

**Covenant, Knowing God's Covenant**  
**Lesson 9, Video, Wayne Barber (34:44)**  
**11/12/2009**

**God's Language of Covenant: Purpose**

- A. God promised in the Abrahamic Covenant:
  - 1. A nation (all nations would be blessed)
  - 2. Land
  - 3. Seed
  
- B. Land
  - 1. 400 years of slavery, but 430 years living in Egypt.
  - 2. First dispersion
    - a. Israel to Assyria 722 BC
    - b. Judah to Babylon 586 BC
  - 3. Second dispersion  
Titus of Rome AD 70
  - 4. Land regained in 1948
  
- C. Seed
  - 1. God is not through with Israel yet.
  - 2. Our means of entering into eternal covenant.
  - 3. God has preserved a remnant.
  - 4. Gospel to the Jews first and then to the Gentiles.

**Introduction**

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

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

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

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

**Video**

Covenant is God's language of promise. As we begin this study tonight let's just have a word of prayer and ask God just to help us to see what He wants us to see.

Father, we thank You so much for the fact that You said in Your Word that He who promises is faithful. Lord, You've never failed us. We thank You, Father, for the promises that are in Scripture. We thank you, Father, that You're One who keeps Your promise. And Father, I just pray right now in my weakness You'd be my strength. Help us, Father, to see what You're wanting to say. In Jesus' Name, amen.

Well, one of the things we don't want to do in this covenant study is to go too fast. Especially right now. Last time we were together we looked a little bit at the Abrahamic Covenant and then at the Old Covenant. We still haven't quite gotten into the New Covenant that thoroughly yet. But I want to spend this session today to go back to the Abrahamic Covenant. There were three things that God promised that He would do. And the emphasis here, of course, is on that word He promised that He would do.

First of all, He said that He would make a nation from Abraham through which all nations, all nations would be blessed. And that's important to write down. All nations would be blessed.

Secondly, He promised a land. And then thirdly, He promised a Seed.

Now, these are very important to look at, especially in light of how God was faithful to fulfill those promises. And you see, the more we build on this, it's like adding a plank on top of a plank on top of a plank. Every time you see God saying something and then doing it, it gives us one more plank there to trust Him. Because God is a very faithful God. He's proven Himself. He is His own defense.

Now, I want us to look at those things. First of all, He provided a nation. He told Abraham that he would have a, give him a nation through which all nations would be blessed and He did exactly that.

Now, it started with Isaac. Now, remember we made the statement the last session together, that Abram was not a Jew. He was a Chaldean. But he was a Jew by grace. He believed; it was accounted to him as righteousness. So he is the father of the nation, in a sense of the nation of Israel; they called him father Abraham. But he's really the father of faith. And we see a lot of that worked out in the New Covenant of how we're the spiritual Israel. But we'll look at that at a later time.

Abraham was a Chaldean, a Jew by grace, but a Chaldean by birth. So the first actual Jew was Isaac. And then we see Isaac and the covenant confirmed and ratified to Jacob, as we talked in our last program together. And then what happened was that Isaac, or Jacob rather, had to have his name changed to Israel. He had twelve sons; they became the twelve tribes of Israel and there's your nation: the nation of Israel.

Now, as you go through Scripture sometimes it gets confusing. He'll mention Israel when He's really talking about the ten northern tribes. Or He'll mention Jacob as being the nation of Israel and He'll call him Jacob. He'll call out, "O Jacob." And it'll be a plea for Israel, but He'll call it Jacob.

And then sometimes we see Judah, obviously the southern tribes, and we'll look at some of that in our session today. But we see that the nation of Israel started with Isaac. And to this day, in 1988, it is still a nation on the face of this earth.

So, God has been very faithful to provide through Abram a nation. Go back to chapter 12 of Genesis and just look at verse 2, it talks about that. He says in verse 2:

**Gen 12:2** [reads]

2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; NASB

So, the nation that was a promise to Abraham. But then secondly, He promised to him a land, a land. We see His faithfulness to carry out His promise of a nation, but now let's look at the promise of a land. In the same chapter, Genesis chapter 12, as we read the last time, He says in verse 5 and verse 7:

**Gen 12:5** [reads]

5 And Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan. NASB

God gave them a land. But there's something about this land we need to understand. As we looked at the Old Covenant the last time, look with me in Deuteronomy chapter 28. This land became a source of blessing and a source really of God's judgment upon the people when He would take them out of the land. Deuteronomy chapter 28. I want to read with you verses 64 through 66.

