says He does not make unconditional promises when people are involved in keeping the covenants, we ought not to think that the land promise had no conditions.
 - I. The Davidic covenant is the only covenant I'm aware of where God says He would do something without requiring a human to do something, but keep in mind it was also done in the context of David being faithful.
There are several examples of God relenting from the good he promised to do for those who turned their back on Him, which we will show elsewhere.
 - b) God certainly could uphold His part of a covenant forever, but as we read of ancient Israel's history, they didn't do their part, therefore what could have been forever was not.

2. He gave them the lands of the Gentiles

- i. The covenant referenced in this Psalm seems to have been about land, since it cites God making good on His promise.
The exact border boundaries are not mentioned here; we have other passages in Joshua and during the time of Solomon's reign which show God did fulfill the land promise to

ancient Israel. God did not promise to do it again.

Jeremiah 33:25-26 (God never rejects the faithful)

3. Jeremiah 33:25-26

25. "Thus says Yahweh, 'If My covenant for day and night stand not, and the statutes for heaven and earth I have not established,

26. then I would reject the seed of Jacob and David My servant, [fn]not taking from his seed rulers over the seed of Abraham, Isaac, and Jacob. But I will [fn]return their [fn]fortunes and will have compassion on them.'"

- i. It seems God here is saying He will never allow a situation where Israel is not a nation anymore.

We know that wasn't the case in that Israel was clearly not a nation politically many times.

There are other passages which show that God did not understand these covenants to be unconditional.

It would be a clear ignorance of scripture to think that all ancestors of Jacob are "not rejected" so that none are condemned for rebellion against God for wickedness.

- ii. **Romans 11:1-2,25-26.** Paul said all Israel will be saved through the faithful remnant who are in Christ, meaning they are in the New Covenant.

Keep in mind that Paul defines all Israel to be only the faithful remnant.

God did not consider someone a Jew if he were not in Christ.

- a) Recall Paul said that not all are Israel who are of Israel.

Revelation follows up on this concept that there were 1st century ethnic Jews who said they were Jews, but according to the apostles' definition, if you aren't in Christ, you can't be of the true Israel who are the faithful remnant of whom God always saves.

- b) So in essence, according to God's reckoning of what Israel is, He has never rejected the faithful remnant of Israel, who live amongst those who claim to be of Israel, but do not have the faith of Abraham.

They are those who say they are Jews and are not, as Jesus says in Revelation, which was spoken in the context of early Church persecution, of which the apostate Jews were the first persecutors of the true Israel who had the faith of Abraham in Christ.

Conditions/Conditional?

Genesis 12:1-3 (leave Ur + go to Caanan)

Genesis 12:1-3

1. And Yahweh said to Abram,

"[fn]Go forth from your land,

And from your kin

And from your father's house,

To the land which I will show you;

Genesis 17:1,2,7-10 (Blameless, circumcision)

Genesis 17:1,2,7-10,13-14

1. Now it happened that when Abram was ninety-nine years old, Yahweh appeared to Abram and said to him,

"I am [fn]God Almighty;

Walk before Me and be [fn]blameless,

2. so that I may [fn]confirm My covenant between Me and you,

And that I may multiply you exceedingly.”

5. “And no longer shall your name be called [fn]Abram,
But your name shall be [fn]Abraham;
For I have made you the father of a multitude of nations.

6. “And I will make you exceedingly fruitful, and I will make nations of you, and kings will go forth from you.

7. “And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be God to you and to your seed after you.

8. “And I will give to you and to your seed after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.”

9. God said further to Abraham, “Now as for you, you shall keep My covenant, you and your seed after you throughout their generations.

10. “This is My covenant, which you shall keep, between Me and you and your seed after you: every male among you shall be circumcised.

13. “He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant.

14. “And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.”

you shall keep My covenant, - and your seed - throughout their generations

4. Abraham was supposed to be blameless.

What happens if Abraham fails?

The sign of being in the Abrahamic covenant was circumcision.

If you read further, you'll see that even those 'bought with money' or foreigner must be circumcised as well, meaning non-Jews could also be part of the covenant.

5. If a Jew was not circumcised, he was to be cut off from the people.

So being a descendant of Abraham was NOT what made you part of the Abrahamic covenant.

Inclusion was based on covenantal faithfulness.

6. The covenant was everlasting for one who kept their part of the covenant.

Anyone who didn't was to be cut off.

7. If my grandmother tells me she will pay for my college if I go to a specific one, I don't get the benefit of it unless I do my part.

Likewise, whether old or new covenant, people don't get God's covenant promises unless they are joined in saving faith in God.

- i. So when people say we must support Israel today because they are the covenant people of God, remember that being a Jew(physical Abraham descendant) did not mean you were in the covenant, even in the Old Testament.

Are secular and Jews in Judaism in Israel today being faithful with the Abrahamic covenant? Certainly not.

The apostle Paul tells us in Romans 9-11 and Galatians 3 that to be part of the remnant of Israel that God saves, you must be a Christian.

So by that standard, we ought to support Christians.

A physical seed of Abraham who has rejected Christ as Messiah is not in the Abrahamic covenant according to the apostle Paul.

- ii. The sign of the new covenant is the Holy Spirit, which is in Christ.

Genesis 18:17-18 (Abraham had to teach his kids)

1. God says this before destroying Sodom...

Genesis 18:17-18

17. Now Yahweh said, "Shall I conceal from Abraham what I am about to do,"
18. since Abraham will surely become a great and [fn]mighty nation, and in him all the nations of the earth will be blessed?
19. "For I have [fn]known him, so that he may command his children and his household after him, that they keep the way of Yahweh to do righteousness and justice, so that Yahweh may bring upon Abraham what He has spoken about him."
- iii. God cannot fulfill His promise to seed who are not like Abraham.
They have to be like him, by having the faith of Abraham.
- a) Ancestry was not good enough.
 - b) Abraham had to teach his descendants to be righteous so that God could fulfill what He promised.
 - c) To be a true child of Abraham is not ancestry, but having the spiritual traits of Abraham.
Must have the faith of Abraham.
- iv. Jesus in John 8 says that to be Abraham's true children of the promise, you must do the works of Abraham (which elsewhere we know is to be in Christ) and not depend on your physical ancestry to Abraham.
- v. **Galatians 3:7** says that you must have faith in Christ to be a son of Abraham according to how God sees us.
- a) Those who have Abraham's faith are Abraham's spiritual children/seed.

Genesis 22:15-18 (because Abraham was obedient)

1. Genesis 22:15-18

15. "Then the angel of Yahweh called to Abraham a second time from heaven,"
16. "and said, "By Myself I have sworn, declares Yahweh, because you have done this thing and have not spared your son, your only one,"
17. "indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of his enemies."
18. "'In your [fn]seed all the nations of the earth shall [fn]be blessed, because you have listened to My voice.'"
- i. because you have listened to My voice
 - a) Of Course God knows if people will obey Him in advance because He knows the future, but according to God's words, it appears He expected Abraham to be obedient and have faith in order for Him to do His part of the covenant.
 - b) God said all the nations of the earth would be blessed **because** Abraham was obedient
 - c) Abraham offered his only son, which was a type.
God the Father offers up God the Son, which was the fulfillment of that type.

Circumcision – sign of the covenant

Circumcision was the sign of the Old Testament, Abrahamic covenant.

The 'type'/shadow was physical **circumcision**.

The 'antitype'/fulfillment is to be **in Christ**, where you are said to be **spiritually circumcised**.

- 8. un-circumcision meant you were not one of Abraham's seed.

Circumcision not enough in Old Covenant

Deuteronomy 10:16

1. Deuteronomy 10:16

16. "So **circumcise** [fn]your **heart**, and stiffen your neck no longer.

Jeremiah 4:4:

4. "**Circumcise** yourselves to Yahweh
And remove the **foreskins of your heart**,
Men of Judah and inhabitants of Jerusalem,
Lest My wrath go forth like fire
And burn with none to quench it
Because of the evil of your deeds."

- i. Moses and Jeremiah tell us physical circumcision was not good enough.
- ii. Everything physical will pass away just like the 'type' of circumcision was used for a time, but passed away.
- iii. The circumcision that really makes someone connected to God is the spiritual circumcision.
- iv. You could be of the Old Testament covenant with the sign of physical circumcision, but you were still expected to do the **deeds** of Abraham, which Christ tells us in the New Testament.
One of the "works of Abraham" is to accept Jesus as Messiah.
- v. The hidden heart of man, the inner man is the one part of God that is more hidden and private to a man.
That is likewise the physical, private part of man is corresponding to the hidden heart.
- vi. If you had physical circumcision in the Old Testament, but was not spiritually circumcised in the heart, God was **not ok** with that.
You would be said to be under the **wrath** of God "**because of your evil deeds**" per **Jeremiah 4:4**.

Circumcision in the New Covenant

Romans 2:26

1. Romans 2:26

26. "So if the [fn]uncircumcised man observes the righteous requirements of the Law, will not his uncircumcision be counted as circumcision?"

27. "And he who is physically uncircumcised, if he [fn]fulfills the Law, will he not judge you who, through the letter of the Law and circumcision, are a transgressor [fn]of the Law?"

28. "For he is not a Jew who is one outwardly, **nor is circumcision** that which is **outward in the flesh.**"

29. "But he is a Jew who is one inwardly; and **circumcision** is that which is of the heart, by the Spirit, not by the letter; and his praise is **not from men, but from God.**"

Colossians 2:11

1. Colossians 2:11

11. "**in whom you were also circumcised** with a **circumcision made without hands**, in the removal of the body of the flesh, **in the circumcision of Christ,**"

Galatians 5:6

1. Galatians 5:6

6. **For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.**

Phillipians 3:3

1. Phillipians 3:3

3. "For we are the [fn]circumcision, who worship [fn]in the Spirit of God and boast in Christ Jesus and put no confidence in the flesh,"

- i. The Jews thought they were better because they followed physical circumcision.
- ii. Paul says that God sees a person who is not physically circumcised as being counted as circumcised.
- iii. As far as God is concerned, you can be physically circumcised, but if you are a transgressor of the Law, then it counts as no benefit to you.
- iv. Paul says the physical circumscision is not what matters.
The spiritual circumcision is what matters.
- v. The spiritual circumcision is the one which happens when you are in Christ, which is performed by God **without human hands**.
- vi. In Phillipians 3, Paul calls Gentiles the circumcision, which was a term formally only referring to ethnic Jews.

Palestinian Covenant

The Abrahamic covenant was expanded in

Deuteronomy 30:1-10

1. Deuteronomy 30:1-10

1. "So it will be, when all of these things have come upon you, the blessing and the curse which I have set before you, and you cause [these things] to return to your heart in all the nations where Yahweh your God has banished you,
2. **and you return to Yahweh your God** and listen to His voice with all your heart and soul according to all that I am commanding you today, you and your sons,
3. **then Yahweh your God will return you from captivity** and return [His] compassion on you, and He will gather you again from all the peoples where Yahweh your God has scattered you.
4. **"If those of you who are banished are at the ends of the sky, from there Yahweh your God will gather you, and from there He will take you [back].**
5. **"And Yahweh your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.**
6. **"Moreover Yahweh your God will circumcise your heart and the heart of your seed, to love Yahweh your God with all your heart and with all your soul, so that you may live."**
7. **"And Yahweh your God will inflict all these curses on your enemies and on those who hate you, who persecuted you.**
8. **"And you shall return and listen to the voice of Yahweh, and you shall do all His commandments which I am commanding you today.**
9. **"Then Yahweh your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for Yahweh will return to rejoice over you for good, just as He rejoiced over your fathers,**
10. **when you listen to the voice of Yahweh your God to keep His commandments and His statutes which are written in this book of the law, when you return to Yahweh your God with all your heart and soul.**

1. We list the passage for reference-sake.
Discussion of it is found elsewhere in this section.
This passage is quoted so that the reader can be assured its words have been considered carefully by the author.

2. Some questions we will answer later are:
 - i. Did God gather faithful or unfaithful Israelites?
 - ii. Did God commit to returning them to the land more than once?
 - iii. Is there anything in the New Covenant which fulfills things from the Old Covenant in that the Old Covenant was not abolished, but fulfilled by Christ so that nothing was abolished, but instead changed in the mode/way things are observed?
(ie. No animal sacrifices, Sabbath is rest in Christ, we are priests – no Levites)
 - iv. To whom do the covenant promises made to Abraham apply to today?

Fullfillments

Literal fulfillment to Abraham

1. There were literal fulfillments of the promises God made which apply to Abraham personally.

The blessing to all nations, justification by faith

Genesis 15:6 (faith accounted for righteousness)

Genesis 15:6

6. And he believed in the LORD, and He accounted it to him for righteousness.

Romans 4:1-3,9-12 (sign of the covenant + faith)

Romans 4:1-3,9-12

1. What then shall we say that Abraham our father has found according to the flesh?[fn]
2. For if Abraham was justified by works, he has something to boast about, but not before God.
3. For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.”[fn]
9. Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.
10. How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.
11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,
12. and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised.

1. Those with the faith of Abraham are said to receive the same right-standing before God as Abraham had.
 1. Therefore those who are in Christ are spiritual descendants of Abraham.
2. No mention of land is made here as what a Christian also would inherit.
But Hebrews as shown elsewhere shows the land of physical in the Old Covenant as a type, which has its fulfillment in Christ.
Once you have a fulfillment, you don't go back to the type.
This is why Christians don't do animal sacrifices today.

Galatians 3:6-9,14 (all nations shall be blessed)

Galatians 3:6-9,14

6. just as Abraham “believed God, and it was accounted to him for righteousness.”[fn]
7. Therefore know that only those who are of faith are sons of Abraham.
8. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to

Abraham beforehand, saying, “In you all the nations shall be blessed.”[fn]

9. So then those who are of faith are blessed with believing Abraham.

14. that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

1. In you all the nations shall be blessed
 - i. The Abrahamic covenant is said to be fulfilled in Christ.
2. only those who are of faith are sons of Abraham
 - i. This should shatter any notion that God reckons anyone who claims to be a physical seed of Abraham as being reckoned by God as sons of Abraham.
 - ii. One who says he is physically a Jew is therefore not an Israelite, per God's reckoning through the apostle Paul.
 - iii. The response for one who does not believe God fulfilled His covenant promises to Israel because Israel is seen as purely ethnic, (which it never has been since Mt. Sinai and proselytes) is that Jews who are not Christians will become Christians, and thereby become sons of Abraham in God's reckoning, and then getting the land again.
 1. That requires the belief that God makes a distinguishing difference between a physical descendant of Abraham and a spiritual descendant of Abraham. The New Testament is clear that God only cares about us having the faith of Abraham, not his genetic markers.
 2. This also requires the belief that God promised to bring ethnic Israelites back to the land from exile a second time – He didn't.
3. that the blessing of Abraham might come upon the Gentiles in Christ Jesus
 - i. What??? Israel's blessings given to Gentiles?
 1. Dispensationalists see Israel as ethnic and completely separate from the "Church", which is the body of Christ.
 2. But if the blessing of Abraham is in Christ Jesus, how could a physical descendant of Abraham get the Abrahamic blessing if not in Christ?
 3. **Those in Christ are part of His body, with Christ as the head.**
Who is the head of the alleged other body physical-only Israel?
Does Christ have two bodies?
 4. Dual covenant theology holds that old and new covenants exist in parallel, but Paul theoretically pondering damning himself in order to save apostate Jews who rejected Christ should be a clear evidence that the old covenant can no longer save anyone. Why else would Paul damn himself if people under the old covenant were 'good' with God?

Promises to Abraham's seed fulfilled in Christ

The Jewish nation apostatized; however, the promise of Abraham's seed bringing blessing to the world finds its ultimate fulfillment in Christ, to those who are in Christ.

Luke 1

1. Zechariah said this about Christ right after naming John (the baptist) receiving his voice once again and being filled with the Holy Spirit:

Luke 1

68. "For He visited and accomplished redemption for His people,"

69. "And raised up a horn of salvation for us
In the house of David His servant—"
72. "To show mercy toward our fathers,
And to remember His holy covenant,"
73. "The oath which He swore to Abraham our father,"
74. "To grant us that we, being rescued from the hand of our enemies,
Might serve Him without fear,"
73. "“And you, child, will be called the prophet of the Most High,
For you will go on **BEFORE THE [fn]LORD TO MAKE READY HIS WAYS,**"

- a) How does Zechariah say God remembered His covenant?
 - I. He saw a connection between God remember His covenant and John the Baptist being born in that John the Baptist would make straight the way of the Lord Jesus.
 - II. Jesus ultimately was how God decided to act on (remember) the covenant He made to Abraham.

