

Dr. Robert A. Peterson, Church and Last Things, Session 3, People of God in the Old Testament, Part 1

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This is Dr. Robert A. Peterson in his teaching on Doctrines of the Church and Last Things. This is session 3, People of God in the Old Testament, Part 1.

Then, some key passages in both Testaments and some especially New Testament pictures of the Church.

We move now to the people of God in the Old Testament. People of God do not begin with the Church in the New Testament but with God's people in the Old Testament. There is continuity and discontinuity between the Old and New Testament people of God.

The Church is the spiritual Israel, but the New Testament also sometimes distinguishes between ethnic Israel from the Church and promises a future for the former in Romans 11. I've said that a few times now. People of God in the Old Testament, first of all, have their beginnings in the book of Genesis.

Secondly, the people of God and the covenants, which is a long one. The people of God and their election. God is the Lord of all, but out of all the nations, he chooses only one.

People of God and their redemption from bondage in the Exodus. People of God and their God. They are defined by God and their belonging to God.

People of God and atonement, the sacrifices, and especially the day of atonement. People of God in worship and the land. People of God and the land and the people of God prophecy and the Messiah.

There are so many topics and much good information, sometimes, maybe more than sometimes, frequently neglected. People of God in their beginnings, the starting place for the people of God in the Old Testament. Specifically, Adam and Eve in the Garden of Eden are the first people of God.

Scripture places the Garden within the larger context of God's creation of the cosmos. The setting, the setting for the people of God is both cosmic and local. The Bible begins, in the beginning God created, Genesis 1:1. He fashioned the heavens and the earth, a Hebrew way of saying all created reality.

God, who is eternal and without beginning or end in time, created the universe and, specifically, the earth as a home for humankind. Although he used raw materials to create Adam and Eve, the beginning of his creative work was ex nihilo, out of nothing that is brand new. Romans 4:17, 17, Hebrews 11:3. In creating, God revealed his attributes, including his quote, eternal power, and divine nature, Romans 1.20. God's creation displays his glory and handiwork constantly and universally as Psalm 19, 1 through 6 shows.

The heavens declare the glory of God, and the expanse proclaims the work of his hands. Day after day, they pour out speech. Night after night, they communicate knowledge.

Their message has gone out to the whole earth, and their words are to the end of the world. In them, he has set a tent for the sun, which comes out like a bridegroom leaving his chamber and, like a strong man, runs its course with joy. Its rising is from the end of the heavens and its circuit to the end of them and there is nothing hidden from its heat.

While the cosmos is the larger setting, the Garden of Eden is the smaller one. Quote, the Lord planted a garden in Eden in the east, and there he placed the man he had formed. The Lord God caused the tree to grow out of the ground, every tree pleasing in appearance and good for food.

The Lord God took the man and placed him in the garden of Eden to work it and watch over it, Genesis 2, 8, 9, 15. The first pair, God created Adam and Eve as the first representatives of the human race and God made them as special creations. Quote: the Lord God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being, Genesis 2, 7. God granted other creatures the breath of life, Genesis 1:30, 6:17, 7:15, and 22.

1:30, 6:17, 7:15, and 22. But he only gave humankind the breath of life through intimate contact. God's creation of Eve was also special.

Quote: so, the Lord God caused a deep sleep to come over the man, and he slept. God took one of his ribs and closed the flesh at that place. Then the Lord God made the rib he had taken from the man into a woman and brought her to the man, and the man said, this one at last is bone of my bone and flesh of my flesh.

This one will be called woman, for she was taken from man, Genesis 2:21 to 23. Scripture not only teaches God's special creation of the first pair but also their creation in God's image. So, God created man in his own image.

In the image of God, he created them; male and female, he created them, Genesis 1:27. God made our first parents like himself. He made them like him in knowledge, Colossians 3: 10.

And in righteousness, Ephesians 4, 24. In relationship to himself, the creation, and one another and with dominion over the other creatures, Genesis 1:26. I learned from Anthony Hoekema, created in God's image.

Their maker and Lord, contrary to postmodern sentiments, human beings do not create themselves. Instead, they were the handiwork of the Lord God, the maker of the heaven and the earth. God's magnificent creation reveals his attributes of eternity, aseity, omnipotence, wisdom, sovereignty, goodness, and glory.

