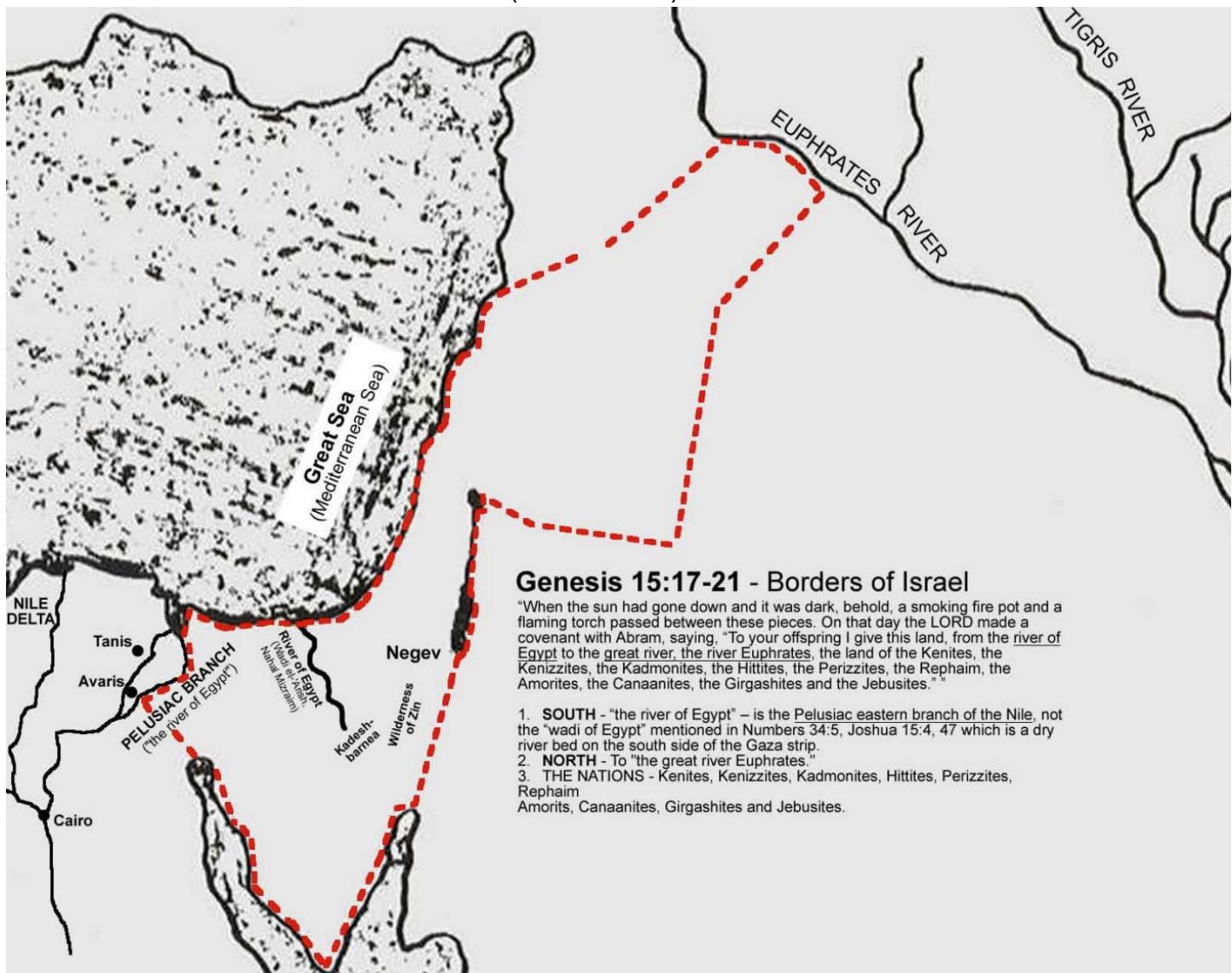


Israel

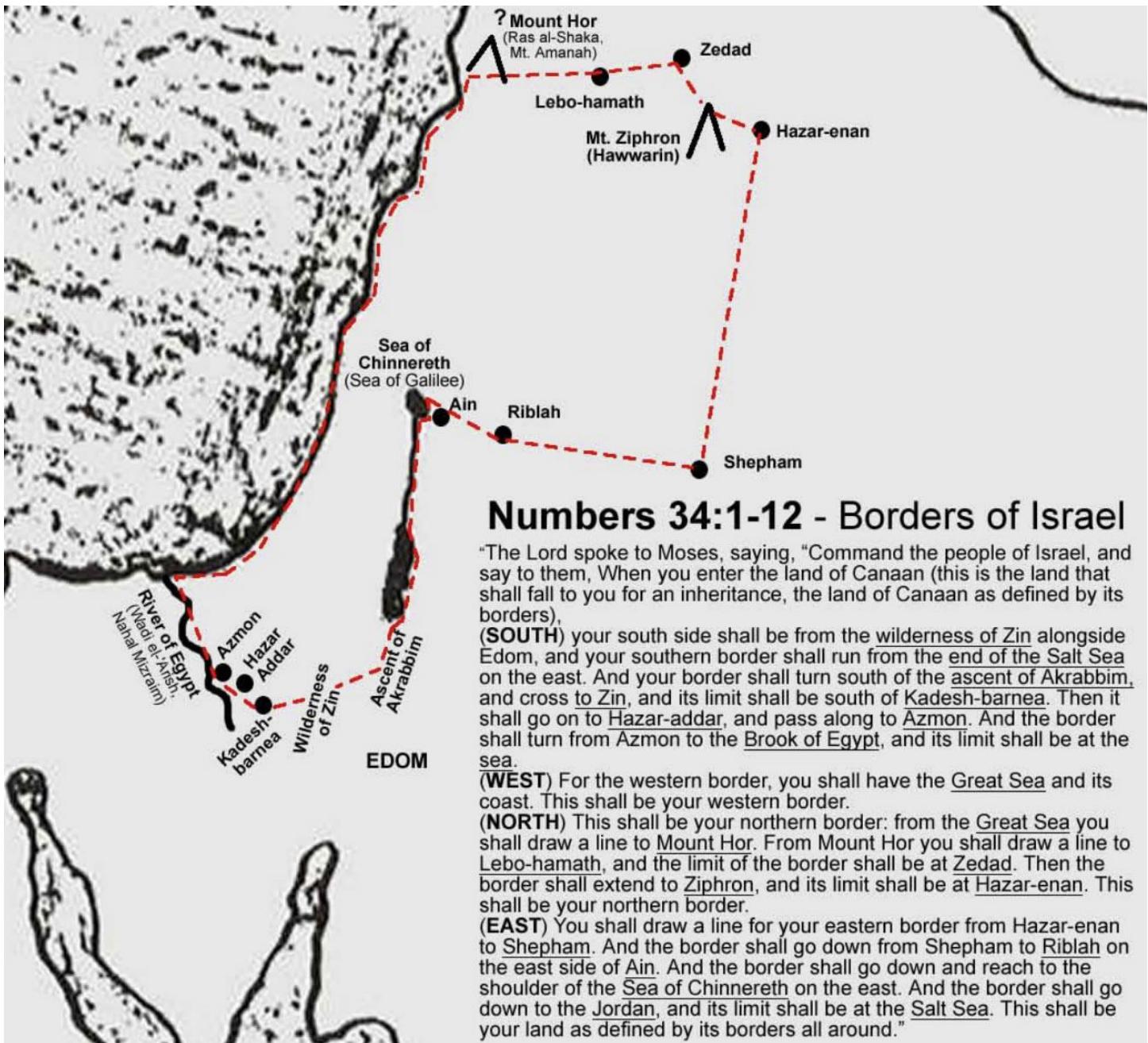
Covenants (Hb: *berit*; Gr: *diatheke*):

1. Edenic Covenant – Genesis 1-2 (with mankind)
2. Adamic Covenant – Genesis 3 (with mankind)
3. Noahic Covenant – Genesis 9 (with mankind)
4. Abrahamic Covenant – Genesis 12 (with ISRAEL)
5. Mosaic Covenant – Exodus 19 (with ISRAEL)
6. Davidic Covenant – 2 Samuel 7 (with ISRAEL)
7. The New Covenant – Jeremiah 31 (with ISRAEL)