Galatians 3:8,16,29

Galatians 3:8,16,29

8. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed.”[fn]
9. So then those who are of faith are blessed with believing Abraham.
16. Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,”[fn] who is Christ.
29. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.

1. It was God's plan all along(the Scripture, foreseeing) for the promises made to Abraham to be extended to all those who are in Christ, who are spiritually Abraham’s seed, and heirs according to the promise whether children of Abraham according to the flesh or not.
2. What promise?
The Abrahamic covenant promises.
In you all the nations shall be blessed.
 - i. One may argue that Jesus only fulfilled that one part of the Abrahamic promise, but that the land promise is still for those who are Abraham's seed according to the flesh.
 - ii. If the New Testament declares that those who are only Abraham's seed according to the flesh are not heirs of the promise,

a) **Romans 9:6-8**

6. But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,
7. nor are they all children because they are the seed of Abraham; but, “In Isaac your seed shall be called.”[fn]
8. That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.

- iii. But those who are Christ’s ... are Abraham’s seed, and heirs according to the promise.
- iv. To one who continues arguing that Christ extended only the 'all nations in you blessed' promise, but still have a land promise for physical seed of Abraham, notice Galatians 3:16 again:
Now to Abraham and his Seed were the promises made....

- a) That's promises, plural.
- b) Does that include the land promise?

Jesus said those who are sons of God and in the kingdom of heaven will inherit the earth, which can mean "the land", or the entire world in Matthew 5:5 in His Beatitudes sermon.

Romans 4:13 says **the promise to Abraham** also included being heir of the cosmos.

Romans 4:13

13. For the promise to Abraham or to his seed that he would be heir of the world was not [fn]through the Law, but through the righteousness of faith.

- c) Therefore when Paul says **the promise**, when referring to Abraham, Paul is not only talking about the blessing of the nations, but also land.
The application is only to those who are spiritually Abraham's seed.
- d) One must imitate the apostate Jews by reading the Old Testament without the understanding of which Jesus opened the eyes of His disciples
- e) **Luke 24:45**
45. And He opened their understanding, that they might comprehend the Scriptures.
 - A) Jesus opened the eyes of His disciples so they could see His fulfillments of scripture.
 - B) You can be sure the religious leaders of the day who rejected Jesus knew their scriptures back and front, yet if you wanted to learn the truth about Messiah, they couldn't help you.
 - C) If we see something in the Old Testament scriptures that Jesus and His apostles never affirmed, but the apostate Jews affirmed, should that be a sign to us that we are incorrect about that given belief?
 - (1) If Jesus nor His apostles affirmed a restoration of ancient Israel's land boundaries to physical seed of Abraham, but the apostate Jews did, why would we follow what the apostate Jews said over what Jesus and His apostles said?
 - (2) If we use the Old Testament to override what the New Testament teaches, are we not using the same interpretive method the apostate Jews who rejected and murdered their Messiah used?

Romans 9:6-8 (God's promise to Abraham did not fail)

1. Romans 9:6-8

6. But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;

7. nor are they all children because they are Abraham's seed, but: "[fn]THROUGH ISAAC YOUR SEED WILL BE NAMED."

8. That is, the children of the flesh are not the children of God, but the children of the promise are considered as seed.

i. it is not as though the word of God has failed

a) God's promise to Abraham did not fail.

Abraham was told he would be the father of many nations and that all nations would be blessed through him.

Elsewhere Paul tells us that promise was made to Abraham and Christ.

So in that promise, those in Christ are blessed, whose children are in all nations.

Everyone who is the spiritual seed of Abraham will be saved,

whereby Paul concludes in Romans 11 that "all Israel will be saved" in that way.

All of the true, spiritual children of Abraham in Christ are always saved.

b) Not everyone who is a biological/physical-only descendant of Abraham is part of the

promise.

Those who do not have the faith of Abraham are not the seed of the promise.

- c) Abraham had 8 offspring who were perfectly equal with regards to their biological ancestry as His physical children.
But only in Isaac is the seed of Abraham.
The other 7 were physical descendants, but it didn't help them at all.
Without a covenant relationship with God, they would die as Gentiles.
- d) There are lots of Jews who are descendants of Abraham physically;
they likewise will die as Gentiles without being in Christ.
That is, without spiritually being descendants of Abraham by having the faith of Abraham as **Romans 4:1-3,9-12** outlines.
- e) If there are physical descendants of Abraham today, if they do not have the faith of Abraham to be his spiritual descendants, then it does not follow that any land promise is to be given again, since they are not of Israel as God defines Israel.
 - I. Here is a parallel example to consider:
Jehovah's Witnesses and Mormons consider themselves to be "Christians" even though they deny Christ's deity.
In effect, they believe in a Christ that cannot save them.
They are not Christians according to God's definition.
 - II. Likewise, there are Christians today who believe if physical descendants of Abraham exist today, they are of Israel.
But they are not of Israel per God's definition.
 - 1. But what if a Christian believes that once physical descendants of Abraham become of Israel being being in Christ, that then God will give them the ancient land of Israel again?
 - 2. If the land promise had no conditions, then that could be possible to happen in the future.
But that would also mean the modern state of Israel is not a fulfillment of prophecy, though it could be a stepping stone toward a fulfillment.
Keep in mind that anyone can self-'identify' as being a Jew today, so if anyone knows who is physical descendant of Abraham, only God knows.
It is a common myth that there is a certain 'look' of a Jew – there isn't.

Galatians 4:21-31 (Spiritual trumps physical ancestry)

Galatians 4:21-31

- 21. Tell me, you who want to be under law, do you not listen to the Law?
- 22. For it is written that **Abraham** had two sons, one by the servant-woman and one by the free woman.
- 23. But the son by the servant-woman had been born according to the flesh, while the son by the free woman through **the promise**.
- 24. This is spoken with allegory, for these women are two covenants: one from Mount Sinai bearing children into slavery; she is Hagar.
- 25. Now this **Hagar** is Mount Sinai in Arabia and **corresponds to the present Jerusalem**, for she is in **slavery** with her children.
- 26. But **the Jerusalem above is free**; she is our mother.
- 27. For it is written, "REJOICE, BARREN WOMAN WHO DOES NOT GIVE BIRTH; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE ONE THAN OF THE ONE WHO HAS A HUSBAND."
- 28. And **you brothers, in accordance with Isaac, are children of promise**.

29. But as at that time he who was born according to the flesh was persecuting him [who was born] according to the Spirit, so it is now also.

30. But what does the Scripture say? "CAST OUT THE SERVANT-WOMAN AND HER SON, FOR THE SON OF THE SERVANT-WOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN."

31. So then, brothers, we are not children of a servant-woman, but of the free woman.

Spiritual vs. Physical children

9. We see 2 kinds of children of Abraham.

- i. There are those who are physical descendants of Abraham like Ishmael
- ii. Then there are those who are spiritual descendants of Abraham in Christ.
- iii. Isaac's supernatural birth is a 'type'/shadow
Being supernaturally born again in Christ is the 'antitype'/fulfillment.
Abraham could never have fathered Isaac in his own strength.
Likewise, those in Christ could never have become spiritual descendants of Abraham on their own.
The work is a supernatural one done by God, not human hands.
- iv. Ishmael would not be a recipient of the Abrahamic covenant along with Isaac.
- v. Paul says that the Jews who reject Jesus are Ishmael's descendants spiritually.
The children of the flesh will not inherit the Abrahamic promise,
only the children of the free woman – Isaac.
- vi. Only a small part of Abraham's family had the Abrahamic promise applied to them because they did the works of Abraham.
Likewise, only a remnant of the ethnic Jews at any time are saved.
That is how it always has been; Paul is not inventing anything new.
- vii. Christ is the child/descendant of promise; you must be spiritually in Christ to get the Abrahamic promise applied to you.
Believing in Christ is the work of Abraham.

The promise – to spiritual seed only

1. the promise

- i. As we have been building up and demonstrating so far, Paul has used the promise to refer to the promises made to Abraham concerning blessing the nations through Christ and inheriting the cosmos(can mean earth or universe).
- ii. It would therefore be incorrect to say that Paul only means salvation in Christ as the only thing the promise refers to.
- iii. We have seen so far and even in this passage that physical descendants of Abraham don't get the promise unless they are spiritual seed of Abraham.
And spiritual seed of Abraham are children of the promise,
meaning if there is land to be given, it is given to all spiritual seed of Abraham,
not just ones who are also physical seed of Abraham.
- iv. Here is another thing to consider.
Even Dispensationalists generally believe the land promise will only be fulfilled after Christ returns, so what's with the land promise squabble?
- v. It's the "I will bless those who bless you and curse those who curse you" promise, isn't it?
 - a) But physical-only descendants of Abraham are not of the promise, as we see.

Psalm 50:16

16. But to the wicked God says:

“What right have you to declare My statutes,
Or take My covenant in your mouth,

I. If not of the faith of Abraham, people are wicked.

- b) So if the nation called "Israel" today is to be supported by Christians, the political nation of Israel must be majority Christian in order for that to apply.
But then that also means Christians should be pro-whatever other country has lots of Christians in it.
They are heirs of **the promise**.
- c) God caused the political nation of Israel to form?
Did God also cause the United States to form?
Which one has more Christians in it?
Those are the ones who are heirs of **the Abrahamic promise**.

Conclusions

- 1. Those who identify as ethnic Jews in the middle east who reject Christ are not under the Abrahamic covenant because they are not spiritual seed of Abraham in Christ, by being Christians.
 - i. If anything, the "I will bless those who bless you and curse those who curse you" applies to Christians, who are the spiritual descendants of Abraham, who do the works of Abraham by being in Christ, thereby being recipients of the Abrahamic covenant.
- 2. Being ethnically Jewish as a race today does you no more benefit than it is to be Irish, Russian, or Chinese as a race.
- 3. The Abrahamic covenant is an everlasting covenant.
All the nations are being **blessed** today when people receive Christ, with justification by faith.
 - i. The gospel of Christ is the fulfillment.
God preached the gospel to Abraham – through the Abrahamic covenant, which we now have by being in Christ.

New Covenant Refers to the Abrahamic Covenant in Christ

2. 2 Corinthians 6

15. "Or what harmony has Christ with [fn]Belial, or [fn]what has a **believer** in common with an unbeliever?"

16. "Or what agreement has a [fn]sanctuary of God with idols? For **we are a sanctuary of the living God**; just as God said,

**"I WILL DWELL IN THEM AND WALK AMONG THEM;
AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE."**

a) Paul quotes **Leviticus 16:12**

- I. He applies this old covenant promise made to Israel, to the Church.
- II. Paul also says the Church is the temple(sanctuary) of God, and other places as the body of Christ.

b) Is Paul interpreting this literally?

Is he a literalist?

Or did Jesus open the eyes of His disciples to see His fulfillments of Old Testament scriptures?

Physical seed of Abraham

Exodus 12:48.

48. "And when a stranger dwells with you and wants to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it.

1. Non physical seed of Abraham could and did enter into covenant relationship with the God of Israel by accepting the sign of the covenant (circumcision) and keeping God's law, which in this case in the Old Covenant was to observe Passover.
2. The notion that God is intimately concerned about who is a physical seed of Abraham is undermined by God allowing salvation for people who did not descend from Abraham physically.
3. There are numerous other places in the Old Testament, in addition to the New Testament which show God is not concerned about physical ancestry from Abraham, but for people to have the faith of Abraham.
4. Is it not absurd to think that God is counting genetic markers in humans and has a certain percentage which qualifies someone as a physical seed of Abraham so that He can fulfill a land promise to them?

He could, but do we get that from reading the scriptures?

Only if we read them as the apostate Jews did, using the Old Testament to tell us what the New Testament means.

We could get that meaning by saying "Israel always means Israel", while ignoring the Jesus and His apostles' definition of Israel, even though the word "Israel" is perhaps one of the most flexible words in the bible.

1. "Israel" in the Bible has meant: an individual, family, 12 tribes, a land, the northern divided kingdom, the faithful remnant, The servant of the LORD, the LORD's firstborn, a covenantal nation, and also including Gentiles who wanted to become proselytes.
2. Also, titles of Israel have been applied to Jesus.
Do any Christians say that Jesus is stealing Israel's titles?
 1. Servant of the LORD
 2. The LORD's firstborn
 3. Abraham's seed
 4. The vine
3. Titles of Israel have been applied to those in Christ in the New Testament
 1. Abraham's seed
 2. Children of God
 3. The circumcision (in the spirit)
 4. a kingdom of priests and a holy nation
 5. part of the olive tree of God from Romans 9
 6. (See the "What is Israel" slide deck for all the details, quotes, and verses)

Sinaitic (Mt. Sinai) Covenant

1. This is the second covenant God made, separate from the Abrahamic covenant.
2. It is the children of Israel who came out of Egyptian slavery and formed into a political entity at the foot of Mount Sinai.

The Content + Conditions

Exodus 19:1-6 (If listen, then kingdom)

1. Exodus 19:1-6

1. "In the third month after the sons of Israel had gone out of the land of Egypt, on this day they came into the wilderness of Sinai."
2. "Then they set out from Rephidim and came to the wilderness of Sinai and camped in the wilderness; and there Israel camped in front of the mountain."
3. "Now Moses went up to God, and Yahweh called to him from the mountain, saying, "Thus you shall say to the house of Jacob and tell the sons of Israel:"
4. "'You yourselves have seen what I did to the Egyptians, and [how] I lifted you up on eagles' wings and brought you to Myself."
5. "'So now then, **if you will** indeed listen to My voice and **keep My covenant, then you shall be My treasured possession among all the peoples**, for all the earth is Mine;"
6. "and you shall be to Me **a kingdom of priests and a holy nation.**" These are the words that you shall speak to the sons of Israel.'"

1. The Abrahamic covenant didn't have conditions; Christ would come whether they liked it or not. As a nation, Israel rejected Christ when He did come. This Siniatic covenant has much bigger requirements.
 - i. **if you will** indeed listen to My voice and **keep My covenant.**
Did Israel meet this requirement?
 - a) **No.** God tells us in Jeremiah 31:32 that they broke it:
32. "not like the covenant which I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt, **My covenant which they broke**, but I was a husband to them," declares Yahweh."
 - b) If you read further in Jeremiah 31, God mentions the new covenant that He would later make, which we now know is through Christ.
 - ii. Recall that before Moses could finish coming down the mountain with the 10 commandments, the Israelites were worshipping a golden calf.
 - iii. Many times God brought back Israel who played the harlot.
The Old Testament is a broken record on that, so we won't waste the time quoting all those verses.
 - iv. But God always has a faithful remnant who honor His covenant, which is a vitally important concept that these covenants build upon.
 - v. Elsewhere we read that mixed multitudes (non-ethnic Israelites) went out with the sons of Israel when God brought them out of Egypt, so you have people who are not biological descendants of Abraham in this covenant.
 - vi. This covenant is a political one since it made them a nation.
 - vii. They would be the only political nation on earth who would be ruled by God, and not an earthly king; that is what makes it so distinct.
 - viii. **A kingdom of priests** means Israel will be the vehicle through which the Abrahamic promise will take place.
 - ix. Israel becoming a nation again in 1948 has nothing to do with this Siniatic covenant.
 - a) God did not make this covenant an unconditional one in that the political, earthly nation of Israel would be a nation for eternity.
 - b) Is the nation of Israel today keeping God's covenant and obeying His voice?

If not, then by God's own words, the 1948 founding is not a divine mandate.

- c) God did not say "only if you are a physical descendant of Abraham" as a requirement to be in covenant with Him.

God has never been a racist and never will be.

The New Testament tells us that between ethnic Jews and Gentiles, that God shows no partiality.

In the Old Testament, God told Israel He would spew them out of the land if they got as evil as the Caananites they were dispossession, which eventually happens.

2. Circumcision was the sign of the Abrahamic covenant.

- i. Abraham said that anyone who wasn't his descendants could be circumcised to be part of the Abrahamic covenant as well.

- a) **Exodus 12:48**

- 48. "“But if a sojourner sojourns with you and [fn]celebrates the Passover to Yahweh, let all his males be circumcised, and then let him come near to [fn]celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it.”"

