

Aaron Kuehmicel - The Abrahamic Covenant

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And then we're going to come back and take a little bit of a look at, okay, now how does this relate to God's plan? Where is this Abrahamic promise? And then we're going to take a look at a little bit of the connection of the women in Abraham's life, and then maybe if we have time, we'll tie it into some of the tabernacle lessons that we've been saying on Thursday night. So that's where we want to go today.

So let's start. So in Galatians 3:17, we have the verse that says the law, which came 430 years later. Now, this later is referring to the Abrahamic covenant, does not invalidate a covenant previously ratified. So 430 years from one covenant starts the second covenant, and if I were to draw this as an illustration, we have during the patriarchal age, we have this period of time right here, 430 years, and we have a covenant.

First one is Abrahamic starting, and the second one is the law, and this we know the law covenant goes for a specific period of time. Actually, I drew this wrong. It actually starts here.

It's an overlap between the two.

So we have the 430 years, we have the Abrahamic, and then we have the law.

Now, the law covenant goes from there on until the end with the Lord Jesus. The Abrahamic covenant goes forever, and this terminates right there.

All right, so that's when we talk about this 430 years. This is the time frame we're talking about. Well, how do we get from Galatians 3:17 with this law back to the Abrahamic covenant? And when we talk about the Abrahamic covenant, what we're going to find is that the covenant was given in progressive steps. So because of that, where does the Abrahamic covenant start?

And we'll look into that a bit more, too. All right, so let's draw this timeline of the 430 years.

And we know this is where they left Egypt, because that's when the covenant was given under the law.

And the first part is the Abrahamic.

So now how do we fill in and find those 430 years? Now, I remember as a young man there was a lot of discussion about this 430, and the discussion was, well, because they couldn't figure out the 430. The discussion was, well, it must be a misinterpretation. It must be a scribal error.

But they just couldn't put a finger on why the 430. But we've come to realize that there is a definite pattern and an answer to this. So we know that when Abraham. Excuse me, when Moses came into Egypt, he was how old? Does anybody remember?

80. Right? Moses, life is divided into three sections. 40, 80 and 120. This is when he comes back into Canaan and he doesn't make it the second time.

This is when he goes into the wilderness, and this is when he comes out of Pharaoh's court.

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Okay, so Moses is 80 years old, and that's in Exodus 7:7, and in Exodus 19:1, we're told that it's three months later than when they left Egypt. So it's 83 months after right here. Okay, so we know Moses is 80 years old.

So if we draw Moses on here, we come back 80 years.

All right, so this is Moses. Now we're working back and towards this. 430 from zero. All right, now we're also told in Genesis 47, verse nine, we're told that Jacob enters Egypt and we're told in 47,9 that he's 130 years of age. So let's, for the sake of our trying to figure out where we are, let's just draw him right there. So we have Jacob at 130.

Okay? Now we also know that when Joseph came into the land of Egypt, of Egypt, that he was 30 years old, and we know from the math of the account, there is he's 3 years old, and then there's 7 years of good and 2 years of famine. So that gives Joseph's age as 39 years of age. So if we take Jacob at 110 minus 39, we are going to get 71 years.

And what we don't know is this number here yet.

Okay, so are you following me? We have 80 years for Moses life. We have 171 years. The difference between Jacob at 110 and Joseph at 39, and Joseph dies.

Jacob's 130. Joseph dies at 110. That's how you get the 110. Joseph dies at 110. So 110 minus 39 is 71.

Okay, so we said Jacob was 130 years old. So we back up into here. Now we have 130.

So how old was, how old was Isaac when Jacob was born? And we have in Genesis 25, 26 that Isaac was 60 years old when Jacob was born. So now we're talking about this is the birth of Isaac.

No, sorry. This is the birth of Jacob.

And now we have the birth of Isaac 60 years back.

Okay, so how old was Abraham when Isaac was born?

How old was Abraham? 100 years old. Right, and we find that in Genesis 12:4. Genesis 12:4.

So we have Abraham when he enters the land. Sorry. In Genesis 12:4, we're told that Abraham is 75 years old. He's 100. So this zero represents this number here.