Now, this was a part of Moses' warning of the people before they went into the land, the land of Canaan. He was talking about the Old Covenant. He was basically giving the Law over again to the people. And He was telling them, "If you obey you'll be blessed. If you disobey you'll be cursed." And part of the curses of the Old Covenant, which by the way, was done away with with the New Covenant, were found right in this verse. He says:

**Deut 28:64-66** [reads]

64 Moreover, the LORD will scatter you [or disperse you] among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known.

65 And among those nations you shall find no rest, and there shall be no resting place for the sole

of your foot; but there the LORD will give you a trembling heart, failing of eyes, and despair of soul. 66 So your life shall hang in doubt before you; and you shall be in dread night and day, and shall have no assurance of your life. NASB

Now, it's very interesting. God is saying, "Yes, the land is a promise to you, but if you disobey Me, I'll take you out of that land." I want us to begin to look. We know that they go into the land of Canaan. Abram goes and God finally stops him in the land He calls Canaan. We start following the progression of what happened year after year after that.

We know that Joseph came on the scene. Of course, Joseph was the son that Jacob loved so very much and we know that Joseph was sold by his brothers into slavery. And of course, he went over into Egypt and while he was over into Egypt he became very well known in the land there.

Remember the promise had been in Genesis that you will be in slavery in the land for 430 years. And so, or 400 years. I want you to see that because actually it was 430 years they were in Egypt, but they were in slavery 400 of those years.

Look in Genesis chapter 15 and verse 13. This is where God says this. Genesis chapter 15 and verse 13.

**Gen 15:13** [reads]

13 And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. NASB

Now, we know they were there 430 years. Is God wrong? Let's look at it for a second. Okay, Joseph was sold into slavery and he went over into this land. Well, after awhile there was a famine that came into the land. And the brothers, of course, went over into Egypt to buy grain. Joseph was over the grain, selling there in Egypt. And so when they came they found out that this was their brother, after they had bought their father over. And so the children of Israel settled in the land of Egypt.

Now, God had given them Canaan but because of the famine they had been, they had to leave and go over into Egypt. They were there in Egypt for about thirty years. They enjoyed prosperity; they enjoyed Joseph being on the throne there. But then there was a Pharaoh who came to power who did not take favorably to the Israelites.

One of the reasons was, was because they had so multiplied; there was so many of them. So he put them into slavery and their slavery lasted 400 years.

It's interesting that when God said this in Genesis 15, how inerrant His Word is. They were there 400 years in slavery. But they were there 430 as we see in the New Testament documents the whole time period. So, they're there than, 400 years in slavery.

Of course, we know that Moses now comes on the scene. And Moses is the one who goes down and goes to Pharaoh and says, "Let my people go." And God delivered them through the Red Sea.

Well, we know that they wandered in the wilderness for about forty years when they refused to go back into the land of Canaan. You see, they had come out to go in. God brought them out to take them in. They wouldn't go back in the land God had given to them. They feared the people now who inhabited that land. They didn't trust God, so they stayed in the wilderness and a whole generation dies out.

Well, we know that Joshua was the one who had to take them on into Canaan. A whole brand new generation had to be raised up that would really believe God. And they went on into the land of Canaan, the same land that God had promised to Abraham. They now were back in after having been in Egypt 430 years, and being in the wilderness there for about forty years.

Now, the generation after Joshua, this is very important. Possibly for another 3 to 350 years, the generations that followed Joshua were a people who did not know the God of their fathers. And of course, the book of Judges gives us that account.

It says, it marks them with one characteristic. It says, "The people did what was right in their own eyes." It was a very disastrous period of time in Israel's history. Of course, we again see them disobeying God's Law, continually under the curse of the Law. They will not do what God tells them to do.

And so the last judge named in the book of Judges, was Samuel. And his two sons, rather than becoming judges of the people, and rather than becoming leaders of the people, the people decided they didn't want his son. They wanted a king. They wanted to leave being a theocracy, where God is totally in charge, and they wanted to move now to a monarchy, where they had an earthly king.

Remember Samuel how he lamented before the Lord and God said, "Samuel, don't worry about it. They're not rejecting you, they're rejecting Me being the King over their lives."

Of course, you know God is faithful because if He says He's going to curse someone, He's going to do exactly that. He's going to judge them. And that's exactly what He did to the nation of Israel.

