

## THE ABRAHAMIC COVENANT OF CIRCUMCISION

### THE PROMISES

- There is one Abrahamic Covenant of Circumcision, revealed cumulatively from Gen. 12 to Gen. 22. It consists, fundamentally, of two promises.
- The first promise was that Abraham would have numerous offspring that would become a great nation and possess the land of Canaan (Gen 12:2, 7; 13:15; 15:5, 7, 18-21; 17:2, 7-8; 22:17; 24:7; 26:3-4; 28:3-4, 13-14; 35:11-12; 46:3; 48:4).

**Gen 12:**<sup>1</sup> Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. <sup>2</sup>And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing... <sup>5</sup>When they came to the land of Canaan, <sup>6</sup>Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. <sup>7</sup>Then the Lord appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the Lord, who had appeared to him.

**Gen 13:**<sup>14</sup> The Lord said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, <sup>15</sup>for all the land that you see I will give to you and to your offspring forever. <sup>16</sup>I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. <sup>17</sup>Arise, walk through the length and the breadth of the land, for I will give it to you."

**Gen 15:**<sup>1</sup> After these things the word of the Lord came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." <sup>2</sup>But Abram said, "O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" <sup>3</sup>And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir." <sup>4</sup>And behold, the word of the Lord came to him: "This man shall not be your heir; your very own son shall be your heir." <sup>5</sup>And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be." <sup>6</sup>And he believed the Lord, and he counted it to him as righteousness.

<sup>7</sup>And he said to him, "I am the Lord who brought you out from Ur of the Chaldeans to give you this land to possess."... <sup>18</sup>On that day the Lord made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, <sup>19</sup>the land of the Kenites, the Kenizzites, the Kadmonites, <sup>20</sup>the Hittites, the Perizzites, the Rephaim, <sup>21</sup>the Amorites, the Canaanites, the Girgashites and the Jebusites."

**Gen 17:**<sup>1</sup> When Abram was ninety-nine years old the Lord appeared to Abram and said to him, "I am God Almighty; walk before me, and be blameless, <sup>2</sup>that I may make my covenant between me and you, and may multiply you greatly."... <sup>7</sup>And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. <sup>8</sup>And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God."

**Gen 22:**<sup>15</sup> And the angel of the Lord called to Abraham a second time from heaven <sup>16</sup>and said, "By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, <sup>17</sup>I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore.



- The second promise was that Abraham would be the father of the promised seed of the woman (Gen 3:15) who would bless all nations by establishing the New Covenant (Gen 12:3; 18:18; 22:17b-18; 26:4; 28:14; Gal 3:8, 16-17).

**Gen 12:3** in you all the families of the earth shall be blessed.”

**Gen 18:** <sup>16</sup> Then the men set out from there, and they looked down toward Sodom. And Abraham went with them to set them on their way. <sup>17</sup> The Lord said, “Shall I hide from Abraham what I am about to do, <sup>18</sup> seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?”

**Gen 22:17b** And your offspring shall possess the gate of his enemies, <sup>18</sup> and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”

**Gal 3:** <sup>8</sup> And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.”... <sup>16</sup> Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ.

## GOD’S SOVEREIGN ELECTION

- God sovereignly chose (elected) that both promises would be fulfilled through the line of Isaac, not Ishmael (Gen 15:4; 26:3-4; Rom 9:7) and through the line of Jacob, not Esau (Ex 32:13; Gen 28:13-14; Rom 9:8-13).

**Rom 9:** <sup>6</sup> But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, <sup>7</sup> and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” <sup>8</sup> This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. <sup>9</sup> For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” <sup>10</sup> And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, <sup>11</sup> though they were not yet born and had done nothing either good or bad—in order that God’s purpose of election might continue, not because of works but because of him who calls— <sup>12</sup> she was told, “The older will serve the younger.” <sup>13</sup> As it is written, “Jacob I loved, but Esau I hated.”

<sup>14</sup> What shall we say then? Is there injustice on God’s part? By no means! <sup>15</sup> For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” <sup>16</sup> So then it depends not on human will or exertion, but on God, who has mercy.

## CONDITIONAL OR UNCONDITIONAL?

- The Gen. 15 vision of the self-maledictory oath ceremony represented God’s part in the covenant - His oath that He will miraculously do what He promised.

**Gen 15:1** After these things the word of the Lord came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” <sup>2</sup> But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” <sup>3</sup> And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” <sup>4</sup> And behold, the word of the Lord came to him: “This man shall not be your heir; your very own son shall be your heir.” <sup>5</sup> And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” <sup>6</sup> And he believed the Lord, and he counted it to him as righteousness.



<sup>7</sup> And he said to him, "I am the Lord who brought you out from Ur of the Chaldeans to give you this land to possess." <sup>8</sup> But he said, "O Lord God, how am I to know that I shall possess it?" <sup>9</sup> He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." <sup>10</sup> And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. <sup>11</sup> And when birds of prey came down on the carcasses, Abram drove them away.

