

Foundation Building Blocks

FBB1-5-2-12 The Landmark Covenants – Provisions – Witnessed in the Gentile Perspective

Witnessed in the Gentile Perspective

To obtain the Gentile perspective, the Jewish reader needs to see through the lens of a devout Pentateuch (first five books of Moses) and Old Testament prophecy believing, Psalm & Proverb living; Jesus following, Apostle building and grafted in wild olive branch person that is saved by the grace of God through faith like unto faithful Abraham. Joint heirs of the promise given to Abraham by the foreknowledge of God.

The thinking is that righteousness only comes through the faith and the belief that Jesus (Messiah) is the only way, truth and eternal life. The covenant of God that promises eternal life is a gift that comes through the application of Christ Jesus into one's life.

Salvation is only through Jesus (Messiah)! Though this may be a bit hard to grasp given today's standards of Jewish orthodoxy, it would reflect the dedication and desire to be holy before God; knowing that such judgment will only come from God Himself through faith, and not from the letter of the Law of Moses.

With all the appropriate lenses applied, the Jewish reader must also add the conviction that to accept the teachings of the Apostles doctrine, the saints of God must also accept that Jesus is the door to salvation to the whole world - of one blood, all nations to come unto the way of salvation. All the teachings of the prophets point to Jesus as not only a Jew and coming Messiah, but savior of all mankind.

Romans 10:1-13 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 **For Christ is the end of the law for righteousness to every one that believeth.** 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. 6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 **For with the heart man believeth unto righteousness;** and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 For there is **no difference between the Jew and the Greek:** for **the same Lord** over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved.



Galatians 3:6-29 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that **God would justify the heathen through faith**, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham. 10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: 14 That the **blessing of Abraham might come on the Gentiles through Jesus Christ**; that we might **receive the promise of the Spirit through faith**. 15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, **that the covenant, that was confirmed before of God in Christ**, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. 19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. 20 Now a mediator is not *a mediator* of one, but God is one. 21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, **that the promise by faith of Jesus Christ might be given to them that believe**. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 **For ye are all the children of God by faith in Christ Jesus**. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is **neither Jew nor Greek**, there is neither bond nor free, there is neither male nor female: for ye are **all one in Christ Jesus**. 29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs **according to the promise**.

Ephesians 1:9-14 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might **gather together in one all things in Christ**, both which are in heaven, and which are on earth; **even in him**: 11 In whom also we have **obtained an inheritance**, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ. 13 In whom **ye also trusted**, after that **ye heard the word of truth**, the gospel of your salvation: **in whom also after that ye believed, ye were sealed with that holy Spirit of promise**, 14 Which is the **earnest of our inheritance** until the **redemption of the purchased possession**, unto the praise of his glory.



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Ephesians 2:4-21 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised *us* up together, and made *us* **sit together in heavenly places in Christ Jesus**: 7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. 8 For **by grace** are ye saved through faith; and that not of yourselves: **it is the gift of God**: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and **strangers from the covenants of promise**, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are **made nigh by the blood of Christ**. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; 15 Having abolished in his flesh the enmity, **even the law of commandments contained in ordinances**; for to make in himself of twain one new man, so making **peace**; 16 And that he might reconcile both unto God in one body by the cross, **having slain the enmity** thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 **For through him we both have access by one Spirit unto the Father**. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an **habitation of God through the Spirit**.

Acts 10:34-36 Then Peter opened *his* mouth, and said, Of a truth I perceive that **God is no respecter of persons**: 35 But in **every nation** he that feareth him, and worketh righteousness, is **accepted with him**. 36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

Romans 11:11-36 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall **salvation is come unto the Gentiles**, for to provoke them to jealousy. 12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. 15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? 16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For **if God spared not the natural branches, take heed lest he also spare not thee**. 22 Behold therefore the goodness and severity of God: on them which fell,



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severity; but toward thee, **goodness, if thou continue** in *his* goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, **lest ye should be wise in your own conceits**; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this *is* my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. 29 For the gifts and calling of God *are* without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! **how unsearchable are his judgments, and his ways past finding out!** 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

Ephesians 3:5-8 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, **as it is now revealed** unto his holy apostles and prophets by the Spirit; 6 **That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:** 7 Whereof I was made a minister, according to the **gift of the grace of God** given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should **preach among the Gentiles** the unsearchable riches of Christ;

The covenant of God, His promise of an eternal inheritance, and the gift of grace is extended and available to all mankind through Christ Jesus our Lord and Savior!

The Kingdom of God was indeed delivered to free the Israel of God through the Messiah - Jesus the Christ (Acts 1:6-7, Galatians 6:15-16, 1 Corinthians 15:23-28). But His kingdom is not of this world, but a heavenly place prepared by the resurrected Jesus (John 18:33-37, John 14:1-6, Matthew 16:28, Mark 9:1). The Body of Christ is the kingdom of the reign of Christ that will be delivered unto God at the end (Ephesians 3:1-7, Ephesians 5:29-32, 1 Corinthians 12:12, 27). The Kingdom of God is eternal, but the reign of Christ is not. The prophecies of Christ clearly stated that Christ would reign until all of His enemies would be subdued under Him (Matthew 28:18, 1 Corinthians 15:23-24). This is the covenant of God fulfilled where God is God of all, and we are all His people (Jeremiah 31:31-34, Joel 2:28-32, 1 Corinthians 15:28, Revelation 21:1-4).



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Question 1

As described in Romans 10:13, for whosoever shall call upon the name of the Lord shall be saved.

True

False

True/False

Question 2

As described in Galatians 3:27, for as many of you as have been baptized into Christ have put on Christ.

True

False

True/False

Question 3

As described in Ephesians 2:12, the Gentiles were:

Without hope.

Without lust.

Without Christ.

Without God in the world.

Multiple choice (Multiple answers)

Question 4

As described in Acts 10:34, God is a respecter of persons.

True

False

True/False

Question 5

As described in Romans 11:29, we will be accountable to God for our gifts and calling because:

They are sown in the flesh.

We can be wise in our own conceits

Jesus already gave the great commission.

The gifts and calling of God are without repentance.

Multiple choice (Unique answer)



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Question 6

As described in Ephesians 3:6, the Gentiles are partakers of his promise in Christ by the gospel.

True

False

True/False