But Abraham is 75. He's 100 years old when he has Isaac. So that means we have a time of 25, 25 years.

So if we add all these numbers up, 25 plus the 60, plus the 130 plus the 71 plus the 80, we don't equal 430 because we're missing this free of time right here, and that number is 64 years.

Okay, now we're going to step aside from that and just keep this in mind, because I want you to do is remember that this starting point for the covenant with Abraham is when Abraham comes, he leaves Ur, he travels up the trade routes to Haran, and he comes down into the promised land, Canaan, and that is at the age of 75.

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But can we verify that that is actually the right starting point for this? I mean, it works out numerically because we let this number back fill and find itself. But is there another way that we can prove? Oh, and by the way, if you draw this like this, it's 215 years, and it's 215 years.

There are actually eight proofs from the Old Testament that that time frame from Jacob going until Egypt, they leave Egypt is 215 years. So it gives us a pretty comfortable feel that we can start the Abrahamic covenant at Abraham's age of 75 when he comes into the promised land of Canaan. But when we go through the covenant itself, we can realize that maybe there's another important aspect during this covenant that might challenge that a little bit. Okay. Did you take your pictures?

I'm going to erase this. Most of it.

If you'd like to see this, I can send you some PDF files of it. Okay.

All right, so I'm just going to clean this up a little bit.

All right. Three months. Egypt. Yeah. All right, so good.

And it does equal now equals 8430. All right, so we've talked about is just this little time period of right here. That's the 430 years that we talked about. Okay, and the covenant starts here.

And it goes to the end of the Jewish age. But this Abrahamic covenant starts right there, and it goes on continuously without end. All right, now let's Take a look at the Abrahamic covenant itself a little bit more closely. So we're going to just walk through all of them.

And there's nine different times the Lord God comes to someone regarding this covenant. So who are the three individuals that are involved in the covenant?

Well, we start out with Abraham. Right. Abram, and then it's changed Abraham.

And then we have his offspring, Isaac. We also have another one, Ishmael, and he is in the covenant. We don't think of it, but he's in this covenant, and then we have Jacob, and he has a twin, Esau. So the covenant goes from Abraham through Isaac to Jacob.

There's a specific call out for Ishmael, but nothing for Esau, and that's the chain we're going to follow. Okay, so let's start Genesis 12:1 8.

And Ann, can you bring my Bible down here for me, please?

Thank you.

All right, so if you have your Bibles, please turn with. Because we're going to be walking through Genesis, Genesis 12:1 8.

And we're going to start with verse four. Going to pull it. Verse four. It would help to have the right book.

Okay, so we'll just read verses one through four. Now, the Lord said to Abraham knows the tense past tense. The Lord said to Abraham, go forth from your country and from your relatives and from your father's house. This is when he was in. In Ur.

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He travels up to Haran, following the trade routes to the land of which I will show you, and I will make you a great nation, and I will bless you, and I will make your name great, and you shall be a blessing, and I will bless those who bless you.

And the ones who curse you, I will curse and you all the families of the earth shall be blessed. So Abraham went where Abram went as the Lord had spoken, and Lot went with them. Now, Abram was 75 years of age.

Okay, so I want to pull out and we're going to cover under this particular promise we have. He leaves Ur.

Now, we didn't read the account, but Abraham leaves Ur, goes up to Haran, and he's there and his father in law dies, and then he comes down to the promised land. So he leaves Ur to Haran and then comes down. So in this particular promise we have bless all the families of the earth, and we have great nations, those that are two.

So a nation and company of nations shall come from you. Verse. Oh, sorry.

And you all the families of the earth will be blessed to your descendants. Right. We got those two checked, and then he says something about going to Bethel, creating an altar there, and calling upon the name of the Lord, and if you want to do a personal study on your own sometime, just look up the word Bethel and pay attention to who and where and when.

And what you'll find is that Bethel becomes who, where, when, why he. Actually, Bethel becomes a place of worship, a significant place of worship for the nation of Israel, and it also becomes a place of, unfortunately, idolatry, and that's under Jeroboam much later, during Solomon's time frame, and it becomes a place of idolatry because Jeroboam didn't want the people in the northern part of Israel to go to southern parts to Jerusalem to worship.

