

"THE ABRAHAMIC COVENANT"

by

H. Frank Fort

"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, and I will give unto thee, and to thy seed after thee, the land where in thou art a stranger, all the land of Canaan, for an everlasting possession; (and the proof that the "seed" here is not Christ the rest of the verse reads) and I will be their God" (Gen.17;7-8). Again "For all the land which thou seest, to thee will I give it, and to thy seed for ever." (Gen.13;15)

Now there was a promise made to Abraham and his seed (singular) "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." (Gal.3;16) In (Gen.22;18) we read, "and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." What is the nature of this blessing? "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. So then they which be of faith are blessed with faithful Abraham" (Gal.3;8-9). "For the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith" (Rom.4;13) Therefore it is of faith that it might be by grace to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham" (Rom.4;16). And to prove that this is the blessing promised to "many nations" we merely quote (Rom.4;17) "AS-IT-IS-WRITTEN I have made thee a father of MANY-NATIONS". How? because the "father of all them that believe" (Rom.4;11) whether of "the Circumcision (Jew)--or uncircumcision" (Rom.4;9) and this blessing comes upon "all that believe" (Rom.3;22) whether Jew or gentile, through "the Seed" (Singular)(Gal.3;16). This is "of faith that it might be by grace", and is therefore in direct contrast to "the works of the law" (Rom.9;32). Paul said "the law is not of faith: but the man that doeth them shall live in them" (Gal.3;12). This is quoted from (Lev.18;5) "Ye shall do my judgments, and keep my ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them" (Lev.18;4,5). Paul said, "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them" (Rom.10;5). How long? "For as many as are of the works of the Law are under the curse: for it is written, cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal.3;10). The covenant of promise was confirmed to Abraham 430 years before the law covenant was made to the nation of Israel, through Moses. I quote "and this I say, that the covenant, that was confirmed before of God in Christ, the law, which was 430 years after cannot disannul, that it should make the promise of none effect. For it the inheritance be of the law, it is no more of promise but God gave it to Abraham by promise" (Gal.3;17-18). Now the law covenant, made, not with Abraham, yet called the "First Covenant" could not disannul the covenant confirmed to Abraham 430 years before. "It was added" Why? "because of transgressions---How long?---til the seed should come to whom the promise was made" (Gal.3;19). This is Christ---"the Seed" of (Gal.3;16). This is the seed that is "accounted to the Lord for a generation" (Ps.22;30) "The generation of them that seek him"(Ps.24;6) "My covenant shall stand fast with him" (Ps.89;28) what covenant? That of law? No he took that "out of the way nailing it to His cross" (Col.2;14). Now when and to whom was it

given? "If that first covenant had been faultless, then should no place have been sought for the second. But finding fault with them, he saith, Behold the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers (not Abraham---Isaac---Jacob---but the one made) in the day WHEN I took them by the hand to lead them out of the LAND-OF-EGYPT; because they CONTINUED-NOT-IN-MY-COVENANT, I regarded them not" (Heb.8;7-9) Why? because blessing upon the basis of that covenant, demanded "continuance in all things" (Gal.3;10). Here the writer says "they continued not." Therefore the "curse" of (Deut. 29;28) resulted. The "curse" followed the failure to continue in the covenant "he made with them when he brought them forth out of the land of Egypt" (Deut. 29;25) called "the ministration of condemnation" (11 Cor.3;9) The "ministration of death written and engraven in stones" (11 Cor.3;7) To have possessed the land, as promised to Abraham, the children of Israel could have as Caleb suggested "Let us go up at once, and possess it: for we are well able to overcome it" (Num.13;30). Caleb and Joshua the only two men above twenty years of age, who were permitted to enter the land" (Num.14;29-30). Now the children of Israel were not delivered from Egyptian bondage, on the basis of "the first covenant", but according to "promise" (Gen.15;13-14) They did not cross the Jordan on the basis of the "first covenant", for while "all the people that came out of Egypt) were circumcised" (Jas.5;5) "Those born in the wilderness were not, until they entered Canaan" (Jas.5;2-9). Possessing the land "for ever", upon the basis of "law" necessitated, constant continuation in "all things written" (Gal.3;10). Those who sought to possess the land on the basis of law did not "continue" (Heb.8;9) therefore God did not regard them, but did this covenant disannul the "promise made to Abraham"? Paul says not (Gal.3;17).

