

Children of Abraham/Children of God, excerpts from Abraham's Four Seeds, 10 pgs

The true promise that God made and the real inheritance of that promise, are given to Abraham as the Father of Christ and not as the father of the Jews or the Church. Believers inherit any blessing promised to Abraham because of their spiritual connection to Abraham. Can physical birth relate us or our children to Abraham spiritually? **No**. Was this just as true in the OT or also in the NT? **Yes**, it was true for a Jew regardless of when he lived.

How must one be spiritually related to Abraham in order to receive any spiritual blessing promised to Abraham - physical birth? Circumcision? Baptism (**Rom.9:11, 23-24**)? Union with Christ that is produced by the regenerating work of the Holy Spirit because of electing grace is the only ground for any person's being the object of any spiritual promise given to Abraham and his seed.

Thing Promised	Physical Fulfillment	Spiritual Fulfillment
Seed	Isaac	<u>Christ</u> , true seed
Nation	Israel	<u>Church</u> , true nation
Land	Palestine	<u>Salvation rest</u> , true land

*... my brothers, my kinsmen according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. To them belong the patriarchs, and from their race, according to the flesh, is the Christ ... **Rom.9:3-5***

The Four Different Seeds of Abraham			
1. Natural seed	2. Special Natural seed	3. Spiritual seed	4. Unique seed
All physical children: Isaac & Ishmael; Jacob & Esau; Jews & Arabs	All the physical seed of Jacob and his twelve sons - The nation of Israel,	All believers of all ages – David & Paul; Jew & Gentile believers; you & me	Christ the Messiah

SUMMARIZING

One: Distinguish between the physical Nation of Israel as a special natural seed chosen from among all of the other natural seeds of Abraham and the true believers within that physical nation.

Kind of Seed	<i>Natural only</i>	<i>Special Natural</i>	<i>Natural and Spiritual</i>	<i>Spiritual only</i>
Those included	All of Abraham's physical seed	Unbelieving Israelites	Believing Israelites	Believing Gentiles
Represented by	Isaac and Ishmael	Ahab	David	Timothy

Thing Promised	OT Type	NT Fulfillment
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Everlasting Priesthood	Aaron	Christ
Everlasting Sanctuary	Tabernacle	The Body of Christ
Everlasting Sabbath	Seventh Day	Salvation Rest (Heb.4)
Everlasting Circumcision	Physical Circumcision	Regeneration
Everlasting	Earthly	New Jerusalem (Rev.21)

Two: The giving of the Holy Spirit to every believer as an indwelling Pedagogue guarantees obedience from the heart. From this obedience there comes more and more external conformity to Christ and His law. **The legalist attempts to produce internal change with external standards and threats** and produces an immediate outward result. However, such a method does not change the inner man and therefore it will not last. Paul describes this very thing in **Col.2:21-23**.

Time frame of existence	Israel	Christ's Church
Began	Ex.24:8	Pentecost, 1 Cor.12:12-13
Ended	Mt.27:51	Never end, Eph.2:21-23
Conclusion	All Finished, Heb.8	All new, Heb.9 & 10

Is the promise that Abraham would be the father of a great nation in **Gen.12:3** to be fulfilled in the future in a physical sense in the land of Palestine in the physical Nation of Israel; or, is it spiritually fulfilled right now in the Church viewed as the true spiritual Israel of God?

The comparison of **Ex.19:4-5** and **1 Pt.2:5-11** shows the Church is right now all of the things that Israel never became.

