



God's Twofold Solution to a Twofold Problem: the Fall of Creation & Mankind in Gen 3:15; Unconditional Covenants to Israel: Definition

Genesis 3:15 - And I will put enmity between you and the women and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.

The problem was (1) how to reclaim His usurped kingdom, and (2) how to provide redemption for mankind. Two prophesied bruising or crushings are the key.

"He shall bruise your head" portrays the final destruction of Satan and his kingdom provided for in Christ's death on the cross. "You shall bruise His heel" pictures Christ's death as also the basis for God's redemptive program. In his work, *Biography of a Great Planet*, Stanley Ellisen shows the progressive unfolding of this twofold purpose in the rest of the Scripture. [Stanley A. Ellisen, *Biography of a Great Planet* (Wheaton: Tyndale, 1975), pp. 22-26.]

The Lord chose two men of faith through whom he inaugurated these programs. [Note Matthew 1:1, "The son of David, the son of Abraham."] With Abraham he made a covenant promising among other things a seed that would bless all nations. This seed Paul identified as Christ who would bring redemption to men, fulfilling the redemptive program (cf. Galatians. 3:6-16). To fulfill his kingdom purpose, God chose David out of the same line and made a covenant about a kingdom and a royal seed (2 Samuel 7:12-16). This royal seed would rule, not only over Israel, but over the whole world. Through the seed of David, God would fulfill his kingdom program by destroying the rebels and ruling the world in righteousness. The victory will be won where the battle was started. Ellisen concludes:

Although these two functions of Christ are inextricably related throughout the Bible, they are distinct in their purposes. The kingdom purpose is primarily for God, having to do with his reclaiming what was lost from his kingdom.

What a tragedy it would be, indeed, to lose these truths of the future universal reign of King Jesus on this earth and much, much more through the allegorizing/spiritualizing method that has blighted so much of Christ.

4. In conclusion I'd like to further stress the point made by Dr. Radmacher and that is the distinction between Israel and the Church.
5. Theologians who stress literal interpretation and dispensations in their system of hermeneutics conclude that there is a future for Israel in a literal earthly kingdom populated by Jews who are believers in Jesus Christ as Messiah.
6. However, some Calvinists subscribe to the notion that the church has legitimate claim to the covenant promises given to Israel and that these were transferred to the church at Pentecost.
7. It is this erroneous conclusion that has allowed the charge of anti-Semitism to be rightly assigned to certain organizations and denominations within the Christian community
8. As a conclusion to our study of hermeneutics we will examine this phenomenon and we will begin with a summary of the four unconditional covenants to Israel.



The Unconditional Covenants to Israel

A. Definition:

1. There are four unconditional covenants issued by God to: (1) the Jew, a new racial species beginning with Abraham, (2) to client nation Israel beginning with the Exodus, and (3) to the Jews who have believed in Messiah/Christ and have eternal life.
2. Each of the four covenants has an “eternal life” clause which indicates that complete fulfillment is dependent upon there being Jewish recipients who have eternal life through faith in Christ.
3. This indicates that Israel and the Jews have a future in both time and eternity.
4. Israel was a client nation beginning with the Exodus and remained so, with intermittent interruptions, until A.D. 70.
5. The believer Jews who survive the Tribulation will populate future client nation Israel during the Lord’s millennial kingdom.
6. Following the Millennium the Lord will create new heavens and a new earth and the Jews will continue as a client nation forever in New Jerusalem.
7. The element that binds these covenants to the Jews in both time and eternity is the principle of client nation. This status can be viewed in four categories: (1) the united kingdom under David and Solomon, (2) the divided kingdoms: Israel (the Northern Kingdom, beginning with Jeroboam I in 931 B.C.); (3) Judah (the Southern Kingdom beginning with Rehoboam in 931 B.C.); and millennial Israel.
8. Each of these covenants obligates God to protect, prosper, and preserve Jews of all dispensations with an eye on the ultimate fulfillment of each in the millennial kingdom.