ABRAHAMIC COVENANT - Genesis 12:1-3:

1. Unconditional – “I will bless you”
2. National – “I will make you into a great nation”
3. Geographical – land boundaries given
4. Perpetual – “to you and your offspring”
5. International – “All peoples on earth will be blessed through you”



Numbers 34:1-12 - Borders of Israel

"The Lord spoke to Moses, saying, "Command the people of Israel, and say to them, When you enter the land of Canaan (this is the land that shall fall to you for an inheritance, the land of Canaan as defined by its borders),

(SOUTH) your south side shall be from the wilderness of Zin alongside Edom, and your southern border shall run from the end of the Salt Sea on the east. And your border shall turn south of the ascent of Akrabbim, and cross to Zin, and its limit shall be south of Kadesh-barnea. Then it shall go on to Hazar-addar, and pass along to Azmon. And the border shall turn from Azmon to the Brook of Egypt, and its limit shall be at the sea.

(WEST) For the western border, you shall have the Great Sea and its coast. This shall be your western border.

(NORTH) This shall be your northern border: from the Great Sea you shall draw a line to Mount Hor. From Mount Hor you shall draw a line to Lebo-hamath, and the limit of the border shall be at Zedad. Then the border shall extend to Ziphron, and its limit shall be at Hazar-enan. This shall be your northern border.

(EAST) You shall draw a line for your eastern border from Hazar-enan to Shepham. And the border shall go down from Shepham to Riblah on the east side of Ain. And the border shall go down and reach to the shoulder of the Sea of Chinnereth on the east. And the border shall go down to the Jordan, and its limit shall be at the Salt Sea. This shall be your land as defined by its borders all around."

	Abrahamic Covenant	Mosaic Covenant
NATURE	Unconditional	Conditional
PARTIES	Only God	God and Israel
CONDITION	-	Obedience
DURATION	Everlasting	Temporal
END	No end	Cross (death of Messiah)

Duration:

1. Jeremiah 31:31 – The time is coming when I will make a new covenant with the house of Israel and with the house of Judah"
2. Hebrews 8:7-13 – If there had been nothing wrong with that first covenant, no place would have been sought for another...By calling this covenant "new" he has made the first one obsolete' and what is obsolete and aging will soon disappear.

3. Romans 6:14 - "Sin shall not be your master, because you who are under the new covenant are not under LAW, but under GRACE."
4. Romans 7:1-4 – Do you not know, brothers – for I am speaking to men who know the LAW – that the law has authority over a man only as long as he lives? So, my brothers, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God.
5. Galatians 3:17-25
6. Galatians 4:1-7
7. Galatians 4:21-31
8. 2 Corinthians 3:7-11
9. Romans 10:3-4
10. Colossians 2:14, 17
11. Hebrews 7:12 – "When there is a change of the priesthood, there must also be a change of the law."

POINTS concerning Abrahamic Covenant and Mosaic Covenants:

1. Abrahamic Covenant takes precedence over the Mosaic Covenant
2. The Mosaic Covenant did NOT VOID the Abrahamic Covenant:
"This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void." (Gal. 3:17)
3. The Abrahamic Covenant is UNCONDITIONAL. The Mosaic Covenant was Conditional
"The Law is not of faith, rather "*The one who does them shall live by them.*" (Gal. 3:12)
4. The Mosaic covenant was instituted because of human sinfulness.
"Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary." (Gal. 3:19). The Abrahamic covenant was given because of God's graciousness.
5. The Mosaic Covenant was temporary. The Abrahamic Covenant is forever.

