

1. Last week I completed the exegesis of the phrase “the Kingdom of God” by way of the *Doctrine of the Millennium*. I also taught in part the *Doctrine of the Four Unconditional Covenants*.
2. Before continuing, I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Let’s begin with an expanded translation of Gal 5:19-21.

Gal 5:19 Understand the production from the Old Sin Nature is certainly seen in various sexual sins, such as adultery, filthy thoughts, and shameful sexual conduct ...

Gal 5:20 idolatry, witchcraft, hatred, discord, jealousy, fits of rage, inordinate ambition, dissension, factions ...

Gal 5:21 envy, drunkenness, wild parties, and other sins like these. Let me tell you again, as I have before, that anyone living that sort of life will not inherit the Kingdom of God.

4. I want to review some of that learned last week and then begin new material at point 2.5 on page three.

The Four Unconditional Covenants

1. **Abrahamic**-Although properly distinguished from the other three covenants the Abrahamic Covenant incorporates many aspects of the other three.

Gen 12:1 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 shew thee:

Gen 12:2 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:

1.1 He will get a land and be a great nation.

1.2 Abraham’s descendants will be a blessing to the world and his name shall be great.

1.3 Those kind to Abraham will be blessed and those who are not will be cursed.

Gen 12:3 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.

1.4 Abraham will receive a son from his own loins when he has capacity to enjoy the boy.

Gen 15:4 And, behold, the word of the LORD came unto him, saying, This (Eliezer of Damascus) shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

1.5 Abraham's descendants shall be numerous.

Gen 17:4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

1.6 The promises to Abraham, like the other covenants, are unilateral! The sign shall be ... a unilateral symbol. Gen 15:8-12

1.7 Many nations will come from his loins.

1.8 He will have kings come from his loins.

1.9 He will get a new name.

1.10 He has a promise not only for himself but for his descendants after him.

1.11 In a repeat of the promise after the temporal sanctification of Abraham when he offered Isaac, God reiterates the essence of the Covenant and adds that Abraham shall garrison the gates of his enemies.

1.12 The promise is confirmed repeatedly and enlarged in a number of instances and in no case is it ever made conditional on the faithfulness of Abraham or his descendants.

1.13 Notice first to Jacob and then to Israel even in the midst of terrible apostasy just before being exiled to Babylon, there is confirmation.
Gen 28:10-13; Jer 31:35-36; Heb 6:13-18

1.14 We, as Church Age believers are also sons of Abraham.

Gal 3:7 Understand, then, that those who believe are children of Abraham.
Gal 3:8 The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you."

2. **Davidic**-The promise to David, like the other covenants, are forever promises.

2Sa 18:15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

2Sa 18:16 And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever.

2.1 The promise is in summary "that God will always have a descendant on the throne of Israel from the line of David." That descendant today is Jesus Christ Who sits on His throne as our Mediator.

2.2 As you can see from verse 16 it is an everlasting promise to Christ as the everlasting heir.

2.3 The Covenant is unconditional. (2Sa 18:14-16)

2.4 There is also as you can see a promise of land and protection in the land.

2.5 The covenant is everlasting and thus unconditional as are the other three covenants.

2.6 Even in their exile the promise is reiterated.

Eze 38:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

Eze 38:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince forever.

Eze 38:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

2.7 While in Babylon the promises are said to be everlasting and unconditional.

2.8 The Davidic Covenant includes a promise of a King, land and safety under a reincarnated David who will serve as Christ's Executive Officer in the Millennium.

3. Palestinian-The Palestinian Covenant is a promise of a regathering of Israel to a land.

Eze 20:33 As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:
Eze 20:34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