THE GREAT NATION PROMISED TO ABRAHAM

Point of Comparison	The Nation of Israel	The Body of Christ
Promise to Abraham	Same promise given to the Nation of Israel	Fulfilled in the Church
<i>I will make of thee a great nation, Gen.12:2</i>	<i>IF you will obey ... and keep my covenant, then ye shall be a peculiar treasure unto me ... a kingdom of priests, and a holy nation ... Ex.19:5-6</i>	<i>Ye also, as lively stones, are built up a Great Nation. a spiritual house, a holy priesthood ... ye are a chosen generation, a royal [kingly] priesthood, a holy nation, a peculiar people ... 1 Pt.2:9</i>

Both chosen “nations”	Isa.51:4	1 Peter 2:9
Kind of nation	Physical	Spiritual
Basis of citizenship	Natural birth	Supernatural birth
Spiritual state of citizens	Saved and lost, Rom.9:6	Saved only, Heb.8:10-11
Proof of citizenship	Circumcision in the flesh by human hands	Circumcision of the heart by the Holy Spirit
Both are the seed of Abraham by birth	Born after the flesh, natural seed only	Born after the spirit, spiritual seed
Relationship to God	Loved, chosen, redeemed, adopted, as a physical nation among nations.	Loved, chosen, redeemed, and adopted as a spiritual family.
Both redeemed	Physically from slavery in Egypt	Spiritually from slavery to sin
Both “called by God”	Out of Egypt	Out of the world
Covenant foundation of nationhood	Decalogue, Do and live, Disobey and die	Blood of Christ, Finished, believe
Condition of blessing	Works: Obedience	Grace: Faith
Government or rule	Whole Mosaic Economy	Whole law of Christ
Goal: Become the true holy nation of God Ex.19:45	Never realized - The IF never fulfilled	Realized by EVERY citizen in the nation - “ye ARE”

Appendix Four: An Exposition of Acts 2:39 and Infant Baptism

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. **Acts 2:39**

Consider a few very obvious **objections** to using **Acts 2:39** as a proof text for infant baptism:

- 1. Who was Peter speaking to, unbelievers or Christian parents? Was he telling convicted sinners how to be saved, or giving believing parents the assurance that their children are in the covenant?** The you in the phrase *the promise is unto you* are unbelievers asking what they must do to be saved. In the very next verse (40) Peter exhorted these unsaved people to *save yourselves from this untoward generation*. **Can an exhortation to lost sinners to trust Christ be interpreted as a promise to Christian parents that their children are in a special covenantal relationship with God? Of course not.**
- 2. How can the promise in Joel that Peter quoted, *whosoever shall call on the Lord shall be saved*, be connected to infant baptism?** (Cf. **Rom.10:13** where Paul also quotes **Joel 2:32** and shows that the promise spoken of in Joel and quoted by Peter is the promise of the gospel to all unbelievers whether they are Gentiles or Jews.) **Peter declaring the promise of the gospel of grace to unbelievers**

cannot be turned into God making a covenant of grace with Christian parents, yet this is exactly what covenant theologians have done with this text.

3. Do the children of believers have more unique promise in this text than do those who are afar off (the heathen)? Peter understood the gospel promise of **whosoever** in Joel to include three distinct groups. Clarify to whom (and their qualifications) the promise that *whosoever shall call on the Lord shall be saved* is given to in **Acts 2:38-40**.

A. To you, unconverted and convicted sinners;

and the same promise is to

B. Your children, if they [themselves, not by proxy] will repent and believe;

and likewise the same promise is to

C. All who are afar off in heathen Gentile lands, if they will also repent and believe the same gospel.

Joel 2:32; Acts 2:21	Acts 2:38-40
<i>And it shall come to pass</i>	<i>The promise is unto</i>
<i>that <u>whosoever</u></i> <i>shall call upon the Lord</i>	<i>You, and to your children,</i> <i>and to all that are afar off,</i>
<i>shall be delivered</i> <i>there will be deliverance</i>	<i>shall receive Spirit (v.38)</i> <i>shall be saved (v.40)</i>
<i>among the remnant whom</i> <i>the lord shall call.</i>	<i>even <u>as many as</u></i> <i>the Lord our God shall call.</i>

Notice how clearly Peter interprets the words *whosoever* and *as many as*. What Peter is declaring is this: Just as all people without exception (covenant children included) are guilty lost sinners who need to be saved, so all men without exception (covenant children included and no non-covenant children excluded) are freely invited in the one gospel of grace to believe and be saved. Under the NC, can there be unregenerate pagan children and unregenerate covenant children with different promises for each group? No - Peter is showing that the gospel message is for all lost sinners without distinction or exception and not just for the Jews. There is now only one category of lost people before God. No one is physically either inside or outside of a special covenantal category by birth.

