

“The Summary”

A Walk Through the Old Testament—Class 23

Various Scriptures

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Jeff: Our gracious Father in heaven, we are thankful for the many blessings that You pour out upon us. We're thankful for Your word. You've given it for our comfort and for our good, and for the propagation of the truth. And we're thankful for it and pray that missionaries and pastors and people who take the Word into the workplace and to their families and into all places would be blessed as they speak it and as people embrace it. Father, we pray that Your Spirit would go before them, opening hearts and minds, making them ready to hear what the Word of truth is, the gospel. And Father, we ask and pray that many would receive it in joy and delight.

Father, as we gather here this morning, we're mindful that we study Your word, your infallible, inerrant and authoritative word. It does not wander from the truth and it is a steady path for our lives. It is a light unto our feet. And we rejoice in it and ask that You will bless our study of it, conform our lives more and more to it. And we pray, Father, that Your hand would be in the midst of our study, and leading us out from here that we might take Your word with us.

Father, we also think of those who are in need. We think of Bob Busted. We pray, Father, that as Bob has been diagnosed with severe cardiomyopathy, that You will bless the treatment. Father, go before the doctors. And Father, we pray for wellness for Bob.

For Bill as well, and Father, we continue to pray for him with the cardiology problems that he has, and with the awareness that he's coming up on a cathertization. We ask that You would sustain his life. We pray that You'll use that test to give doctors the information they need in order to treat Bill. And we pray, Father, that You will indeed bless Him in the treatment.

We also pray for Jim. And we pray for his son-in-law Jimmy. And Father, we pray for several things with relation to this family. We think first of all that You'd give Jimmy work so that he'll be able to sustain not only his family but also Jim and his wife as they live with them. We pray, Father, that You'll give them means. And we pray that out of this giving that You will open his eyes to the gospel of grace. So we pray, Father, that You'll organize that and orchestrate it how You will. But leading to our second concern for this family, we pray that You will open Jimmy's eyes and Heather's eyes to the truth of the gospel.

Father, we also pray for Chris DeLuca. As we've been praying for him, we certainly pray that you will—We ask not for Chris, as Chris has passed away, but for Chris's family. And Lord, we certainly pray that You will bless the DeLuca family in their loss and comfort their hearts. And we certainly pray that You'll minister to them in the way that only You can.

And we're certainly thankful for our brother Bruce and for the ongoing ministry that he enjoys, and for the ministry that others enjoy under his tutelage. Father, we pray that would continue for as long as You have pleasure in it. We pray, Father, for Your blessing

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upon him, his health, his wife as she cares for him. And Father, we pray that You’ll bless him abundantly, and those under his ministry.

Father, we give all of these to You, knowing that You will care for them as You see best. And we pray it in Christ’s name. Amen.

Brave Men: Amen.

Jeff: I’m listed as the guest speaker. *(Laughter)* Apparently I’m more temporary than I thought I was. *(Laughter)*

Don Nemit: We all are, brother. *(Laughter)*

Jeff: So today we are going to think about *The Summary of the Summary*. And I thought this might help us as we wrap things up. And again next week what we’ll do is we will look at the inter-Testamental period. And the inter-Testamental period is that 400 years after Malachi and prior to Matthew’s Gospel opening. It helps us to understand some of the things that are going on in the New Testament that move up during that period of time. And so we’ll look at that period. It’s a fascinating period; lots of action and excitement and new movements growing up that we’ll again see in the New Testament.

So what about the summary of the summary? Well, the purpose of the lesson today is to really wrap things up and to help us get our minds around what we’ve been looking at for the last 20-some weeks. I want us to be able to have at least the story line of the Bible down in our thinking. I told you when we opened that we could look at it from any number of angles. But today we’re going to look at it from the angle of covenant theology.

Now when I say that I basically mean that the Bible is divided up into two covenants. It’s divided up into *the covenant of works* and *the covenant of grace*.

Now the covenant of works goes up to Genesis chapter 3. It’s rather short-lived. But its effects are ongoing. In fact Jesus deals with the effects of the covenant of works in the covenant of grace. So it’s an important covenant, and it’s one that we need to know and one that we must not forget. But it’s a very short-lived covenant, at least in terms of its unfolding for Adam.

And then the covenant of grace unfolds. And you will say to me, “Well wait a minute. When I look at the Bible I see more than just these two covenants. I see many covenants. I see the Noahic covenant and the Abrahamic covenant, and so on.”

And you are right. But what you need to understand is this. Those covenants are like the petals of one flower. They exfoliate or unfold and become a beautiful flower. That is the way we need to see the covenants of Scripture. They are one covenant exfoliating its petals. And so the Noahic covenant is one petal and the Abrahamic is another, and so on. So you need to think of it like that. So each of these unfoldings contribute and work toward the climax of the one great covenant of the covenant of grace.

So that’s the way we’re going to look at it. And I want us again to just back up and look at some preliminary points, some things that we looked at when we were together at first. And the first thing that I want to notice is not only *revelation*, but *the purpose of revelation*.