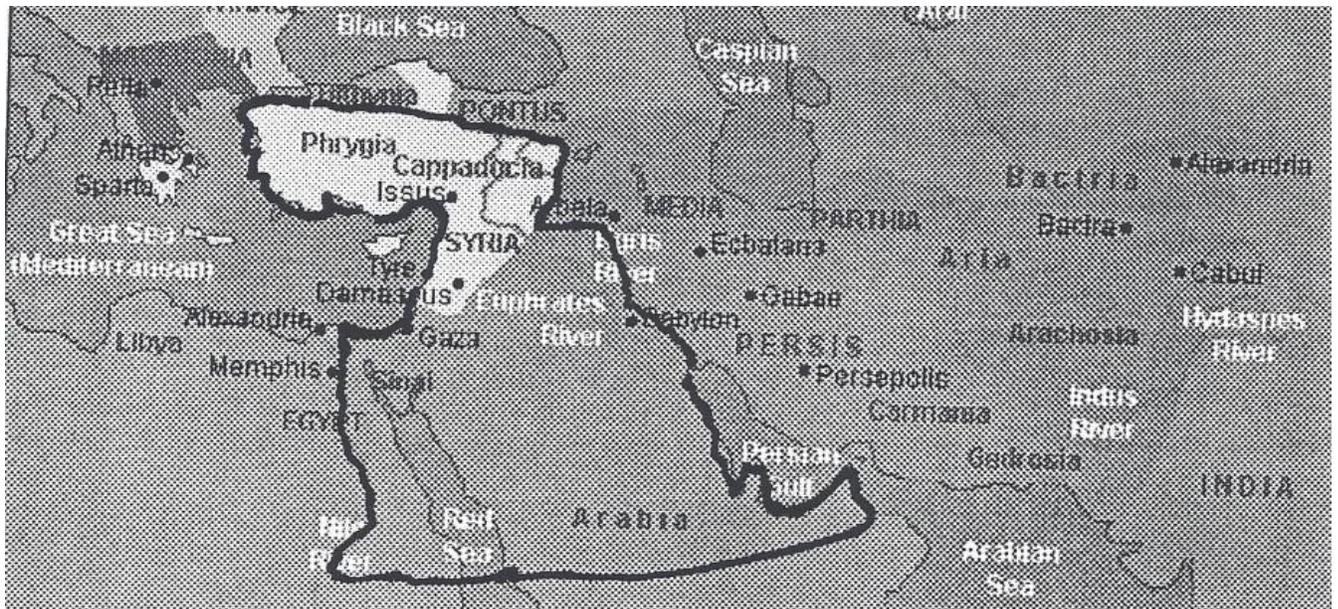
Eze 20:35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

Eze 20:36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD ...

Eze 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

Eze 20:38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

3.1 Here is a promise of the land and the regathering of Israel to inhabit the land but only after they are abused during the Tribulation period.



3.2 The treatment in the Tribulation is followed by a renewed and changed people who enter the land to be blessed says verses 42-44.

Eze 20:42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

Eze 20:43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

Eze 20:44 And ye shall know that I am the LORD when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

3.3 The land is defined in Gen 15:18-21.

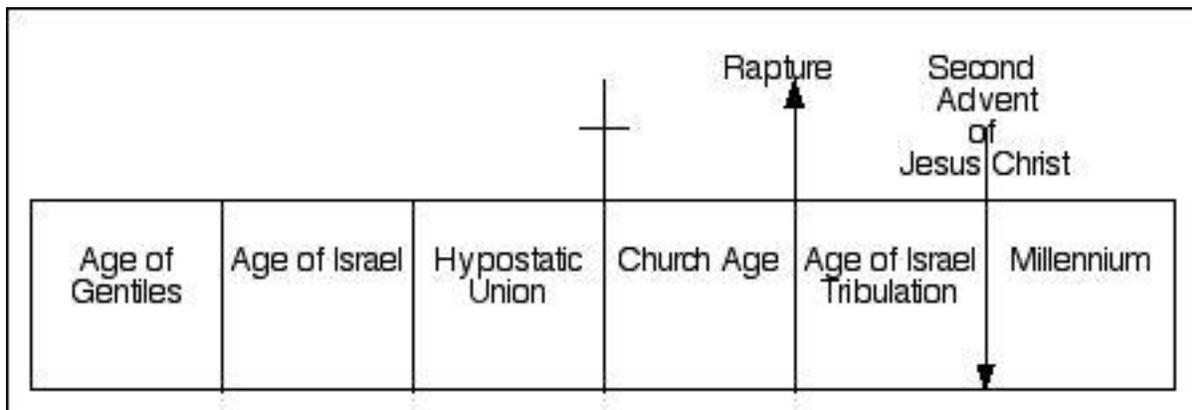
Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen 15:19 The Kenites, and the Kenizzites, and the Kadmonites,

Gen 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Gen 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

3.4 Let's take a look at the Regular Dispensation Chart and note how and when the regathering takes place.



End Lesson

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