1. Who does the *even as many as the Lord our God shall call* apply to? All three categories mentioned in the text. Peter is saying, *as many as God shall call from among you, from among your children, and from among the heathen afar off*. It is the sovereign effectual call of God in all three categories that determines the true objects of the promise. The one and only thing that determines whether a person is in Christ or under grace is the eternal election of God, and the only thing that proves it in time is the effectual call of the Holy Spirit. Being under a covenant of grace has nothing at all to do with physical birth. There is not a special spiritual category in Scripture for the physical chil-

dren of believers to be in before God through physical birth and baptism. The promise in **Acts 2:39** was given equally to the pagans, to the hearers, and to their children.

2. The people addressed in **Acts 2:39** were still unbelievers in **v.40**, many of whom were converted and baptized in **v.41**.

Can one think and speak in terms of covenant children and non-covenant children and not wind up with two different gospels - one for the covenant child that includes God loves you for sure, and one for the pagan child that cannot include God loves you until we are first sure that they are one of the elect? ... One of the major problems created by using **Acts 2:39** as a **proof text** for infant baptism is that it confuses the message of the gospel of grace to all men.

Acts 2 is about our Lord Jesus Christ of whom prophecy and promises were made. The **message**, especially **v.39**, is that the promise has been fulfilled — the **Messiah Redeemer has come** — believe in Him and be saved whoever you are. There is only ONE **status** before God — GUILTY, regardless of who your parents are, and there is only ONE **gospel message** to every guilty sinner — REPENT and BELIEVE. This is the one message we must preach to the children of believers as well as the children of unbelievers. Ceremonies (such as baptism) depict realities. God's Kingdom is **spiritual in nature**. It can only be entered through **spiritual regeneration** (rebirth, *God ... made His light to shine in our hearts ... 2 Cor.4:6*) which cannot be accomplished by a ceremony.

Peter's inspired interpretation is an example of how to read the OT Scriptures in the light of its interpretation by inspired NT apostles

Joel 2:32	Acts 2:21
<i>And it shall come to pass that</i>	<i>And it shall come to pass that</i>
<i>whosoever shall call on the name of the Lord</i>	<i>whosoever shall call on the name of the Lord</i>
<i>shall be DELIVERED.</i>	<i>shall be SAVED.</i>

The new age of the Spirit is the gospel age predicted by Joel.

Peter was stating the following facts about the kingdom.

- 1. WHEN** would this kingdom be established? Joel's prophecy concerned the time in which you and I live today and not just the future.
- 2. To WHOM** was this kingdom promised? The promise is equally applied to the Gentiles as well as to the Jews. According to Peters interpretation of Joel's prophecy, the promise is to *whosoever* and not just the Nation of Israel.
- 3. HOW** were the blessings of kingdom to received? Deliverance was to be given on the basis of faith in the gospel message and had nothing at all to do with physical birth.
- 4.** Exactly **WHAT** did Joel mean by deliverance? Peter says that Joel's deliverance was spiritual sal-

[vation for Jews and Gentiles in the gospel age](#) (cf. [Lk.1:68-79](#)) [not national, political freedom for the Jews in a future earthly kingdom, see [Apdx.4](#)].

V.22-24 - Jesus had all of the credentials necessary to prove that He was the Messiah; but, in spite of all the evidence, the Jews still crucified Him. However, God raised Him from the dead. Peter's emphasis proves that the Man they crucified had fulfilled the prophecies contained in the prophets concerning the Messiah King.

V.25-28 - This resurrection of Christ from the grave was also clearly prophesied by David.

V.29-36 - Peter's application of the fact of the resurrection and the ascension of Christ reveals that David understood exactly what was being promised to him in **2 Sam.7**. Peter's sermon also shows that David understood both when and how the covenant promise to raise up His Son to sit on His throne would be fulfilled. This very clear time reference is often missed when discussing the establishment of David's throne.