The Davidic Covenant

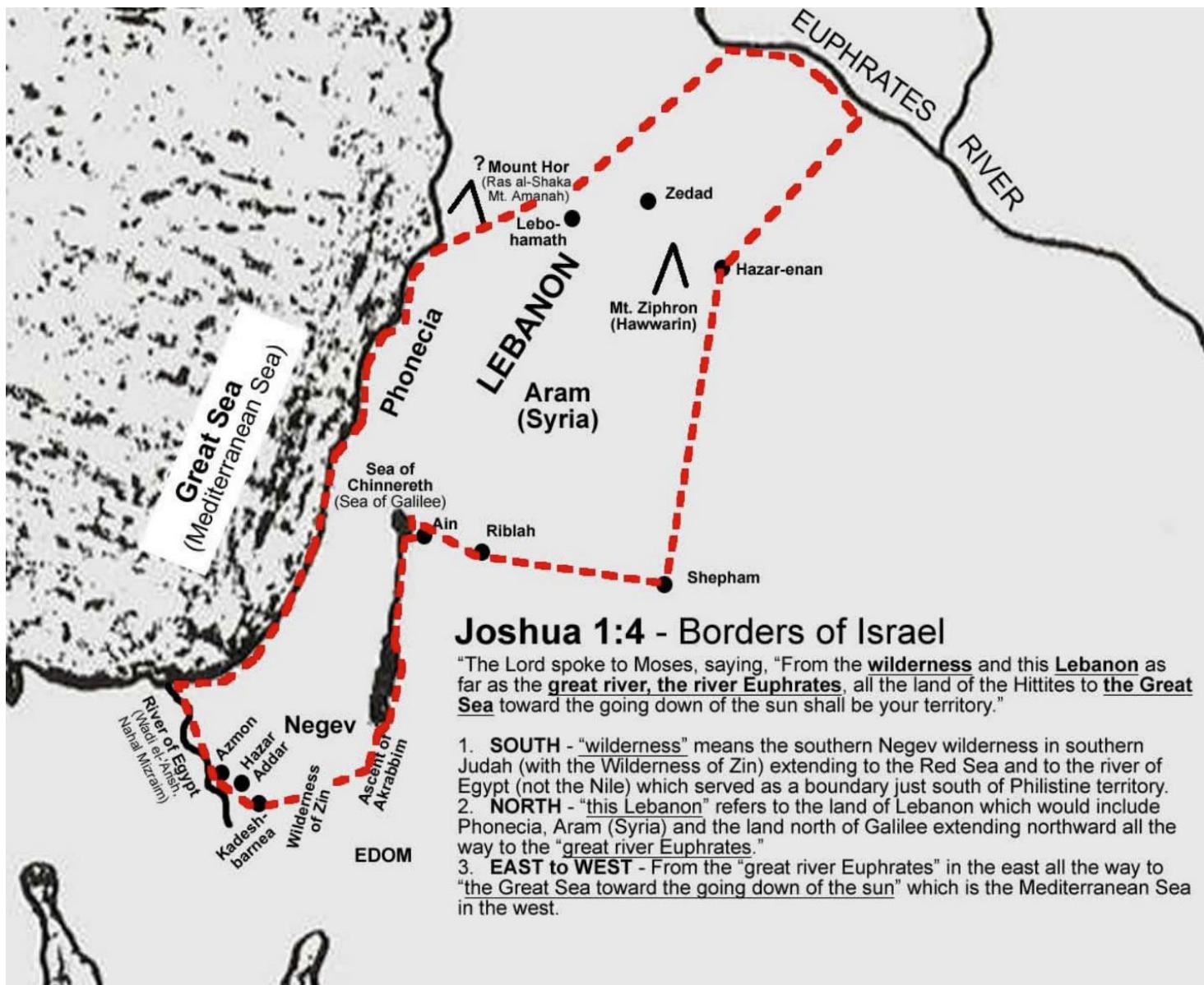
The Davidic Covenant is centered on the throne (just as the Abrahamic Covenant centered on Land).