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Now I want you to think about it for just a minute. All of life that we live is surrounded by God’s revelation in one of two ways. It’s mediated to us or it’s immediately given to us.

Now what do I mean by those two words? Those are technical words. What I mean is this. And you’ve heard me say these things before. But for instance, if I said to Steve, “Steve, give my keys to Ted,” and I threw my keys to Steve and then he gave them to Ted, then I give Ted my keys mediate. In other words, there is a mediator between us. Something is between us in the process of giving Ted my keys. But if I throw my keys to Ted, I’m giving them to Ted immediately. There’s no mediator.

Now revelation is given mediate and immediately. It’s given mediate, for instance, through the creation itself. Romans 1:18 tells us that the creation mediates knowledge of God.

Transcriber’s Note: Romans 1:18-21, ESV. *“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For His invisible attributes, namely His eternal power and divine nature, have been clearly perceived ever since the creation of the world in the things that have been made.”*

Jeff: It tells us that He’s powerful. It tells us that He’s the Creator. It tells us many things about God. This is why the atheistic philosopher (I shouldn’t say atheistic; that’s a little strong), but the atheistic philosopher Immanuel Kant (*laughter*),

Don Maurer: For all intents and purposes.

Jeff: He said, “I can’t help but look at the starry heavens above and the moral law within and think that there is a God, the Creator of all this.”

Brave Man: Amen.

Jeff: Amen. And he was right. And so what he was saying is that creation is so beautiful, so orderly, so majestic, that it looks as if there is an Author to this.

But not only that. I’ll stick with Immanuel Kant for a minute. When he says, “The moral law within drives me to think that there’s a Creator,” what he’s really saying is that the immediate knowledge of God within drives me to believe that there’s a Creator without. Yes, Don?

Don Maurer: Stephen Hawking, believe it or not, says almost the same thing in his writings. The complexity of the universe, the intricacy, how everything is just all put together, “almost drives me to believe that there has to be Someone behind it. But we know there isn’t,” he says. (*Laughter*)

Jeff: Yes. I can’t think of the guy’s name. I may have mentioned him to you when we went through the early chapters of Genesis. But there was a scientist who said that the universe is structured in such a way that it almost looks as if it anticipated human life. (*Laughter*) Wonderful comments from these guys; lots of fuel for the fire. (*Laughter*)

But what’s the purpose in either immediate or mediate revelation? Well, revelation. We oftentimes think of the revelation itself and think, Oh, it’s hidden; it’s a mystery. It’s a puzzle we have to put together. And that’s wrong. Revelation is a revealing. In other words, we live in a world wherein God wants to reveal Himself to His creatures.

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So what’s the purpose of all this? The purpose of all this, the purpose of the creation around us, the purpose of God’s word, is a revealing. God is revealing Himself to us, making Himself known. So that’s the purpose.

And there is *general* and *special* revelation. Yes?

Matt Reichart: Do I need the mike?

Jeff: It’s on its way. *(Laughter)*

Sig Tragard: Do you need a voice?

Matt: No. *(Laughter)* Anyhow, so we’re talking about this, and it’s good to know. My challenge to each of us is that we know there’s a Creator who made us; it’s so obvious. Why do we just allow the world to say that there are two things? There’s only one truth. And so we need indeed to say that there’s a Creator who made us. It’s obvious that there is a Designer. He loves us and wants a relationship, but we have fallen. That’s our mission, right? That’s why we’re here. It’s to state the obvious. We’ve got to proclaim that. We’ve got to strive against evil. Amen?

Brave Men: Amen.

Ted Wood: Do you mean personally or societally? I don’t know.

Jeff: Personally and societally?

Ted: And/or societally?

Jeff: Well, I think it means a number of things. And you know as well as I do that it does. And everybody in this room knows that it means a number of things. It means a number of things. But one of the things it means is this. It means that where I am I need to live truthfully and faithfully. And that may be in the small things. But if I’m not willing to live truthfully and faithfully where I am in the small things and make the right decisions, then I might as well give it up in the broader things.

I mean, I want you to think about it. It’s easy for us to get really excited and mad and righteously angry about the things that touch us the least. But the sins that touch us most deeply and intimately the things that we actually do and possibly violate ourselves,. It’s easy for us to distance ourselves from those things. And so God reveals Himself very clearly in the Bible and says, you know,. “I’ve created man and woman to be together, and I institute marriage.” And so we get all upset and exercised about homosexuality. But, for instance, maybe I cheat on my taxes and I justify that because the government is corrupted with it, right? So I justify my own sin that touches me most. But the one that touches me very little, the one where I can appear righteous in the eyes of my brothers I get all upset about.

Brave Man: Preach it.

Jeff: And so, you know, I’ve got to be the kind of believer that lives a rigorously self-examined life and is able to drag my own butt before the Lord and say, “I need Christ to show up in my life, knowing that I’m united to Him in order to help me to overcome this particular sin or that particular failure,” and so on. I think it’s that sort of thing that I think we need to think about.