3. Sabbath-keeping of the sign of the Siniatic covenant.

Exodus 31:16-17

16. "“So the sons of Israel shall keep the sabbath, to [fn]celebrate the sabbath throughout their generations as an everlasting covenant.”"

17. "“It is a sign between Me and the sons of Israel forever; for in six days Yahweh made heaven and earth, but on the seventh day He rested and was refreshed.”"

4. These covenants weren't about being saved.

Only the faithful remnant was saved; Judas Iscariot and the high priest who sentenced Jesus to death weren't part of that faithful remnant.

These covenants were about being the ones of whom God would bring the blessing to the nations through Christ.

- i. **Hosea 1:9**

- 9. "And [fn]Yahweh said, “Name him [fn]Lo-ammi, for you are not My people, and I am not [fn]your God.”"

- a) During a period of great covenant unfaithfulness, God tells Hosea to name his son "Lo-Amami", which means "not my people".

- b) Who is not God's people?

- These are ethnic Jews and whoever else is in the covenants who are being covenantally unfaithful to God.

- c) No one is God's people by ancestry alone.

- What matters today is if you are covenantally faithful to God by being in Christ.

- ii. **Psalms 50:5**

- 5. "“Gather My holy ones to Me,
Those who have cut a covenant with Me by sacrifice.”"

- 15. "But to the wicked God says,
“What right have you to recount My statutes
And to take My covenant in your mouth?"

- a) God is talking to people who have taken His covenant (Jews) with their mouth.
They say they are faithful, but their actions are otherwise.
Therefore they have no right to ask God for His benefits.
God calls these Jews not His people.

God did not recognize the wicked as His people.

- iii. When Elijah was distressed after Jezebel made much of Israel to worship Baal, God told Elijah that He still had a faithful remnant.
- iv. Today, the faithful remnant of the people of God are Christians.
How can you reject Messiah and still be a faithful Jew to God?
- 5. Will Israel be a permanent nation or not?
 - i. It's national identity depended on this Siniatic covenant.
But they obviously didn't keep it.
In fact, they should be much worse off for it.
 - ii. Leviticus 26 + Deuteronomy 28 talks about covenantal blessings and curses.
The Siniatic covenant was very conditional.
- 6. Even an ethnic Jew who broke the covenant would be cut off from the covenants and their promises: Genesis 17:14, Exodus 12:19,31:14, Leviticus 18:29, Romans 11:22 are but a few of the many examples.
 - i. The way to be in the covenant was covenant faithfulness, which is the same teaching in the New Testament's New Covenant, where the works of Abraham is to be in Christ through faith.
- 7. God said He would give Israel the land of the Caananties, but the land grant was conditional.
 - i. Even still, God has already given Israel all the land anyway.

Exodus 23:20-22,24,24,31 (Boundaries + conditions)

- 1. **Exodus 23:20-22,24,24,31**
 - 20. "Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared.
 - 21. "Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name [is] in Him.
 - 22. "But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries.
 - 24. "You shall not bow down to their gods, nor serve them, nor do according to their works; but you shall utterly overthrow them and completely break down their [sacred] pillars.
 - 25. "So you shall serve the LORD your God, and He will bless your bread and your water. And I will take sickness away from the midst of you.
 - 31. "And I will set your bounds from the Red Sea to the sea, Philistia, and from the desert to the River. For I will deliver the inhabitants of the land into your hand, and you shall drive them out before you.
- i. The boundary of Israel's land would be from the Red sea to the Euphrates river.

Deuteronomy 11:18-24 (Boundaries + Conditions)

- 1. **Deuteronomy 11:18-24**
 - 18. "Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes.
 - 19. "You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.
 - 20. "And you shall write them on the doorposts of your house and on your gates,
 - 21. "that your days and the days of your children may be multiplied in the land of which the LORD swore to your fathers to give them, like the days of the heavens above the earth.
 - 22. "For if you carefully keep all these commandments which I command you to do--to love the LORD your God, to walk in all His ways, and to hold fast to Him--

23. "then the LORD will drive out all these nations from before you, and you will dispossess greater and mightier nations than yourselves.

24. "Every place on which the sole of your foot treads shall be yours: from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea, shall be your territory.

The Rest of the Land Conditions

1. See the Land Conditions section [here](#)

The people of Israel ratified the covenant

Exodus 24:1-3 (Israel accepts the covenant)

Exodus 24:1-3

1. Then He said to Moses, "Come up to Yahweh, you and Aaron, Nadab and Abihu and seventy of the elders of Israel, and you [all] shall worship at a distance.
2. "Moses alone, however, shall come near to Yahweh, but they shall not come near, and the people shall not come up with him."
3. Then Moses came and recounted to the people all the words of Yahweh and all the judgments; and all the people answered with one voice and said, "All the words which Yahweh has spoken we will do!"

1. This is in contrast to the Davidic and Abrahamic covenant where God ratifies(confirms) them.
God ratified the Abrahamic Covenant, which was fulfilled in Christ.
Recall Paul tells us that the Abrahamic Covenant was made with Abraham and his seed, which is Christ.
2. The covenant curses for failing to keep up to their side of the covenant are in **Deuteronomy** chapters 27-30.

The end of the Mt. Sinai covenant

Deuteronomy 28:1,21,45-46,63

1. **Deuteronomy 28:1,21,45-46,63**
 1. "Now it will be, if you diligently listen to the voice of Yahweh your God, being careful to do all His commandments which I am commanding you today, Yahweh your God will set you high above all the nations of the earth.
 21. "Yahweh will make the pestilence cling to you until He has consumed you from the land where you are entering to possess it.
 45. "So all these curses shall come on you and pursue you and overtake you until you are destroyed, because you would not listen to the voice of Yahweh your God to keep His commandments and His statutes which He commanded you.
 46. "And they shall become a sign and a wonder on you and your seed forever.
 63. "And it will be that as Yahweh delighted over you to prosper you and multiply you, so Yahweh will delight over you to make you perish and destroy you; and you will be torn from the land where you are entering to possess it.
- i. God told Israel He would bless them forever, but it was conditional.
If the covenant is broken, the curses are applied forever.
This is not about Jews as a race, but about the nation of Israel.
- ii. The curses are national/nation based.
 - a) On an individual basis, an ethnic Jew who rejects Christ is equally under as must judgment as any Gentile without Christ.

- iii. The "you" is referring to Israel as a political nation; hence, the AD 70 destruction of Jerusalem and the temple is a fulfillment of what God prophesied.
 - a) When God sent Israel to Babylon, it was just discipline.
 - b) In contrast, look at Jesus' parable of the vineyard in Matt 21, God's messengers came to Israel, who Israel beat up and kill. And "last of all" God sent His son; one last chance to get it right. They will certainly respect my son. Jesus said the owner of the vineyard will kill the people of the vineyard and give it to another who will make fruit.
 - c) In that same chapter, Jesus prophetically mentions that no more fruit from Israel as a national entity.
Matthew 21:19
19. And seeing a lone fig tree by the road, He came to it and found nothing on it except leaves only; and He *said to it, "No longer shall there ever be any fruit from you." And at once the fig tree withered.
43. "Therefore I say to you, the kingdom of God will be taken away from you and given to a nation, producing the fruit of it.
 - d) The Siniatic covenant came to an end for the nation of Israel as a political entity
 - I. Jesus told the Jews their 'house' (the temple) was left to them desolate.
 - II. The covenant breakers would not be ruled by God, even when He came to them in the flesh.
 - III. The Sinai covenant was to be a chosen people ruled by God; are the ethnic Jewish people in the modern state of Israel ruled by Christ the king? No.
 - e) Jesus entered into the New Covenant with the remnant of Israel in the upper room. He handed out a cup and said "This is the new covenant in My blood". Christ made a new covenant to establish a new nation. It wasn't a political nation. The people of God are not wedded to any human kingdom. The kingdom of God is composed of all who embrace Jesus as king.

What kind of nation did Christ establish?

1 Peter 2:9

9. "But you are A CHOSEN FAMILY, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;"

10. "for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY."

1. Jesus brought the faithful remnant from the old covenant, starting with His disciples and a few others to into the new covenant of His blood.
 - i. These things are what God said about the old testament nation of Israel.
 - ii. Why does Peter say this covenant is now applied to the Church today?
 The faithful remnant of Israel who kept the old covenant was brought into the new covenant with Christ.

2. Revelation says the same thing:

Revelation 5:9-10

9. "And they *sang a new song, saying,

“Worthy are You to take the scroll and to open its seals, because You were slain and purchased for God with Your blood people from every tribe and tongue and people and nation.”

10. ““And You made them to be a kingdom and priests to our God, and they will reign upon the earth.””

3.

4. Multi-ethnic body of believers are called "the circumcision", which was formerly only an ethnic Jew term:

Phillipians 3:3

Romans 2:26-29

i. "the seed of Abraham"

ii. "heirs according to the promise (Galatians 3:29)"

Faithfulness Required for covenants

1. Does God write blank checks, or does He have conditions when He makes covenants?

Leviticus 26:3,

Leviticus 26:3

3. ‘If you walk in My statutes and keep My commandments, and perform them,

9. ‘For I will look on you favorably and make you fruitful, multiply you and confirm My covenant with you.

14. ‘But if you do not obey Me, and do not observe all these commandments,

15. and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, but break My covenant,

18. ‘And after all this, if you do not obey Me, then I will punish you seven times more for your sins.

21. ‘Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times more plagues, according to your sins.

24. then I also will walk contrary to you, and I will punish you yet seven times for your sins.

25. And I will bring a sword against you that will execute the vengeance of the covenant;

when you are gathered together within your cities I will send pestilence among you;

and you shall be delivered into the hand of the enemy.

28. then I also will walk contrary to you in fury;

and I, even I, will chastise you seven times for your sins

38. You shall perish among the nations, and the land of your enemies shall eat you up.

40. ‘But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me,

42. then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember;

I will remember the land.

45. But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God:

I am the LORD.’ ”

46. These are the statutes and judgments and laws which the LORD made between Himself and the children of Israel on Mount Sinai by the hand of Moses.

1. v46 These are the statutes ... which the LORD ... on Mount Sinai

1. This is that 'you can be my holy nation' passage in Exodus, which has a big "IF"

Exodus 19:5-6

5. ‘Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.

6. 'And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel."

1. In the Old Covenant, this was a national thing where there would always be a faithful remnant within ancient, national Israel who would be faithful.
2. But not all were in the covenant.
3. In the New Covenant, who are the kingdom of priests and holy nation?
Those in Christ, who according to the apostle Paul in Romans 11 are grafted in.
4. The nation that God made this covenant with no longer exists in a physical earthly sense – it was a direct theocracy. Today that holy nation and priesthood is spiritual. So many types and shadows in the Old Covenant were physical, such as circumcision.

Much of those types have spiritual applications in the New Covenant.

So why do Christians insist the physical land promise is not spiritual today as well?

Why the one exception, when they see the other typological fulfillments as spiritual?

- i. That is where the premillennial eschatological view holds this will happen again in a future time in a physical sense.

The premillennial view by necessity holds that God is keeping track of the DNA in all humans to determine who are physical descendants of Abraham, even though Christ and His apostles repeatedly tell us God does not care who your physical parents are and that those who are Abraham's children only according to the flesh have Satan as their father.

Hebrews is very heavy on saying the Old Covenant is passed. Jesus said He came not to abolish, but to fulfill the law and the prophets, and that not a jot or tittle of it would change until He fulfilled all things, which were spoken of Him, which He performed.

There are many things in the New Covenant which supercede what was on the Old, fulfilling the requirements of the Old Covenant, while satisfying them in a New Covenant way/mode to accomplish the same objectives, but in a different way.

- ii. In the Old Covenant, you needed an earthly king to enforce righteousness among the people. When the earthly king went aloof, so did the people.

Today, our King is on David's throne as said by Paul and Peter and reigns over His people with His Spirit inside of them, something which was not the case in the Old Covenant. God has poured out His Spirit, which started at Pentecost.

2. If you walk in My statutes ... I will ... confirm My covenant with you

1. That seems like a condition

3. 7 times

1. These repeated 7 times mentioned, the plagues (implied of Egypt since they just got out of there) are a theme in Revelation, which a preterist view holds happened to apostate Israel in the 70 AD time period, whereas the futurist holds the plagues are going to happen in the future.
2. A futurist may retort that if God's promise the physical Israelites out of the land happened in 70 AD as part of God's covenant promise, then God can also bring physical Israelites back into the land if they repent.
 1. **One**, God didn't say He would bring them to the land more than once.
 2. **Two**, in the New Testament, the bringing back to Christ is quoted as the fulfillment of bringing physical Israel back to the land.

- i. This is the 2nd, spiritual part of the fulfillment of the dry bones being made into men, and then having God's Spirit put into them.
- 3. **Three**, The Old Covenant was superseded by the New Covenant.
Paul and Hebrews tells us that a physical Israelite going back to the Old Covenant will result in damnation.
 - i. In the Old Covenant, we would expect God to bring back the physical Israelites if they repented, at least once.
 - ii. In the New Covenant, nothing about the physical, ancient Israel land is affirmed anywhere, unless one speaks of the last day(eschaton) specified in Revelation with the new heaven and new Earth, which does not apply today since that part didn't happen yet.
- 4. **Fourthly**, whose side are we on?
 - i. If Jesus or His apostles do not affirm the view of the apostate Jews who were mad that Jesus didn't establish an earthly kingdom and get back the ancient land of Israel for them, why would Christians affirm what the guys who murdered Jesus believed instead of what Christ and His apostles taught about the land?
- 5. **Fifthly**, if physical Israel still exists, only God would know who they are.
So much interbreeding has happened, and anyone can identify as a 'Jew' today.
As we demonstrate elsewhere, Those who are not spiritual seed of Abraham in Christ are not of the promises God made to Abraham.

1 Samuel 2:30 (those who despise Me lightly esteemed)

1. 1 Samuel 2:30

30. “Therefore Yahweh, the God of Israel, declares, ‘I did indeed say that your house and the house of your father should walk before Me forever’; but now Yahweh declares, ‘Far be it from Me—for those who honor Me I will honor, and those who despise Me will be cursed.’

1. God said Eli's house would walk before God forever
 1. God's promise to continue the priesthood through Eli was dependant on Eli's faithfulness, which Eli failed on.
You must honor God for Him to uphold His end of a covenant promise.
 2. Here we see an example where the scriptures do behave like modern legal documents where there must be footnotes spelling out every last detail.
God reveals (*I argue, clearly*) that He does not make promises to unfaithful people. Or, if they are faithful, but turn unfaithful, God reserves the right to take back the good that He said He would do.
A kingdom works the same way – if you serve the king, you get the king's benefits and rewards that he gives to his subjects. If you rebel against the king – you are cut off from the king and his land.

Jeremiah 18:7-10 (If evil, I will relent concerning the good promised)

1. Jeremiah 18:7-10

- 7.** "At one moment I might speak concerning a nation or concerning a kingdom to uproot, to tear down, or to make [it] perish;
- 8.** but if that nation against which I have spoken turns from its evil, I will relent concerning the calamity I planned to do against it.
- 9.** "Or at another moment I might speak concerning a nation or concerning a kingdom to build up or to plant [it];
- 10.** but if it does evil in My sight by not listening to My voice, then I will relent concerning

the good which I promised, to do good to it.

1. but if it does evil in My sight by not listening to My voice, then I will relent
 1. Even from an old-testament-only interpretive method, God apparently reserves the right to pull back from doing the good which He promised, citing that there are requirement for at least some of His benefits.
 2. If God says His promises are conditional,
then we should not believe all His promises are unconditional.
2. a nation ... to build up or to plant [it]
 1. What nation did God plant and spoke of building it up and making promises to it other than ancient Israel?
None that the Bible records, it seems.
 2. Did God relent of doing the Good He promised to do to ancient Israel?
Most certainly. But never to the faithful remnant – they always get God's covenant promises because they are of the faith of Abraham.
 1. But one may say God should have kept the faithful remnant in the land, and exiled the unfaithful, and that God didn't keep the land promise to the faithful, choosing to punish all instead of just the bad folks.
 2. The bible makes it clear that while children are not held guilty by God for the sins of their fathers, they do sometimes suffer the physical consequences of what their fathers did. There is a passage about the fathers eating sour grapes and their children's mouths feeling sour(teeth set on edge) even though the children didn't eat the grapes, as a depiction of children suffering for what their parents did.