Well, we see that Saul was the first king. And of course, he was a horrible king. Then we see David come on the throne. And David plays a real role because he's the lineage through which we see the Seed coming later on. And then we see Solomon his son.

Now, Solomon, the son of David, became a very idolatrous king and he turned from God. He turned to idolatry later in his life and as result of that the nation of Israel split. This is very, very important because this is when we begin to see some of the terminology that God uses of Israel begin to come about.

The ten northern tribes became known as Israel, you see. We said that God called it Israel, but sometimes we use it in other ways. The ten northern tribes became known as Israel. So, when you're studying through Scripture and you're in that time period when the tribes have split make sure you know that that's the ten northern tribes. There were two other tribes and that was Judah and Benjamin and they went to the south.

Well, they both went into idolatry. Israel was first. It had all pagan kings and they continuously disobeyed God. And so in 722 BC, they were carried into captivity by the Assyrians and really scattered over the face of the earth. That was the first part of the first dispersion that was promised would happen if they disobeyed God in Deuteronomy 28.

And then in 586 BC, finally Judah, who had sort of kept the line there for awhile, finally they fell through idolatry and through turning away from God and they were put into captivity into the country of Babylon.

Now, this became known as the first dispersion. That's very important. God said, "If you do not obey Me I'll kick you out of the land. The land's yours, yes, but you'll be scattered among other nations if you don't obey Me." Okay? So, they lost the luxury of their land; they were taken out of their land.

Of course, we know that Jeremiah came on the scene and he prophesied to those southern tribes in captivity in Babylon that they would be there for seventy years. Sure enough, in seventy years when it finished, Ezra, Nehemiah lead them back out. They came back, rebuilt the walls, rebuilt the city, and we have the Jews back in their land. They were back in that land that God had promised to Abraham.

Now, they stayed there until 70 AD. Now obviously, this is much later that Jesus had even come on the earth. This is very important because a lot had

transpired between the time they came back from Babylon and the time that they were again dispersed in 70 AD.

Titus had come on the throne of Rome and there was tremendous persecution of all the believers. And so once again, the second dispersion took place and they were kicked out of their land. God really cursed the land this time.

The lush valleys that they used to have turned to desert. The Turks came in and took over that piece of property for several hundred years and they just simply raped the land of any of the trees and those kinds of things. It was a very barren place once God had put His judgment upon His people. They had disobeyed Him, therefore, He had kicked them out of the land. Others had come in and taken it over.

Well, in 1948, I was five years old so I don't remember a lot about it. I would like to have been a little older and could have understood what took place. In 1948, Israel became a nation again and retook that land. And to this day, and this is being given in 1988, to this day that land is still theirs.

You see, God, way back in the book of Genesis, promised a nation and they're still together as a nation. And He promised a land and they are still in their land.

Just several years ago I had the privilege of going to see the holy land. I don't know how many of you know Al Whittinghill. He used to be in Precept and he's a dear friend of mine. Al and I took a trip over to the holy land. While we were there we were just thrilled to see what is happening as God is beginning to bless the land again. And how the valleys that were once desert are now being made fertile again. And how the, just so much is happening in Israel to depict the fact that something is going on in God's eternal plan of what He's going to do with that nation and what He's going to do with that land.

So, God has fulfilled His promise. He's said in Genesis: "Abraham, I'm going to tell you something. I'm going to make a nation out of you through which all the nations on this earth shall be blessed. And secondly, I'm going to give you a land that will always be yours."

You know, I live in Chattanooga, Tennessee, at 7430 Twinbrook Drive. My house is not, I really don't have as much right to my house and my property as Israel does to their land that they have today. Because God gave that to them. That is their land. Woe be it to the nation that doesn't stand with God's people there in Israel. We need to be very grateful for what God is doing with Israel.

So, we see God's faithfulness. You see, covenant is the language of promise. Whatever God has promised God is faithful in keeping that promise.

Well, thirdly, we want to look at that Seed. We're not going to spend a lot of time on it because we've got a couple of more lessons that we're going to really dig into this Seed, and how it all means, what it all means to our life. God's faithfulness to provide a Seed.

Now, we saw in Galatians chapter 3, that the Seed is the Lord Jesus Christ. And obviously, that Seed is the way by which we enter in, once again, to become a covenant people with God. And you know, I speak as a Gentile. I speak actually as a spiritual Jew, as Galatians says. The person who has Christ is truly a Jew. I speak also as a Gentile. And those of us that are Gentiles never have the room to be arrogant or to be negative toward those Jews of which God established as a nation. Because God is not through with them. And it's because of them that we have the Seed; it's because of that Seed that we have new life in Christ.

