

## ***Doctrine of Abraham***

### Background

1. Sumerian Myths teach that: just after the flood in about 5000 B.C. during the time of Nimrod-bar-Cush, idolatry was born. The worship of multiple gods soon spread from Babylon throughout the world.

2. Satan unveiled a facade of much of God's reality to come. For example an essential part of the Sumerian Myths involved a cross, a virgin birth, and a resurrection. All of this was done in hopes of confusing mankind in order to obfuscate the reality when it came.

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:

3. God did not choose Abram because of anything he was then doing, but because of what God in His omniscience saw Abram later do - faith in the Messiah to come. The Lord distinctly declares: "For when he was but one (*man*) I called him." (Isa 51: 2)

3.1 There were others just as needy and some perhaps morally better but God in his sovereignty chose Abraham. He saw this man's choices and called Him. He received the imputed righteousness of God by means of faith in the Christ to come.

Jam 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

3.1.1 The reason for the command to leave Babylonia was the failure of mankind at the tower of Babel. To best do this He decided to create nations. From His sovereignty He also decided to select a people who would later become a promised nation, a one and only Priest nation, i.e., Israel.

3.2 By sovereign grace, God set up one man, Abram, as the head of one of those nations through whom righteousness would one day come. From the loins of Abram would come not only a Savior but a righteous King Who would rule the earth.

3.3 It seems heartless to ask a son to leave his father and family, but God was asking the son to leave a godless father, a godless family and move to a land God would show him. (Jos 24:2, 14)

3.4 It makes no difference where it is or how appealing or unappealing. If the Lord leads us there, it is the land for us.

3.4.1 We find the will of God (certainly to include His geographical will) by the use of the two power options. (Rom 12:1-2)

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.  
Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

3.4.2 Literally, Abram was being led out of the land of Ur into the land of Canaan. Spiritually, Abram was being led to a heavenly country. He thus confessed that he was a stranger and a pilgrim in the earth.

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:

4. The only possible way in which a man, who is of the lost race of Adam, can be a blessing to another is to become a channel through which God will pour Himself.

4.1 God used Abraham as a nest in which to hatch out all the divine principles of salvation by grace and thus Abraham became a blessing.

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.

5. Only eternity will reveal how true this has been in the history of the nations. I believe that the Lord has blessed the United States because this nation is a haven for Jews.

6. Summary:

6.1 When a man dies, a physician has to write on the death certificate the cause of death. When a nation dies, more often than not, the cause of death is that the nation has mistreated the Jews.

6.1.1 When Ham rebelled against Shem, one-by-one, the tribes of Ham were destroyed or reduced to a minor state: Egypt, North Africa, Iran, Iraq, the Turks, Palestinians etc.

6.1.2 When the Greeks overran Palestine and desecrated the altar in the Jewish temple in c. 168 B.C., they were soon conquered by Rome. When Rome killed Paul and destroyed Jerusalem, the fall of Rome began.

6.1.3 Spain was reduced to a fifth-rate nation after the Inquisition against the Jews; Poland fell after their pogroms against its Jewish citizens.

6.1.4 Hitler's Germany went down after its orgies of Anti-Semitism; Britain lost her empire when she broke her faith with Israel by rejecting the Balfour Declaration. "In thee shall all families of the earth be blessed."

Gen 12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

6.1.5. So Abram departed from Haran as the Lord had spoken unto him. I would be remiss if I didn't note his interlude with reversionism. Against the instructions of the Lord he at first took his family and has to wait in Haran for a certain period.

6.1.6 Genesis chapter eleven provides insight into the event.

Gen 11:27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

Gen 11:28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

Gen 11:29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

Gen 11:30 But Sarai was barren; she had no child.

Gen 11:31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

Gen 11:32 And the days of Terah were two hundred and five years: and Terah died in Haran.

7. It is a great thing to obey God, and to obey Him meticulously. The fact that Abram allowed his old father to cross the river with him was an act of disobedience.