Deuteronomy 7:9 (keeps covenant with those who keep His commandments)

1. Deuteronomy 7:9
 9. “Therefore know that the LORD your God, He is God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments;

Land

Had Conditions

Leviticus 25:23 (The land belonged to God)

Leviticus 25:23

23. ‘The land, moreover, shall not be sold permanently, for the land is Mine; for you are but sojourners and foreign residents with Me.

1. The land was God's, not national Israel's.
2. God's word to ancient Israel was that they had no right to possess the land if they were rebelling against God. It was His land to give, not their right to live on it.
Was was the Landlord. Living on the land was conditioned on obedience to Him.
The land was given based on faith, not race.

Ezekiel 33:24-26,28-29 (Should the wicked possess the land?)

1. Ezekiel 33:24-26,28-29

26. “You rely on your sword, you commit abominations, and you defile one another’s wives. Should you then possess the land?” ’

- i. Should they? This is a rhetorical answer whose design expects a resounding "no". If you are not faithful, you should not be in the land.
- ii. If those in national Israel at the time were not in covenant relationship with God and producing the fruits of righteousness and justice, they were told to not expect to possess the land.
The land possession was understood by God to be conditional.
So why would we say it's unconditional if God said it was conditional?

Leviticus 26:1-5,11-12 (Land requires obedience)

1. Leviticus 26:1-5,11-12

1. 'You shall not make idols for yourselves; neither a carved image nor a [sacred] pillar shall you rear up for yourselves; nor shall you set up an engraved stone in your land, to bow down to it; for I [am] the LORD your God.
2. You shall keep My Sabbaths and reverence My sanctuary: I [am] the LORD.
3. 'If you walk in My statutes and keep My commandments, and perform them,
4. then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield their fruit.
5. Your threshing shall last till the time of vintage, and the vintage shall last till the time of sowing; you shall eat your bread to the full, and dwell in your land safely.
11. I will set My tabernacle among you, and My soul shall not abhor you.
12. I will walk among you and be your God, and you shall be My people.

2 Corinthians 6:15-16 (tabernacle is the Church today)

1. 2 Corinthians 6:15-16

15. And what accord has Christ with Belial? Or what part has a believer with an unbeliever?
16. And what agreement has the temple of God with idols? For you[fn] are the temple of the living God. As God has said:
“I will dwell in them
And walk among them.
I will be their God,
And they shall be My people.”[fn]
- i. Oops, did Paul make a mistake?
Or did Jesus open up the minds of His disciples?
He just said the majority-Gentile Church in Corinth is the temple of God,
then quoted the Old Testament where God said He would dwell(tabernacle) among the Israelites.
- ii. This sabotages the Zionist and Dispensational idea that God plans on making another physical temple.
Instead, Paul 'spiritualizes' the idea of a tabernacle from the Old Testament.
That means when God said He would remember His covenant, Christ was to be the fulfillment of the type, which was Israel as a political nation.
 1. There was a physical temple that had not yet been destroyed which Paul could have spoken of. The fact that Paul does not refer to a physical temple is telling.
- iii. National, political Israel was the type, where Jesus is the fulfillment, which means that if you are in Christ, you are part of the true Israel of God.
In the Bible, when you have a fulfillment of a type, you don't go back to the type.
An easy example pertains to the Christian no longer doing animal sacrifices, which a Christian would be in rebellion against God to do – see Hebrews on that.

Leviticus 26:18-38 (If no obey, punish 7 fold)

Leviticus 26:18-38

18. 'And after all this, if you do not obey Me, then I will punish you seven times more for your sins.

21. 'Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times more plagues, according to your sins.

28. then I also will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins.

29. You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.

38. You shall perish among the nations, and the land of your enemies shall eat you up.

2. This did happen in AD 70.

Israel as a political nation perished.

There are lots of verses where Jesus forecasted that it would happen, not just in Matthew 24.

- i. The Old Jerusalem was destroyed, while saving the inhabitants of the spiritual New Jerusalem, which were primarily Christian Jews at the time.
 - ii. The New Jerusalem is said to be the mother of us all in that we were birthed into it when becoming spiritual seed of Abraham in Christ, according to Paul.
 - iii. The New Jerusalem is spiritual. Those in the New Jerusalem are said to inhabit the New Earth in the eternal state.
3. One could say this chastisement and perishing among the nations also happened in the Babylonian exile, where God brought them back again. "Perish" among the nations does not necessarily mean a 100% total annihilation where there are no survivors.
There were lots of civilizations which ancient Israel was said to destroy, yet we read of survivors whom they intermarried with.
(Note: hyperbole/exaggeration is not lying if the original reader would not expect it to be read literally)
There were apostate Jewish survivors, but knowing who descended from them or Christian Jews is irrelevant to God as scripture affirms elsewhere.

Leviticus 26:40-46 (If repent, bring them back to land)

Leviticus 26:40-46

40. '[But] if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me,

42. then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land.

45. But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I [am] the LORD.' "

46. These [are] the statutes and judgments and laws which the LORD made between Himself and the children of Israel on Mount Sinai by the hand of Moses.

1. God did bring them back from Babylon.
But He did not promise to do it again.
In the New Covenant, those who return to God become Christians – they are regathered regardless of where they are located. We show this with scripture elsewhere.
2. I will set My tabernacle among you
 1. More accurate translations say God will set His "dwelling" among you.
That's what the word 'tabernacle' means.
Recall earlier that Paul quotes the dwelling/tabernacling of God with His people as applying to those in the New Covenant in **2 Corinthians 6:15-16**.
 2. Also see **John 14:23**

23. Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

1. **home** is 'dwelling place', which is what a tabernacle is.
God dwelled amongst His people.

Deuteronomy 4:40 (Obedience required)

Deuteronomy 4:40

40. “So you shall **keep His statutes and His commandments** which I am commanding you today, that it may go well with you and with your children after you, and **that you may prolong your days on the land** which Yahweh your God is giving you **for all the days.**”

1. **keep ... commandments ... that you may prolong your days on the land**
2. You're given the land for all times, but only so as long as you obey.
3. Wedding vows likewise are under the assumption that both parties mean it and are going to do it, unless one breaks the marriage covenant.
At that point, the other party is free of the covenant.
Every permanent covenant made with fallible humans has conditions which can be broken.
4. God made it clear in other passages that the land was His possession and His to give.
The Israelites were sojourners and tenants on God's land.
5. Hebrews amongst other passages show that the land today in the New Covenant is spiritual rest in Christ.
Today, those in Christ must abide in Christ – branches can be cut off because of unbelief, as Romans 11 states.
God does not force folks to love or remain loyal to Him.
This is a parallel to ancient Israel staying in the land and getting God's rest if they were faithful.

Deuteronomy 11:8-12 (Obedience required to prolong days)

Deuteronomy 11:8-12

8. “Therefore you shall **keep every commandment** which I command you today, **that you may be strong, and go in and possess the land** which you cross over to possess,

9. “and **that you may prolong your days in the land** which the LORD swore to give your fathers, to them and their descendants, ‘a land flowing with milk and honey.’[fn]

16. “Take heed to yourselves, lest your heart be deceived, and you turn aside and serve other gods and worship them,

17. “**lest the LORD’s anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land** which the LORD is giving you.

1. The chapter outlines blessing and cursing, where blessing and living in the land was what they got for obedience, and curses for disobedience.
2. **that you may prolong your days in the land**
 - i. Elsewhere we see that the land belonged to God and it was His prerogative to determine who it went to.
 - ii. The ancient Israelites were sojourners. God was the Landlord and they were only going to be there and have blessing as long as they were obedient to God.
 - iii. **Prolong days?** That sounds like God knew the ancient Israelites would only be there for a temporary time. One could argue that this is spoken at a generational level, though. It

does not by necessity mean God is referring to the entire span of time that ancient Israel would own the land, but they do see inter-related in that the children would feel the effects of the sins of their fathers (ie. Babylonian exile).

Deuteronomy 30:1-4 (Obedience required)

Deuteronomy 30:1-4

1. “So it will be, **when** all of these things have come upon you, the blessing and the curse which I have set before you, and **you cause these things to return to your heart** in all the nations where Yahweh your God has banished you,
2. **and you return to Yahweh your God and listen to His voice with all your heart and soul** according to all that I am commanding you today, you and your sons,
3. **then** Yahweh your **God** will [fn]**return** [fn]**you from captivity** and return His compassion on you, and **He will gather you** again from all the peoples where Yahweh your God has scattered you.
4. “If those of you who are banished are at the ends of the sky, from there Yahweh your God will gather you, and from there **He will take you back**.

1. See any conditions? (**you return to Yahweh your God and listen to His voice**)

There is no true Israel in the political nation of Israel today because they are not the covenant people of God, unless there are Christians in there, but there are Christians all over the world.

There are statistics indicating that there are more Christians in Palestine than national Israel today; does that therefore mean Christians should support Palestine over national Israel just because they bear the name of an Old Testament political nation in the past?

- i. As we see elsewhere, returning to the land is interpreted as returning to Christ, to God, in the New Testament.
 - ii. God was not being deceptive (in redefining 'land') if He came to Earth Himself and performed miraculous signs, and citing tons of scriptures to the 1st century Jews. But there were spiritual regatherings even in the Old Testament, as we will see elsewhere.
 - iii. There were lots of Old Testament fulfillments by Christ which were not literal fulfillments. Why are there Christians who insist on a literal, physical land fulfillment if the New Testament tells us its fulfillment is a spiritual one?
That seems pretty arbitrary, meaning without good reason – irrational.
If we use the Old Testament to interpret the New Testament when the NT tells us what the OT means, we will have joined the apostate Jew team who were opposed to Christ.
2. You can't be the covenant people of God if you reject Jesus as Messiah.
If the political nation of Israel were of God, the people there would be in covenant relationship with Him; otherwise, there is no Israel that exists which is not in covenant relationship with God.
There are no promises by God for the unfaithful.
As we see elsewhere, those who are not spiritually Abraham's seed through faith are not counted as being recipients of the promises made to Abraham.
 3. **God did bring the remnant of national Israel back from Babylonian captivity. He did not promise to do it again.**

Fulfilled in Christ in NT

Matthew 5:17-18

Matthew 5:17-18

17. “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

18. “For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

1. till heaven and earth pass away

- i. Meaning, the fulfillment will most certainly happen at least before the heavens and earth pass away.

2. one jot or one tittle will by no means pass from the law till all is fulfilled

- i. Jesus, in His own words, “fulfilled”(accomplished) all the Law and the Prophets. He said that, if any “jot” or “tittle” of the Law has passed (which is clearly the case—e.g., the sacrificial law), then that means this would mean that **all is fulfilled**.
- ii. Therefore, any who wish to say that portions of the Old Testament Law or Prophets remain unfulfilled will have to take up their argument with Jesus Himself.
- iii. If any part remains to be fulfilled, according to Jesus, every detail of the Law remains in force.
- iv. That means if someone says the land promise under the law and the prophets is still unfulfilled, every detail of the law remains in force for that person to obey. I don't think that is a position any of us want to be in.

3. See the Matthew 5 commentary for a fuller exegesis of this passage.

Did Jesus cancel God's promises to Israel about the land?

1. Steve Gregg response:

In His teachings we do not find Him[Jesus] confirming the continuance of the Old Covenant (or its promises), but He did say He came to “fulfill” them, which would result in their “passing away” (Matthew 5:17-18). If Jesus did not fulfill the Old Testament prophets and expectations expressed in the Torah (as Zionist Christians claim He did not), then He failed in His stated mission. Strange, then, that He would claim at the end of His ministry: “I have finished the work which you [God] have given me to do” (John 17:4).

When you are sent on a mission (to fulfill the Law and the Prophets), and you report back to headquarters, “Mission accomplished!”—then only those who wish to call you a liar will say you did not fulfill the Law and the Prophets. This is what dispensationalists and Zionists claim about Christ, namely, that He didn't fulfill the promises of the Old Covenant, though He claimed to have done so. Did Jesus come to cancel those unfulfilled promises? Well, once they have been fulfilled there is no longer possible to regard them as unfulfilled promises.

Luke 1:67-75,77 (promises to father = remission of sins)

Luke 1:67-75

- 67. Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying:
- 68. "Blessed [is] the Lord God of Israel, For He has visited and redeemed His people,
- 69. And has raised up a horn of salvation for us In the house of His servant David,
- 70. As He spoke by the mouth of His holy prophets, Who [have been] since the world began,
- 71. That we should be saved from our enemies And from the hand of all who hate us,
- 72. To perform the mercy [promised] to our fathers And to remember His holy covenant,
- 73. The oath which He swore to our father Abraham:
- 74. To grant us that we, Being delivered from the hand of our enemies, Might serve Him without fear,
- 75. In holiness and righteousness before Him all the days of our life.
- 77. To give knowledge of salvation to His people

By the remission of their sins,

1. Zacharias spoke after being mute for a long time while John the Baptist was in the womb.
 1. He says that Jesus' birth was part of prophecy in order to fulfill the covenant promise God made to Abraham.
2. **remember His holy covenant**
 1. This would have been a perfect spot for the land to be mentioned with regards to how God would fulfill His covenant to Abraham.
We salvation from sin, but nothing about land.
The Abrahamic covenant was made with Abraham and his seed, which Paul says is Christ.
The Siniatic covenant was made with God and those at Mt. Sinai, of whom those in that covenant were made a holy nation unto God.
The Zionist/Dispensationalist might retort that omission of land is an argument by omission, which is true.
But neither Jesus nor His apostles speak of a regathering of God's people to a land, but to Christ.

The land is now rest in Christ

Hebrews 4:8-11

1. **Hebrews 4:8-11**
 8. "For if [fn]Joshua had given them rest, He would not have spoken of another day after that."
 9. "So there remains a Sabbath rest for the people of God."
 10. "For the one who has entered His rest has himself also rested from his works, as God did from His."
 11. "Therefore let us be diligent to enter that rest, lest anyone fall into the same example of disobedience."
 - i. The physical **rest** that Joshua gave Israel with the Caanan conquest **of the land** was a **type/shadow**
 - ii. The spiritual **rest** that Jesus gave was the **antitype/fulfillment**.
 - iii. The Old Testament talks about Joshua getting some land, but **Christ has a better land**.
 - iv. The keeping of the Sabbath was a sign of the Mt. Sinai covenant, which was a national covenant for the people of God.
 - v. The land that is yet to come will be the new heavens and the new earth along with the heavenly Jerusalem.
 - vi. The rest that the Christian has today in Christ is a present reality.

The land is now spiritual

Hebrews 11:13-14 (Spiritual country for OT saints)

2. **Hebrews 11:13-14**
 13. "All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth."
 14. "For those who say such things make it clear that they are seeking a country of their own."
 15. "And indeed if they had been remembering that country from which they went out, they

would have had opportunity to return."

16. "But now, they aspire to a better country, that is, a heavenly one. Therefore God is not [fn]ashamed to be called their God, for He prepared a city for them."

Hebrews 12:18-24 (The spiritual New Jerusalem)

3. Hebrews 12:18-24

18. "For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind,"

22. "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of [fn]angels,"

23. "to the festal gathering and assembly of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,"

4. they are seeking a country of their own

- i. Abraham was already in the promised land.
Why would he be seeking a homeland/country of his own?

5. now, they aspire to a better country, that is, a heavenly one

- i. Hebrews is saying that Abraham was looking for a city that God made.
- ii. The heavenly Jerusalem that is above

6. you have come to - the city of the living God

- i. Christians are already citizens of the heavenly Jerusalem.
That is part of the land inheritance.
- ii. Abraham did not find a physical, earthly city that God built, but analogies that Abraham would understand in his day would be things such as what is written in Isaiah about the fulfillment of the covenant. Things such as long life, lots of kids, and trees with plenty of fruit are what we see in Isaiah. Living in houses they didn't build. They can eat from trees they plant. Lions becoming plant eaters. That's a picture of the heavenly city. It's the New Testament which gives us the license to say the land promise is fulfilled in Christ.

7. To the - assembly of the firstborn

- i. Recall that in the Old Testament, God's firstborn was Israel.
In the New Testament, the firstborn is Christ.
If you are in Christ, you are part of Christ's body, who is the firstborn.
You are an assembly of the firstborn(Christ) if you are in Christ.

8. For you have not come to a mountain that can be touched

- i. This is not a physical mountain that can be touched
- ii. It's a different kind of mountain. Mount Zion, which is the heavenly Jerusalem.
- iii. Who is the writer of Hebrews writing to?
Christians.
 - a) The author of Hebrews does exactly what at least some premillennials say cannot be done, which is to apply an Old testament Israel passage to the Church.
 - b) An aspect/part of the heavenly Jerusalem is already here, in Christ.
We are **enrolled in heaven**.
we are already partipating in the some of the glories to come when we assemble with the people of God.