And I want us to turn to Romans, let's see, first of all, Matthew chapter 1 and verse 6. I want to share something about that Seed. I'll just give you the Scripture. In Genesis 49, verses 8 through 12, God puts a special blessing on Judah. Now, why is Judah important? Well, you see that David was of the tribe of Judah and we're looking at the lineage of Jesus in Matthew chapter 1. And it says in verse 6:

**Matt 1:6** [reads]

6 and to Jesse was born David the king. . . .  
NASB

You see, it's very, very important because that Seed was protected even though a lot of the tribes were scattered. And at that time you couldn't find anybody in those tribes. Benjamin and Judah were spared and Judah had that blessing upon her. And through Judah came the Seed. God continued to protect that Seed because the Seed is the Lord Jesus Christ. And the Seed is our means of entering into eternal covenant with Him.

Now, let's look at that just one more time. Let's look in Galatians chapter 3 and verse 16. Let's just make sure we've got our ducks in order here before we go to Romans the eleventh chapter and show how we're grafted in. Galatians chapter 3 and verse 16. It says:

**Gal 3:16** [reads]

16 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds,"

as referring to many, but rather to one, "And to your seed," that is, Christ. NASB

So, the Seed promised to Abraham was Christ. Isn't it amazing that the Jews have rejected Christ? And yet Paul says that we're to preach the gospel to the Jew first. Why? Because their eyes are blinded when the Law is preached; their eyes are veiled as Corinthians tells us. And so we've got to go to them.

Now, We're going to see in Romans chapter 11, that a remnant of Jews have already entered in because of the Seed that God brought to this earth, the Lord Jesus Christ, and for what He did on the cross for you and I. And then the renting of the veil so that He opened up the door. Many of the Jews have already entered in and will enter in. But the Jewish nation as whole have rejected the Lord Jesus Christ. Their Day of Atonement comes at a different time. Their day of receiving the Lord Jesus Christ comes at a different time.

Romans chapter 11, verses 1 through 11. We'll start there. We're going to have a lot of Scripture to read so just buckle down and stay with me. He starts off and says this. He says:

#### **Rom 11:1-4 [reads]**

1 I say then, God has not rejected His people, has He? [How could He reject His people because it's an everlasting covenant, remember?] May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. [Here's Paul speaking here. Verse 2:]

2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?

3 "Lord, [he says in verse 3] they have killed Thy prophets, they have torn down Thine altars, and I alone am left, and they are seeking my life."

4 But what is the divine response to him? "I have kept [here it is] for Myself seven thousand men who have not bowed the knee to Baal." NASB

You see, God has preserved a people. Just like He's going to preserve a portion of Israel. There is always going to be a remnant. And there's going to be many. God is going to honor what He said He would do with Abraham. He is not through with Israel yet. And so He says to Elijah, "Man, you only missed it by 6,999. I've got 7,000 that haven't bowed the knee to Baal."

Well, in verse 5:

#### **Rom 11:5 [reads]**

5 In the same way then, [Paul, using this as an example] there has also come to be at the present time a remnant according to God's gracious choice. NASB

Now, these are those Jews at the time that have entered in through Christ. They have seen Him to be the Messiah, seen Him to be the Christ. Just look at the apostles, for instance, that were followers of Him. Look at the first eight chapters of Acts, was a Jewish church, a completed Jewish church. Those who had seen Christ to be the Messiah. Verse 6:

#### **Rom 11:6-7 [reads]**

6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. [Did they deserve it? No, they don't deserve it. Did you deserve it? No, I don't deserve it either.]

7 What then? That which Israel is seeking for, it has not obtained, but those who were chosen obtained it, and the rest were hardened; NASB

That's an interesting phrase there. You see, if you'll study that thing about being hardened it's not so much that God hardened them, but they hardened themselves by refusal to believe. Always, when a person refuses to believe, there's a hardening that begins to happen. And of course, God says, "If that's what you want, you can have it."

But there were many who responded. So the nation of Israel as a whole still exists today. And the nation of Israel as whole have still rejected the Seed of Jesus that God has sent. But a remnant of them have seen it and have already entered in. Now, verse 8:

#### **Rom 11:8-10 [reads]**

8 just as it is written, "God gave them a spirit of stupor, Eyes to see not and ears to hear not, Down to this very day." [You see, because of their refusal to believe God, God has said, "Okay, I'll put blinders on their eyes and I won't let you understand. The timing's not right."]