So because Bethel was already a center for worship, he says, we'll set up our own services there at Jeroboam, and it helped cause a problem and a rift with the country and idolatry. Okay, so we've got. You got those two for Genesis 12, 18. All right, so the next account is in Genesis 13, 14, 18.

Now, I'm extracting some of this. I'm not giving you all the verses, and basically, God says to Abraham, look at the land. Look as far as you can see, north, south, east, West, and verse 14 through 18, what he says is, now lift up your eyes and look from the place where you are, northward, southward, eastward and westward.

And it's important to note that it didn't happen until after Lot separated them. Now, in Genesis 12, Abraham and Lot come from Ur Haran together. They go down into Egypt together. Abram gets kicked out of Egypt. He comes out very wealthy.

They come back to the promised land, and then they separate, and now once they've separated, God comes to Abraham, Abram and says these things for all the land which you see, I will give it to you and to your descendants forever. So we're talking about land, land and your descendants.

And I will make your descendants as the dust of the earth, so that if anyone can number the dust earth, then your descendants can also be numbered. Arise and walk through the land, through its length and breadth, for I will give it to you.

So for this particular one, we just have the dust and the land promise.

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So for our next encounter with Abraham, we have Genesis 15:1-6. The cap fell off.

All right, so this is where we have the stars mentioned. So let's turn to Genesis 15, 1-6.

And this is the count where the Lord comes to Abram in a vision, and Abram says to him, verse 2, O Lord God, what will you give me since I am childless and the heir of my house is Eliezer, and then verse four, then behold, the word of the Lord came to him, saying, this man will not be your heir, but one who will come forth from your own body. He shall be your heir, and he took him.

God took him outside and said, now look toward the heavens and count the stars, if you are able to count them, and he said, so shall your descendants be. Then he believed in the Lord and he reckoned it to him as righteousness, and if you remember, this verse appears in Romans 4:3. Paul picks up this very instance and quotes it in Romans 4:3.

So with the account of Genesis 15, we have mention of the stars. It and that's all so far. We're seeing the promises being filled in, don't we? Bless all the families. You're going to have many nations.

We're going to give you the land, and your descendants are going to be like the dust. Now, for the first time, we're hearing about the stars, but that's all we hear in his promise, and Isaac is not born yet. So Abram doesn't understand where God's going with this, but God does.

So our next interaction with Abraham Abram actually is Genesis 17:3. Actually, it's pretty much the whole chapter 17.

And it's very interesting to note that in verse one. So let's just read Genesis 17:1. Now, when Abraham was 99 years old and the Lord appeared to Abram and said to him, I am God Almighty. Walk before me and be blameless. The word Lord and the word God Almighty are two different words.

The word Lord in the first part is the word Yahweh and the word God Almighty. I'm reading from the Numerian is El Shaddai, and El Shaddai means the most powerful, the Almighty, and so here with the start of this particular verse, God uses a different name when he interacts with Abram.

And if we turn over to Exodus 6:3, God specifically says that I appeared to Abram, Isaac and Jacob as El Shaddai, God Almighty, but by my name, Jehovah, I did not make myself known to them. So what he's telling us is that with these three men, Abraham, Isaac and Jacob, he says that I am specifically dealing with them differently, and I'm introduced, I'm claiming my name differently with them for a very specific reason, and we'll see that. But he is Almighty.

Okay, so six times this is done with Abraham and one time for Isaac and Jacob.

So in Genesis 17, we have the phrase, verse 3, Father of a multitude of nations, and your name shall be Abraham. So you have the name change in verse five, and it's repeated again. The father of a multitude of nations. Now, when we talk about that phrase, father of a multitude of nations, how many children did Isaac have that we know of? 2.

Right. Esau and Jacob. So you had Isaac, you have Esau, Jacob. How many children did Jacob have?

12. Right. Plus offspring, right? Yeah. Plus daughters.

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Yeah. 12 men. Yes. Plus daughters. Correct.