9. The land Israel was promised in the Old Testament is a **type/shadow**

of the inheritance Christ was promised

Psalms 2:8

8. 'Ask of Me, and I will surely give the [fn: or Gentiles]nations as Your inheritance,
And the ends of the earth as Your possession.

Matthew 5:5

5. Blessed are the [meek]lowly, for they shall inherit the earth.

i. Israel's inheritance was **land** in the middle east.

Christ's inheritance is the **earth** and the **nations[or Gentiles]**.

The renewed earth in Revelation will be what the earth should have been before man sinned.

The old earth is temporary.

This earth is a type of the new earth.

The type is no longer needed after the antitype comes.

ii. **Psalms 37:11**

11. But the lowly will inherit the land

And will delight themselves in abundant peace.

NT Expands the Land Promise

Expanded to the whole earth

1. Israel was God's 'firstborn' in the Old Testament.

God was the Father who left His 'firstborn', Israel an inheritance of land.

The New Testament sees the land as what Christians will inherit in Christ, the 'firstborn'.

Romans 4:13 (abraham heir of the world)

2. **Romans 4:13**

13. For the promise to Abraham or to his seed that he would be **heir of the world** was not
[fn]through the Law, but through the righteousness of faith.

i. **world**

a) is cosmos in the Greek. Can mean the earth and/or what God has made, which Abraham and his seed will inherit.

Christians will be joint heirs with Christ in the new heavens and the new earth.

b) Paul "spiritualizes" the prophecy, which is what some would say should not be done.

Divine inspiration is why we accept Jesus and the apostles when they do this.

Do we believe that Jesus opened the eyes of His apostles as Luke tells us?

ii. **not [fn]through the Law, but through the righteousness of faith**

a) The inheritance of the world is now through Christ, not the old covenant.

Christ is the fulfillment of the Law

I. Paul links the Abrahamic covenant to the Church, which is the true Israel of God, not just Abraham.

II. The promise is open to all. The condition is being in Christ.
It now goes beyond the chunk of land in Palestine

III. The covenant at Sinai and the Abrahamic covenant are different.

IV. You don't find a promise in the Old Testament where Abraham is declared heir to the world

- V. Romans 9-11 talking about Israel's future doesn't talk about coming to the middle-east, but rather ethnic Jews becoming Christians so that they would remain in the true Israel – depicted by an olive tree.

Was temporary

1. God had a plan for the land grant to be a temporary situation which acted as a picture of the spiritual reality God would unfold in redemptive history.

Hebrews 11:9-10; 16

Hebrews 11:8-10 - Abraham looking for the heavenly city

8. By faith Abraham, when he was called, obeyed [fn]by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.

9. By faith he sojourned in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise,

10. for he was looking for the city which has foundations, whose architect and builder is God.

1. **By faith Abraham, when he was called, obeyed**
 - i. by faith he knew that the reality for the people of God (Jew or Gentile) was not found in any earthly promise, including the promised land.
2. **he went out, not knowing where he was going**
 - i. Old Testament patriarchs weren't in on the whole picture for what was going to happen in all of redemptive history. They got bits and pieces. The revelation from God was a little bit at a time.
3. **he was looking for the city - whose architect and builder is God**
 - i. A city whose origin is from above – heaven, doesn't mean he was looking for something immaterial, so-much as looking for something earthly which matches to the heavenly pattern.
 1. Jesus said His kingdom is not from here, as in – it does not originate from Earth, but from above. That does not mean His kingdom is not here.
It just doesn't originate from here.
 - ii. Here we see a New Testament writer 'spiritualizing' the text, saying that Abraham was looking for a city that God built, when he didn't know where he was going.
 - iii. What Hebrews is instead doing is telling us the spiritual application for us today from reading about Abraham in the Old Testament in this scene.
His work was laying the groundwork for a reality that he had no idea in its fullest would happen.
 - iv. **By extension, when we read some of the Old Testament prophets, this limit of revelation to Old Testament followers of Yahweh should give us pause in trying to add more revelational understanding to the Old Testament writer than was revealed, which can result in incorrect understanding of given passages.**
 1. The land was like a vehicle from which the gospel would eventually be spread through Christ.
Recall that at Pentecost, Jews came from all over the known world to Jerusalem, which was only possible because of all the exiles that had scattered Israel in the past.
Since Christ came, the land grant is no longer needed, nor is there any people under that Old Covenant anymore – it went away with the new.
 2. Similarly, animal sacrifices were temporary.
These were all types and shadows of what would come later, their fulfillment/anti-types.

Hebrews 11:16 – They aspired to a heavenly country

16. "But now, **they** aspire to a better [country], that is, a heavenly one. Therefore God is not ashamed to be called their God, for **He prepared a city for them.**"

1. **they** – Abraham, Isaac, and Jacob, who God promised the land to.
2. **He prepared a city for them**
 1. The real hope of Abraham was not a physical land, but a spiritual, heavenly land that God had prepared, not made with human hands.
 2. Heavenly? Everytime you see something mentioned as "heavenly" in the bible, it is "from" heaven, not "in" heaven.
Something that is heavenly has its origins "from" heaven, not in heaven.
They were looking for a country that is "from" heaven.
That is in contrast to the earthly country they were in.
 3. Abraham was looking for a city whose origin is from heaven, which is the Church, the body of Christ, the Church of God, the true Israel of God.
 4. See Hebrews 12:18 for more.

5. Hebrews 12:22

22. "**But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of [fn]angels,**"

23. "**to the festal gathering and assembly of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,**"

1. In the New Covenant, we have not come to Mt. Sinai to receive the Law(Torah) as was done in the Old Covenant. We have instead comes to the heavenly Jerusalem and the next verse says we are enrolled as residents of it.
2. The body of Christ is the heavenly country.
Peter says so.
1 Peter 2:9
9. But you are A CHOSEN FAMILY, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;
3. We are a spiritual, not political nation.
Jesus kingdom is not from here. It is from heaven, from above.

Promises of Regathering

Are Jews in captivity today?

1. The prophecies cited as being ones where God regathers ethnic Israel already happened in the return from Babylonian exile.
2. Even though God didn't say He would do it again, even if it is the case God will, those who consider themselves to be ethnic Israel today were not in captivity before they came to what is now national Israel.
Also, only a small percentage of those who consider themselves ethnic Jews have gone there.
3. **Matthew 1:21**
21. And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.
 - i. The passages says nothing about land or releasing the Jews from Roman or any political captivity.

- ii. Several New Testament bible passages tell us why Jesus came and what He would do, but none talk about land.

Regathering is only for the faithful remnant

- 1. Any regathering of Israel that God does, whether to physical land or spiritually to the heavenly Jerusalem/Zion in Christ is always to the faithful remnant.

Isaiah 10:22 (the sand of the sea)

- 1. **Isaiah 10:22**
22. For though your people, O Israel, may be like the sand of the sea,
Only a remnant within them will return;
A destructive end is decreed, overflowing with righteousness.
 - i. The apostle Paul quotes this in **Romans 9:27**
27. And Isaiah cries out concerning Israel, “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED;

Jeremiah 23:3 (the remnant of My flock)

- 2. **Jeremiah 23:3**
3. “Then I Myself will gather the remnant of My flock out of all the land where I have banished them and cause them to return to their pasture, and they will be fruitful and multiply.

Jeremiah 31:7 (Your people, the remnant of Israel)

- 3. **Jeremiah 31:7**
7. For thus says Yahweh,
“Sing aloud with gladness for Jacob,
And shout among the head of the nations;
Make it heard, give praise, and say,
‘O Yahweh, save Your people,
The remnant of Israel.’
 - i. Your people
 - a) God's people are the remnant of Israel, not the entire, political, ancient nation of Israel

Joel 2:32 (whoever calls on the name)

- 4. This is quoted by Peter and Paul
Joel 2:32 (NKJV)
32. And it shall come to pass
That whoever calls on the name of the LORD
Shall be saved.
For in Mount Zion and in Jerusalem there shall be deliverance,
As the LORD has said,
Among the remnant whom the LORD calls.
 - i. **Romans 10:13**
12. For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.
13. For “whoever calls on the name of the LORD shall be saved.”[fn]
 - a) Paul takes an Old Testament scriptures in Joel 2:32 which spoke of Jewish followers of God and applied it additionally to Gentiles(Greeks were Gentiles).
 - b) That means the remnant is Jew and Gentile.

- c) Proselytes were a thing in the Old Testament.
It wasn't that including Gentiles as the remnant wasn't possible in the Old Testament.
It just wasn't common.
Followers of Yahweh remained relatively centered in one geographical part of the planet until Christ came on the scene.
The point is – non-Jews being God's people is not a New Testament-only concept.
It's not new.

Micah 2:12 (the remnant of Israel, a flock)

5. Micah 2:12

12. "I will surely assemble **all of you**, Jacob;
I will surely gather **the remnant of Israel**.
I will put them together **like sheep** in the fold;
Like a flock in the midst of its pasture
They will be noisy with men.

Micah 5:2-3 (The remnant returns to Jesus)

6. Micah 5:2-3 (NKJV)

2. "But you, Bethlehem Ephrathah,
Though you are little among the thousands of Judah,
Yet out of **you shall come forth to Me**
The One to be Ruler in Israel,
Whose goings forth are from of old,
From everlasting."

3. Therefore He shall give them up,
Until the time that she who is in labor has given birth;
Then the remnant of His brethren
Shall return to the children of Israel.

- i. If a Christian believes an ethnic Jew (if such a thing exists today at all, or if God cares about genetic markers) is **the remnant** of scripture, then that Jew must by definition be a Christian – here we see the remnant follows Jesus (**The One to be Ruler in Israel**).
- ii. A majority of people who identify as Jews in the political nation of Israel are not Christians and are hence not the remnant.

Micah 7:18 (the remnant forgiven)

7. Micah 7:18

18. Who is a God like You, who forgives iniquity
And passes over the transgression of the remnant of His inheritance?
He does not hold fast to His anger forever
Because He delights in lovingkindness.

- i. **passes over the transgression of the remnant**

- a) Only the faithful remnant are forgiven.

That militates against the idea that "remnant" is simply who God bring to a physical land.

God defines a returning "remnant" that He brings into either a physical land or spiritual land (the new Jerusalem/Zion) are ones who are forgiven, which today would be Christians.

Zephaniah 3:13 (no deceitful tongue)

1. Zephaniah 3:13

13. "**The remnant of Israel will do no injustice**

And not speak falsehood,
Nor will a deceitful tongue
Be found in their mouths;
For they will feed and lie down
With no one to make them tremble.”

1. In **John 1:47**, remember what Jesus said about Nathaniel.
This is characteristic of those who are of the faithful remnant.
47. Jesus saw Nathanael coming to Him, and *said about him, “Behold, truly an Israelite in whom there is no deceit!”
2. **Revelation 14:1-5** – the 144,000
5. And NO LIE WAS FOUND IN THEIR MOUTH; they are blameless.
 - b) Futurists - Dispensationalism and at least many Premillennialists hold that the 144,000 are ethnic Jews who become Christians after a Rapture event where Jesus does not destroy the Earth, and it continues on for 7 years before Jesus comes back again to start a 1000 year reign on Earth before the eternal state.
 - c) Preterists - The Amillennial/Postmillennial view holds that it is the faithful remnant of which there is no lie in their mouth, and that it was the Christian Jews of the 1st century who survived the AD 70 holocaust that happened when the Romans destroyed Jerusalem and the Israelite temple.

Zechariah 14:2 (The remnant not cut off)

1. **Zechariah 14:2** – in AD 70, the true Jerusalem survived that holocaust.
2. For I will gather all the nations to battle against Jerusalem;
The city shall be taken,
The houses rifled,
And the women ravished.
Half of the city shall go into captivity,
But the remnant of the people shall not be cut off from the city.
 - i. Futurist view - Dispensationalists believe this speaks of Armageddon.
Amillennial/Postmillennials believe it speaks of AD 70, which is in our past.
 1. Only the preterist view coherently makes sense of why God would bring armies against Jerusalem and then save a remnant.
The futurist view takes "the remnant" to be ethnic Jews who are unbelievers, of which the passages in this section clearly show are not unbelievers.
 - ii. Preterist view - Truly, the Christian Jews, the remnant of the people were not cut off from the city.
They didn't live in the city after it was destroyed – they left. Nobody would want to live in that city for a long time.
They left after being divinely warned to do so and by the words of Jesus in Matthew 24.
As the Old Jerusalem was destroyed, the Christian Jews would compose the New Jerusalem and Church of the firstborn as mentioned in Hebrews 12.

Psalms 50:5,16,17 (covenant promises only for the faithful)

8. **Psalms 50:5,16,17** – this shows the difference between the faithful remnant in Israel and national Israel who were ethnically Jewish only. The covenant promises apply only to those in covenant relationship with God, not the apostate. As Paul says in Romans 9, they are not all Israel who are of Israel.
 5. "Gather My holy ones to Me, Those who have cut a covenant with Me by sacrifice."
 16. But to the wicked God says, "What right have you to recount My statutes And to take My covenant in your mouth?"

17. "For you hate discipline, And you cast My words behind you.

- i. An analogy we could understand today for "they are not all Israel who are of Israel" would be "they are not all Christians who sit in Church pews". Heathens living among holy people who follow God are not made right with God based on living next to righteous neighbors.

Bible Mentions no 2nd Regathering to Land

1. Note that **the promises to bring Israel back to the land** was made **before** they were returned from the Babylonian captivity.
2. God **did not** after their return from Babylonian captivity **promise** another **regathering** to the **land**.
If God brought them back to the land and did not say He would do it again, **then** we have no good reason to believe God is obligated to do it again.
 1. **Isaiah** and **Jeremiah** wrote **before** the Babylonian exile happened.
 2. **Ezekiel** and **Daniel** wrote in the **middle** of that exile.
 3. **9** of the **minor prophets** also wrote **before** the exile.
 4. **None** of the **prophets** wrote **after** the exile, except for **Zechariah**, **Haggai**, and **Malachi**.
None of **them** make predictions about a return to the land except **Zechariah** makes one prediction, but he was writing while they were still on their way back to Israel from the Babylonian exile.
There were 3 waves of Israelites heading back to Israel.
They were the remnant – the majority did not return. Only the remnant did.
5. In 586 BC, Nebuchadnezzar's Babylonian empire conquered Israel and destroyed Solomon's temple and exiled the Jews into Babylon for 70 years.
 - i. It was only a remnant which did return to Israel after that.
 - ii. They returned about 538/539 BC with Zerubbabel, which is when Zechariah prophesied.
 - a) At that point, the 2nd temple was built.
6. After those waves returned, there as no more prophecy of Jews coming back to the land of Israel.
Not one hint from Jesus or the apostles indicate that Jews will ever come back to the land of Israel.
 - i. **Romans 11:26** is cited for that, but it says nothing about land.
 - a) Jews can come to the spiritual Zion, the new Jerusalem by being in Christ, but that has nothing to do with coming to a certain physical land.
 - ii. The exception would be **Zechariah** around 520 BC who talked about more Jews who did come back from the Babylonian exile.
 - a) Some came with **Ezra** and others through **Nehemiah**.
 - b) After those waves of returning exiles, there are no more Old or New Testament predictions of the restoration of the earthly nation of Israel.
 1. People will show you verses in **Ezekiel**, **Jeremiah**, **Isaiah**, and **minor prophets**, which were fulfilled 100's of years before Jesus came.
There are no predictions after that of it happening.
 - iii. "But couldn't there be a **double fulfillment?**", one might ask.

- a) In order for an Old Covenant prophecy about land to even be on the table as a possibility, even if it were valid...
 - 1. The Jews would first have to be in captivity, which currently isn't the case.
 - 2. You know what the 1st century Jews were in captivity about?
It was Rome, but the captivity Jesus came to save Israel was from their sins(Matt 1:21), not the Romans.
- b) Regarding dual fulfillments, we can't just make a prophecy a dual fulfillment just because we want to.
 - 1. Is Jesus going to be born in Bethlehem again?
 - 1. Certainly not. There is no indication of that anywhere.
The same goes for the 2nd regathering to the physical land.
 - 2. Dual fulfillment prophecies are only exegetically valid when the New Testament confirms that that to be the case about an Old Testament prophecy.
 - 1. If we arbitrarily decide which ones are dual-fulfillment and must happen again, we are committing isogesis (reading what we want into the text).
- c) In the Old Covenant, the land was part of being in covenant relationship with God.
In the New Covenant, being in Christ is the land inheritance.