7.1 Only the obedience of faith is in view here. When the Lord tells the story in the eleventh chapter of Hebrews, there is no hint of a delayed obedience, it is one straight account of Abraham's travels, and it reads, "By faith Abraham obeyed, when he was called to go out." Heb 11:8

Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

7.1.1 Of all the idolaters of the land of Ur, it would seem that only Lot caught the same vision given to Abraham and Sarah. Lot believed God. Something in the faith and life of his uncle Abraham showed him the glory that had been revealed to Abraham, and Lot would go with Abraham to the end.

8. Lot was not as strong as Abraham; he would cause Abraham a lot of trouble. Lot was not able to save his wife and children, but he himself would be justified, and reach the promised land of Canaan.

Gen 12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

8.1 "They went forth ... they came ..."

8.1.1 There was no dallying. They started, and they arrived. The life of faith consists in pressing on to the end of the road and the goal of salvation.

8.1.2 God had given the promise, "I will ... I will ...." and these promises were unconditional. When Abram stepped out and traveled, it was the proof that he believed the "I will" of the promise. See 2<sup>nd</sup> Samuel chapter 18 for examples of the many "I wills."

8.1.3 The Holy Spirit, in the New Testament, teaches us that the Gospel was preached to Abraham when God said, "In thee shall all nations be blessed." (Gal 3:8).

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."

Gal 3:9 So those who have faith are blessed along with Abraham, the man of faith.

Gal 3:10 All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."

Gal 3:11 Clearly no one is justified before God by the law, because, "The righteous will live by faith."

Gen 12:6 And Abram passed through the land unto the place of Shechem, unto the plain of Moreh. And the Canaanite was then in the land.

9. "The Canaanites had settled the land of promise ..."

Gen 9:18 And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.



9.1 These were the sons of Ham, and they intended to oppose the way of God's people at every step. The Canaanites were in the main demon possessed peoples; Satan made sure his people would do everything possible to block the way of God's promise.

10. Frequently the Old Testament speaks of the gods of the various nations surrounding Israel.

10.1 The Amorites had Molech.

1Ki 11:7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

10.1.1 The worship of Molech included child sacrifices and sexual perversion.

2Ki 23:10 And Josiah defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

10.1.2 Topheth was an area in the valley of Hinnom, just south of Jerusalem, where child sacrifices were made to Molech.

Jer 7:30 "The people of Judah have done evil in my eyes, declares the LORD. They have set up their detestable idols in the house that bears my Name and have defiled it.

Jer 7:31 They have built the high places of Topheth in the Valley of Ben Hinnom to burn their sons and daughters in the fire -- something I did not command, nor did it enter my mind.

Jer 7:32 So beware, the days are coming, declares the LORD, when people will no longer call it Topheth or the Valley of Ben Hinnom, but the Valley of Slaughter, for they will bury the dead in Topheth until there is no more room.

Jer 7:33 Then the carcasses of this people will become food for the birds of the air and the beasts of the earth, and there will be no one to frighten them away.

Jer 7:34 I will bring an end to the sounds of joy and gladness and to the voices of bride and bridegroom in the towns of Judah and the streets of Jerusalem, for the land will become desolate.

10.1.3 There is evidence the Amorites also worshiped Hadad and Anath; it would seem the Amorite deities were forced upon the Canaanites by the invading Amorites.

10.2 Much of the information about the gods of the Canaanites come from ancient records found in various digs located in Syria at an ancient site called Ugarit.

11. Now let's continue the study by analyzing Gen 12:7.

Gen 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

11.1 "And the Lord appeared unto Abram ..."

11.1.1 There were to be great trials, great struggles and great blessings. The Lord who called Abram at the beginning now appears to him as he enters the land. With God such is always the case. His grace meets us at every point in our journey.

11.1.2 A nation may put soldiers on the field of battle without sufficient ammunition and supplies; but not so with God, there is always enough of His grace to go around. The battle recall is the Lord's.

11.1.3 "Unto thy seed ..."

11.2 God has never required anything of a believer that He has not already furnished.

11.2.1 God demands righteousness and provides Christ. God demands conflict and He, Himself, comes to fight for His own.

Exo 14:13 Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. The Egyptians you see today you will never see again.