You know, it’s funny. When you said this I immediately thought to myself about how the world thinks about certain people. You know Socrates. Do you remember studying Socrates when you went to school? Do you remember what he was called? Do you

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remember what he called himself? He was the what of Athens? If you know this, I’ll tell you the story. If you don’t, we’re going to pass it up. *(Laughter)*

He was the gadfly of Athens. Do you know why he was the gadfly of Athens?

Brave Man: Did he bug the leaders?

Jeff: Huh?

Brave Man: Didn’t he bug the leaders if they told him the wrong thing?

Jeff: Yes. A lot of people think he was the gadfly of Athens because he went around, and he was sort of like the gossip of Athens. He went around and he sort of whispered in everybody’s ear the things that unsettled people, and so forth. But really he called himself the gadfly of Athens because in Greek mythology there was a guy who got on Pegasus who wanted to fly up to the gods and take all of their attributes to himself. And Zeus said that a gadfly would sting Pegasus so that he would fall off the horse.

And so Socrates said, “I am the guy that unsettles people. I’m the guy that shows their ignorance. I’ll sting them.” But he was also the guy that said, “I call people to discover the truth.”

And then I think to myself that it’s interesting that the world loves Socrates. But when the truth really comes in the form of Jesus Christ who says, “*I am the way, the truth and the life,*” the only way to the Father (there is no Zeus, by the way), they get all exercised and unsettled about that as the world. It’s really interesting when you think about it.

Brave Man: Zeus is my son-in-law. *(Laughter)*

Jeff: Really? Is that his name?

Don Maurer: Jeff, didn’t he write *The Cat in the Hat?* Dr. Zeus? *(Laughter)*

Jeff: All right; general and special revelation. General revelation is that revelation that God gives of Himself to all men everywhere. It is that revelation that existed prior to the Fall. And it continues to exist after the Fall. The problem is this. Prior to the Fall it was very clear to Adam who made what, and why. However, after the Fall general revelation is unclear to men, rather, it’s suppressed by men. They’ll look at the world around them and say, “You know, there must be a God.” But like Don’s favorite character, Stephen Hawking, *(laughter)*, he says, “We know there isn’t,” even though it looks as if there is. So he violates the major law of science, the major method of science, the method of observation, when he observes that there must be a Creator, and yet says that there must not be one. So anyway, that’s what happens in general revelation. Men suppress knowledge in unrighteousness.

But it’s knowledge that’s still there; it seeps through. However, the problem is that when Adam falls into sin, general revelation was never revelation that was meant to save a fallen man. So special revelation is introduced after the Fall. So special revelation is very specific. It is introduced to a fallen man who needs to be saved. So that’s the way to think about general and special revelation.

And then there are some principles that we need to understand about revelation. First of all, it’s *covenantal*. In other words, the finite cannot contain the Infinite. If God poured into us all the knowledge that is in Himself we would explode, because we can’t possibly contain what He possesses. And so covenantal knowledge is accommodated knowledge; it’s accommodated to us.

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Now what’s that? Well, you have little children or grandchildren in your life. And one of these littlest children, you know, the one who is one-and-a-half is going,--

Transcriber’s Note: Baby talk.

Jeff: And you look at your three-and-a-half-year-old grandchild and you go, “What did he just say?” And he goes, “Oh, he just said he wanted more cereal.” Right?

(Laughter) And you’re like “How did you get that?” And they just understand it, right?

But then what happens? You get to listening, right? And you stoop down and you listen. And all of a sudden you can understand him a bit.

Well, reverse that. God talks and we go, “What?” And he goes, “Let Me stoop down and talk to you in the way that you understand.”

Transcriber’s Note: Baby talk. *(Laughter)*

Jeff: Then we go, “Oh, okay!” So it’s accommodated in its character, because the knowledge that’s in God cannot possibly be in us.

And then *the attributes of revelation*. I’m going to go through these really quickly. The attributes of revelation are in both general revelation and special revelation, and they’re necessary. General revelation is necessary in its covenantal character to reveal God. It’s *necessary* in its special character to reveal God. It’s *authoritative* because it’s from God. It’s *perspicuous* because that word means *clear*—go figure! *(Laughter)* And it is *sufficient*.

So the best way to remember this is that if you want to take some naps, go ahead. Necessary, authoritative, perspicuous and sufficient. Right, Don?

Ted: That makes sense since we’re here so early. *(Laughter)*

Jeff: It does. *(Laughter)* *It’s between people*. The covenant of works is between God and Adam as our federal head, at least in the beginning. And that leads us to the covenant of works.

So we’re going to think about the covenant of works. And I want you to think about the covenant of works as being a very specific covenant within the condescension of God, which is covenantal in its character. In other words God stoops in order to speak. And He stoops in creation as He reveals Himself in nature. He stoops to do so. So it’s covenantal in character.

And that means that in creation God reveals Himself, the *imago Dei* in the very image that He embeds in us in the creation ordinances—“*be fruitful and multiply*,” work. Work is given prior to creation. All of these are part of God’s creational covenant.

However God is very specific. He enters into a very specific covenant in the covenant of works with Adam. He creates him outside the garden and puts him in the Garden of Eden. He says, “I’m going to enter into a covenant with you. There are the people, Me and you. We’re going to enter into this covenant.”