Verses talking about spiritual renewal

Amos 9:11-15 (Messianic Age)

11. "In that day I will raise up the fallen booth[tabernacle] of David And wall up its breaches; I will also raise up its ruins And rebuild it as in the ancient days,
12. That they may possess the remnant of Edom And all the nations who are called by My name,"
Declares Yahweh who does this.

- a) booth[tabernacle] of David – some take this to mean there will be a future tabernacle in Israel. If we had no New Testament context, it would seem that is what this passage means. The apostles certainly didn't hold that view of this passage.
In Acts 15, there was the Jerusalem Council meeting where it was asked whether Gentile converts to Christianity had to be circumcised.

- 1. This is how James concluded after heavy debate happened.

Acts 15:13-17

13. Now after they had stopped speaking, James answered, saying, "Brothers, listen to me.

14. "Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name.

15. "And with this the words of the Prophets agree, just as it is written,

16. 'AFTER THESE THINGS I will return, AND I WILL REBUILD THE FALLEN BOOTH OF DAVID, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT,

17. SO THAT THE REST OF MANKIND MAY SEEK THE LORD, AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,'

- i. This is in response to Peter sharing how Cornelius and His Gentile household received God's Spirit.
- ii. And all the nations who are called by My name – James is saying that the Gentiles getting God's Spirit should not surprise them. The prophets said the same thing, and James pointed to this passage in Amos.

- iii. The rebuilding of the tabernacle/booth of David is done through Christ, of whom God was adding Gentiles to God's people(the Church).
Jesus restored the booth/house of David.
Christ is seated at the right hand of God the Father, on David's throne.
- iv. The remnant of Israel is the Church. National, unbelieving Israel was destroyed. Romans 11 says they were cut off from the Olive tree, which is the true Israel of God.

13. "Behold, days are coming," declares Yahweh, "When the plowman will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet wine And all the hills will melt.

- 1. The growing seasons will be extended so that the plowman will barely have enough time to work because of the length of the harvest seasons.
The seasons will overlap.
This is figurative of prosperity and fruitfulness.

14. "Also I will restore the captivity of My people Israel, And they will rebuild the desolated cities and live [in them]; They will also plant vineyards and drink their wine And make gardens and eat their fruit.

15. "I will also plant them on their land, And they will not again be uprooted from their land Which I have given them," Says Yahweh your God.

- 1. Is this a future fulfillment or past?

- 1. **Amos 9:11**, just a few verses earlier, says that God will raise of the **tabernacle of David**
- 2. The New Testament tells us Jesus is the tabernacle.
- 3. If we had nothing in the New Testament, we would be led to believe another physical tabernacle would be built.

4. **Acts 15:**

13. Now after they had stopped speaking, James answered, saying, "Brothers, listen to me.

14. "Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name.

15. "And with this the words of the Prophets agree, just as it is written,

16. 'AFTER THESE THINGS I will return, AND I WILL REBUILD THE FALLEN BOOTH OF DAVID, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT,

17. SO THAT THE REST OF MANKIND MAY SEEK THE LORD, AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,'

- 1. Peter had pointed out right before this that Gentile were coming into the Church, specifically Cornelius.
- 2. James, quotes this very passage in Amos, where he said this is what Amos prophesied.
- 3. The context was a question on whether Gentile Christians should be circumcised.
 - 1. They ended up deciding that the sign of circumcision did not need to be imposed on Gentiles under the new covenant.
- 4. The apostles believed and worked to "**REBUILD THE FALLEN BOOTH OF DAVID**", referring to Christ.
 - 1. Jesus is the king who restored the house of David.

2. Recall in 2 Samuel 7 that God promised to David that He would build David a house(dynasty)/household that would sit on his throne forever.
By this point in history, Amos saw that David's kingdom was more of a shack, like a booth, than a tabernacle. It was run down and not impressive at that time. The lineage of David and the kings were all corrupted (hence it was a shack at the time).

2. Verse 12

they may possess the remnant of Edom And all the nations who are called by My name

1. There is no remnant of Edom anymore.
The Herod family was the last of them.
2. How could this be fulfilled literally?
3. James tells us that instead of the remnant of Edom, it was the Gentiles
**AND I WILL RESTORE IT,
SO THAT THE REST OF MANKIND MAY SEEK THE LORD, AND ALL THE
GENTILES WHO ARE CALLED BY MY NAME**
 1. he saw Edom as a representative of Gentiles in general, non-Jewish humanity.
4. Therefore the apostles saw this passage fulfilled in the Church age, which is a spiritual, not literal understanding of the passage.
5. The Israel that is blessed is the remnant, the Church.
6. The language of blessing in the old testament was physical,
the language of blessing in the new testament in the new covenant is mostly spiritual.

Ezekiel 36:22-30 + 37 (The Two Regatherings)

1. Ezekiel 36:19,22-30

19. "Also I scattered them among the nations, and they were dispersed throughout the lands. According to their ways and their deeds I judged them.

22. "Therefore say to the house of Israel, 'Thus says Lord Yahweh, "It is not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations, to which you have come.

23. "I will prove the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am Yahweh," declares Lord Yahweh, "when I prove Myself holy among you in their sight.

24. "And I will take you from the nations, gather you from all the lands, and bring you into your own land.

- i. v22-24 – so far, this could be referring to the return from the Babylonian captivity, which is in our past.

2. 25. "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your uncleanness and from all your idols.
26. "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.
27. "I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to do My judgments.
28. "And you will inhabit the land that I gave to your fathers; so you will be My people, and I will be your God.
29. "Moreover, I will save you from all your uncleanness; and I will call for the grain and multiply it, and I will not bring a famine on you.
30. "I will multiply the fruit of the tree and the produce of the field so that you will not receive again the reproach of famine among the nations.

- i. **(v19) Scattered** – past tense (in the Babylonian exile which is past to us) at the time of Ezekiel being written. This therefore is not speaking of a future scattering of national, political Israel.
Future to this Ezekiel passage would have included the AD 70 scattering in the destruction of Jerusalem, which Jesus and Daniel 9 prophesied would happen.
- ii. **(v24) I will take you from the nations, gather you from all the lands, and bring you into your own land** - Did this happen? Yes
- iii. **(v26) I will give you a new heart** – Did they have a new heart? Yes. Only the faithful remnant returned, not the unfaithful. They traversed the dangerous wilderness to go back to Jerusalem.
 - a) **Ezra 1:5** says
5. Then the heads of the fathers' houses of Judah and Benjamin, and the priests and the Levites, with all whose spirits God had moved, arose to go up and build the house of the LORD which is in Jerusalem.
- iv. **Is Ezekiel 36 return from Babylonian captivity still future?**

a) **Steve Gregg Response:**

It is not true that these passages have failed to be fulfilled. Ezekiel 36 and 37 predict the restoration of the Jews from Babylon. The restoration was to have **two phases**. **The first** (36:24; 37:12) is the physical restoration of the remnant of the exiles to their land from Babylon. It is likened to dry bones assembling from their graves into physical bodies of men.

The second phase (36:26-27; 37:14) refers to the outpouring of the Spirit of God upon the returned exiles, likened to breath and life coming into those resurrected bodies. The first phase occurred in 538 B.C., and in successive waves of returning exiles. The second occurred at Pentecost, almost 600 years later. This fulfilled multiple prophetic predictions about the Messiah's Age being also the Age of the Holy Spirit (e.g., Isaiah 32:15; 44:3; 59:21; Ezek. 39:29; Joel 2:28ff; Zech. 12:10; 14:8 [cf., John 7:37-39]). Both phases are now fulfilled, as Peter plainly announced (Acts 2:16-18).

Acts 2:16-18 (Pentecost – 2nd regathering started)

Acts 2:16-18

16. but this is what was spoken through the prophet Joel:

17. 'AND IT SHALL BE **IN THE LAST DAYS**,' God says, 'THAT I WILL POUR OUT MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS;'

18. "EVEN ON MY MALE SLAVES AND FEMALE SLAVES, I WILL IN THOSE DAYS POUR OUT MY SPIRIT And they shall prophesy.

3. This is Peter's 1st recorded sermon right after the pouring out of the Holy Spirit at Pentecost, where Jews from around the known world heard the gospel proclaimed in their own language.
4. **Joel 2:28-32** is quoted by Peter
5. **IN THE LAST DAYS** – Joel said "after this". Peter says "in the last days". Peter cited it differently through inspiration of the Holy Spirit as Luke says...
Luke 24:45
45. And He opened their understanding, that they might comprehend the Scriptures.
6. All New Testament biblical writers identified themselves in "the last days"

- i. **Hebrews 1:1-2** says in these last days God has spoken to us through His Son.
1 Peter 1:20
 20. He was foreknown before the foundation of the world, but appeared [fn]in these last times for the sake of you
James 5:3
 3. Your gold and your silver have rusted, and their corrosion will be a witness against you and will consume your flesh like fire. You have stored up such treasure in the last days!
1 John 2:18
 18. Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared. From this we know that it is the last hour.
- ii. **1 Corinthians 10:11**
 11. Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have arrived.

Ezekiel 37:11-14 (Valley of Dry Bones)

Ezekiel 37:11

- 11. Then He said to me, “Son of man, **these bones are the whole house of Israel**; behold, they say, ‘Our bones are dried up, and our hope has perished. We are [fn]completely cut off.’
- 12. “Therefore prophesy and say to them, ‘Thus says Lord Yahweh, “Behold, **I will open your graves** and cause you to come up out of your graves, My people; and **I will bring you into the land of Israel**.’
- 14. “**And I will put My [fn]Spirit within you**, and you will come to life, and **I will [fn]place you on your own land**. Then you will know that I, Yahweh, have spoken and done it,” declares Yahweh.”

- 1. Ezekiel was told to prophesy to the spirit, then the bodies came alive.
 There was no breath in the bodies – no spirit, in them.
- 2. **these bones are the whole house of Israel** – "are", as in our past – but during that time, the Jews in the Babylonian exile.
- 3. **I will open your graves ... I will bring you into the land of Israel** – Is not the resurrection of the last day, but bringing Israel into the land, as the verse clarifies.
- 4. **I will put My [fn]Spirit within you** – Just like Ezekiel 36:27 says
 - i. When did that happen? Ezra 1:5 says God's Spirit moved all those who returned, but did not explicitly say they were filled with God's Spirit.
 That part happened at Pentecost in Jerusalem.
 It was the exiles that returned to Jerusalem then that were the faithful remnant that God poured His Spirit out upon.
 It was the remnant who came back from the Babylonian captivity
 and 500 years later after Jesus resurrection at Pentecost, it was the faithful remnant who God poured His Spirit out upon.
 - 1. In Acts 2, Joel 2 is cited as fulfilled in the Church at Jerusalem at the time, which was initially Jews.
 - 2. Where do we get another outpouring of God's Spirit and another regathering of Jews to Israel in the end-times?
 - 1. What about Jews in Israel now?
 There is no prophecy fulfilled by that because they aren't believers.
 The political nation of Israel today is not a covenant people of God.
 None of the conditions have been met for the covenant blessings, even if we understand the Old Testament scriptures to 'say' God promises a 2nd regathering to the physical, ancestral land of Israel.

Isaiah 32:15 (the Spirit poured out – produces fruit)

Isaiah 32:15

15. Until the Spirit is poured out upon us from on high,
And the wilderness becomes a fruitful orchard,
And the fruitful orchard is counted as a forest.

1. Jesus came to Israel looking for fruit.
He didn't find any, so this is how He responded...
2. Isaiah prophesied that God was going to pour out His Spirit on Israel.
See **Zechariah 12:10** for how that is said to be done.

Matthew 43:43-45

1. **Matthew 43:43-45**

43. "Therefore I say to you, the kingdom of God will be taken away from you and given to a nation, producing the fruit of it.

44. "And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

45. And when the chief priests and the Pharisees heard His parables, they understood that He was speaking about them.

1. the kingdom of God will be taken away from you and given to a nation, producing the fruit of it
 - i. Dispensationalists interpret the "you" as the religious leaders and not as national Israel, which did reject Messiah.
The faithful remnant accepted Jesus.
 - ii. What Dispensationalists will say is that the kingdom would have its leadership changed from the Jewish leaders to the apostles.
But Jesus did not say the kingdom would be taken from the Jewish leaders and given to other leaders, but given to another nation.
What nation?
 - a) Obviously not a Jewish nation.
It was given to the true Israel of God, the people of God, the body of Christ, the Church.
 - b) The kingdom was taken from one nation and given to another nation.
What other nation?
2. they understood that He was speaking about them
 - i. A premillennial dispensational view would be to say that Jesus is only talking about the religious leaders, and not to Israel as a nation.
The first leaders of the Church were Jewish, so it is argued that Jesus couldn't have meant that the kingdom of God was being taken from Jews.
 - ii. The premillenarian often fails to distinguish between all of Israel, and the subset of Israel which contains the remnant who are in covenant relationship with God.
 - iii. **Steve Gregg response:**
 - a) The ones from whom the Kingdom was taken were those who were "miserably destroyed" when the Master came (**Matt.21:40-41; Mark 12:9; Luke 20:16**).
This was the whole nation of Israel and the Jewish System that were destroyed by the Romans.
 - b) The Kingdom was then said to be given to a nation or "a people" (Gr. *ethnos*).
The word *ethnos* refers to a nation or "a people" (not to some minority group

within a nation or people, like their leaders). It is the common word to speak of Gentile nations. ("the nations" as the opposite of "Israel"), but when it is used of Israel, it refers to Israel as an ethnic nation (e.g., **Luke 7:5; John 11:48; Acts 10:35; 28:19**).

- c) The word *ethnos* does not refer to "people" (like a certain group or class of individuals) but to "a people" (an ethnic group or nation spoken of collectively). Israel was a "people," but the Pharisees were not "a people" (*ethnos*). They were a religious party. Likewise, the chief priests were not "a people" (*ethnos*), but a group of temple officers. Even the combined leadership of Israel through the centuries do not comprise an *ethnos*. The Church, on the other hand, is a "people" (*ethnos*) and a holy nation (**1 Peter 2:9-10**).
- d) **To whom did Jesus give the Kingdom?** Clearly, to **His disciples** (**Luke 12:32**). These disciples were, and are, **the Church**. It is true that they were Jewish disciples, but Christ does not make a distinction between His little Jewish flock, and the Gentiles later gathered into that flock. He said that such ingathering would result in "one flock, and one Shepherd" (**John 10:16**). Those who divide the Church into Jewish and Gentile elements for different purposes, status, or privilege are sinning—like Peter, when Paul had to rebuke him at Antioch (**Gal.2:11-21**). They[Dispensationalists] are building again the partition that God broke down, as Paul attests (**Eph.2:15; Gal.2:18**). They are dividing asunder what God has joined together.
- iv. Even if we were to take the exegetically-flawed position that God simply took the apostles and put them in the place of the Jewish leadership, we still must identify the group they led as the Kingdom. What group did the apostles lead—the ethnic Israelites or the Church?

Zechariah 12:10

1. Zechariah 12:10

10. "And I will pour out on the house of David and on the inhabitants of Jerusalem [fn]the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

- i. This section is believed by Dispensationalists (futurists for this passage) to be something that happens during a Great Tribulation period, where God pours out His spirit on Israel
- ii. **they will look on Me whom they have pierced**
 - a) The most literal reading would be for those who were around in the 1st century are the ones referred to here.

iii. John 19:37

37. "And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED.""

- a) Is it not suspicious that futurists take Zechariah to talk about events future to us, but none of the apostles ever quote Zechariah except to mention things fulfilled in the 1st century?
- b) John is telling us that this Zechariah passage is tied to Christ's crucifixion, not an event 1000's of years in the future from that point in time.
 - 1. There is therefore no exegetical (from the text) reason to say this passage is speaking of the future.
 - 2. To respond that there is a dual/double-fulfillment of this verse still future to us

would only be valid if we are told that in the New Testament.

That is an arbitrary, isogetical(not from the text, but the reader) decision to make.