Okay, now, Isaac, Jacob and Isaac had a brother.

Yeah, I was going to. I wanted to separate the two. Isaac, that letter. I wasn't going to do it. I H m, Ishmael.

Okay, so we see that Jacob has the 12. But how many sons did Ishmael have?

12. Right. He had 12 also.

So when he says in Genesis 17, 3, I'm going to make you a father of a multitude of nations. Right. We've got one nation here, the Israeli nation.

And then we have the Arab nation coming out of ishmael.

Okay. Verse 8 of chapter 17 reads, and I will give to you and to your descendants after you, the land of your soldiering. So Genesis 17, the land of your sojourning, and then in verse 10, he has the covenant of circumcision, and this is my covenant, which you shall keep between me and you and your descendants after you, every male among you shall be circumcised.

And he circumcised himself, his household, and Ishmael that day. Okay, so what we're seeing is we're seeing some compounding, but we haven't filled in all the blanks yet, and the promise is being reiterated depending upon the circumstances here. So this is with the name change.

Okay? And the 15, Genesis 15 is with the promise of Isaac. He wasn't named yet, but the promise of Isaac, and Abraham's 85 years old at that point in time.

Okay, so we got 1, 2, 3, 4. Let's look at number five. This is Genesis 21:1:5.

And this is with the birth of Isaac.

Okay, so let's look at 21:5.

And the Lord took note of Sarah as he had said, and the Lord did for Sarah as he had promised. So Sarah conceived and bore his son to Abram in the old age at the appointed time to which God had spoken, and Abram called the name of his son who was born to him, whom Sarah gave to him, Isaac. Then Abraham circumcised his son Isaac when he was 8 days old, as God commanded. Now, Abraham was 100 years old when his son Isaac was born.

So he's 100.

Okay. Now let's talk about the covenant that he makes. So if you Skip down to 17, verse 17, verse 16. We'll start with verse 15. Then the angel of the Lord called to Abraham a second time from heaven and said, by myself, I have sworn declares the Lord because you have done this thing.

Now, I'm sorry, I skipped ahead of one chapter.

We're in 21:18.

So this is with Ishmael being kicked out. Genesis 21, verse 17 and 18. God heard the lad crying, and the angel of God called to Hagar from heaven and said to her, what is the matter with you,

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Hagar? Do not fear, for God hath heard the voice of the lad where he is.

Arise. Lift up the lad and hold him up by the hand, for I will make a great nation of him. Then God opened her eyes, and she saw a well of water. So, remember I mentioned earlier that this son was going to be blessed. So here we have this aspect of a blessing of great nations.

But it's not Isaac. It's the other son.

Okay, and then in chapter 22, we have the offering of Isaac at the. At the altar.

So we find that in Genesis chapter 22, starting with verse 16, 16 through 18, this is the sacrifice. There's a lot that can be said about this sacrifice. Where's the. Here's the.

Here's the fire, here's the wood. Where's the lamb? Right? Abraham raises the knife. The angel stops him.

He looks up, and in the thicket, there's a ram caught by the horns, and he offers the sacrifice, and God said to Isaac on the walk that God will provide a lamb, but no lamb died that day. Isaac didn't die as the lamb, and the ram wasn't the lamb. So there's a lot of things that are going to happen in this particular scenario.

So. Genesis 22, 16:18. By myself have I sworn, saith the Lord, because you have done this thing and have not withheld your son, your only son, indeed, I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore, and your seed shall possess the gate of their enemies, and in their seed, all the nations of the earth shall be blessed because you have obeyed my voice.

So in this particular one, we have stars. Which other ones did we call out?

Seashore. Sand. Seashore, and the nations of the earth shall be blessed. So we have this one.

Stars, Seashore, sand. Okay, so now We've got everything completed. Every one of those boxes is checked, and what's special about this particular promise is that it's the only one where God swears.

So some individuals suggest that this is the starting place of the Abrahamic covenant.

So let's come back to our chart here. We've got, we have eight different proofs that we have 215 years. So we know that these numbers can't change. 71 and 80 aren't going to change. The only way to get 215 is if we add the number 64 to it.