9 And David says, "Let their table become a snare and a trap, And a stumbling block and a retribution to them.

10 "Let their eyes be darkened to see not, And bend their backs forever." NASB

So, we see then, that God has made allowance for those who will enter in and of course, all that means is to have a receptive heart to understand who the Seed is and understand what the Seed wants to do with their life. Verse 11 says:

#### **Rom 11:11 [reads]**

11 I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous. NASB

That's incredible what Paul is saying here. That because the Jews rejected, immediately the doors

were open to the Gentiles. And that does not mean that God did not love the whole world. That does not mean that God only wanted the Jews to be saved. 'Cause the Jewish race was the race that God chose to put the Seed through. But you see, what he's saying here is that they become jealous, now, because we can look at them and say, "What you're seeking to obtain we have already obtained. And now you ought to be jealous over that." They're still looking for the Messiah. We have already received Him. In verse 12:

**Rom 11:12 [reads]**

12 Now if their transgression be riches for the world and their failure be riches for the Gentiles, how much more will their fulfillment be! NASB

You see again, God is not through with Israel. There is going to be a fulfillment in their life. God will honor that covenant He made to Abraham. Verse 13:

**Rom 11:13-14 [reads]**

13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry,  
14 if somehow I might move to jealousy my fellow countrymen and save some of them. NASB

What he's saying is: the more Gentiles I can lead to the understanding of Christ, and they can come to know Him, the more my fellow countrymen will look and become jealous because they're seeing us obtain what they're looking for. However, the longer they hang onto the Law, the more the veil is over their eyes. Well, in verse 15:

**Rom 11:15-16 [reads]**

15 For if their rejection be the reconciliation of the world, what will their acceptance be but life from the dead?  
16 And if the first piece of dough be holy, the lump is also; and if the root be holy, the branches are too. NASB

If you had a big ol' lump of dough and you pulled one lump, piece of it out, if it was lumpy to start with than the piece you've got is lump, it has a lump in it. And so that's what he's saying. He said if the whole thing be holy, than every piece is holy too. I'm not through with Israel. He keeps saying that, over and over again. He says that the branches are too. Verse 17:

**Rom 11:17-18 [reads]**

17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree,  
18 do not be arrogant toward the branches; [My goodness! There must have been something going

on there to where the Gentiles were looking down on the Jewish people for they had not received the Lord Jesus Christ. And what Paul is saying, "Buddy, don't you point a finger at them. Because yes, they have because of disobedience been torn away, but you've been grafted in."] but if you are arrogant, remember that it is not you who supports the root, but the root supports you. NASB

It's because of Israel; it's because of what God did through Abraham that we have the Seed, the Lord Jesus Christ. That's why we must get the gospel to the Jews first and then to the Gentiles. Verse 19 says:

**Rom 11:19-20 [reads]**

19 You will say then, "Branches were broken off so that I might be grafted in."  
20 Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; NASB

Now, he's going to say something here that's going to sound a little hard. He says, "Do not be conceited but fear. If God did not spare the natural branches neither will He spare you." In other words, unbelief became the means of being stripped away from the vine. And He's saying, "Listen, if you are going to say that you believe and you say this without any fear, you better say it with fear. Because belief is the only thing that holds you to the vine.

Now, some people use that as a proof text of the fact that some people can be, can lose their salvation. But let me show you something. Just in case you miss read. In Philippians chapter 1 and verse 29, it says this:

**Phil 1:29 [reads]**

29 For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake, NASB

Now, that word "believe in Him" is in the present tense. It dawned on me as I studied 1 John and then I saw this verse in Philippians chapter 1, that true Biblical belief is not static. To say you believed on Him one time, but to say you can stop believing on Him now is not to have a true Biblical belief.

Biblical belief is given to us. In other words, God gives us the ability. And once it starts it never stops. That's why in 1 John, it talks about the present tense all the time. Are you believing in Him now? Don't point back thirty years ago. Yes, that's important, but look at it now. If it's a true belief then, it will be a true belief now. Because faith is a gift of God. No man has faith within himself apart from what God has given to Him.

So the faith, Biblical faith enacted by repentance and the willingness to receive Christ, that faith never stops. You can't stop it; you couldn't stop it if you wanted to. That's something God starts and that's something God continues to maintain.