He, not his people, is the grand theme of holy scripture. Nevertheless, his creation of Adam and Eve places humanity as co-stars with his son in the Bible's storyline. Adam and Eve knew and walked with God in a perfect environment, but trouble was lurking in the garden.

Their enemy, before the fall of Adam and Eve, an enemy lay in wait among the trees of the garden. In fact, this dark power is a major factor in their fall into sin. Genesis does not tell us the origin of the enemy, but other scriptures help us identify him.

God made everything good, even very good, Genesis 1:31. Created as a good angel, God made no other kind. Satan rebelled and became enemy number one of God and his saints.

Twice, the book of Revelation identifies God's great foe as, quote, the great dragon, the ancient serpent, who was called the devil, and Satan. Close quote, Revelation 12:9. Compare 20, Revelation 22, in verse 2. He appeared in the garden as a serpent. Here, the symbol of anti-God.

Bruce Waltke, Genesis, a commentary. He appears in scripture as a fierce opponent of his people. Job 2:4 and 5. Skin for skin, God, Satan answered the Lord.

A man will give up everything he owns in exchange for his life, but stretch out your hand and strike Job's flesh and bones, and he will surely curse you to your face. Job 2:4 and 5. Matthew 4:1. Jesus was led up by the spirit into the wilderness to be tempted by the devil. Matthew 4:1. Luke 22:3 and 4. Then Satan entered Judas, called Iscariot, who was numbered among the twelve.

He went away and discussed with the chief priest and temple police how he could hand Jesus over to them. Luke 22:3 and 4. Second Corinthians 11:14. Satan disguises himself as an angel of light.

2 Corinthians 11:14. Ephesians 6:11. Put on the full armor of God so you can stand against the schemes of the devil.

Ephesians 6:11. Hebrews 2:14, 15. Now, since the children have flesh and blood in common, Jesus also shared in these that through his death, he might destroy the one holding the power of death, that is, the devil, and free those who were held in slavery all their lives by the fear of death.

Hebrews 2:14 and 15. 1 Peter 5:8. Be sober-minded, be alert. Your adversary, the devil, is prowling around like a roaring lion, looking for anyone he can devour.

1 Peter 5:8. One more text, Revelation 20:10. The devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are, and they will be tormented day and night forever and ever. Revelation 20:10.

The serpent challenged and then denied the word of God to Adam. Quote, You must not eat from the tree of the knowledge of good and evil, for in the day you eat from it you will certainly die. Close quote.

Genesis 2:17. Kidner is perceptive. Quote, It is the serpent's word against God's, and the first doctrine to be denied is judgment.

Close quote. Derek Kidner, Genesis, Tindal, Old Testament commentaries. He continues, in fact, If modern denials of it are differently motivated, they are equally at odds with Revelation.

Jesus fully reaffirmed the doctrine of judgment. Jesus is the main preacher of hell in the whole Bible. Our first parents believed the lying serpent ate and changed world history.

In fact, their mutiny tragically caused the most important division of the biblical story. The most important division of the biblical story is not between the Old Testament and the New Testament. It's pre-fall and post-fall.

Genesis only devotes three chapters to the former, but the fall's consequences were catastrophic, and the world and humankind would never be the same until the new heavens and new earth described in scripture's last two chapters. Their rebellion and its results. The deleterious effects of Adam's original sin are huge.

Although Adam and Eve did not suffer physical death for many years, they immediately died spiritually. This is seen in their hiding from God, refusing to own up to their own sin and blame-shifting. Genesis 3:11-13.

As a result of the fall, Eve will suffer pain in childbirth, and Adam will grow crops with painful labor. Genesis 3:16-19. God cursed the serpent by putting enmity between his seed and the woman's seed.

This speaks of war between the devil's children and God's children, climaxing in the evil one and Jesus. The devil will strike Christ's heel and deal him a serious blow when Jesus dies, but Christ will strike Satan's head with a death blow in Christ's death and resurrection. Genesis 3, 15.

The fall had enormous repercussions. Humanity inherited both guilt and corruption. In Adam, we are all condemned before a holy God, and sin taints our existence.

We practice sin according to our fallen nature. As Adam broke the covenant with God, so did all his descendants; Christ accepted. God's evaluation of human life before the flood is graphic.