We oftentimes talk about *monopluric* and *bipluric* covenants. *(Laughter)* When we talk about monopluric covenants, what we mean is this. Let me put it on the board. *(Laughter)* When we talk about monopluric covenants, what we’re talking about is a one-way covenant, a covenant that comes in one direction. God speaks and cuts that covenant. He’s the authority of that covenant.

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When we talk about a bipluric covenant, we talk about a covenant that goes both ways. You do this; I’ll do that in this covenant. In a monopluric covenant it’s one way. It’s God who sets up the terms, and so on.

And so the people involved are God and Adam. The precept that God established was “Do not eat of the tree of the knowledge of good and evil, or you will die.” And the promise was that “if you don’t eat from that tree, you’ll live.” The penalty was “You’ll die.” Okay?

So it’s a very clear covenant, obviously temporary. This was only to go on for a temporary period of time. And Adam falls. And not only does Adam fall into sin, but Adam falls for all of his posterity. 1 Corinthians 15:29 says, *“In Adam all die.”*

It’s federal headship. It’s fair. It’s fair because we live by it every day. You may not like it, but you certainly enjoy its benefits. We have a federal head who is now being impeached. We’re in the process of impeachment, right? That just didn’t go over quite well. *(Laughter)*

Don Maurer: Everything else you say will Trump that, Jeff. *(Laughter)*

Jeff: I can always count on Don. *(Laughter)* Anyway, federal headship is something that we live by. It’s established into our republic. And it comes right out of the Scriptures. Adam was our federal head; Jesus is our federal Head, and so on.

So the question is what does death mean? It means *separated from God*. It means *separated from self*. It means *separated from others*.

You know, one of the things that you understand pretty clearly is how this paradigm fits into a lot of other paradigms in the Scriptures. When God says, “Love Me and love others,” we understand that to be in there. When God says, “Deny yourself; take up your cross and follow Me,” that fits in there. There are many paradigms within the Scriptures that sort of fit into that understanding, that we’re separated from God, from ourselves and from others.

And so you’re fallen and you’re in need. What are you in need of? You’re in need of being reunited to God—saved. You’re in need of a new identity in Christ. And you’re in need of community.

You know, it’s really interesting. I do have some time, so I’m just going to talk about it a minute. It’s really interesting. When you open up the Scriptures, one of the things that you find is, you find in Genesis chapter 3 what God says to Adam after the Fall. He says in chapter 3 and in verse 16, the latter part of it, (He says this to the woman), *“Your desire shall be contrary to your husband, but he shall rule over you.”*

You know, in some texts that says, *“Your desire shall be for your husband, and he will rule over you.”* And that’s one of those texts that people look at and say, “Oh, isn’t that romantic!” *“Your desire will be for your husband, and he will rule over you.”* And yet this is a curse. And so the ESV tries to get more of the curse element.

Here’s what God says to the woman. “Your desire will be to usurp your husband’s position. And his desire will be to dominate you in an ungodly way.”

Now that’s the result of the curse. Listen; I say this all the time to people who I counsel who are having marital troubles. One of the fundamental problems oftentimes is

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roles. Husbands and wives don't understand their roles and aren't living according to their roles.

And you say, “Well, wait a minute. This is their role, you know? The wife is always trying to usurp and take the reins. And I'm always trying to squash her down. You know, that's kind of the way it is; it's the way my house runs.”

And yet Paul says that the gospel of grace brings a reversal of that. So when you look at Ephesians 5 and he says, “*Husbands, love your wives*”, and “*wives, submit to your husbands*”, what is he doing? He's commenting on the passage in Genesis chapter 3. And he's saying, “Look, grace reverses the effects of the curse.” Not perfectly in this life, but certainly sufficiently. In other words, stop dominating your wife in an ungodly way and love her. And wives, stop usurping (*unclear*)

And when that happens, when husbands and wives get comfortable in that, a beautiful relationship flourishes out of that. But you know, our trouble is this. As soon as you talk about Ephesians 5, women roll their eyes today because we live in such a feminist culture that dumbs men down to the point that we're all stupid. We just grunt, you know? And we don't know anything, and we don't know how to lead our families.

And really, it's true. I mean, you watch any sort of show, any sort of movie. We're all dumb. And it's usually the woman that's brilliant. And it's usually the woman that has the solution. She raises the kids the best. She is the best, she deserves the most.

Now I like my wife; don't get me wrong. (*Laughter*) I like my wife; I love her. I wouldn't trade her in for the world. But that's not the role of my wife. The role of my wife is to submit to my leadership, and my role is to love her. And when I love her the way Christ loved the church, my wife wants to submit to me, I'm telling you right now. And when she submits to me, I want to love her even more. And that's the way it works. That's the way it's supposed to work. And so anyway, a little bit of marriage counseling. No charge for that. (*Laughter*)

Brave Men: Jeff, we're really good at grilling.

Jeff: Huh?

Brave Man: We're really good at grilling.