Now the bible says "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed;" (Heb.11;8)---"Isaac and Jacob the heirs with him of the same promise" (Heb.11;9) what was the promise? "to give thee this land to inherit" (Gen.15;7) again "unto thy seed have I given this land" (Gen.15;18) What seed? "not singular, Christ, but "thy seed---theirs" (Gen.15;13).

Now what we propose to do is prove that "the seed" plural, never did possess the land, upon the basis of the Abrahamic covenant, and when the covenant made 430 years later was not kept, and finally nailed to the cross, it did not thereby "disannul the covenant of promise", This covenant secured two things (1) the spiritual aspect "that through thy seed, (singular-Christ) should all nations (plural) be blessed (Gal.3;8)(Gen.12;3) and (2) "I will make of thee a great nation" (Gen.12;2) and to it the promise is "For all the land which thou seest, will I give it, and to thy seed for ever" (Gen.13;15). "Arise and walk through the land, in the length of it and in the breadth of it; for I will give it unto thee" (Gen.13;17). Now has God fulfilled that promise to Abraham? Let Stephen tell us "And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." (now notice to what "seed" Stephen had reference when he said "to his seed after him")--- "and God spake on this wise, that his seed should sojourn in a strange land---after that (not before) shall they come forth, and serve me in this place" (Acts 7;5-7). Now notice "But when the time of the promise drew nigh, which God had sworn to Abraham" (Acts 7;17)---he brought them out" (Acts 7;36) and after they were delivered, gave them the law at "Sinai" (Acts 7;38).

"We have received the law—and have not kept it" (Acts 7;53) "As your fathers did so do ye" (Acts 7;51).

Now notice: "Abraham staggered not at the promise of God through unbelief---being fully persuaded that what he had promised he was able also to perform" (Rom.4;20-21). In Stephen's discourse we have this fact clearly set forth that God promised concerning the land "That he would give it to him (Abraham) and his seed after him." "His Seed after him" were the children of Israel, and the record begins with their "coming forth" (from Egypt) to serve me in this place" (Canaan)(Acts 7;7).

We shall now show by an investigation of those scriptures used by post millenarians to prove that the Abrahamic covenant concerning the land has been abrogated because of the unfaithfulness of his seed, under a covenant made with them, "when they came up out of Egypt." Now first the proof that the Sinaitic covenant was not made with Abraham, nor known to him. "And Moses called all Israel and said unto them ---the Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our Fathers but with us, even us, who are all of us here alive this day" (Deut.5;1-3). Now get the picture in the light of the doctrine that teaches that the Abrahamic covenant concerning the land, was nullified by the unfaithfulness of his seed. Here it is; "God made a covenant with Abraham stating that he would give him "The land" and to "his seed after him", but Abraham never possessed a foot of the promised land, yet he believed the promise, and died in faith not having received "them (Heb.11;13). Notice "promises" V 13, but there "Abel" V 4, "Enoch" V 5 and "Noah" V 7 are included, but when the "place which he (Abraham) should afterward receive for an inheritance" (Heb.11;8) with "Isaac and Jacob" V 9 the word is "promise", because the thing promised was not to, "Abel", "Enoch", and "Noah", but to "Abraham and his seed" but when including the covenant of salvation, the language is "to him that had received the promises (plural)(Heb.11;17) that is in the sense of making them known to him. Now in view of this, the doctrine we herein refute, that God will not keep the "promise to Abraham concerning the land", teaches that God abrogate the covenant the covenant made to Abraham because his seed, disobeyed a covenant not known to Abraham, and therefore beyond his power to help. What kind of a God would do that? Would the God of whom we read "He is faithful that promised" (Heb.10;23) make known a covenant to a man as he did to Abraham, then after he was dead change its terms and because of the unfaithfulness of his seed, to the changed terms, abrogate the original covenant? No we accept the language of Paul between the two, the one "given to Abraham by promise", and one given to "his seed" through Moses.(Gal.3;18)(Jno.1;17).