The Lord saw that the wickedness of man was great on earth and that every intention of the thoughts of his heart was only continually evil. Sadly, after the flood, the intention of man's heart is evil from his youth. Israel, encircled by depraved Canaanites, disobeyed the law.

This all shows the need for God's sovereign grace if anyone is to be saved, and he provides it in Christ. His saving work was so great that it saved even Old Testament believers. Hebrews 9:15.

Adam's sin is the original sin. His sin in Eden condemns and corrupts his descendants. This is evident as Cain slays Abel, Genesis 4:1 to 15, in the state of the world that moved God to bring the flood.

In humanity's hubris at Babel, Genesis 11:1 to 9, and in Sodom and Gomorrah's sin, Genesis 18:16 to 33, and 19:1 to 29. Sodom and Gomorrah's sin, Genesis 18:16 to 33, 19:1 to 29. Reflecting on the effects of Adam's sin on his people, Paul speaks plainly.

By one man's trespass, the many died, Romans 5:15. From one sin came the judgment, resulting in condemnation, 5:16. By one man's trespass, death reigned through that one man, verse 17.

Through one trespass, there's condemnation for everyone, verse 18. Through one man's disobedience, the many were made sinners, Romans 5:19. As a result of Adam's primal transgression, humanity is alienated from its maker and needs his initiative if anyone is to be saved.

As the story unfolds in the New Testament, we learn that this is what the Trinity has done. For the Father chose a people for himself, the Son redeemed them with his

blood, and the Spirit applies salvation to them by uniting them to Christ. In Scripture's first three chapters, we learn of the beginnings of the people of God and their privileges.

We meet their Lord, their great enemy, and their disastrous fall into sin that ruin their lives and those of their descendants. The people of God and the covenants. A distinguishing mark in the life of God's people in both Testaments is God's covenants with them.

A covenant is a formalized relationship between God and his people, inaugurated by God, in which he makes promises that obligate him to his people and them to him. We will examine these covenants: the Noahic, Abrahamic, Mosaic, Davidic, and New Noahic covenants. In the face of the universal treachery and corruption of the human race before and after the flood, God mercifully made a covenant with Noah to preserve human life and the people of God.

Human sin had escalated to the point where human wickedness was widespread in the earth, and people's every thought was always evil. Consequently, the Lord regretted that he had made man, Genesis 6:6, and decided to eradicate corrupt mankind, Genesis 6:5-7, along with all the other creatures, verse 17. Quote, Noah, however, found favor with the Lord, verse 9, and through him and his family, God preserved the human race.

God promised Noah that I would establish my covenant with you. And your family. God instructed him to build an ark for the rescue of his wife, their three sons, and their wives, 1 Peter 3:20. And two breeding animals of every kind, Genesis 6:14-22. God brought a flood and, quote, wiped out every living thing that was on the face of the earth, from mankind to livestock, to creatures that crawl, to the birds of the sky.

Only Noah was left, and those with him in the ark, close quote, Genesis 7:23. When the waters of the flood had receded, God told Noah and his family to leave the ark and bring animals with him to spread over the earth. And they did so. In gratitude, Noah worshipped God by offering sacrifices to him.

Verse 20 of Genesis 8. God was pleased and promised, quote, I will never again curse the ground, I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. While the earth remains, seed time and harvest, cold and heat, summer and winter, day and night, shall not cease.

Genesis 8:21-22. Gordon Wenham captures the spirit of the Noahic Covenant quote; this is from Wenham, *Genesis 1-15*, Word Biblical Commentary. The flood story is indeed a tale of catastrophic destruction that proves God's hatred of sin. A picture of

the wrath of God that will finally be revealed at the last day on all who go their own way.

But it also offers comfort. God will continue to uphold the present natural order, quote, as long as the earth exists, close quote, within a quote, despite man's incorruptible perverseness of heart. More than that, the flood story gives assurance to the righteous, those who walk with God and keep his commandments, that they, too, will be preserved unto eternal life.

The Noahic Covenant is God's promise to preserve the human race and God's people in spite of its ongoing rebellion and sin until the end of the age. Waltke is right, quote, God will providentially preserve the earth and its ecology until the final judgment. 1 Peter 3:20-21, 2 Peter 2:5-12. 1 Peter 3:20-21, 2 Peter 2:5-12. Still quoting Waltke, God guarantees the continuation of humanity until the end of history, close quote.