Jeff: Well, I think that we're good at aggravating. (*Laughter*) I think we are, right? For instance, we know that we have propensities that they don't. You know, did you ever see that, where the woman has the nail on her forehead? Did you ever see that video? She's got the nail on her forehead and she wants to talk about it. And he just wants to get it pulled out, you know? (*Laughter*) And she says, “I just want to talk about it.” And he says, “Okay.” (*Laughter*)

And so we know that. All right. And so we know that. And so, you know, sometimes what we have to do in a loving way is just to listen to our wives. And we know we could just put the hammer up there and yank the nail out of her forehead. But yes, I know what you mean; I know.

You know, this is what it amounts to, right? It's really Dick, stop complaining! (*Laughter*) This is what it amounts to. It amounts to the same thing that we talked about earlier. And that is that if I am not willing to put to death the thing that aggravates my wife most when I know it aggravates her, then I have no right to get all righteously

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indignant about the things outside of my life. I really need to put to death the things in my life that I know that get in my wife’s way, that sort of thing.

So *the promise* is the gospel in Genesis 3:15.

Transcriber’s Note: Genesis 3:15, ESV.

*“I will put enmity between you and the woman,
And between your offspring and her Offspring.
He shall bruise your head,
And you shall bruise His heel.”*

Jeff: Here is the *protoevangelium*, the gospel promise. The gospel promise is that *“Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, ‘You shall not eat of it’, cursed is the ground because of you. In pain you shall eat of it all the days of your life.”*

But notice this, and this is the beautiful thing. In the curse on the woman in Genesis 3:15, here is the proto-gospel, the first gospel.

*“He shall bruise your head,
And you shall bruise His heel.”*

Now that is the very first gospel message. It is the introduction of special revelation. It is God saying, “General revelation was never intended to save anyone in a fallen state. So now I have to introduce special revelation so that you may be saved.”

And what’s the special revelation? The special revelation is that a Redeemer is going to come. And He is going to crush what the serpent did, right? And the serpent is going to strike His heel. But the Redeemer is going to come and redeem.

So that leads us into *the covenant of grace*. Now the covenant of grace has five exfoliations to it. But I want us first of all to look at *the place of redemption*, which is the Noahic covenant.

You know, in 4 and 5 there are the divergent lines, the sons of God and the daughters of man. They grow up as two different lines. There are the godly and there are the ungodly. In fact, what happens is that the ungodly begins to dominate. You’re left with a group of eight, Noah and his family. And God says, “I’m going to clean the slate.”

Now what He says is this. He says in Genesis 6:18 and 9:8 and other passages, “I’m going to establish My covenant.” Before the Flood and after the Flood He says, “I’m going to establish My covenant.”

Now what does He mean? The idea here is “I’m going to cause what I’ve done to stand. I’m going to establish it.” What He’s saying is this. “What I did in creation by creating I’m not going to take away. I’m going to cause creation to stand. It’s going to look as if creation is not going to stand, but I’m going to cause creation to stand.”

And what He’s doing is, He’s reaffirming what He did at creation. How do I know? Well, look. In Genesis 1:28 He gives the creation mandate. *“Be fruitful and multiply; subdue the earth and rule over it.”*

In Genesis 9:1 after the Flood He re-issues the covenantal mandate that He gave back in the Garden.

Transcriber’s Note: Genesis 9:1, ESV. *“And God blessed Noah and His sons and said to them, ‘Be fruitful and multiply and fill the earth.’”*

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Jeff: So what He’s doing is, He’s saying, “The creation that I established with Adam I’m re-establishing. I’m causing it to stand. I know it didn’t look like that was what I was doing. But I said it before I brought the flood waters. Now after the flood waters have receded I’m saying it again, and re-instituting those covenantal mandates that I gave to Adam.”

So there’s a sense in which the Noahic covenant preserves the stage of redemption. It provides the place of redemption. And God says, “I’ll not destroy it.” He gives us the rainbow and says, “When you see the rainbow,” you will know that gay people— No! *(Laughter)* When you see the rainbow,--

Don Maurer: You’ll know that Kermit the Frog—

Jeff: What?

Don: You’ll know that Kermit the Frog is alive and well.

Jeff: When you see the rainbow you’ll know that Kermit is at the other end.

(Laughter) All right; you get it.

So what happens? Humanity divides in Genesis 4 and 5. They have divided, and after the Flood they divide again in 10 and 11. What happens is that this is the way of it. Before the Flood they divide; after the Flood they divide.

Why do they divide? Because God is telling us that sin needs to be dealt with. And He tells us this in a very fascinating way.

Think about this. Prior to the Flood the human race divides and becomes ungodly. After the Flood they divide and become godly and ungodly. In the midst of that there’s the Flood. And remember, Lamech names Noah “Rest.” Why? Because Lamech remembers the promise of a Redeemer who will give rest. And he says that “it might be my son Noah that will give us rest.” So they’re looking forward to a Redeemer. And in this breakdown of covenantal history God is teaching them that He will provide rest through a Redeemer.

In Genesis 12:1 in effect God calls out *the seed of redemption* in Abraham.