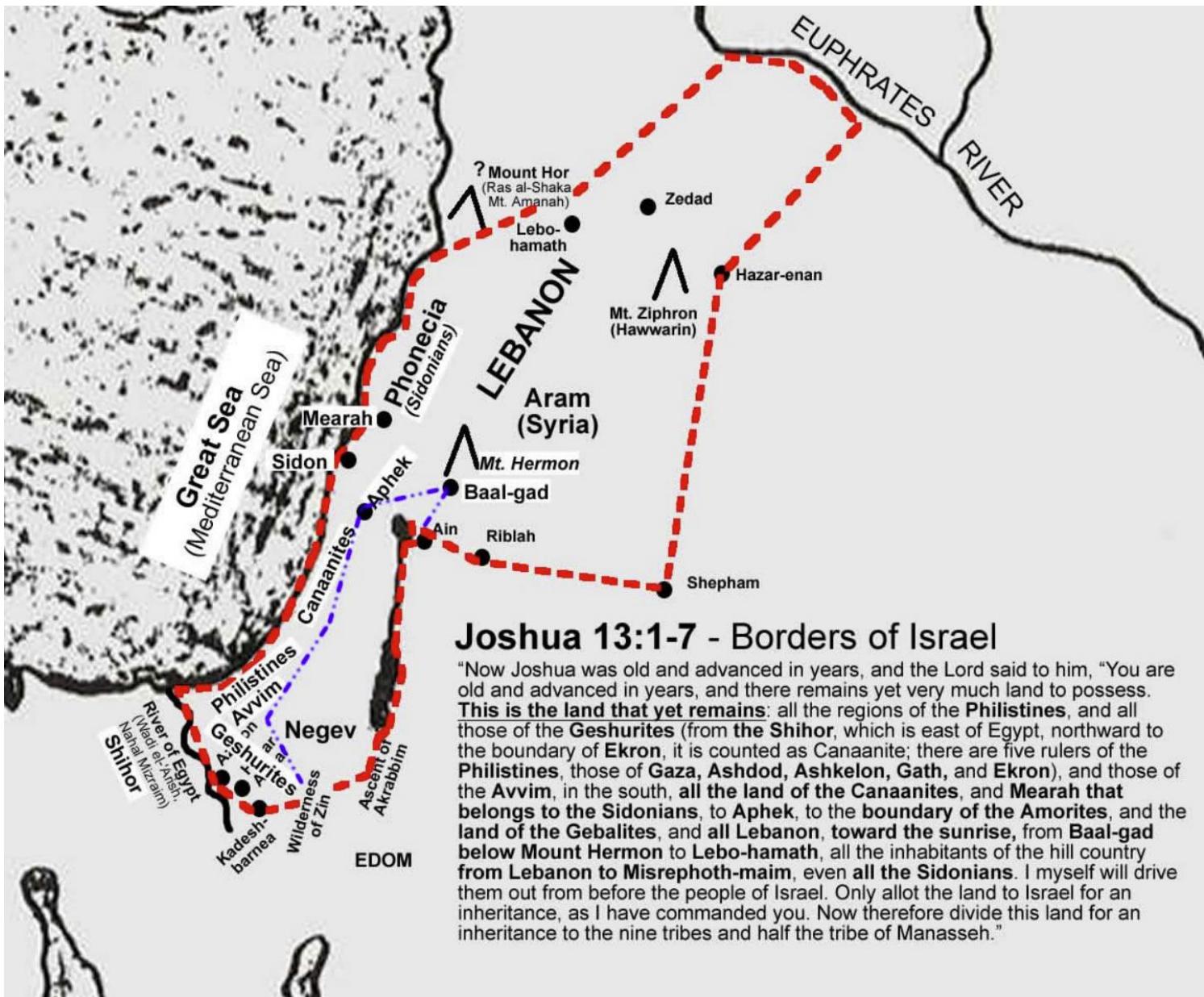
Both Davidic and Abrahamic Covenants are:

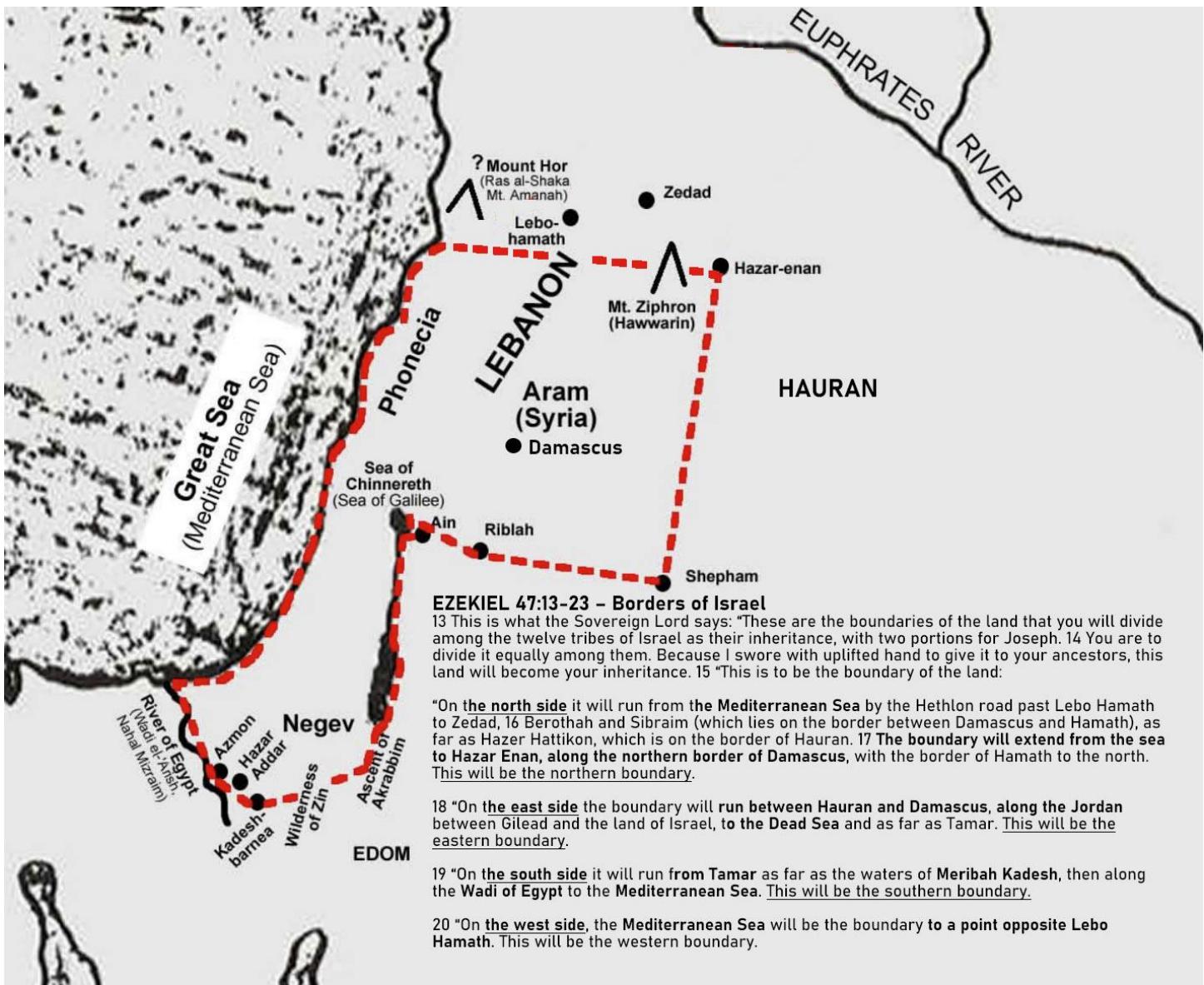
1. Unconditional
2. Literal
3. National
4. Perpetual

Verses:

1. 2 Samuel 7:11-16
2. Isaiah 55:1-3
3. Psalm 89:20-37







Isaiah 49:1-26 – bring Israel back from the nations; cannot forget Israel.

Jeremiah 25:8-12 –

"Therefore thus says the Lord of hosts: Because you have not obeyed my words, 9 behold, I will send for all the tribes of the north, declares the Lord, and for Nebuchadnezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these surrounding nations. I will devote them to destruction, and make them a horror, a hissing, and an everlasting desolation. 10 Moreover, I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the grinding of the millstones and the light of the lamp. 11 This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. 12 Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the Lord, making the land an everlasting waste. 13 I will bring upon that land all the words that I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations. 14 For many nations and

great kings shall make slaves even of them, and I will recompense them according to their deeds and the work of their hands."

Ezekiel 37:1-27 – Valley of dry bones; Gather Israel from the nations; David will be king.