We have learned that the law covenant was given to the nation when it came out of Egypt (Deut.5;2-3)(Heb.8;9) "by the hand of Moses thy servant"(Neh.9;14), 430 years after the "promise" made to Abraham (Gal.3;17) which the law could not disannul. We have therefore the following facts (1) "The covenant of promise, made to Abraham, concerning his Seed-Christ" (Gal.3;16) who secures "the promise to all the seed" (Rom.4;16) not of his flesh only, but "of all that believe" (Rom.4;11) of "many nations" (Rom.4;17) (2) to "the nations" (Gen.12;2) "unto whom I will give this land" (Gen.12;7) "to thy seed for ever" (Gen.13;15). Now notice the two thoughts. "To thee will I give it, and to thy seed for ever" (Gen.13;15) (1) To thee (2) to thy seed. This was a promise to "Abraham, and to his seed upon the basis of a covenant made known to "Abraham," not upon the basis of a covenant made with "his seed", after Abraham was dead, as that made with Israel

Now if God has abrogated his covenant made with Abraham, to give him the land (Gen.13;15), then in view of the following facts, God promised something he died believing, that he shall never, receive. Though "he promised he would give it to him" "he had not so much as to put his foot on" (Acts 7;5). The Bible says "he went into a place which he should after receive for an inheritance" (Heb.11;8) but he died in faith not having received the promise" (Heb.11;13) but if the covenant upon which he was to receive it, is for ever abrogated, he never will receive it, therefore he died believing what God had promised but his faith was in vain, because God changed his purpose, to fulfill his word on another plan 400 years later. This is the fallacy of error, and not the truth of Gods word. (Gal.3;17-18). Now it is said that God has fulfilled every thing he promised to Abraham, and the scriptures we now investigate are used to prove it. Let us see if they do.

"There failed not ought of any good thing which the Lord had spoken unto the house of Israel" (Josh.21;45). Now it is asserted that this fulfills the "land" promise made to Abraham. Let Gods word answer the supposition "Ye shall go over and possess that good land. Take heed unto your selves, lest ye forget the covenant of the Lord your God which He made with you" (Deut.4;22-23) not with Abraham, but "with you"(Deut.5;2-3), 430 years after the covenant with Abraham (Gal.3;17). Notice the condition of possession "when ye have transgressed the covenant of the Lord your God, which he commanded you---ye shall perish quickly from the good land which he hath given unto you" (Josh.23;16). Why? for this was the condition of the covenant, not made with Abraham, but with Abrahams seed. Here it is, "now therefore hearken O Israel unto the statutes and judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you" (Deut.4;1)---"and he declared unto you his covenant which he commanded you to perform, even ten commandments and I wrote them upon two tables of stone" (Deut. 4;13). "The Lord made not this covenant with our Fathers" (Deut. 5;3). Therefore this is not the covenant God made with Abraham, nor the basis of the "promise" made to him. This is the covenant of law, and the people had said "all that the Lord has spoken we will do" (Ex.19;8) This is a covenant of law, "If thou wilt not observe to do all the words of this law that are written in this book-- thou shalt be plucked from off the land whither thou goest to possess it" (Deut.28;58,63). Is this the covenant God made with Abraham? No it is 430 years too late. Then how can (Josh. 21;45) fulfill (Gen.13;15)? What has been fulfilled? "Blessed be the Lord that hath given rest unto his people Israel, according to all that He promised, there hath not failed one word of all his good promise, which He promised by the HAND OF MOSES" (1 Kings 8;56) according to what? "the covenant with the children of Israel WHEN they came out of the land of Egypt" (1Kings 8;9) not the covenant of promise, made to Abraham, but the one made with Israel, "WHEN they came out of Egypt" what was it? Read it (Deut. 5;1-23). Now find such terms in the "land covenant" made with Abraham, He knew nothing about such a covenant, 430 years separated them (Gal.3;17). "The law was added" (Gal. 3;19) It was also "abolished" (11 Cor.3;13), but could not "disannul" the "covenant" given to Abraham by "promise" (Gal.3;17-19). It was upon the basis of law that (Josh.21;45) (1Kings 8;56) was written, but continued blessedness, necessitated continual obedience or the "curse" followed, and it did follow. Now one question, was it on the basis of "the covenant of promise" or the law? that the "for ever" was promised? and (Josh.23;14-16) and (Gen.13;15).