Transcriber’s Note: Genesis 12:1, ESV. “*Now the LORD said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you.’*”

Jeff: Do you remember how he’s called “the seed” in Galatians? Well, the seed that Abraham has is the Seed that will come and crush the head of the serpent. So says Paul in Galatians. So the seed of redemption is called onto the stage of redemption.

And what do we have in the Abrahamic covenant? We have land, people and blessing. He says to Abraham, “I’m going to give you a plot of land. I’m going to turn you into a nation to inhabit that land. And I’m going to make that nation bless the whole world.” Okay?

Now that’s the Abrahamic covenant. And Paul says that this is the gospel. That’s what he says in Galatians chapter 3; I think it’s verse 7. “*The gospel was preached to Abraham.*” So this is the gospel.

And the gospel comes to us, for instance,--remember what I said!--in exfoliating forms. This is one covenant with different exfoliations. And then He says this to Abraham. “You know that land that I promised you? In 430 years, brother, it will be

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yours.” (*Laughter*) Remember that? In Genesis 15 He says, “That land I promised to give you, in no time, 430 years, it will be yours.”

And in the meantime, what happens? We have Abraham, Isaac and Jacob. Jacob becomes the people of Israel. And then all of a sudden there’s a putting on of the breaks with Genesis 37-50.

Why? Why the Joseph story? Well, it’s interesting. At the head of Genesis 37 it says, “This is the story of Joseph?” No. It says, “*This is the story of Jacob.*” In other words, we’re still with Jacob the father of Israel. And what are we being told in the Joseph story? That this is how God is going to create Abraham’s family into a nation.

So it’s the Joseph story that moves us to Egypt where they become a nation, so that they can what? Go back into the land of promise.

Now the redeemed family is the Mosaic covenant. And in Exodus 1:8-11 we find that they are more numerous now than the Egyptians.

Transcriber’s Note: Genesis 1:8-11, NKJV. “*Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, ‘Look, the people of the children of Israel are more and mightier than we. Come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land.’ Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses.*”

Jeff: They’ve grown into that family. God promised that they would be that nation. In Psalm 105:25 it tells us that the reason why Pharaoh was angry with them or displeased with them, or troubled by them or distrustful of them was because “*God put it in his heart to hate His people.*” Why? So that they would be unsettled from the land in which they were comfortable.

So they move out of Egypt. Moses is called. He goes into Pharaoh. You know the plagues. Yes?

Matt: We believe this because the Bible tells us so. But the world says that they can’t find it archaeologically. But there’s a video, “Patterns of Evidence,” which shows that shows archaeology from a long period of time, and that there really is evidence that this all happened archaeologically.

Jeff: Yes. I just got a couple books from David Rohl. There are two guys in here who love to exchange information on David Rohl and this whole thing that you just talked about. So you’re right. There’s a new chronology and—

Brave Man: Good for your arsenal.

Jeff: That’s right.

Tom Hansz: But we don’t need that.

Jeff: Yes. Yes, that’s right. (*Laughter*) But on the other hand, it’s a nice apologetic that we have. Do you know what I mean? Nice apologetic work, you know? It’s what Francis Schaeffer used to call “pre-evangelism.”

Okay. So Moses eventually shakes the people free through the plagues that God gives him to perform, and through some that God doesn’t have him perform but performs kind

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of apart from him. And they leave. In Exodus 12 we read about the Exodus. And they’re ready to go into the land.

“But did you see the size of those people in the land?” (*Laughter*) And they say, “We can’t possibly go into the land.”

And then think about this. And then God says, “Fine! You’re going to wander in the desert until this generation is dead.”

And they say, “No, no, no! We’re going to go into the land!”

And He says, “You can do that. But if you go into the land now you’re not going to take it.” And they go up and they get defeated, and they end up wandering in the desert for forty years until that generation perished.

So what that leads us up to is *Joshua and the Conquest*. In Joshua 21:43-45 what we find is this.

Transcriber’s Note: Joshua 12:43-45, NKJV. *“So the LORD gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it. The LORD gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them; the LORD delivered all their enemies into their hand. Not a word failed of any good thing which the LORD had spoken to the house of Israel. All came to pass.”*

Jeff: What we find is this. We find that what was promised to Abraham in the Abrahamic covenant, that God would make them a nation and give them the land in which to live, that part of the covenant is fulfilled. And we see in Joshua 21:43 that *“Thus the LORD God gave to Israel all the land that He swore to give to their fathers. And they took possession of it, and they settled there. And the LORD gave them rest on every side, just as He had sworn to their fathers.”*

Transcriber’s Note: ESV.

Jeff: So we find that God is saying, “Look, I’m fulfilling My covenant to you.” Now the problem is that they were ready to go into the land and Joshua says, *“Now choose this day whom you will serve.”* And they say, “We’ll serve the LORD.” And he says, “I don’t believe you. I’ve watched you. And you’re just not going to do it because you’ve been loath to do it all along. You’re like your fathers were who died in the wilderness. You’re just not going to do it.”