- i. **as one mourns for an only son**
 - a) Were the unfaithful, apostate Jews who perished in the AD 70 destruction of Jerusalem mourning over the One whom their nation pierced?
No.
The Christian Jews mourned over Jesus having been pierced.
They realised it was a great injustice, whereas the apostate Jews thought Jesus to be stricken, smitten by God, and afflicted.
2. **I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplication**
 - i. Was there a time where God's spirit was poured out on a lot of Jews and they mourned for having crucified Christ?
 - a) Yes, Pentecost in Acts 2.
 - ii. Recall Ezekiel 37 where there were 2 phases of restoration.
They first were corpses with no life.
Then God gave them breath.
 - a) The 1st stage - In this time period, God restored Israel through Zerubbabel and the 2nd temple construction,
 - b) but the 2nd stage which would bring them to life did not happen until Christ came and brought the Spirit at Pentecost, when the Jewish crowds listening to Peter's 1st recorded sermon in Acts 2 were pricked/cut to the heart after Peter said they had pierced Jesus.
After they looked upon the One whom they pierced.

Alleged Modern Regathering Passages to Land

Deuteronomy 30:1-5 (when return to God, He will gather you)

1. Deuteronomy 30:1-9

1. "So it will be, **when** all of these things have come upon you, the blessing and the curse which I have set before you, and you cause [these things] to return to your heart in all the nations where Yahweh your God has banished you,
2. and **you return to Yahweh your God and listen to His voice with all your heart and soul** according to all that I am commanding you today, you and your sons,
3. **then** Yahweh your God will return you from captivity and return [His] compassion on you, and **He will gather you again from all the peoples** where Yahweh your God has scattered you.
4. "If any of you are driven out to the farthest parts under heaven, from there the LORD your **God will gather you**, and from there He will bring you.
5. "Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers.
6. "And the LORD your **God will circumcise your heart** and the heart of your descendants, **to love the LORD your God with all your heart and with all your soul**, that you may live.
7. "Also the LORD your God will put all these curses on your enemies and on those who hate you, who persecuted you.
8. "And **you will again obey the voice of the LORD** and do all His commandments which I command you today.
9. "The LORD your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the LORD will again rejoice over you for good as He rejoiced over your fathers,

1. The Israelites were conquered and exiled by the Babylonian empire after this was written, known as the Babylonian captivity.
2. It ended in 538 BC when Cyrus the Great, the Persian king who conquered Babylon gave Jews permission to return to the land.
3. The return was led by Zerubbabel, who build the 2nd temple.
4. God kept to this promise, but there is no guarantee He would do it again.
Then again, is anyone coming to God with all their heart, mind, and soul?
5. Today, Israel was formed as political nation, but was made by secular forces.
It was not the result of people coming back to God.
These are not people of whom had a spiritual circumcision of the heart as God described.
Therefore the founding of the political nation of Israel is not a fulfillment of this passage.

Ezekiel 37:21-22

Ezekiel 37:21-22

21. "Then say to them, 'Thus says the Lord GOD: "Surely **I will take the children of Israel** from among the nations, wherever they have gone, and **will gather them** from every side and bring them **into their own land**;
22. "and I will make them one nation in the land, on the mountains of Israel; and **one king shall be king over them all**; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again.

1. Ezekiel 37 is the 'dry bones' chapter.

Part of it happened in the return from Babylonian captivity in the first phase of the fulfillment.

The second stage of the fulfillment happened at Pentecost, which is explained in more detail

elsewhere.

Galatians 3:17 (cannot annul the covenant – no effect)

1. Galatians 3:17

17. 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,[fn] **that it should make the promise of no effect.**

2. Here is a Dr. Michael Brown quote about it:

...and for those who say, “but you can only return, you can only come back with repentance,” yeah, that's according to the Sinai covenant, but the promise to Abraham was given centuries earlier. Paul says, in Galatians 3:17, the law which comes later can't nullify the promise. So God brought us back in unbelief because he's merciful because it's his reputation involved because he has a plan. We all fail and fall short under the law, but we will find mercy and grace.

3. Response by Steve Gregg:

Paul says that **the promise**, which the law could not nullify, was the Abrahamic promise. This promise was not made to Israel, but to Abraham's Seed. We have **two ways of understanding** Abraham's “**seed**.” We can refer to the multitude of **physical descendants** of Abraham, including Israelites, Ishmaelites, Midianites, Shuahites, Edomites, and many others—who all qualify by natural heredity as Abraham's seed “**according to the flesh**,” or we can see it as the New Testament sees it—the Seed “**according to promise**,” which is **Christ and all who are in Him** (Gal.3:16, 29). Might as well go with the second, since **Paul affirms** that the **Jewish children of the flesh** will **not inherit the Abrahamic blessings**, any more than Ishmael did, because promises are only for the children of the promise (Rom.9:8; Gal.4:21-31).

4. If we want to have the promises apply to the children of the flesh, but to exclude the Ishmaelites, Edomites, et al., then we have to look to Sinai. It is there, and there alone, that God promised the Abrahamic blessings (conditionally) to the newly formed nation Israel. Yet this is the covenant Dr. Brown suddenly wants to ignore.
5. One cannot have it both ways. **If Israel after the flesh** ever **had these** things promised, in contrast to all of the other nations descended from Abraham after the flesh (which would include the Palestinians, by the way), then the Sinaitic Covenant is their only basis. However, they botched that covenant and it was replaced by the New Covenant which has nothing specific to do with racial connections to Abraham or anyone else. It is a non-rationally based covenant. As always, God's promises are to the faithful. **God runs a merit-based, not race-based system of rewards** (Rom.2:5-10; 1 Pet.1:17). He is not Woke.
6. If the promises are to all racial Israel, what about all the Jews who have died over the last 2,000 years in exile and unbelief? Which promises belonged to them? If the promise is offered on a racial basis, they should have a piece of it, even though they rejected Messiah. If unbelieving Jews have died and did not have a claim to the alleged promises due them, on what basis can it be thought that unbelieving Jews who have not yet died have any such claim? The promise is not racially based, and never was. But if it is not racially based, then one is left with what Dr. Brown uncharitably labels

Micah 2:12 (I will Surely Assemble all of you)

1. Micah 2:12

12. “I will surely assemble **all of you**, O Jacob,
I will surely gather **the remnant of Israel**;
I will put them together like sheep of the fold,[fn]
Like a flock in the midst of their pasture;

They shall make a loud noise because of so many people.

1. all of you, O Jacob

1. This sounds like the whole nation.
But keep reading, God clarifies.
I will surely gather the remnant of Israel
2. This was prophesied before the Babylonian exile.
God did bring the remnant back.
He did not say He would do it again.

Micah 5:3 (Remnant Shall Return)

1. Micah 5:3

3. Therefore He shall give them up,
Until the time that she who is in labor has given birth;
Then the remnant of His brethren
Shall return to the children of Israel.

1. This was prophesied before the Babylonian exile.
God did bring the remnant back.
He did not say He would do it again.
2. This is right after the mention of Jesus/Messiah being born in Bethlehem.
Jesus did what the passage said.
He brought in the remnant.

Psalms 105:8-11 (He remembers His covenant forever)

Psalms 105:8-11

8. He remembers His covenant forever,
The word which He commanded, for a thousand generations,
9. The covenant which He made with Abraham,
And His oath to Isaac,
10. And confirmed it to Jacob for a statute,
To Israel as an everlasting covenant,
11. Saying, "To you I will give the land of Canaan
As the allotment of your inheritance,"

1. As we demonstrate elsewhere, in the New Covenant, the law and the prophets were fulfilled by Jesus and not a jot or tittle of what the law and prophets would change until Christ fulfilled all of which was written He as Messiah would do.
Jesus did exactly as He said He would.
2. As we also show elsewhere, in the New Covenant, things from the Old Covenant were not abolished completely, but performed in a different mode/way.
 - i. ie.) No physical temple – we are spiritual stones make up the temple of God in Christian
 - ii. ie.) No animal sacrifices – Christ was our Passover lamb, superior to any animal sacrifice that could be made
 - iii. ie.) No physical land – Christ is our promised land rest, though Jesus does say the meek (who are in His kingdom) shall inherit the earth, and Paul says Abraham was made heir of the cosmos, of whom we inherit the promises made to Abraham if we are His spiritual seed by being in Christ.

Isaiah 11:1,10,11 (Jesus the Branch + root of Jesse)

1. Isaiah 11:1,10,11

1. Then a shoot will spring from the stem of Jesse,
And a branch from his roots will bear fruit.

10. Then it will be in that day, [That] the nations will seek the root of Jesse, Who will stand as a standard for the peoples; And His resting place will be glorious.

11. Then it will be in that day, [that] the Lord Will again acquire the second time with His hand The remnant of His people, who will remain, From Assyria, Egypt, Pathros, Ethiopia, Elam, Shinar, Hamath, And from the coastlands of the sea.

12. And He will lift up a standard for the nations And assemble the banished ones of Israel, And will gather the scattered of Judah From the four corners of the earth.

16. And there will be a highway from Assyria
For the remnant of His people who will remain,
Just as there was for Israel

In the day that they came up out of the land of Egypt.

1. A dispensationalist may point to this passage as Isaiah mentioning a 2nd return, where the Babylonian exile and return was one, and the other is still future.
The 1948 secular nation state of Israel was not populated with a faithful remnant of Jews. All of the regathering promises say the faithful will be gathered, not the apostate.

2. But look at v1, this is talking about the birth of Jesus.

3. Jesus' ministry confirmed the covenant made to the fathers when He ratified the New Covenant, which is the 2nd Exodus and 2nd return as stated in Isaiah 11.
This 2nd return has already begun and is still ongoing.

4. v11-12 mention Gentile nations that God's people would be gathered from.

5. Paul quotes v10 in **Romans 15:12**, stating that his ministry to the Gentiles was prophesied in the Old Testament.

8. Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises made to the fathers,

9. and that the Gentiles might glorify God for His mercy, as it is written: ...

12. And again Isaiah says,

“THERE SHALL COME THE ROOT OF JESSE,
AND HE WHO ARISES TO RULE OVER THE GENTILES,
IN HIM SHALL THE GENTILES HOPE.”

1. Jesus is the banner/standard that Isaiah was talking about.
Paul wrote in the 1st century, so this passage isn't a future-only fulfillment.

2. Paul is referring primarily to the promise of the Messiah's first coming. That, at least, seems to be what the priest Zacharias referred to as “the promises made to the fathers” when he prophesied in Luke 1:68-75.

3. The Messiah was predicted to “confirm the covenant with many for one week” which Jesus apparently was doing until He was “cut off” by the Jewish conspiracy to have Him killed, “in the midst of the week,” which ended the existing covenant, and resulted in the sacrifice and offerings ceasing (Dan.9:26-27). At that point, Jesus confirmed another of the promises, which was that God would make with Israel a “new covenant” unlike the old one (Jer.31:31-34; Matt.26:28).
The New Covenant was a confirming of previous promises made to Abraham.

6. the Lord Will again acquire the second time with His hand The remnant of His people
Just as there was for Israel ...

In the day that they came up out of the land of Egypt

1. The 2nd return [second time] (to Christ) was like the first one (the Exodus).
Jesus elsewhere is referred to in the New Testament as the 2nd Exodus.

2. Luke 1 says Jesus would bring salvation to Israel by the forgiveness of sins, not a political liberation as was done in Exodus and the return from Babylonian captivity.
3. John 8:31-34 – the Jews thought they were not in bondage. Jesus corrected them.
4. The first return to the land was physical.
In the 1st century, the **second time** regathering was a regathering of the faithful remnant of Israel to Christ.
7. **a highway from Assyria**
 1. A study of the "highway" motif/concept in the Old Testament prophets, specifically Isaiah, reveals passages which are about the Messianic age.
 2. Assyria was ancient Israel's number-one mortal enemy during Isaiah's day.

Isaiah 19:19-25

3. Look at this amazing **Isaiah 19:19-25** passage where God through Isaiah tells us more of this highway motif and how during the age of Messiah, nations which have historically been hostile to God will come to God for salvation.
 - 19.** In that day there will be an altar to Yahweh in the midst of the land of Egypt, and a pillar to Yahweh near its border.
 - 20.** And it will become a sign and a witness to Yahweh of hosts in the land of Egypt; for they will cry to Yahweh because of oppressors, and He will send them a Savior and a Champion, and He will deliver them.
 - 21.** Thus Yahweh will make Himself known to Egypt, and the Egyptians will know Yahweh in that day. They will even worship with sacrifice and offering, and they will make a vow to Yahweh and pay it.
 - 22.** And Yahweh will smite Egypt, smiting but healing; so they will return to Yahweh, and He will be moved by their entreaty and will heal them.
 - 23.** In that day there will be a highway from Egypt to Assyria, and the Assyrians will come into Egypt and the Egyptians into Assyria, and the Egyptians will worship with the Assyrians.
 - 24.** In that day Israel will be the third [party] with Egypt and Assyria, a blessing in the midst of the earth,
 - 25.** whom Yahweh of hosts has blessed, saying, "Blessed is **Egypt My people**, and **Assyria the work of My hands**, and **Israel My inheritance**."
 1. This is but one of the 'highway' passages of Isaiah – there are more.
 2. Paul cites a 'highway' passage as applying to the 1st century, not a future time only.
Therefore this Isaiah 11 passage talking about Jesus as the Branch has no good reason to speak of a future, physical regathering of Abraham's physical seed if the fulfillment already happened in the 1st century.

Isaiah 10:21-22 (Sand of the sea – Remnant Return)

Isaiah 10:21-22

- 21.** A remnant will return, the remnant of Jacob, to the mighty God.
- 22.** For though your people, O Israel, may be like the sand of the sea,
Only a remnant within them will return;
A destructive end is decreed, overflowing with righteousness.

1. the mighty God

1. Is found only in one other chapter of the Bible, in the chapter before this one.

2. **Isaiah 9:6**

6. For to us a child is born,
to us a son is given;
and the government shall be upon[fn] his shoulder,
and his name shall be called[fn]
Wonderful Counselor, **Mighty God**,
Everlasting Father, Prince of Peace.

1. The people would return to Messiah – Mighty God, Jesus.
This is coming to Christ, not a physical land or a political, earthly nation.

2. **Romans 9:27**

27. And Isaiah cries out concerning Israel, “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS **THE REMNANT THAT WILL BE SAVED**;

1. The apostle Paul quoted this Isaiah passage after talking about all the promises of God regathering Israel for a second time.
Romans 9:4-5 mention God's promises to Israel and the covenants.
Romans 9:6 explains that God did not fail to keep His promises
6. But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;
 1. God made promises.
He did not fail.
Because the covenant promises are only for those who are of Israel.
The true Israel, according to how God reckons people.
Man reckons people as Israel by human lineage, but God reckons an Israelite spiritually, not physically or with religiosity.
In the New Covenant age, the only way for a Jew coming out of the Old Covenant age to be of Israel (as God reckons) would have been to accept Jesus their Messiah, as Romans 11 outlines,
stating that Jews being the 'natural' branch of the Olive tree were cut off because of unbelief.
 2. The way Paul defines God's faithfulness to His covenant promises to Israel is by those of national Israel becoming part of the true Israel, which means they had to become Christians.
 3. Paul says nothing about physical land when answering the objection that God may have not kept His covenant promises.
No New Testament writer does.
That should be a red flag to someone who believes God understands Himself to be obligated to perform a physical land promise.
 4. Both Isaiah and Paul are mentioning a spiritual return to the Mighty God – Jesus, not a physical land.
This has been happening ever since Jesus came.
As it says in the gospel of Luke, Jesus came to save the people from their sins.
Nothing about land.

Isaiah 11:10-12 (Root of Jesse, Gentiles shall seek Him)

Isaiah 11:10-12,16

****10.** “And in that day there shall be a **Root of Jesse**,
Who shall stand as a **banner** to the people;
For the **Gentiles** shall seek Him,

And His resting place shall be glorious.”

11. It shall come to pass in that day
That the Lord shall set His hand again **the second time**
To recover **the remnant** of His people who are left,
From Assyria and Egypt,
From Pathros and Cush,
From Elam and Shinar,
From Hamath and the islands of the sea.

12. He will set up a banner for the nations,
And **will assemble the outcasts of Israel**,
And gather together the dispersed of Judah
From the **four corners of the earth**.

16. There will be a highway for the remnant of His people
Who will be left from Assyria,
As it was for Israel
In the day that he came up from the land of Egypt.