Let us take another Scripture: "Thou art the Lord God who didst choose Abram and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land ---to his seed, and hest performed thy words" (Neh.9;7-8) Has performed his words in what way? by taking "his seed" out of "Egypt" (Neh.9;9) then making known a covenant, that Abraham knew nothing about (Neh.9;13-14) and taking them into Canaan and permitted them to stay, only while they were obedient (Josh.23;16) Did this fulfill "To thee AFD ---to thy seed, for ever?" (Gen.13;15) No, only to "his seed", on the basis of a covenant not known to Abraham, and only temporarily possessed, and even at the time Nehemiah wrote Abrahams Seed were "servants this day, and for the land that thou gavest our fathers to eat the fruit thereof, and the good thereof, behold we are servants in it" (the land)(Neh.9;36) Why? "because of our sins" V 37. Did this abrogate the covenant? "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" (Jer.31;37) now notice "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: 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" (Jer.31;32). "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;36) "I will make an everlasting covenant with them---I will plant them in this land" (Jer.32;40-41) "Behold the days come ---that I will perform that good thing which I promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the branch of righteousness to grow unto David, and he shall execute judgment and righteousness IN THE LAND. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the House of Israel" (Jer.32;14-17). From the scriptures above, it is plain as to what covenant was broken, and when it was made, and with whom. It doesn't touch, top, side nor bottom of the "land covenant" made with Abraham. It was "added because of transgressions" "till the seed should come" (Gal.3;19) It was "nailed to the cross" (Col.2;14) but it was not added until 430 years after the covenant made with Abraham (Gal.3;17) and cannot "disannul" that it should make the promise of none effect" (Gal.3;17). The promise of Israels possessing the land under law is recorded in (1 Chron.28;8) "Seek for all the commandments of the Lord your God, that ye may possess this good land, and leave it for an inheritance for your children after you for ever." Is this the covenant God made with Abraham? Then where is it recorded? Notice God says of Abrahams "seed", which came out of Egypt, in view of a covenant made with "them" not "him" "my covenant they brake" (Jer.31;32) Yet God says later, "I will make an everlasting covenant with them---I will plant them in the land" (Jer.32;40-41) "I will perform that good thing which I promised to the house of Israel and to the house of Judah" (Jer.33;14) what was it? "I will build them as at the first" (Jer.33;7) "I will plant them in this land" (Jer.32;41) on the basis of the Sinaitic Covenant? No, hear Gods word "Behold the days come saith the Lord that I will make a new covenant (not with the Church, but) with the House of Israel and with the House of Judah: NOT ACCORDING TO THE COVENANT THAT I MADE WITH THEIR FATHERS (when?)-IN THE DAY- that I took them by the hand to bring them out of the LAND OF EGYPT WHICH MY COVENANT THEY BRAKE (Jer.31;31-32) and on the basis of this covenant, God says "I will plant them in this land" (Jer.32;40-41).

Tell me when God did this, He could not have done it BEFORE, the covenant in question was made, but the covenant in question, was not ratified by blood, until the abolition of the "old" made at Sinai through Moses, in which "they did not continue, and I regarded them not" (on that basis)(Heb.8;9) What connection did that one have with the "promise" made to Abraham? Notice; David's words in (Ps.105;8-12) "He (God) hath remembered his covenant for ever, the word which he commanded to a thousand generations, which covenant he made with Abraham, and his oath to Isaac, and confirmed the SAME unto Jacob for a law, and to Israel (his twelve Sons) for an EVERLASTING COVENANT; saying unto thee will I give the LAND OF CANAAN, the lot of your INHERITANCE, WHEN THEY (Abraham, Isaac, Jacob, and Israel (twelve tribes) were but few in number, yea very few, and strangers IN IT." Now it is supposed that this passage proves that the covenant God made with Abraham concerning the land (Gen.12;1)(Gen.13;14-15)(Gen.15;18) is the same as that made with "Israel" when they "came out of Egypt", which they "broke", and forfeited the right to the land, thus abrogating the "Abraham land Covenant". This is the error that results when eagerness blinds the mind to the recorded facts. It is said that the "Covenant" of (Ps.105;8) is broken, because Israel "continued not therein", but "broke" and (Heb.8;9)(Jer.31;32) is cited to prove it. Now notice the "covenant" of (Heb.8;9) and (Jer.31;32) was made with "Israel" when God "brought them out of the land of Egypt" (Jer.31;32) "IN THE DAY", not before (Deut.5;2-3) just read it. Now when did Israel of (Ps.105;8-12) have the covenant, therein, mentioned? It was "confirmed--to Israel---- (that)---came into Egypt" (Ps.105;12,23). Not when they came out, but when they went, over 400 years before the exodus. See the difference? One is truth, the other is error.