And he’s right. During the period of the Judges, about a 400-year period, they do what is right in their own eyes. And Samuel is really the last Judge. And he anoints Saul, the first king. And Saul is the result of the people wanting a king like the other nations. They still had not learned their lesson. And David is eventually brought in place of Saul. He’s a man after God’s own heart, and yet still a sinner and needs a Savior because he does some wicked things.

Solomon is not so much a man after God’s own heart. He has a wife, an Ammonite who divides his heart almost immediately. He accumulates wives, he accumulates wealth, and he oppresses the people of Israel so much so that after his death the kingdom is divided in two. Rehoboam is his son, and remember what he says. He says to Jeroboam who comes in and says, “Why don’t you give us a little relief?”

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And Rehoboam says, “Well, me and my buddies, we’ve talked about this. And you thought my dad was hard on you. Wait till you get a load of me.”

And so Jeroboam says, “Well, that’s fine. We’re going to rebel. And ten nations are going to leave and we’re going to leave you with just two, Benjamin and Judah.” And so there’s a divided monarchy.

I asked the question: *Why the Prophets?* Well, the Prophets put the word of God into the situation, but I’m not going to rest there. And what we have is, in the North and the South there are five dynasties in the North. And every king in the North is bad. You have one dynasty, the Davidic dynasty in the South. Some kings are good, some kings are bad. But it’s God’s kingship which appoints the Davidic kingship.

Yet they all fall. In 722 the North falls to Assyria. In 586 the South falls to Babylon, and they’re all in exile.

Now the question is while we’re in exile, what do we learn? Absolutely nothing. *(Laughter)* They return to the land, but not necessarily to God. Yes?

Matt: Didn’t they get the gods purged out? Didn’t God purge the false worship?

Jeff: Well, when you look at the return, and you look at the things they do, like in Ezra where they’re marrying foreign wives, and in Nehemiah they’re marrying foreign wives. They’re participating in the foreign culture. I’ve often heard that said, but I find that really hard to believe when I look at the accounts. When Haggai and Zechariah come and prophesy they’re filling their houses. They’ve got their own worlds that really become their own world apart from God. And God is calling them back to Himself. So I think the idolatry is still there.

Ted: I’m just going to read from Joshua 24 where Joshua said, “I know you guys are not going to do this.” But it’s even more potent than that. *“Joshua made his charge to the people. And the people said, ‘Far be it from us that we should forsake the LORD and serve other gods.’*

“But Joshua said to the people, ‘You are not able to serve the LORD.’” That’s the problem. It’s the problem with the exiles, all throughout, the inability to serve the Lord. So those who say that fallen men have the ability to serve God are mistaken.

Jeff: Absolutely. They return to the land, not to God. In Ezra and Nehemiah the people aren’t listening. We looked at this last week. After Nehemiah does all this work—rebuilds the wall, sets up the government, tries to suppress some of the oppression that’s going on amongst the brothers, tries to help them to observe the Sabbath, all of this—he leaves and he comes back, and they’re married to foreign women. The temple has stopped working. The Ammonite is living in it. The Sabbath day is violated. It’s just in shambles within years. After twelve years of work, within a few years it’s all in shambles again and they’re just not listening.

And then Malachi steps onto the scene and then prophesies. They’re not giving to the temple. They’re offering sheep to God that they wouldn’t offer the governors, and things are in shambles. And then there are 400 years of waiting and silence that happens, which is the inter-Testamental period that we’re going to look at next time.

I just want to stretch forward to *the New Covenant* for a minute. The New Covenant comes in Christ. Romans 1:3-4 says that what the prophets preached was the gospel.

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Transcriber’s Note: Romans 1:1-4, ESV. *“Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, which He promised beforehand through His prophets in the Holy Scriptures, concerning His Son who was descended from David according to the flesh, and was declared to be the Son of God in power, according to the Spirit of Holiness by His resurrection from the dead.”*

Jeff: Galatians 3 says that what Abraham had preached to him was the gospel. And notice Jesus in fulfillment of this. Through Noah the earth is renewed and the covenant creation is established. But in Christ the new creation comes to fruition. In Abraham there was promised land, people and blessing. But Jesus, when He ascends into heaven, He says, *“All authority in heaven and on earth has been given to Me. Go and make disciples of all the nations.”*

So it’s not just a little piece of land. It’s the whole world, where His people are spreading over the face of the whole earth and being a blessing to the Lord. It’s in Moses that Christ fulfilled that law which was an expression of the covenant of works, so it could be a perfect sacrifice, that He might be in His death a propitiation for sins, that we might be forgiven through His shed blood. So in Moses we have Jesus fulfilling the law. Now the law is really a guide to us, not a covenant of works, as it was for Christ.

And then the covenant of David was the promise of a King. He certainly is the Davidic promised King. And in the New Covenant He’s the consummation of all of these things. And so we find that the New Covenant is the fully blossomed flower that was exfoliating through its petals.

So that’s all I have for you. So that’s a summary of the summary in 45 minutes. I did not think that we would get through that. *(Laughter)*

Brave Man: When you think about the history of the Jews throughout the Bible, it makes you think about a people who were so messed up, right?