So, belief than, and that Biblical belief, is what keeps us hooked up to the vine. That's the key. And that belief is something He gives to us. But what He's saying is, "Some of you evidently that are doing this, may not have truly been grafted in. And by your own arrogance you're showing that and just as they were cut away, you shall also be cut off."

Now, in verse 23, he says:

**Rom 11:23 [reads]**

23 And they also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again. NASB

See what he's saying? If they don't continue in their unbelief, if there comes a point in the time of the life in any Jew who's been cut off as the real branch, if they come to a point that they're willing to receive what Jesus has done for them, and they turn their back on the Law now, and recognize the Law has lead them to faith in Christ, then they shall be grafted in again.

**Rom 11:24 [reads]**

24 For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more shall these who are the natural branches be grafted into their own olive tree? NASB

It's pretty clear. Paul's making his case very known, that we as Gentiles, brother, really ought to be appreciative of the grace God has given to us. And we ought to be respectful of the nation of Israel because it's through Israel, they're the real olive tree. Verse 25:

**Rom 11:25 [reads]**

25 For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; NASB

Wow! You see, God knows when the last Gentile will be saved. And when that last Gentile will be saved it's going to kick something into gear that He's already preset. But He's hardening the Jews now, waiting for the last Gentile to come in.

That is why I personally do not believe that the time of tribulation on this earth is for the Gentiles. Because He's hardening the Jews now. They can't

see as a whole, waiting for the last Gentile to be brought in, the Jews are being hardened.

Now, we're the mystery; we're the church of this age. Now watch:

**Rom 11:26-27 [reads]**

26 and thus all Israel will be saved; just as it is written, "The Deliverer will come from Zion, He will remove ungodliness from Jacob."

27 "And this is My covenant with them, When I take away their sins." NASB

Do we believe, I believe personally that that day will be at the end of the tribulation when Jesus comes. And as it says in one of the minor prophets, the Jews will cry out and say, "O God! You were the One we've wounded. You were the One that we have offended." And they will be broken over their sins. And whoever is left of that nation of Israel, will be brought in, that will be their Day of Atonement. Verse 28 says:

**Rom 11:28-32 [reads]**

28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers;

29 for the gifts and the calling of God are irrevocable. [And in verse 30 it says:]

30 For just as you once were disobedient to God, but now have been shown mercy because of their disobedience,

31 so these also now have been disobedient, in order that because of the mercy shown to you they also may now be shown mercy.

32 For God has shut up all in disobedience that He might show mercy to all. NASB

God is not a respective Person. And God has covenanted with Abraham and God has said, "I am not through with the Jewish race. I'm not through with Israel. I am going to come back and show mercy to those who have even rejected My Seed in these days." Then verse 33:

**Rom 11:33-36 [reads]**

33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

34 For who has known the mind of the Lord, or who became His counselor?

35 Or who has first given to Him that it might be paid back to him again?

36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen. NASB

And so, God has provided a Seed. Is it just for the Gentiles? Is that Seed just for the new spiritual, uh Abraham, spiritual Jew, the spiritual Israel? No. The

Seed is for whoever will come to know the Lord Jesus Christ. Whether they be Gentile or whether they be Jew. Then they become the spiritual Israel.

And so, He's been faithful. He's a God of promise. Covenant is the language of promise. He promised a nation. It's still there today. He promised a land. It's there today. And He promised a Seed and He lives today to give you and I new life in Him whether you be Jew or whether you be Gentile.

My prayer is that we will take to heart God's heartbeat for the Jewish race, for the nation of Israel. Knowing that there is a remnant that can see. Realizing that the whole nation as a whole will not come to know Christ until the day He appoints for them, until the day He shows His mercy to them.

Well, next week we'll pick up again. We've only got two more times to be together. And I think that you'll begin to see it really all come together as we look at the promises of the New Covenant, what God is going to do, the new heart, all the beautiful things that are given to Israel since we've been grafted in, have now become ours. Let's pray together.

Father, we thank You so much for covenant. We thank You, Lord, for being able to walk in newness of life because of Jesus the Seed. Father, thank You, that You honor that covenant to Abraham. Thank You, Lord, that he believed and it was accounted to him as righteousness. And thank You, Father, that now he becomes the father of all of faith. And Lord, we just thank You that we can enter in. And we thank You, Father, for what You're doing for us. Thank You for this study of covenant. In Jesus' Name, amen.