Now let us notice another example of error. "Because they (the inhabitants) have transgressed the laws, changed the ordinance, broken the everlasting covenant, Therefore hath the curse devoured the earth" (Isa.24;5-6) what did they break? "My covenant they broke--- that I made with their fathers in THE DAY ---I brought them OUT OF EGYPT"(Jer.31;32) Did this forfeit the promise of (Jer.32;41) to "plant them in this land", which was based upon another covenant, to follow the cessation of the "one they broke?" Did the breaking of the covenant made at Sinai forfeit the promises made to Abraham 430 years earlier, and the promises of a "new covenant", not to be made until "the old" ceased, which included "I will plant them in the land." Just read (Gal.3;17) (Gen.13;15)(Jer.31;32) and tell me which of them, if any, are broken, and when. It is said that Zechariah tells us, well let us see "and I took my staff, even Beauty, and cut it asunder that I might break my covenant, which I had made with ALL THE PEOPLE and it was broken in that day---then I cut asunder nine other staff even Bands that I might break the brotherhood between Judah and Israel" (Zech.11;10,14) verse 12 shows this was done when Christ came the first time. But what "covenant" did he break? The one made with Abraham? or the one made "with all the people" (Ex.19;8)(Ex.20;1-18)(Deut.5;1-22)(11Cor.3;6-14) (Col.2;14-17) what was nailed to the cross? The covenant made with Abraham (Gal.3;17) or the covenant "not made with Abraham" (Deut.5;2-3) Notice that the "covenant God made with all the people" (all twelve tribes, before the division) which was the Sinaitic covenant, preceded the covenant made between "Judah and Israel", naturally since the division occurred over 500 years later (1Kings 11;31)(1Kings 14;8) the covenant between "Judah and Israel" followed the covenant made with "all the people". So we read, "I will make them one nation IN THE LAND UPON THE MOUNTAINS OF ISRAEL, AND ONE KING SHALL BE KING TO THEM ALL AND THEY SHALL BE NO MORE TWO NATIONS; neither shall they be DIVIDED into