Amos 9:14-15

Acts 1:6-7

Acts 3:19-21 –

Acts 15:14-17 –

Romans 11:1-32 –

Hebrews 11:8-10, 12-16 – waiting for the heavenly city

Revelation 7:4 – 144,000 and the Great Multitude (Rev. 14:3, 6) welcome into the kingdom (Matthew 25:33-34)

The New Covenant

1. Jeremiah 31:31-34
2. Isaiah 59:21
3. Ezekiel 36:25-27
4. Ezekiel 37:10-23
5. Matthew 26:26-28 (Luke 22:19-20)
6. Romans 8:2
7. Romans 11:26-27
8. 1 Corinthians 11:25
9. 2 Corinthians 3:3, 6
10. Hebrews 8:7, 13
11. Hebrews 9:15
12. Hebrews 10:16-18
13. Hebrews 10:28-29
14. Hebrews 13:20

	OLD COVENANT (Law of Moses)	NEW COVENANT (Faith in Work of Christ)
Duration	Temporal	Everlasting
Recorded	On Stone	On Hearts
Initiated	By blood of animals	By blood of Christ
Mediator	Moses	Jesus
Approach to God	Through High Priest Aaron	Through High Priest Christ
Celebrated	Animal sacrifices repeatedly pointing towards Christ's death	Communion repeatedly looking back to remember Christ's work on Cross

WARNING:

From Ezekiel 25:1-6 concerning the people of Ammon, Moab, Edom, Philistia concerning their attitude toward Israel while Israel was undergoing discipline and deportation in Babylon for 70 years.

Replacement theology (Supersessionism, Fulfillment Theology) –

- the church has replaced Israel in God's plan.
- Jews are no longer God's chosen people
- God does not have specific future plans for the nation of Israel.

Covenant theology –

- the church is an expansion of Israel

Dispensationalism (Premillennialism) –

- the church is completely different and distinct from Israel
- after the rapture God will restore Israel as the primary focus of His plan
- by the end of the tribulation (70th week) Israel will be ready to accept Jesus the Christ
- Jesus is king of Israel and leads the world in 1,000 years of peace from Israel

Zionism

- the movement for Jewish self-determination
- and a Jewish homeland in the historic Land of Israel

SCRIPTURAL SUPPORT:

Replacement theology (Supersessionism, Fulfillment Theology) –

Matthew 21:43-44:

Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him."".

- This is interpreted to mean the kingdom was taken from Israel and given to the Church.

Matthew 27:24-25:

"So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!""

- Some see this as the nation bringing a curse upon itself, justifying their replacement.

Romans 2:28-29:

"For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. 29 But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.".

- This is used to suggest that "spiritual Israel" (the Church) has replaced the physical nation of Israel.

Galatians 3:24-29:

" So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.".

- The promise to Abraham now applies to all believers in Christ (Jew or Gentile) and no longer exclusively to ethnic Israel.

Galatians 6:16:

"And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.."

- The phrase "the Israel of God" is interpreted as a New Testament term for the Church.

Ephesians 2:11-22:

Paul speaks of the barrier between Jew and Gentile being broken down, making them "fellow citizens with the saints and members of the household of God"...

"Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision... But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.... For he himself is our peace, who has made us both one and has broken

down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, 16 and might reconcile us both to God in one body through the cross."

- This is the creation of one new entity (the Church) that supersedes the former distinction.

Hebrews 8:13:

"In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away."

- This is used to argue that the Mosaic covenant with Israel has been entirely replaced by the New Covenant through Christ.

SCRIPTURAL SUPPORT:

Dispensationalism (Premillennialism) –

The "church age" as parenthetical in the sense that what is inside the parentheses important and in the sense that what came before the parentheses is going to be continued after the parentheses.

Romans 9:30-31 –

"What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; 31 but that Israel who pursued a law that would lead to righteousness[d] did not succeed in reaching that law. 32 Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, 33 as it is written (in Isaiah 8:14),

"Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."

- Israel stumbled at the simplicity of simply believing in the promise of God.
- Israel believed God was going to bless the entire earth through Abraham's seed (and Isaac's seed, and King David's seed, etc.) because they obeyed the Law of Moses.
- Israel got caught up in the rigid observance of the Law as their way of earning God's favor with works of righteousness
- Israel stumbled at the sufficiency of faith to win God's favor, which is at the heart of the biblical notion of grace in the life of Adam, Enoch, Noah, ABRAHAM, David, etc.