Compare **2 Sam.7:12 & 1 Chron.17:11** with **Acts 2:29-31** to see how a New Testament apostle understood and applied an Old Testament prophecy concerning the Davidic kingdom.

2 Sam.7:12 & 1 Chron.17:11	Acts 2:29-31
	<i>Let me freely speak unto you of the patriarch David,</i>
<i>And when thy days be fulfilled, and thou shalt go to be with thy fathers [die],</i>	<i>that he is both dead and buried, and his sepulcher is with us unto this day.</i>
<i>I will set up thy seed after thee, which shall proceed out of thy bowels,</i>	<i>Therefore ... being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh,</i>
<i>and I will establish his Kingdom</i>	<i>he would raise up Christ to sit on his throne;</i>
	<i>David seeing this beforehand, spoke of the resurrection of Christ ...</i>

The following facts are established by comparison of the actual words in the prophecy and Peter's inspired interpretation of them.

- 1.** Peter substitutes the word Christ for seed [identifies the seed as Christ] so there is no question as to whom the prophecy refers. Christ is the seed that was raised up (or resurrected clearly pinpoints the time of fulfillment) to sit on the throne in fulfillment of the covenant promise to David.
- 2.** Peter shows that David understood these words to be more than just a promise of the bodily resurrection of Christ. He connected the resurrection and ascension of Christ with the establishment of the kingdom promised to David. The setting up the seed and establishing the kingdom are the same

thing as raising up Christ to sit on David's throne and all of this was to happen at the same time. David was speaking of the resurrection and ascension of Christ that had just taken place (v.30-31). Peter's words mean that David's greater Son was to begin sitting on the promised throne at the time of Jesus' resurrection and ascension.

There is not the slightest hint of a postponed future earthly throne in Peter's words. Taking Peter's words literally, proves that the Holy Spirit deliberately spiritualized the Old Testament prophecy of the Davidic kingdom.

1. Christ would sit on David's throne at the same time that David was still sleeping with the fathers or before David's resurrection. This is why Peter deliberately mentions that David is both dead and buried and his sepulcher is with us unto this day. Peter is saying, the promise to David has been fulfilled in the exact manner and precise time (how and when) as it was prophesied to David. The throne was to be established at the time of the resurrection and ascension of Christ, and it would happen while David was dead awaiting his own resurrection. (cf. **Acts 13:35-36**)

It is impossible to fit Walvoord's statement (see p.23) that resurrected David will reign under Christ as a Prince over the house of Israel into Peter's inspired interpretation of God's covenant with David. Recent Progressive Dispensationalists admit that Walvoord is wrong in expecting David himself to be raised from the dead and rule in Jerusalem. However, they insist that substituting Christ for David is not to be understood as spiritualizing prophecy.

2. The words *I will establish his kingdom* in the promise to David becomes *raise up Christ to sit on his throne* in the inspired interpretation by Peter, an event that took place at the ascension of Christ. Is there any hint in Peter's words of any expectations of a future Davidic throne or kingdom that has temporarily been postponed? No. When would David be raised from the dead if this enthronement of David's Seed were to take place during a future earthly millennium? After that millennium was over.

David's Seed is sitting on David's throne right now and that the kingdom promised to David has, in some sense, already been established at the ascension of Christ (cf. **1 Chron.17:11-14**). The NT does not allow us to say that Christ now sits in heaven on a throne as Lord of the church, but He will later sit on a physical throne in Palestine as King of Israel. The days of the manifestation of both the glory and the power of Christ began at the Ascension. No New Testament writer ever thinks or writes of such a manifestation of Christ's glory and power as being totally future.^D

The Problem of "Two Versions"

What was written on the Tablets of Stone? The Bible gives two different "versions" of the ten commandments (TC) that were written on the Tables of Stone. The first through third and the sixth through ninth commandments are almost identical. The greatest differences are in the fourth and fifth.

comparing the 4th commandment in Ex.20 with that in Dt.5

EXODUS 20

8. Remember the Sabbath day, to keep it holy.

DEUTERONOMY 5

12. Keep the Sabbath day to sanctify it,

.....