TWO KINGDOMS ANY MORE AT ALL" (Ezek. 37; 22) who? "The tribes of Israel with Judah" V 19. Then what? "And David my servant shall be King over them and they all shall have ONE SHEPHERD---I will make a covenant of peace with them" (Eze. 37; 24, 26). Did Christ fulfill this covenant when He came? No he brake it. Zechariah being witness (Zech. 11; 14) Did this abrogate the "land covenant" made with Abraham? (Gen. 13; 15) Abraham never heard of such a covenant as that referred to by Zechariah. The covenant made "with all the people" was 430 years after the "covenant of promise", and the covenant between Judah, and Israel 500 years later, at which time God said "not for your sakes do I this" (Eze. 36; 32) Any more than the Children of Israel possessed the land after coming out of Egypt, which was done "that he may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob" (Deut. 9; 5). How could Judah and Israel have been reconciled into one nation, when the covenant by which it was to be done was "broken" when Christ came (Zech. 11; 12) (Matt. 26; 15) But what was broken? two covenants made subsequent to the one made with Abraham, one by 430 years (Gal. 3; 17) the other by 1500 years (Eze. 37; 22). Remember that the promise of (Deut. 29; 10-13) was dependant, not upon the unconditional promise made to Abraham, but upon a covenant "which the Lord thy God maketh with thee this day" (Deut. 29; 12) "BESIDE THE COVENANT which He made with them in Horeb" (Deut. 29; 1) "according to all the curses of the COVENANT that are written in THIS BOOK OF THE LAW" (Deut. 29; 21) Now when Israel as a result of disobedience should be cursed, to what shall we attribute the curse? "Even all nations shall say, wherefore hath the Lord done thus unto the land? What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers WHICH HE MADE (with Abraham? No) WITH THEM WHEN He brought them forth OUT OF THE LAND OF EGYPT" (Deut. 29; 24, 25) a covenant not made with "the fathers" (Deut. 5; 3) "but with us -- alive this day" (Deut. 5; 3) "This covenant they brake" (Jer. 31; 32) This covenant God brake (Zech. 11; 10, 14). BUT THIS IS NOT THE COVENANT MADE WITH ABRAHAM CONCERNING THE LAND (Gen. 13; 15) "Which HE should AFTER RECEIVE for an inheritance (Heb. 11; 8) which "God swore to Abraham, to Isaac, to Jacob" (Ex. 38; 1) and the generation that came out of Egypt did not possess THE LAND because "they have not wholly followed me" (Num. 32; 11) "The land which the Lord swore unto thy fathers, to Abraham, to Isaac, to Jacob, to GIVE THEM" (Deut. 30; 20) "to them AND their seed" (Deut. 1; 8).

Now notice "God ---made a covenant with him (Abraham) to give the land ---to HIS SEED, And hast performed thy words" (Neh. 9; 7-8) But is this all? Does this fulfill (Gen. 13; 15) "TO THEE WILL I GIVE IT AND TO THY SEED FOR EVER". Not the covenant, but the LAND, That God has fulfilled his promise to Israel upon the basis of the Sinaitic covenant. I heartily endorse, and believe, but that God thereby fulfilled his covenant to Abraham (Gen. 13; 15) I do not believe, and not one of the references I have examined prove it. The references refer to "Abraham's seed", dealt with upon the basis of a covenant unknown to Abraham, and broken by "his seed", and then broken by Christ at his first coming. The same promise is made, after the cessation of the Sinaitic covenant as shown by (Jer. 31; 32) when "I shall gather the remnant of my flock out of all countries---and they shall dwell in their own land" (Jer. 23; 3, 8) now concerning "the people of Israel and Judah, saith the Lord, I will cause them to return to the Land that I gave their fathers, and they shall possess it" (Jer. 30; 3) Not by promise that is not to "Abraham Isaac, and Jacob", but to "Abraham's seed" on the basis of law, in which they did not continue, and God regarded them not" (Heb. 8; 9) although God kept every promise made to Abraham's "Seed" (Josh. 21; 45) (Josh. 23; 14)

(Neh.9;7-8) When they "transgressed the covenant" (of Sinia) they "perished quickly from off the land which he hath given unto you" (Josh.23;16) yet Jeremiah wrote over a hundred years after the capture of Israel by Assyria, and several years after Judahs captivity in Babylon "they shall dwell in their own land" (Jer.23;8) and "serve the Lord their God, and David their King, whom I will raise unto them" (Jer.30;9), yet after the Babylon captivity, Nehemiah said "we are servants in it", "the land thou gavest unto our fathers" (Neh.9;36) Why? For the basis of (Jeremiah 23;8) was not the Sinaitic covenant: They never again, possessed the land, nor had their own King, but were as Nehemiah said "servants in the land."