Exo 14:14 The LORD will fight for you; you need only to be still."

Exo 14:15 Then the LORD said to Moses, "Why are you crying out to me? Tell the Israelites to move on.

Exo 14:16 Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground.

11.2.2 The New Testament tells us that God was not promising something solely to the physical descendants of Abraham, but He was promising it to Christ and His descendants.

11.2.3 "Now the promises were made to Abraham and to his offspring." It does not say, 'And to off-springs,' referring to many; but, referring to one, And to your offspring,' which is Christ" (Gal 3:16, RSV).

Gal 3:16 The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ.

Gal 3:17 What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.

Gal 3:18 For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

11.2.4 In modern language it would be: God, party of the first part, makes a promise to Abraham and Christ, joint parties of the second part ... But suppose that Abraham goes bankrupt? That makes no difference as long as Christ remains solvent.

11.2.5 The promises are sure because they were made between God the Father and God the Son.

11.2.6 The New Testament quotes this passage in order to make clear that God knew the difference between one and more than one, and that He used the singular here and not the plural because He was talking about Christ.

11.2.7 This is great teaching on the nature of the Bible. Some insist that the thoughts and not the words are inspired. Satan hates the doctrine of verbal inspiration because he knows that such a belief is the true point on the sword of the Spirit, which is the Word of God.

Eph 6:18 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Heb 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

11.2.8 If he can break off the point of the Word of God, he will save himself many a riposte. Everyone who denies the inspiration of the Word plays into the devil's hands. God indicates in Heb 4:12 that He is quite capable of providing in writing exactly what He means.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, throughly furnished unto all good works.

11.3 "There built he an altar ..."

11.3.1 In the place of the appearance of the presence of God, stood the altar which signified sacrifice, worship and communion. Back in Ur God had told Abram ... to go "to a land that I will show you."

11.3.2 Now Abram has seen it and God says, "this land I will give to your descendants." Abram builds an altar, for there is worship and communion that goes with the gifts and promises of God.

Gen 12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

12. Verse 8: "He removed from thence ..."

12.1 Abram by now was learning that the life of faith is a life of pilgrimage. From Ur to Haran, from Haran to Shechem and then to Bethel--from plain to mountain and mountain to plain. God may call some of His children to settle down, but others He calls to a life of pilgrimage.

12.2 Even though we have homes, remember in this the devil's world we are pilgrims. The only land Abram ever bought was a burying place. He looked for a city which had foundations, whose builder and maker was God (Heb 11:10).

Heb 11:9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:  
Heb 11:10 For he looked for a city which hath foundations, whose builder and maker is God.

12.3 The believer should never have his heaven in a bank; he should in fact always have his bank in heaven. Stocks, bonds, and deeds may be possessed, but they should never possess the believer.

12.4 "And pitched his tent ... he builded an altar ..."

12.4.1 Abram was what men call a nomad but he had his tent and his altar and he was walking with God; as with us, God had a way of teaching Abram that the life of faith is subject to change without notice.

12.4.2 Back in the land of the Chaldee, his brother Nahor built a city and called it after his own name (Gen 24:10). The world might have considered Nahor a success and Abram a failure, but with God it was the other way around.

Gen 24:2 Abraham said to his chief servant ...

Gen 24:3 I want you to swear by the LORD, the God of heaven and the God of earth, that you will not get a wife for my son Isaac from the daughters of the Canaanites, among whom I am living,

Gen 24:4 but will go to my country and my own relatives and get a wife for my son Isaac."

Gen 24:5 The servant asked him, "What if the woman is unwilling to come back with me to this land? Shall I then take your son back to Ur?"

Gen 24:6 "Make sure that you do not take my son back there," Abraham said.

Gen 24:7 "The LORD, the God of heaven, who brought me out of my father's household and my native land and who spoke to me and promised me on oath, saying, 'To your offspring I will give this land'-- he will send his angel before you so that you can get a wife for my son near Haran ...