1. **Romans 15:12**

12. And again, Isaiah says:
“There shall be a root of Jesse;
And He who shall rise to reign over the Gentiles,
In Him the Gentiles shall hope.”[fn]

1. The apostle Paul quotes ****Isaiah 11:10**.

Paul gives us several verses in a row in his citation of verses.

You know what Paul was citing them for?

To demonstrate that his ministry to the Gentiles was foretold in the Old Testament scriptures.

How could this be part of Paul's ministry, telling people about Jesus the righteous branch, if this was only to be in the future?

Paul is telling us this passage in Isaiah was fulfilled in the 1st century,
not only in the future.

2. Jesus is the **banner**.
People from all nations come to Him.
Not a physical land.

2. **a Root of Jesse**

1. Jesus already came the first time in His birth.
"Jesse" is a humble title.
Jesus came into this world humble when He came in the flesh as a baby.
Jesus' 2nd coming is a glorious, not a humble return.

2. **the Gentiles shall seek Him** – seek Who? Jesus, of course.

3. Jesus isn't going to come out of Jesse's line again, being born as a baby again.
He is coming from the heavens next time.

3. **the Lord shall set His hand again the second time**
To recover the remnant

1. Is this a future second regathering of the remnant?
See **Isaiah 11:16** which gives the answer:
16. There will be a highway for the remnant of His people
Who will be left from Assyria,
As it was for Israel

In the day that he came up from the land of Egypt.

1. Egypt was the first regathering.
God bringing the exiles from Babylon and Assyria would be the second time.
2. Therefore the second time is not the end times, but the return from the Babylonian exile.
3. The real salvation of Israel is salvation in Christ – forever!

The Mount of Transfiguration

1. Luke 9:31

31. who appeared in glory and spoke of his departure,[fn] which he was about to accomplish at Jerusalem.

1. Departure

1. Greek: exodus – Moses and Elijah were talking to Jesus about the Exodus He was about to accomplish at Jerusalem.
Jesus was accomplishing a second exodus.
It was salvation from sin, not bringing to a physical land.
The captivity they were in was sin, their true captivity.
Their true captivity was not the Romans.

2. John 8:33

33. They answered him, “We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, ‘You will become free’?”

1. The Jews told Jesus they were not in bondage.

3. John 8:34

34. Jesus answered them, “Truly, truly, I say to you, everyone who practices sin is a slave[fn] to sin.

1. Jesus told them they were slaves to sin.

4. Regathering of modern national Israel to the land?

1. Recall in Romans 9-11 where Paul says he wants Jews to come to salvation in Christ, not regather to make a political nation.
2. All Israel is saved by the remnant being in Christ, not going to a plot of land in the middle-east.
3. You don't have to go to Israel to be saved.
4. Paul is concerned about the salvation, not the location of the Jews.

5. Assyria, Egypt, Pathros, [fn]Ethiopia, Elam, Shinar, Hamath

1. These are distant Gentile lands in Isaiah's day, so that's what they represent for today.
Distant Gentile nations.
2. Dispensationlists look at this as saying Jews need to be drawn to Israel in the middle-east today.
Postmillennialists look at this as saying Jews and Gentiles will be drawn into the church from all over the world.
3. The nations listed here do not exist anymore today.
The territories exist and different nations rule over those lands, but the national identities of the people who ruled them are non-existent today.

6. the second time

1. Means there was a first time.
Israel did come back from Babylon the first time, but Isaiah makes no mention of Babylon.
What would be the first time?
There was a 1st time was the Exodus from Egypt, mentioned in
v16: ... *In the day that they came up out of the land of Egypt*
The 2nd time was from Babylon, which is future to Isaiah, which is why he does not mention it.
2. The physical regathering of Israel is a spiritual application to salvation in Christ.
 1. The spiritual 2nd Exodus was with Jesus.
See Micah 7:17+19
Luke 9:31 – talks about Jesus Exodus
1 Cor 10:
7. What was the first time God brought Israel back in?
 1. Egypt.

some of the minor prophets mentioned it

Jeremiah 16:14-15 (Return from Babylonian captivity fulfilled)

1. **Jeremiah 16:14-15**
 14. "Therefore behold, days are coming," declares Yahweh, "when it will no longer be said, 'As Yahweh lives, who brought up the sons of Israel out of the land of Egypt,'
 15. but, 'As Yahweh lives, who brought up the sons of Israel from the land of the north and from all the lands where He had banished them.' For *I will return them to their own land which I gave to their fathers.*
7. Yes, but only the faithful remnant.
This first regathering from Babylon is in our past.
The verses are saying God brought Israel out of Egypt, and that His next rescue would be to bring them back from the Babylonian captivity.
Is already happened.
God did not promise that He would do it again.
8. Paul said that in the 1st century, God's promises to save Israel did not fail.
He always saves the faithful remnant.
Romans 9:6
6. But it is *not* as though the word of God has *failed*. For they are not all Israel who are descended from Israel;

Jeremiah 23:3-8 (The Righteous Branch)

3. **Jeremiah 23:3-8**
 3. "Then I Myself will gather the remnant of My flock out of all the land where I have banished them and cause them to return to their pasture, and they will be fruitful and multiply.
 4. "I will also raise up shepherds over them, and they will shepherd them; and they will not be afraid any longer, nor be terrified, nor will any be left unattended," declares Yahweh.
 5. ""Behold, [the] days are coming," declares Yahweh, "When *I will raise up for David a righteous Branch*; And He will reign as king and prosper And do justice and righteousness in the land."
 6. ""*In His days Judah will be saved, And Israel will dwell securely*; And this is His name by which He will be called, 'Yahweh our righteousness.'"
 7. "*Therefore* behold, [the] days are coming," declares Yahweh, "when they will no longer say, 'As Yahweh lives, who brought up the sons of Israel from the land of Egypt,'

8. but, 'As Yahweh lives, who brought up and brought back the seed of the household of Israel from [the] north land and from all the lands where I had banished them.' **Then they will live on their own soil.**"

1. This was fulfilled in the Messianic age because it clearly mentions Messiah.
2. This question also requires you to decide whether God has one or two covenant peoples and whether dual covenant theology exists.
3. The first return from Babylon did bring Israel back to **their own soil**.
4. The second return started with Jesus as the **righteous Branch** of David and is still going on today.

Jeremiah 24:5-6 ('good figs' returned to the land)

1. Jeremiah 24:5-6

5. "Thus says the LORD, the God of Israel: 'Like **these good figs**, so will I acknowledge those who are carried away captive from Judah, whom I have sent out of this place for their own good, into the land of the Chaldeans.

6. 'For I will set My eyes on them for good, and **I will bring them back to this land**; I will build them and not pull them down, and I will plant them and not pluck them up.

1. There were good and bad figs in this prophecy, which represent good and bad people.
2. The good people are not the remnant in Jerusalem, but those who have gone into captivity with Jeconia, which would include Ezekiel. God said He sent them off in order to preserve them – for their own good. Daniel and his friends went into captivity earlier.
3. Ezekiel made it clear that not all the captives that went with him were good people in that some of them had idolatry in their hearts.
4. God would disperse the bad figs for their bad. The Jews who were not taken off might have thought they were safe, but not for long. God was saying the people who were left were going to have some very serious hardships.
5. God said the good figs would return, and they did. This is a past-fulfilled prophecy.

Jeremiah 31:26-27 (The New Covenant)

Jeremiah 31:26-27,31-34

26. After this I awoke and looked around, and my sleep was sweet to me.

27. "Behold, the days are coming, says the LORD, that **I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast**.

31. "not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them,[fn] says the LORD.

32. "not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them,[fn] says the LORD.

33. "But **this is the covenant that I will make with the house of Israel after those days**, says the LORD: I will put **My law in their minds, and write it on their hearts**; and I will be their God, and they shall be My people.

34. "**No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me**, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

1. **with the house of Israel**
 - i. Yes, Jesus did come to Israelites in the 1st century and purposely focused on them instead of the Gentiles, so that the scriptures would be fulfilled.
 - ii. Note that v31-34 speak of the future New Covenant, which Christ brought. The apostle Paul tells us in Romans 9 that all Gentiles who become Christians are grafted into the faithful remnant of Israel, which is the true Israel of God. There is one tree in Romans 9 – one people of God, not two.
2. **I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast**
 - i. We know the rest of the story of how this played out. Jesus focused on the Jews, but many of us are evidence that the message also went out to the Gentiles.
 - ii. The house of Judah were the Jews and the beasts are the Gentiles. God blended the two and as clearly taught in the New Testament, God makes no distinction between Jew or Gentile. Only faithful covenant relationship with God is what God makes a distinction about.
3. **No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me**
 - i. All who are part of the true Israel of God today know the LORD. They don't need a priest to tell them, as the ancient Israelites did.
4. Passage not fulfilled yet?
 - i. There is no good reason to believe this prophecy was not fulfilled if Jesus' hand-picked apostles tell us otherwise...
 - ii. Hebrews 8:8-12: The longest quotation of any Hebrew Bible passage in the New Testament comes in Hebrews 8:8-12, where Jeremiah 31:31-34 is cited in full.
 - iii. Hebrews 10:16-17: Parts of Jeremiah 31:31-34 are again quoted in Hebrews 10:16-17.
 - iv. 1 Corinthians 11:25: Paul quotes words found also in Luke 22:20 as part of the tradition he received and handed on to the Corinthians: "This cup is the new covenant in my blood".
 - v. 2 Corinthians 3:6-18: Paul, writing to Gentile Christians in the mid-50s C.E., compares the “old covenant”—in this case the Sinai covenant with Moses—and the new covenant that has come with Jesus.
 - vi. Romans 11:27: Jeremiah 31:31-34 is partially quoted in Romans 11:27.
 - vii. Matthew 26:28, Mark 14:24, and John 6:45: These passages allude to Jeremiah 31:31-34.
 - viii. These references to Jeremiah 31:31-34 in the New Testament are significant because they reflect the early Christian understanding of the “new covenant” prophesied by Jeremiah.

Jeremiah 33:25-26 (God will not cast off all the seed of Israel)

Jeremiah 33:25-26

19. And the word of the LORD came to Jeremiah, saying,

20. “Thus says the LORD: ‘If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season,

21. ‘then My covenant may also be broken with David My servant, so that he shall not have a son to

reign on his throne, and with the Levites, the priests, My ministers.

25. "Thus says the LORD: 'If My covenant is not with day and night, and if I have not appointed the ordinances of heaven and earth,

26. 'then I will cast away the descendants of Jacob and David My servant, so that I will not take any of his descendants to be rulers over the descendants of Abraham, Isaac, and Jacob. For I will cause their captives to return, and will have mercy on them.' "

1. Yes, God did bring back the faithful remnant from the Babylonian captivity.
He didn't say He would do it again.
God firmly stated He would do it, as certainly as He created the heavens and earth.

Zechariah 9-14

- ii. Speaks of Jews coming back to the land, but he was still in a time period where the Jews were still coming back.
Zechariah never makes any prophecies concerning the end times, whereas chapters 12-14 are used to say such.
Zechariah chapters 9-14 are quoted a lot in the New Testament.
There is not a hint of end-times in Zechariah.
The passages are only applied to the 1st century for fulfillments in the New Testament.
- iii. See the Zechariah commentary for a fuller treatment.

Romans 11:1-2,25-26

Romans 11:1-2,25-26

1. I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,

25. For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

26. And so all Israel will be saved,[fn] as it is written:

"The Deliverer will come out of Zion,

And He will turn away ungodliness from Jacob;

1. Even if you accept that Romans 11 is speaking of the salvation of ethnic Jews, it doesn't say where they are located, or that there be a gathering to a certain place.
2. Today, you can be saved anywhere.
3. The goal of this section is not to go over the entire chapter, so excuse the brevity.
Romans 11 is itself an entire study.
4. The Dispensational view holds that Israel was not saved.
5. The views which hold God did fulfill His promises to Israel believe Israel has been saved.
6. Why two vastly different understandings?
 - i. One group sees Israel as purely ethnic, which is a modern, Western mindset superimposed on the Bible. Plus, ever since Mt. Sinai, Israel has never been a pure ethnic people group anyway.
 - ii. The other group sees Israel as the covenant people of God, who are in faithful covenant relationship with God. The faithful remnant are always saved; hence all of true Israel are always saved, as God reckons Israel, not according to how man reckons Israel.
If Christians accept that God gets to define what a Christian is, it is odd for a christian to

reject God's definition of Israel, instead siding on what the 1st century apostate Jews believed about the definition of Israel.

- iii. The first group is unable to grapple with Paul's earlier response to the objection to Christianity that all of Israel didn't seem to be saved because national Israel was not saved.
(This is still a reason used by people today who identify as Jews today as a rejection of Christ.)

- a) if Christ did save Israel, where Israel means the Christian Jews only, then we have made perfect sense of why Paul would say "not all Israel are of Israel".
Just like God brought the faithful remnant back from the Babylonian exile,
God brought the faithful remnant to Christ.
God always saves the faithful remnant.
As Psalm 50 says, the wicked have no right to declare God's covenant promises.

Psalm 50:16

16. But to the wicked God says:

**"What right have you to declare My statutes,
Or take My covenant in your mouth,**

First Regathering - from Babylonian Captivity

- 1. **The exile** happened in **two phases**:

- 1. **Phase 1:**

~721 BC

The northern kingdom (Israel) was carried away to Assyria.

- 2. **Phase 2:**

~608 BC

The southern kingdom (Judah) was carried away to Babylon.

Jeremiah 25:11 said it would last 70 years

- 2. ~539 BC

God brought back Israel to the land when Cyrus the Persian ruler gave Israel the right to return back to their ancestral home.

Ezra, Nehemiah, Zerubbabel, and Joshua the high priest were all involved.

God fulfilled that promise.

- 1. Jesus was the next prophet to speak of what Israel's future would be, saying Jerusalem and its temple would be destroyed, which happened in AD 70 by the Romans.

- 1. Jesus' prediction of another scattering happened just as He foretold, also matching up to the Zechariah prophecy.

- 2. 1. There were no future promises for another return.

- 1. Not from Jesus, not Paul, not anywhere in the New Testament.

- 3. God did not promise to do another regathering to the physical ancestral land of Israel again.

No New Testament writer mentions ethnic Israel coming back to the land, even though Israel even since at least Mt. Sinai has never been a pure ethnicity.

Today, a "Jew" is anyone who identifies as one.

No other ethnicity operates like that.

If anything, that's exactly the type of behavior Christians are supposed to be against.

You can't be something just because you identify as that something.

To think of Israel as purely ethnic, for some, may be because their eschatological view requires it to be the case.

In other words, if there is a future regathering of an ethnic people, at least God needs to know who they are.

4. **(Steve Gregg comment)**

Technically, God is under no obligation to regather every individual who was scattered. With reference to the Babylonian exile, most of those scattered were never gathered back, and they died in exile. God only regathered the remnant. The rest were never gathered nor entitled to be gathered. Did God, then, fail to keep His promise? No, the promise from the beginning was that only that “the remnant shall return” (Isa.10:22).

5. **(Steve Gregg comment)**

The promise of regathering was not to the same individuals who were scattered (since many of them would be dead 70 years later) but to Israel as a corporate entity consisting of the faithful (**Jer.23:3**). God has never unconditionally promised anything that would apply to everyone of any particular race. All of God’s promises are to the faithful, both of the Jews and of the Gentiles.

If non-Jews are regathered, then they have been replaced!

1. **Steve Gregg response:**

If the same millions of people who were scattered in the exile were promised to be regathered, then God’s promise has failed for all of them other than that small remnant (approximately 50,000) who returned with Zerubbabel. The rest of the Jews of that generation (and most generations since) died in the diaspora and will not be returning.

- i. Again, God’s promises were only to the remnant of Israel (Rom.9:27). These promises have always been open to ethnic Gentiles, as well, since Gentiles could always become a part of Israel—as Ruth and Rahab did. To say that God has promised either to save or to regather all the ethnic Jews would make His promise a lie, since the vast majority of the Jews have not returned and have died without being regathered.
- ii. Even if the generation of Jews that were scattered died and every one of their distant grandchildren were gathered, these descendants were not the same individuals who were scattered. The actual people who received the promise were, in that case, “replaced” by their descendants in the receiving of the fulfillment of the promise. If God can scatter one multi-ethnic people (the nation of Judah, in 586 B.C.), and gather another multi-ethnic group of people living generations later, why can’t that latter group be the multi-ethnic people who are in Christ? How would that compromise God’s faithfulness to His promise. In no case are the very same people regathered who were originally scattered.