When Christ broke the covenants "made with all the people", and between Judah and Israel" (Zech.11;10,14) did that effect for ever, the covenant made with Abraham? Why? In the New Testament we find the following language, "Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled" now notice in what way "and there shall be signs in the Sun and in the Moon and in the stars--- the powers of heaven shall be shaken and THEN shall they see the Son of Man coming in a cloud with power and great glory" (Luke 21;24-27). "THEN look up---for your(whose) redemption draweth nigh" (Luke 21;28) this is what Christs disciples said "we trusted that it had been he which should have redeemed Israel" (Luke 24;21) which event was associated with the revelation of his glory. What mistake did they make? Let Christ answer, "ought not Christ to have suffered these things and to enter into his GLORY." (Luke 24;26) what a wonderful opportunity for Christ to have said, "you are all wrong, I am saving Israel, but only in a spiritual sense, I am saving spiritual Israel, that is all the prophets said I would do. No Peter wrote that "the Spirit of Christ--- testified before hand the sufferings of Christ, AND the glory that should follow" (1Pet.1;11) Peter said in (Acts 3;18) "That Christ should suffer he hath fulfilled," but the "glory" of prophecy is still future and will be "When the Son of Man SHALL COME IN HIS GLORY" (Matt.25;31) "Then shall he sit upon the throne of his glory" (Matt.25;31) WHEN? "AFTER the tribulation of those days" (Jacobs trouble Jer.30;7) the signs in the heavens including the following phenomena, "the powers of the heavens shall be shaken: THEN SHALL THEY SEE the Son of Man coming in the clouds of heaven with power and great glory, and he shall send His angels --and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt.24;29-31) now let Isaiah speak "and it shall come to pass in that day that the Lord shall SIT His hand again the SECOND TIME to recover the remnant of His people and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa.11;11,12) "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land--and they shall rule over their oppressors" (Isa.14;1-2) when did Israel do this, after the Assyrian Victory, or when did Judah do this after the Babylonian captivity? (Neh.9;36). Compare (Jer.30;7)(Dan.12;1)(Matt.24;21) and tell me what "time of trouble" is referred to. Was it the destruction of Jerusalem? "Was Jacob saved out of that?" How could he have been saved out of the "great tribulation", if the destruction of Jerusalem is there referred to in 70 A.D. (Jer.30;7) when every covenant made with Jacob concerning deliverance had been "broken"? (Zech.11;10,14) Now notice "Then shall be great tribulation--after the tribulation of those days" (Matt.24;29) Notice that the "Son of Man" comes "after the tribulation" in question, but before that "the powers of heaven, shall be shaken," as Isaiah said, "Therefore I will shake the heavens" (Isa.13;13) compare (Isa.13;9-11)(Rev.6;14-17) But when will God shake



the heaven? "Yet once it is a little while and I will shake the heavens" (Hag.2;6) Has this been fulfilled? Let the writer of Hebrews speak "But NOW hath he promised saying "Yet once more I shake not the earth only, but also heaven" (Heb.12;28) Still a promise in 60 A.D. When shall the tribulation occur (Isa.24;18-21) "When the Lord of Hosts shall reign in mount Zion, and in Jerusalem and before his ancients gloriously" (Isa.24;23) When? "He will swallow up death in victory" (Isa.25;8) to be fulfilled in the resurrection of "them that are Christs at his coming" (1Cor.15;23,54) "and it shall be said in that day, is this is our God, we have waited for him, and he will save us, this is the Lord; we have waited for him" (Isa.25;9) who? "his ancients"--"in Jerusalem" (Isa.24;23) "Behold the day of the Lord cometh --for I will gather all nations against Jerusalem to battle--and his feet shall stand in that day upon the Mt. of Olives which is before Jerusalem on the East--My God shall come and all the saints with thee--and the Lord shall be King over all the earth in that day shall there be one Lord, and his name one--" Jerusalem shall be safely inhabited---and in that day there shall be no more the "Covenants in the land" (Jer.16;1,2,4,5,21) "upon the throne of David and upon his kingdom, to order and to establish it with Judgment and with Justice from HENCEFORTH even FOR EVER" (Isa.9;) "and in mercy shall the throne be established: and he shall sit upon it in truth (where? in heaven? No) "in the tabernacle of David" (Isa.16;5. where? "I will bring again the captivity of my people of Israel---and I will plant them upon THEIR LAND, and they shall NO MORE be pulled up out of their land which I have given them saith the Lord thy God" (Amos 9;14-15) when? "In that day will I raise up the Tabernacle of David that is fallen and close up the breaches thereof and I will raise up the ruins, and I will build it as in the days of old" (Amos 9;11) Is this a part of the covenant made with Abrahams "seed" at "Sinal"? No. The Lord will not "regard" that one, he has "broken" it. (Heb.8;9)(Zec.11;10). Has He broken the one of (Gen.13;15) or to David (Amos 9;11)? No let James speak, "Men and brethren, hearken unto me: Simeon hath declared how God at the first (margin--for the first time) did visit the gentiles to take out of them a people for his name, and to this agree the words of the prophets; as it is written" (now notice this, the next five words were not written by Amos in his prophecy, they are) -- "after this I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up; that the residue (remnant) of men (of Israel) might seek after the Lord, and all the gentiles (now while God is visiting them)(Acts 15;12-17) Amos didn't write "after this I will return" James is the author of this statement. "After" what? If not the "visit to gentiles", while the "tabernacle of David is fallen" The prophecy of Amos to build the Tabernacle of David, will be fulfilled "after this". Why? for "Jerusalem shall be trodden down of the gentiles UNTIL the times of the gentiles be fulfilled" (Luke 21;24) "After this I will return and build again" (Amos 9;11)(Acts 15;16) Hosea said quoting the Lord "I will go, and return to my place TIL they acknowledge their offence, and seek my face; in their affliction they shall seek me early" (Hos.5;15) "He shall come unto us (though now returned to his place) as the rain, as the latter, and former rain unto the earth" (Hos.6;3) Now let Peter speak "ye men of Israel---repent ye---and he shall send Jesus Christ, which was before preached unto you, whom the heavens must receive UNTIL THE TIMES of the restitution of all things which God hath spoken by the mouths of all his prophets since the world began" (Acts 3;19-21) Now notice the "raising up" in question here is not the resurrection of Christ, but his birth and shewing to Israel" For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, of your brethren like unto me; him shall ye hear in all things---and it

shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people - - unto you FIRST God having raised up his Son Jesus sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:22) (Acts 3:23,26). SEE (Rom 15:8) (Math 15:24) and their reaction (Jno 1:11) (Jno 10:14-15). So he returned to "his place" (Hos 5:15) "TIL they acknowledge their offence", "Then He shall come out of Zion, and turn away ungodliness from Jacob; for this is my covenant unto them WHEN I shall take away their sins - - they are enemies - - but beloved for the fathers' sake" (Rom 11:26-28) and "now blindness in part is happened to Israel, UNTIL the fulness of the gentiles be come in "and SO ALL ISRAEL SHALL BE SAVED" (Rom 11:25-26). In as much as (Rom 11:26) is a quotation, let us see the original promise and note the words "and so all Israel shall be saved" are not THERE. "And the redeemer shall come to Zion, and unto them that turn from transgression in JACOB: - - as for me this is my covenant with them (Isa 59:21) and Paul added "WHEN I shall put away their sins." "ALL ISRAEL" of (Rom 11:26) corresponds numerically with, Isiahs, "them that turn from transgression in Jacob" (Isa 59:20). This is the "remnant" which shall possess the land forever, upon the promise of (Gen 13:15). Here is the key, "for they are not all Israel, which are of Israel, neither, because they are the seed of Abraham are they Children" (Rom 9:6-7). Christ said to "Abrahams seed, after the flesh, "If ye were Abrahams children, ye would do the works of Abraham" (Jno 8:39), "They which are the children of the flesh, these are not the children of God" (Rom 9:8), but does this fact justify us in saying that when a gentile is converted he is a true Israelite? There is no such doctrine in Gods word. The distinction between Jews and Gen Gentiles is lost only "In Christ" (Gal 3:28) (Rom 10:12) (Col 3:11), but an "Israelite indeed" (Jno 1:47) was a fleshly descendent of Abraham, who also believed in Christ, and to "all Israel" shall the Lord give the land, promised to Abraham and "His Seed" (Gen 13:15) When? "After this (visit to gentiles) (Acts 15:13-17). "The remnant, of her seed which keep the commandments of God, and have the testimony of Jesus Christ (Rev 12:17) during the "time of Jacobs trouble" (Jer 30:7-9) (Math 24:21-31), after the resurrection (Isa 25:8-9) of the just. Between the cross and the resurrection there is no difference in Gods dealing with all people. There never has been, and never will be any difference in Salvation (Rom 4:3,6,21,22). But (Gen 13:15) is for no gentile.