Gen 24:10 Then the servant took ten of his master's camels and left, taking with him all kinds of good things from his master. He set out for Aram Naharaim and made his way to the town of Nahor.

Gen 24:11 He had the camels kneel down near the well outside the town; it was toward evening, the time the women go out to draw water.

Gen 24:12 Then he prayed, "O LORD, God of my master Abraham, give me success today, and show kindness to my master Abraham.

Gen 24:13 See, I am standing beside this spring, and the daughters of the townspeople are coming out to draw water.

Gen 24:14 May it be that when I say to a girl, 'Please let down your jar that I may have a drink,' and she says, 'Drink, and I'll water your camels too'-- let her be the one you have chosen for your servant Isaac. By this I will know that you have shown kindness to my master."

Gen 24:15 Before he had finished praying, Rebekah came out with her jar on her shoulder. She was the daughter of Bethuel son of Milcah, who was the wife of Abraham's brother Nahor.

Gen 24:16 The girl was very beautiful ...

12.4.3 Our old sin nature which we inherited from Adam may delight in outward things and settle down in and of the world, but the spirit that is given us by God will have no certain dwelling place, but our abiding will be in Him. As long as we have the altar in our tent, we have all that is necessary.

Gen 12:9 And Abram journeyed, going on still toward the south.

13. "And Abram journeyed ..."

13.1 In the next verse we shall see that his ultimate destination was Egypt. He left Bethel, which means "the house of God," and in so traveling he left his altar, his place of worship.

Gen 12:10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

14. "There was a famine in the land ..."

14.1 God had brought Abram all the way from Ur, not in order to let him die of hunger. The famine was to test and strengthen the faith by which Abram was learning to walk.

14.2 Faith is not a mushroom that grows overnight in damp soil; it is an oak tree that grows with time under the blast of the wind and rain.

14.3 Faith is not a work to be regarded but a gift to be developed. After all of the booming crescendo like unconditional promises, there was also the still small voice of promise of daily blessing, conditioned upon Abrams' dwelling in the land.

14.4 Abram perhaps failed this test by not trusting God to care for the little pilgrim whom He had brought so far.

#### 14.5 "Abram went down into Egypt ..."

14.5.1 Like a coin that has a head and a tail, every event in life has a side that can draw us to God and a side that can draw us away from God. The famine was just such an event.

14.5.2 If Abram had seen it as a bulwark for his faith, he would have stayed in the land on full rations until the last mouthful was eaten, and then he could have expected God to rain food from heaven. God would have had to do this to keep His promise.

14.5.3 John Barnhouse has written:

"In olden days both sides of an event were called temptations, but now only the downward side is so called. This explains the contradiction between the statement that God tempts no man (Jam 1:13), that is, draws no man downward, and the prayer, "Lead us not into temptation" ( Mat 6:13 ). This latter verse means: Lord, do not expose us to tests that have two sides, for we will always go down if left to ourselves. Do not put us to the test. When God does not answer that prayer, but permits us to be tested, it is never more than we are able to meet (1Co 10:13)."

Jam 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

Mat 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

#### 14.5.4 "The famine was greivous ..."

15. The famine was awful and the Canaanites still held the land and yet it was still the land of promise. At times our walk with God will be such that even faith will hardly know where to turn. Our enemy, the devil will always resist us.

16. At this point I think we should review the four unconditional covenants to Israel: The Abrahamic, Palestinian, Davidic and New.

16.1 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:

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.

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

16.1.2 He will be a blessing to the world and his name shall be great.

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

Gen 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward ...

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

Gen 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

16.1.4 He will get a son from his own loins when he has capacity to enjoy the boy.

16.1.5 His 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.

Gen 17:5 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.

Gen 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

Gen 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Gen 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

16.1.6 It will be unilateral! The sign shall be ... a unilateral symbol. Gen 15:8-12

Gen 15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

Gen 15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

Gen 15:10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

Gen 15:11 And when the fowls came down upon the carcasses, Abram drove them away.

Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

16.1.7 Many nations will come from his loins.

16.1.8 He will have kings come from his loins.

16.1.9 He will get a new name.

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

16.1.11 God will be his God. Gen 22:16-18

Gen 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

Gen 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

Gen 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

16.1.12 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.

16.1.13 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. Notice first to Jacob and then to Israel even in the midst of terrible apostasy just before being exiled to Babylon.

Gen 28:10 And Jacob went out from Beersheba, and went toward Haran.

Gen 28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

Gen 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Gen 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

16.1.14 The promise is repeated even to an apostate Israel just before exile:

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me forever.

16.1.15 In the New Testament there is a recognition of the covenant as being an everlasting one and UNCONDITIONAL in nature. Heb 6:13-18

Heb 6:13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

Heb 6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

Heb 6:15 And so, after Abraham had patiently endured, he obtained the promise.

Heb 6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Heb 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

Heb 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

16.1.16 Take notice God swore by two immutable things: His promise and His oath!

16.2 Davidic-2Sa 18:10-16

2Sa 18:10 Moreover **I will** appoint a place for my people Israel, and **will** plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as before time,

2Sa 18:11 And as since the time that I commanded judges to be over my people Israel, and have shall caused thee to rest from all thine enemies. Also the LORD telleth thee that **he will** make thee an house.

2Sa 18:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, **I will** set up thy seed after thee, which shall proceed out of thy bowels, and **I will** establish his kingdom.

2Sa 18:13 He shall build an house for my name, and **I will** establish the throne of his kingdom forever.

2Sa 18:14 **I will** be his father, and he shall be my son. If he commit iniquity, **I will** chasten him with the rod of men, and with the stripes of the children of men:

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.

16.2.1 The promise is in summary "that God will always have a descendant on the throne of Israel from the line of David."

16.2.2 As you can see from verse 16 it is an everlasting promise and has dual application to both Solomon and Christ as the everlasting heir.

16.2.3 Christ was indeed guilty of the sin of all the world by means of imputation and God did chastise Him for us.

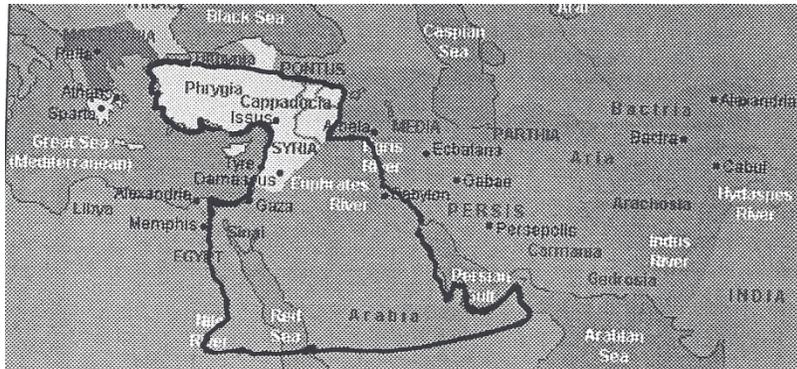
16.2.4 The Covenant is unconditional given verses 14 and 15.

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

Jer 33:20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

Jer 33:21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

Jer 33:22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.



16.2.6 The covenant is said to be everlasting and therefore UNCONDITIONAL just as the other three covenants.

16.2.7 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.

16.2.8 While in Babylon they are promised an everlasting and UNCONDITIONAL covenant of a King, land and safety under a reincarnated David who will serve as Christ's Executive Officer in the Millennium.

16.3 Palestinian- Eze 20:33-38

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.

16.3.1 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.

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

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.

16.3.3 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.

16.4 New Covenant- Jer 31:31-38

Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Jer 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jer 31:34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me forever.

Jer31:37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

Jer 31:38 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

16.4.1 Israel is remade and they will no longer sin in the Millennium and the everlasting nature of the covenant is reiterated.

16.4.2 The eternal and UNCONDITIONAL nature of the Covenant is reiterated in verses 35-38 of Jeremiah chapter 31.