Waltke, Genesis commentary, page 143. The Abrahamic Covenant. The covenant God made with Abraham is the first covenant treating salvation, is the basis for the Mosaic covenant, and is the foundation of the new covenant, which fulfills and eclipses it.

I'll say it again because it is hard to overemphasize the importance of the Abrahamic Covenant. The Noahic Covenant did not deal with salvation, and it dealt with the preservation of the human race. God's covenant with Abraham is the first covenant treating salvation, is the basis for the Mosaic covenant, and is the foundation of the new covenant, which fulfills and eclipses it.

We're calling him Abraham, although we understand his name was changed from Abram to Abraham. The Lord appeared to Abraham in Ur of the Chaldeans and told him to leave his home and to go to the land that he would show him. God made stunning promises to Abraham, to bring a great nation from him, to bless him and make his name great, to make him a mediator of blessing to others, and in him to bless all the families of the earth, Genesis 12:1-3.

Joshua reveals that Abraham, the father of God's people, was from an idolatrous family, Joshua 24:2 and 3. In Genesis 15, God announces he is Abraham's protector and shield and will give him a great reward, 15:1, far greater than the booty he declined from the king of Sodom, Genesis 14:21-24, after the defeat of the kings. God makes a formal agreement between himself and Abraham and his descendants in Canaan, a covenant foundational to the rest of the biblical story. God promises to give him a son as his heir and to make his descendants as numerous as the stars.

Quote, and Abraham believed the Lord, and it was credited to him as righteousness, Genesis 15:6. Words the New Testament quotes three times as evidence of justification by faith. Romans 4:3, Galatians 3:6, James 2:23.

Romans 4:3, Galatians 3:6, James 2:23. In response to Abraham's request for a sign, God ratified the covenant with him following the form of an ancient royal land grant. As instructed, Abraham brought to the Lord a heifer, a female goat, a ram, a turtle dove, and a young pigeon, cut the animals in half, and set the pieces opposite one another, Genesis 15:9 and 10.

As the sun was setting, a deep sleep came over Abraham, and he was surrounded by an eerie and terrifying darkness, verse 12. At dark, God passed between the pieces of the animals, quote, in a smoking fire pot and a flaming torch, verse 17, symbolizing his presence. This was in keeping with the treaties in which, quote, both parties would pass between the dismembered animals to invoke a like fate upon themselves, should they break their pledge, close quote.

Here, only, God passes between the divided animals while Abraham sleeps, indicating the covenant is monergistic, is worked, is wrought, is accomplished by one. It's with two, but it's accomplished by God alone. Waltke spells it out, quote, to judge from ancient Near Eastern texts and Jeremiah 34-18, God is invoking a curse upon himself if he does not keep his covenant.

Once the animal was killed, the one making the sacrifice could expect the same fate as the animal if he broke the covenant. The sacrifice is thus an enactment of the oath. Waltke, Genesis 2-4-5.

For another view, see Wenham, *Genesis 1-15*, 332-333. God cuts the covenant. It is all of his initiative, and it claims Abraham's total devotion.

It is monergistic and bilateral. Monergistic, Abraham doesn't negotiate with God, and they don't even both sit down at the table for God to make the covenant. Abraham is out cold.

It's monergistic, but it is bilateral. Good grief. God makes it with Abraham, and it claims Abraham's life, his total devotion.

Having promised to make Abraham the father of a great nation, God now gives very wide boundaries for the extent of the land that Abraham would inherit, Genesis 2-4, verses 18-23. We're still in Genesis 15. Boundaries only reached during King Solomon's reign, 1 Kings 5:1.

In Genesis 17, God reaffirms and seals the covenant. God Almighty appears to 99-year-old Abraham and tells him to live in God's presence and to be blameless, verse

1. God changes his name from Abram, exalted father, to Abraham, the father of a multitude. For God will make him the father of a multitude of nations, verse 5 of Genesis 17.

God sets forth the essentials of the covenant, quoting Genesis 17:7, and 8. I will confirm the covenant that is between you and me and your future offspring throughout their generations. It's a permanent covenant to be your God and the God of your offspring after you. And to you and your future offspring, I will give the land where you are residing, all the land of Canaan, as a permanent possession, and I will be their God, verses 7 and 8. Though circumcision was common in the ancient Near East, God gives it new meaning.