Jeff: Yes.

Brave Man: All of the things that God did for them, and they just blew it. And some of us have to be careful that we don’t miss the fact that they were there for an example. It teaches about who we are. They are us. And unfortunately many people use that as a means of creating this anti-Semitic feeling.

Jeff: That’s right.

Brave Man: And yet, when you think about it, at the end of the day it culminates with a Human Being, the God-Man, who was perfectly Jewish and is our Messiah. So I just throw that out as an observation.

Jeff: Yes. What you say is in 1 Corinthians 10:11. *“Now these things happened to them”,* after he lists these Old Testament things, *“as an example. But they were written down for our instruction, on whom the end of the ages has come.”*

This is another wonderful extrapolation. I mean, we haven’t seen this so much, but in Christ He actually brings the future by way of the Holy Spirit into the present evil age. The age to come has come. And that coming of the future into the present age was an example for us in the past, in the life of the Jewish people. It’s a remarkable thing. Yes, Don?

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Don Maurer: And I think it’s interesting that what goes around comes around, so to speak. You talked about that when the exiles returned, things practically went back to the way they were before the Exile took place. And don’t we see that in the church today so much of the time?

Jeff: Yes, sure. I mean, here’s the thing about it. If we blocked this whole thing, and we said that the church was going to be the precursor to Israel, the church would be doing the same things as Israel did. One of the things that we need to remember is that Christian experience or believer experience is always consistent with the amount of revelation given.

So if you think back, the believing experience of Old Testament believers would have been consistent with the progressive unfolding revelation that was given. Our Christian believing experience ought to be so much more than theirs was in the past. And instead of looking back to them and saying, “Those dummies!”, what we really ought to be doing is that we ought to really be looking back and saying, “Why does my Christian life look so much like the Old Testament, when it should be so much more?” That’s really the challenging question that we ought to be asking ourselves.

Ted: Why?

Jeff: Why what?

Ted: Why do our lives look so much like theirs, if we have that much more revelation?

Jeff: Well, you know what? I think—

Tom: It’s called sin.

Jeff: I think that the application of the means of grace factors into the answer to that. So I think that the means of grace is the preaching of the Word. I think the means of grace are the sacraments. I think the means of grace is prayer. I think the means of grace are those sorts of things.

Now I want you to think about this a minute. I’ll give you an example that I had happen to me in an evangelical ministerium of which I was a part. We were all gathered together for fellowship at this one point. And I had two friends, one of them who I am still close to who said this. He went to this friend of ours. We were all ministers. And he went to this friend of ours and he said, “I finally got my board to cancel our worship service in the evening.”

And our friend looked at him and said, “Oh that is so good! Now you can do something useful with that time.”

Don Maurer: Oh, my!

Jeff: And you know, these were good guys. But they did not have the view of the means of grace, the preaching of God’s word, that I think is vital for the well-being of God’s people. And I think that when we have that view of the means of grace, the means of our growth, then we’re not going to grow higher.

Look, you know how it is, right? Like father, like son. The people of God are not normally going to grow beyond their leaders. And if leaders don’t value the means of grace, then the people aren’t going to value the means of grace. So that would be my answer to that.

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Matt: So, you know, we’re so much like Israel in that we can have our own god. Compliments to the church. I’m so thankful for the church that Christ has set, because it has accomplished the mission. We have gone into all the world, compared to what Israel had done. They were not reaching the world and the lost. That is our goal. With all the weaknesses and faults of the church, still we’re on a mission that never ends. We’re reaching out. We’re trying to tell the whole world about the gospel.

Jeff: I mean, the church can’t help but being this at some level, right? And we can’t make the New Testament period the golden age, because when the writer to the Hebrews wrote to Roman Christians who were in part Jewish folks,--I think this was after the exile of Claudius, where the Jewish folks had returned to Rome, and now you have the Roman church being now once again Jewish and Gentile,--he says, “You guys are sluggish and dull. And by now you ought to be teachers, but you’re not. You’re infants.” The New Testament period was not a golden era. They fought the same battles in terms of their spiritual development that we fight today.

So you’re right. There’s a sense in which even at that time when they were fighting that spiritual battle, that the church was moving out and spreading. The church is compelled by a force that is beyond itself, which is the Holy Spirit, right? It can’t help be what it is. But sometimes we do it reluctantly.

Ted: Often.

Jeff: Often, yes. *(Laughter)* Bill?

Transcriber’s Note: Bill McCoy presents his dog, Jeff having one of the same breed.

Bill: Somebody here wants to meet you.

Jeff: Oh, man! You’ve had that dog this whole time! *(Laughter)* That dog is a really neat dog. I had a dog and he had been rescued at four. You know, he was in a cast and stuff like this. And so he couldn’t get off the ground. That dog was just the best dog.

Well, let’s pray. *(Laughter)* Father, thank You for this day and the time You’ve given to us. And thank You for the unfolding plan of the gospel. And thank You for your blessing upon us in Christ. And we pray these things in His name. Amen.

Brave Men: Amen. *(Applause)*