9. Six days shalt thou labor, and do all thy work

10. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant,

.....

nor thy cattle, nor thy stranger that is within thy gates

.....

11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

.....

as the Lord thy God hath commanded thee.

13. Six days thou shalt labor, and do all thy work

14. But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant nor thine ox, nor thine ass,

nor any of thy cattle, nor thy stranger that is within thy gates

that thy manservant and thy maidservant may rest as well as thou.

.....

15. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the Sabbath day.

Moses clearly gave two different reasons for keeping the Sabbath holy [associating the same command with different events]. The **first** reason was to follow God's example in Genesis [commemorate God's finished work] and the **second** was to remember the recent deliverance from Egypt. **Ex.19:4-6** gives a list of the specific blessings that were promised IF Israel would keep the covenant (**TC**). **Israel** never obeyed the terms of the covenant and therefore never received these blessings. She was finally cast off and lost her special national privileges. **1 Pt.2:9** shows the Church inheriting those very blessings only because Christ has kept the law of the OC for us.

EXODUS 19:4-6

Now therefore, IF ye will obey my voice indeed, and

keep my covenant, THEN ye shall be
(1) a peculiar treasure unto me above all people: for all the earth

1 PETER 2:9

But you are

[because Christ kept the covenant for us]
(1) a chosen people ... a people belonging to God

is mine: and ye shall be unto me

(2) a kingdom of priests, and

(3) a holy nation.

(2) a royal [kingly] priesthood,

(3) a holy nation,

Many things were added to the Tablets of Stone that explained and applied the covenant. Ex.20-22 is called the "Book of the Covenant." The "Law of Moses" included everything in the Pentateuch, and as such was sometimes called "the Law" or "the Covenant." However **the TC was the specific covenant document that established Israel's nationhood in the same sense that the Constitution of the is the covenant document that established the as a nation.** The acts of Congress, the decisions of the Supreme Court, the rules of the IRS, Food and Health department laws, etc., are all part of the "law of the USA" just as the judicial, ceremonial, social, and health laws are all part of the "law of Moses." However, **the Constitution is still the specific and separate document upon which all else rests.** The same is true of the Tablets of the Covenant.

Foundational Covenant Document

Israel's Nationhood	USA as a Nation
Ten commandments	The Constitution
General Laws	Congress
Judicial Laws	Supreme Court
Civil and Social Laws	Justice Department
Health Laws	Dept. of Health
Tithing Laws	Dept. of I.R.S.
The Law(s) of Moses	The Laws of the USA

The major covenants so named in the Bible and their respective signs

Noahaic covenant: *...I have set My bow in the cloud and it shall be the sign of the covenant ... Gen.9:8-17*

Abrahamic covenant: *This is my covenant ... you are to undergo **circumcision**, and it will be a sign of the covenant between me and you. Gen.17:11*

Mosaic covenant: *... you must observe my **Sabbaths**. This will be a sign between me and you for the generations to come The Israelites are to observe the Sabbath for the generations to come as a lasting covenant. Ex.31:12-18*

Davidic Covenant:

New Covenant: *In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me. For **whenever you eat***

this bread and drink this cup, you proclaim the Lord's death until he comes back. 1 Cor.11: 25-26

[Why not water baptism? see A String of Pearls Unstrung]

The God designed function of the **TC** was conviction and fear not joy and hope. The same moral rules that furnish our minds with help in pleasing our heavenly Father functioned in the conscience of an Israelite as the condemning *covenant of life and death (2 Cor.3:6-18)* of their covenant God. The gift of the Holy Spirit on the Day of Pentecost is the evidence of Christ's ascension to David's throne as promised in **2 Sam.7**. Pentecost is also a visible expression or exercise of Christ's earned Lordship or present Kingship (cf. **Joel 2:28-29**). The gift of the Holy Spirit was the direct and earned response to the victorious work of the enthroned King, and it was also the full proof that the Father was perfectly satisfied with that work.

Christ Our Hope in Life and Death - Keith & Kristyn Getty, Matt Papa
<https://www.youtube.com/watch?v=Oibli1rz7mw>