It is the seal of the covenant, verse 11, Romans 4:11. God commands it to be performed on eight-day-old and adult males, and Abraham obeys, Genesis 17: 23 to 27. Abraham has been a passive partner to God in Genesis 15.

Now, he is active and responsible for keeping the covenant. The role of Abraham and his offspring is important, but God's part in the covenant relationship is far more important. God promised to bless Abraham and make his name great, to make him into a great nation, and to bless all the families and people of the world through him, Genesis 12, 1 to 3. God proclaimed himself Abraham's shield and promised him a great reward, including the land of Canaan, 15:1. He swore to keep covenant with Abraham and his seed, calling down curses on himself if he proved unfaithful, verse 17.

Above all, God promised to be God forever to Abraham and his descendants, the Old Testament people of God, Genesis 17:7. The Mosaic covenant, because of the New Testament's statements of its superiority to the Old Testament, we tend to downplay the Mosaic covenant. What are some of those New Testament passages that speak of the superiority of the new to the old? Galatians 3:15 to 29, 2 Corinthians 3:7 to 13, Hebrews 7:11 to 19, Hebrews 8:1 to 13. One more time.

Galatians 3:15 to 29, 2 Corinthians 3:7 to 13, Hebrews 7:11 to 19, Hebrews 8:1 to 13. Ironically, this emphasis on the superiority of the new covenant actually reduces its importance, for it appears better than only a weak covenant. But if we give the Mosaic covenant its due, the new covenant superiority shines more brightly in comparison.

The Mosaic covenant also called the Old Covenant, and sometimes simply the law, appears in Exodus 19 through 24. Commonly, the law refers to the Ten Commandments, and Gentry and Wellum correctly assert, the ten words form the heart of the covenant between God and Israel at Sinai. Gentry and Wellum, kingdom through covenant, a biblical theological understanding of the covenants.

In the Mosaic covenant, God gifted his people in five ways. The way I say this is, as in the book of Hebrews, we look back at the Old Covenant, the New Testament, as far as superior if we look back from the new to the old.

But if we place ourselves in the context of Old Testament Israel, and if we look, not back, but if we look around, we see how great the Mosaic covenant was. First, in the Mosaic covenant, God gifted his people in five ways. First, the Old Covenant was founded on God's redemptive grace, as its preamble indicates.

I am the Lord, your God, who brought you out of the land of Egypt, out of the place of slavery, Exodus 20 in verse 2. Stuart says Douglas Stuart, Exodus commentary that by reason of having rescued Israel from slavery in Egypt, Yahweh had a claim on his chosen people. Close quote. Douglas K. Stuart, Exodus commentary, pages 4, 4, 6, and 4, 7. The law, then, is rooted in grace.

This is why they view the commandments not as oppressive but as God's gracious gift to his people. Those saved by God love him and his law, Psalm 119:167. And they delight in it, Psalm 119, verses 16, 50, 52, 72, 103, and 111.

Those saved by God love him and his law, Psalm 119:167. And they delight in the law of God, verses 16, 50, 52, 72, 103, 111. Second, this is, the law is a gift in five ways.

Second, the Mosaic covenant was particular. God was Lord over all the nations in the ancient Near East, but he chose Israel alone to be his people. Exodus 7:6, 10, 15, 14, 2. Exodus 7:6, 10, 15, 14, 2. Out of pure grace, Exodus 7:6 through 8. Third, the old covenant defined the identity of the people of God.

From Mount Sinai, Moses reminded the Israelites that they were a redeemed people, for, quote, you have seen what I did to the Egyptians and how I carried you on eagle's wings and brought you to myself. Exodus 19:4. God calls his people to covenant fidelity. Quote, now if you'll be, if you'll carefully listen to me and keep my covenant, you will be my own possession out of all the peoples.

Although the whole earth is mine, you'll be my kingdom of priests and my holy nation. Exodus 19:5 and 6. Chris Wright says here that Yahweh depicts Israel's identity and its mission. Israel's status is, quote, its great king's treasured possession.

The role is to be a priestly and holy community among the nations. Christopher Wright, Mission of God, page 256. Sadly, God's people presumed its status pursued idols and were not a light to the nations.

Fourth, the Mosaic covenant showcased God's attributes. The God of glory revealed himself to his people. His justice and holiness were evident in the natural phenomena and prohibitions not to touch the mountain on pain of death.