So if we start with Abraham as being 100 years old, I want a different color, brighter color.

If we start this promise of the Abrahamic COVANT With Abraham's 100 years old, we get rid of this number here. We get rid of this number here.

Get rid of this number here. Okay, so now what happens is Isaac is born and he's weaned. So let's say it's 100 plus five years before he's weaned. He's offered and this number becomes from here to here, 105.

Okay, makes sense.

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Okay, so that means our numbers are off, right? So because of that I draw the conclusion that it has to be at the start of the Amramantic covenant. Has to start with this one right here. When he's 75 years old and he leaves Ur out to Iran and comes into the promised land. Just because we have the 215 is guaranteed right here by these additional eight proofs.

And you can find them through the four generations when they enter the land. Until they leave the land. You have following the priesthood of Aaron. So you have Aaron's father Amran and you have some backfield to Levi, and then you have Eliezer the second high priest and Aaron.

And Eliezer is the one who helps with Joshua in the division of the land. So you can trace back those four generations and that helps become, helps us prove that that 215 years works. But if we change the date for the Abraham the covenant at 100 to 105 years of age, it breaks that particular 430 years with the 215 year additional proofs. So when I talk about the Abrahamic covenant, I think it starts right there and it's expanded, and God reiterates this promise because of the faith of Abraham to offer his son.

And that's why that promise is given, and that's why Paul picks up on the rest of the New Testament, especially in Romans, the faith of the believer, and it is the faith of the believer and not the law, that becomes the spiritual seed.

Okay, so we've got everything filled in one time, but let's see how it continues with Genesis.

So the next time is Genesis 26, and this time it's no longer to Abraham. We now start interact. So whack. We start to interact. We're on cover.

We start interacting with Isaac.

So we have Genesis 26:1 5.

And this is where God affirms his oath to Abraham, and now it's made to Isaac. So Genesis 26:1 5 reads, now there was a famine in the land besides the previous famine that occurred in the days of Abraham. So Isaac went to Geor and the Lord appeared to him and said, do not go down to Egypt. Stay in the land of which I shall tell you.

Sojourn in this land and I will be with you and bless you. For to you and to your descendants, I will give all these lands, and I will establish the oath which I swear to your father Abraham, and I will multiply your descendants as the stars of heaven, and I'll give your descendants all these lands.

And by your descendants, all the nations of the earth shall be blessed. So there's a lot of boxes to be checked in this one. So help me out.

How many boxes do we check?

26 verses? 4. Okay, so just call them out.

Stars, right? What's the next one?

Land families of the earth. Did we hear that one? And we heard nations, right? Did I miss any?

I don't think so. Okay, so that's the promise to Abraham or Isaac descendants as the stars of heaven. We got that one checked. Give your descendants as all these lands. Your descendants

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shall bless all the families of the earth.

And Isaac never left the promised land. He always stayed within the boundaries. Isaac was the only one. Abraham left, went down to Egypt. Jacob left, went to Paddan Aram and came back, but Isaac stayed.

Okay, our next one has to do with Jacob. Genesis 28, we go to cite 13 and 14, and this is with Jacob's ladder vision. So if you go to Genesis 28, okay, verse 13, 14, and behold, the Lord stood above it and said, I am the Lord, the God of your father Abraham and the God of Isaac. The land on which you lie, I will give it to you and your descendants.

Okay? So right here, descendants, your descendants will also be like the dust of the earth, and you will spread out to the west, to the east, to the north and to the south, and you and your descendants shall bless all the families of the earth. So we have dust and Bless all the families of the earth.

Okay, and that leads us to our last one, and that is Genesis 35, verses 6 through 12. So this was to Isaac.

No, this is Jacob.

This is to Isaac. Jacob. Sorry, working backwards here. That's Isaac.

Okay, Last 1. Genesis 35, 6, 12. So if we turn there now. Well, I just wanted to book you on this. Genesis 28 is when Jacob is going to leave the land and go to Paddan Aram because of the problems in the family.

