

**A DISSERTATION ON THE FIRST AND
THIRD ABRAHAMIC COVENANTS:
THE COVENANT OF HOREB AND
THE NEW COVENANT, THEIR
DIFFERENTIAL PERCULIARITIES**

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A dissertation on the first and third Abrahamic Covenants: the Covenant of Horeb and the New Covenant, their differential peculiarities by Jonas Hartzel

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BY
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DAVENPORT, IOWA.

“Having no hope, and without God in the world.”—PAUL.

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P R E F A C E.

THE substance of the following pages was delivered in an extemporaneous discourse on the last Lord's day of August, 1864, before the Christian State Missionary Meeting, held at Columbus City, Iowa, by Elder Jonas Hartzel, and a copy was, by resolution of the meeting, unanimously required for publication, and the manuscript to be put into the hands of the Executive Board, and published under the auspices of the Society. But feeling that the object of the movers would be better accomplished by placing the whole matter into the hands of the author, he being willing to assume all responsibilities in the case, the Executive Board have cheerfully concurred in the arrangement. They would have published it as directed by the Society, believing it to be a valuable

contribution to Christian literature, on a most important subject ; but with the advice and concurrence of the author, they believe that the objects of the Society will be more fully accomplished by putting the matter under his direction and control. We commend it to the reading public and to the blessing of God.

JAMES CHALLEN, }
CHAS. LESSLIE, } *Executive Board.*
WM. GRAY, }

DAVENTPORT, June 6, 1865.

THE COVENANTS.

“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; 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. But now, in Christ Jesus, ye who sometimes were afar off are now made nigh by the blood of Christ.” (Eph. ii., 11-13.)

“Having no hope, and without God in the world.” This language is descriptive of the most forlorn condition ever contemplated. This state may be expressed, but not explained. If our imagination were improved a hundred-fold, and quickened to its highest point of capability, it would not be perception, it would be imagination still. Think of it—a people “having no hope, and without God in the world.”

Of whom was this affirmed? Of ourselves. Of us, poor, helpless Gentiles. But why were our Gentile fathers “without hope and without God in the world?” Because they had no promise. But why had they no promise? Because they had no covenant—no covenant with God. The order is covenant, promise, hope, God!

No covenant, no promise, no hope, no God. The Jews had covenants; they had promises, they had hope, they had God. They had God, as no people out of covenant could have God. They had God for all that the covenant was worth to them.

It is so commercially, as respects man with man.

There are commercial covenants, commercial promises, commercial hopes. You covenant with a man for money, or chattels ; out of that covenant arises a promise ; out of that promise originates a hope ; and you have the man pledged for all the covenant is worth. It may be one dollar, or it may be one thousand dollars.

But what is a covenant? A mutual contract or agreement of two or more persons to do or forbear some act or thing ; a contract, stipulation. The etymological meaning of the word is, a coming together. God and man have never come together in this world without covenants, however it may be in the world to come.

Hence the Gentiles having no covenant, they were "strangers," "aliens," "having no hope, and without God in the world." This was the condition of the Gentiles, of all the Gentiles. Before they could have hope or God in the world, they had to be brought into covenant, covenant relations, as we shall see.

In order that we may have a more full and satisfactory understanding of the subject, we must examine the records. Covenants usually are matters of record. There are many covenants in the Bible ; but there are only four that have a logical connection with the subject in hand. These are the first and the third covenants God made with Abraham, and what are in Bible language styled the "old" and "new" covenants. These we will examine in their order.

We now invite attention to the first: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee : and I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing ; and I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed." (Gen. xii, 1, 2, 3.) This promise is a covenant, and is so called in the New Testament.

Now it was for Abram to accept or reject the conditions of this covenant. If he had continued in his country, and in his father's house, there would have been no covenant, and Abram would have remained a hopeless and godless idolater. (See Joshua xxiv., 2.)

"So Abram departed as the Lord had spoken unto him." Now Abram had a covenant; he had promises, he had hope, he had God for the fulfillment of all these promises, and God had *the man* Abram, to use him for all the wise and beneficent purposes proposed to himself and mankind, both Jew and Gentile.

In this covenant we have all the germs of the remedial system. The salvation of the world was suspended on a fearful contingency, "to speak after the manner of men." How strong the attachments to country, to kindred, and to home! What a conflict of motives were involved! But with God there is no failure. The heart of Abram was in the hand of the Lord. God saw the end from the beginning. And that which was first in design was last in the execution: "In thee shall all families of the earth be blessed." "Praise the Lord all ye Gentiles, and laud him all ye people." This covenant was made with an individual. Note this fact. It will be of great importance in the elucidation of the subject.

Then God made another covenant with Abram: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out