Then the people, quote, trembled and stood at a distance, Exodus 20:18, and, quote, begged that not another word be spoken to them. Close quote, Hebrews 12:18, 19. The second commandment prohibited idolatry, showing God's grace and holiness.

God's people were not to make idols, worship, or serve them. Exodus 20:4 and 5. For, quote, I, the Lord your God, am a jealous God, bringing the consequences of the Father's iniquity on the children to the third and fourth generations of those who hate me, but showing faithful love to a thousand generations of those who love me and keep my commands. Exodus 25 and 6. Stewart is correct.

Quote, the first part does not represent an assertion that God actually punishes an innocent generation for sins of a predecessor generation. Rather, this often repeated theme speaks of God's determination to punish successive generations for committing the same sins they learned from their parents. Stewart, Exodus commentary, 4, 5, 4. The fifth way that the law is a gift from God is the Mosaic covenant.

The old covenant forms the nucleus of scriptural ethics. Walkie explains, quote, the center of biblical theology is the message that God's will be done on earth to his glory. And the most important expression of his will is the Ten Commandments.

Close quote. Waltke in *Old Testament Theology*, page 414. As a result, the canonical implications of Genesis 8:19 to 24 are enormous.

As Paul House shows, quote, everyone from Moses, Deuteronomy 5:6 to 21, to Jeremiah, Jeremiah 7:1 to 15, to Jesus, Matthew 5 to 7, to Peter, 1 Peter 2:9, and every other biblical writer who has anything to say about covenant morality and relationship to God reflects directly or indirectly on this passage. House, *Old Testament theology*, 117. Given those passages again, everyone from Moses, Deuteronomy 5:6 to 21, to Jeremiah 7:1 to 15, to Jesus, Matthew 5 to 7, to Peter, 1 Peter 2:9, reflects this passage.

The passages, of course. Exodus 19 to 24 personified in the Ten Commandments. Although the Mosaic Covenant was a divine gift to Israel, the New Covenant is far superior.

So, we looked around from the Old Testament perspective and saw that we often malign the Mosaic Covenant by only looking back. Looking around, we see it was a great gift from God. Now, we do look back.

The New Covenant is far superior. Paul describes the Mosaic Covenant compared to the New as the letter kills, but the ministry that brought death and condemnation

makes alive. 2 Corinthians 3:6, 7, 9. By contrast, the New Testament gives life, verse 6, and is the ministry of the Spirit that brings righteousness.

2 Corinthians 3:8 and 9. Moreover, the once glorious law is no longer glorious, quote, because of the glory that surpasses it. 2 Corinthians 3, verse 10. Long before Paul, the prophet Jeremiah taught that the New Covenant, quote, will not be like the covenant I made with their ancestors on the day I took them by the hand to lead them out of the land of Egypt.

My covenant that they broke, even though I am their master. Jeremiah 31:32. The fault lay not with the Mosaic Covenant but with God's rebellious people.

Although they accepted the covenant's terms, too glibly, Exodus 19:7 and 8 and 24, 3. They accepted the covenant's terms, Exodus 19:7 and 8, 24:3, and heard the pronouncement of blessings for obedience and curses for disobedience, Deuteronomy 28, Deuteronomy 30:11 to 20. They repeatedly proved unfaithful to Yahweh. They failed to understand the Mosaic Covenant in light of the Abrahamic Covenant, the same error the Judaizers made later, Galatians 3:10 to 18.

The Jews in the Old Testament failed to understand the Mosaic Covenant and its obligations in light of the precedent Abrahamic Covenant, which emphasized grace and faith. And this is the same error the Judaizers that Paul opposed committed, Galatians 3:10 to 18. So instead of being thankful for God's redemption, Exodus 20:2 and 6, I'm the Lord your God, I brought you out of Egypt, out of the slavery, and relying on his grace, instead of that, instead of being thankful to God for his redemption and grace, they sought to keep the law as an end in itself, a hopeless enterprise for their uncircumcised hearts, Deuteronomy 10:16, 36, Jeremiah 4:4. Uncircumcised hearts, Deuteronomy 10:16, Deuteronomy 30 in verse 6, Jeremiah 4, 4. In our next lecture, we will continue our study of the Old Testament people of God, picking up the Davidic covenant and then the New Covenant.

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