And then he comes back and there's about a 20 year span between Genesis 28 and Genesis 35, and in Genesis 28, Jacob stops at Bethel and he says to God, he says, if you bring me back to this land and you take care of me all the time that I'm gone, then I will make you my God, and so he leaves, and when he comes back, he comes back, he says God says to him in Padan Aram, do you remember the promise you made to me? It's time to keep it.

So he sends him back, and this is what we're reading in Genesis 35, verse 6 through 12.

So Jacob came to Luz, I.e. Bethel, which is in the land of Canaan. He and all the people who were with him, and he built an altar there, and he called the place El Bethel, because there God had revealed himself to him when he had fled from his brother, and then verse nine, then God appeared to Jacob again when he came from Padanaram and he blessed him.

He said to him, your name is Jacob. You are no longer to be.

You shall no longer be called Jacob, but Israel shall be your name. So thus he called them Israel, and God also said to him, I am God Almighty. El Shaddai, be fruitful and multiply. A nation and a company of nations shall come from you.

All kings shall come, and kings shall come forth from you. The land which I gave to Abraham and Isaac, I will give to you, and I will give the land to your descendants.

Okay, so which ones we check off on here? We've got descendants, right? The land.

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Did we say something about nations? Okay, yep. Nations. What else was there? Another one?

There's no bless. Blessing all the families.

I think that's it. Your descendants and nations. Yeah. Okay, so there is the whole promise in its entirety From Abraham, Genesis 12, all the way to Jacob in Genesis 35, and you can see every iteration of the every.

I don't want to say iteration. Every encounter the Lord does with these three men, he expands and he adds to it. Now, we saw at this point in time, right here, the whole promise had been fulfilled. Everything had been. All the checkboxes except for one.

Right, the sand.

Okay, and then we see with Isaac, Jacob, the rest of them are filled in and completed. Now, I can't figure out a pattern.

Yeah, I haven't figured out a pattern yet as to what that's telling me, but it's very interesting just to see. So if you have any ideas, I'd be glad to hear. But what really jumped out at me was this. 430 years and we could verify that indeed was Abraham at 75.

And so that to me, really proved that this is where the Abrahamic covenant starts, right here, and not, as you might expect, right here with that oath that God gave to Abraham. Okay, how we do it on time.

All right, so what do we do with this information?

Well, let's fill out something else here yet. Okay, I'm going to erase this.

Oh, by the way, this generation, there's two ways you can trace the generations. You can trace them through Jacob's son Levi, through Aaron, and you can trace them another way. So there's a couple different ways you can trace those four generations.

All right, so now we have these three right here. Dust, sand and stars.

How do I put this?

Okay, so if we lay the three entities thus stand in stars, this is really fall on the planet of ages. Dust represents the national Israel nation of Israel.

We understand the stars to represent the church, which in the gospel age in the sand is all mankind.

Okay, Dust, stars and sand. You know, some really excellent articles that you can find is like a 1981 Beauty's of the truth regarding this dust, stars and sand, and they basically lay this out. If you start reading about dust, stars and sands, you'll see that this is a typical interpretation. Dust applies to the nation of Israel, stars to the Church, and the sand to all mankind.

Okay, so we've got the three ages. We've got part of the promise laid out. We understand who these promises are for. Right. It just lines right up.

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The Jewish age, the Nation of Israel, gospel age, the Church, millennial age for the purpose of all mankind. Now on this chart, there's two ages of salvation or two ages of redemption. Where would you draw those?

Have you heard that expression, ages of redemption?

One and two, Gospel age for the Church, millennial age for all mankind. We're talking about that. Ransom is over here, right at this point line. Ransom, restitution starts at that point in line.

And of course the resurrection precedes it.

Okay, so there's one thing that's missing yet on this chart. If you're going to add something to this chart, what would you think you'd want to add to it?

Seed. Seed. Okay. Where would you put that? All right.

Yeah. Right. You can do that. We're not going to. We're going to follow.

Would you like to come up and show this to me? Yeah. We're going to follow the women of Abraham. All right, so who were the three ladies that Abraham was married to?

Okay, right. That was a trick question. Sorry about that. There's only two. Sarah and Keturah.

