

OT-OV

Lesson 46

1. When time expired last week we were in the middle of reviewing The Doctrine of Ishmael.
2. I want to review some of that learned last week and then pick up with new material on page seven.

Doctrine of Ishmael

1. Ishmael was the firstborn son of Abraham by Hagar, an Egyptian maid of his wife Sarah. Abraham was 86 at the time and had lived in Canaan for 11 years.
2. Sarah, the barren wife, in keeping with customs of her times as seen in the Babylonian law code of Hammurabi, gave her slave Hagar to Abraham to produce an heir for the family.
3. When Abraham was 99 God renewed His covenant with him and enjoined circumcision of Ishmael as a sign of his membership in the covenant community.
4. God also announced that He would fulfill the divine promise through his wife Sarah, although Abraham looked on Ishmael with deep affection and prayed that he might be the promised heir (Gen 17:18).

Gen 17:18 And Abraham said unto God, O that Ishmael might live before thee!

Gen 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Doctrine of The Four Unconditional Covenants - a Review

1. Abrahamic - Although properly distinguished between the other three covenants this Abrahamic Covenant incorporates many aspects of the other three. Consequently they are taught as a unit which can lead to misunderstandings.

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.

- 1.1 He will be a great nation.

1.2 He 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.

1.4 From Isaac will come many nations and kings.

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.

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

1.6 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.

1.6.1 It will be unilateral! The sign shall be ... unilateral symbol. Gen 15:8-17

1.7 He will get extensive land.

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.

1.8 He will get a new name.

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

1.10 God will be his God. Gen 22:16-18 (Abe offered Isaac)

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.

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. 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;

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.

1.13 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:

1.14 Take notice God swore by two immutable things: His promise and His oath!
And He promised it to David.

2. Davidic - God promises David a regal progeny who would reign forever; never would there be a time when a King from David's lions would not be on the Throne ruling God's people Israel as a Son of David.

2Sa 7:12 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 7:13 He shall build an house for my name, and I will establish the throne of his kingdom forever.

2Sa 7:14 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 7:15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

2Sa 7:16 And thine house and thy kingdom shall be established for ever 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.

2.2 As you can see from verse 16 it is an everlasting promise.

2.3 The Covenant is unconditional given verses 14 and 15. The promise of the Davidic Covenant is reiterated to Jeremiah.

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.

2.4 The Covenant is said to be everlasting and therefore UNCONDITIONAL just as is the Abrahamic Covenant.

2.5 All of this everlasting promise at a time when Israel was in full scale national reversionism and about to go out under the fifth cycle of discipline to Babylon. Even in their exile the promise is reiterated:

Eze 37:24 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 37:25 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 37:26 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.

2.6 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.

3. Palestinian - Eze 20:33-37 - Promise of extensive 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:

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 and 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.

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.

4. New Covenant - Jer 31:31-37 - A changed people is promised who will show the rest of the world how to live and how to keep the law.

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 for ever.

Jer 31:37 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.

4.1 Israel is remade; they will no longer sin in the Millennium and the everlasting nature of the Covenant is reiterated.

4.2 The eternal and UNCONDITIONAL nature of the Covenant is emphasized in verses 35-37 of Jeremiah chapter 31.

Now back to our study of The Doctrine of Ishmael:

5. When Ishmael was circumcised, Abraham and all his household-those born to the men and women who had grown up in his employ and newcomers to the household through purchase from foreigners-were also circumcised.

5.1 Ishmael was then 13 years old. Many Arab tribes still circumcise their youths at the age of 13.

6. Fourteen years after the birth of Ishmael, Isaac was born to Sarah and Abraham. The jealousy that had long separated Sarah from Hagar came to a breaking point at the time of the weaning of Isaac.

7. Sarah insisted, contrary to the customs of the times as evidenced by Abraham's displeasure (Gen 21:11), that Hagar and Ishmael leave to live in the wilderness of Beersheba, and later in the wilderness of Paran.

Gen 21:10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

Gen 21:11 And the thing was very grievous in Abraham's sight because of his son.

Gen 21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

Gen 21:13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

7.1 There is no record in the Scripture or elsewhere of animosity developing between Ishmael and Isaac. For example both sons tended to the burial of Abraham in the cave of Machpelah. (Gen 25:9)

Gen 25:9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

8. While Isaac was his sole heir, Abraham endowed the sons of his concubines (Hagar and Keturah) while he was still living. (Gen 25:6)

Gen 25:6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

9. Therefore Ishmael received some of Abraham's material goods. Keturah's sons were sent away eastward, whereas Ishmael went to the southwest.

10. Hagar took for him an Egyptian wife and he became the father of 12 sons and a daughter called Mahalath (Gen 28:9) or Bashemath (Gen 36:3). She became one of the wives of Esau.

Gen 28:9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

Gen 36:2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

Gen 36:3 And Bashemath Ishmael's daughter, sister of Nebajoth.



11. The names of Ishmael's sons were Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah (Gen 25:13-15).

End Lesson