Now, did you know then according to First Chronicles, Keturah had six sons before Abraham married her? First Chronicles. So there's a third lady in here. Right, and that's Hagar.

Okay, so now help me. Where would you put these three women? Because they represent what covenants? Right.

Okay. So who was the first one that he had offspring with? Hagar. Who was the second one? Sarah.

Who was the last one? Yeah, right. There you go. Now, I don't. I can't explain why he.

Her six sons was before her marriage to Abraham. So as a concubine, and First Chronicles says that as his concubine, she had six sons, and then says Sarah dies and then Abraham marries her. So she had six sons before her marriage with Abraham.

But the point is, these women represent covenants. Now, did you notice something that lines up here? Where did we say the Abrahamic covenant started? Right here. Right.

And we said it goes all the way through there, and the law covenants started after the 430 year time span, and the law of covenant came to an end.

Where does the Sarah covenant end?

I guess. How would you define that? Right. Okay. So we generally define it within the church.

So we would say it ends with the gospel each.

Okay. Now it takes an elevation because it goes from. It goes spiritually. Right, and then Keturah represents for the process of all mankind.

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So there we go. We have Galatians 3:17 talks about the 430 years. We found that we can define where that is and where it starts. It's predicated on the Abrahamic Promise. The Abrahamic Promise was expanded, and we can see how it was expanded through the nine different interactions through Abraham, Isaac and Jacob.

And later on in the Scriptures, the Israelites would say, we are the children of Abraham, Isaac and Jacob, and they actually threw that in the Lord Jesus face one time. We know who our father is. Right. They're saying, we know who our father is, implying that the Lord Jesus was illegitimate and he didn't know who his father was, which is totally untrue, because the Lord Jesus definitely knew who his father was, didn't he?

All right, so now I really can't take much of this home with me. It's just information. It's interesting, but it's information, and I guess the thing I'd really like you to walk away with besides all this is that in our society today, we're hearing so much things that are about the destruction of our government.

And it can be scary because it's going to affect you and me, and it is affecting you and me.

So if we have a God who can coordinate all these encounters and promise all these promises, has promised us this personal care. He's not just some unknown God, not some impersonal guy. He says, I invite you to be my son, then he surely can take care of us. Can he? So when we read the news and we see all the events of the world going on, it doesn't, you know, name a region of the world and there's trouble.

And just the other week, this last week, I was listening to public radio and they were saying that with the challenge of the current government against the Federal Reserve, they said this is. If this challenge goes on and they've removed Powell from office, they're going to undermine the whole infrastructure for all the monetary systems of the world. Because for the last 110 years, the United States has been the basis for found sound financial dollars, and all the world is relied on American dollars, and what they're saying is that if this happens, then the global and the investors will say it now becomes politicized and it depends upon who's in office. So there's no more certainty.

And it could very well happen. But the point is that if that happens, that affects you and me. All the tariffs affecting you and me gets more expansive, everything.

So do not fear, and that is the one commandment in the Scriptures that's repeated more than any other one. Do not fear, fear not, and there's a lot of verses that talk about it. But when you are fearful or anxious, and then just remember that the Lord Jesus says in John 14, let not your heart be troubled.

Do you believe in God? Believe also in me. In my Father's house. I have prepared a place for you. Where I go, there you will be.

And I will come back and receive you to myself. Now, that's a paraphrase of it, and there's so many other ones. In Psalm 23, the Lord is my shepherd, I shall not be in any need, and there's hundreds of verses.

So claim a promise, claim a verse, and when you are anxious or fearful, acknowledge it. Okay, this is what I'm feeling. It's okay to feel this, but you can't stay there. You got to say, okay, God has promised me his care, and God never violates his word. So.

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So if I believe that, then I can rest, and the degree of rest I have depends upon how much I claim and believe his word, and we all get anxious, we all become fearful, but don't stay there. Acknowledge it and then address it. Okay?

All right. So that is our service for this afternoon. I hope you find some value. I didn't type this all up. I intend to.

I can photocopy these notes and share them, but if you want to send me an email when I get them all typed up, I will send them back out.