<sup>12</sup> As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. <sup>13</sup> Then the Lord said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. <sup>14</sup> But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. <sup>15</sup> As for you, you shall go to your fathers in peace; you shall be buried in a good old age. <sup>16</sup> And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete."

<sup>17</sup> When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. <sup>18</sup> On that day the Lord made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, <sup>19</sup> the land of the Kenites, the Kenizzites, the Kadmonites, <sup>20</sup> the Hittites, the Perizzites, the Rephaim, <sup>21</sup> the Amorites, the Canaanites, the Girgashites and the Jebusites."

- Isaac was miraculously born as a result of this. He is referred to as "a child of the promise" rather than a child of the "flesh" (Rom 9:8; Gal 4:23).

**Gen 17:** <sup>15</sup> And God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. <sup>16</sup> I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her." <sup>17</sup> Then Abraham fell on his face and laughed and said to himself, "Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?" <sup>18</sup> And Abraham said to God, "Oh that Ishmael might live before you!" <sup>19</sup> God said, "No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him. <sup>20</sup> As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation. <sup>21</sup> But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year."

**Gen 21:** <sup>1</sup> The Lord visited Sarah as he had said, and the Lord did to Sarah as he had promised. <sup>2</sup> And Sarah conceived and bore Abraham a son in his old age at the time of which God had spoken to him. <sup>3</sup> Abraham called the name of his son who was born to him, whom Sarah bore him, Isaac. <sup>4</sup> And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. <sup>5</sup> Abraham was a hundred years old when his son Isaac was born to him. <sup>6</sup> And Sarah said, "God has made laughter for me; everyone who hears will laugh over me." <sup>7</sup> And she said, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

- Gen. 17 represented Abraham and his descendants' part in the conditional covenant (Gen 17:1-2, 9, 14).

**Gen 17:** <sup>1</sup> When Abram was ninety-nine years old the Lord appeared to Abram and said to him, "I am God Almighty; walk before me, and be blameless, <sup>2</sup> that I may make my covenant between me and you, and may multiply you greatly."... <sup>9</sup> And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. <sup>10</sup> This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. <sup>11</sup> You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. <sup>12</sup> He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your



offspring, <sup>13</sup> both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant. <sup>14</sup> Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.”

- Because Abraham was obedient, God confirmed that the promises made to him would be fulfilled (Gen. 22:15-18; 26:5).

**Gen 22:** <sup>15</sup> And the angel of the Lord called to Abraham a second time from heaven <sup>16</sup> and said, “By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, <sup>17</sup> I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, <sup>18</sup> and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”

**Gen 26:** <sup>3</sup> Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. <sup>4</sup> I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed, <sup>5</sup> because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.”

## CIRCUMCISION

- Circumcision was the sign of the covenant (Gen. 17:11). It was an oath of allegiance to Yahweh and thus an obligation to obey the law (as it had been revealed to Abraham and as it was further revealed through Moses) as the condition of being the promised people living in the promised land (Gen. 17:14; 26:5 cf Exod 4:24-26; 19:5; Deut 7:12; Gal 5:3; Rom 2:25; Acts 15:10). Every Israelite was born into this oath of allegiance upon pain of death. Circumcision is tied to the law (Rom 4:1-16).

**Gen 17:** <sup>14</sup> Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.”

**Exod 4:** <sup>24</sup> At a lodging place on the way the Lord met him and sought to put him to death. <sup>25</sup> Then Zipporah took a flint and cut off her son's foreskin and touched Moses' feet with it and said, “Surely you are a bridegroom of blood to me!” <sup>26</sup> So he let him alone. It was then that she said, “A bridegroom of blood,” because of the circumcision.

**Exod 19:** <sup>5</sup> Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; <sup>6</sup> and you shall be to me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the people of Israel.”

**Deut 7:** <sup>11</sup> You shall therefore be careful to do the commandment and the statutes and the rules that I command you today. <sup>12</sup> “And because you listen to these rules and keep and do them, the Lord your God will keep with you the covenant and the steadfast love that he swore to your fathers.

**Gal 5:** <sup>3</sup> I testify again to every man who accepts circumcision that he is obligated to keep the whole law.

**Rom 2:** <sup>25</sup> For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision.

**Acts 15:** <sup>10</sup> Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear?



- Circumcision was also a seal (guarantee) to Abraham of what God promised (Rom 4:11).

**Rom 4:1** What then shall we say was gained by Abraham, our forefather according to the flesh? <sup>2</sup>For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup>For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." <sup>4</sup>Now to the one who works, his wages are not counted as a gift but as his due. <sup>5</sup>And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, <sup>6</sup>just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

<sup>7</sup>"Blessed are those whose lawless deeds are forgiven,  
and whose sins are covered;

<sup>8</sup>blessed is the man against whom the Lord will not count his sin."

<sup>9</sup>Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. <sup>10</sup>How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. <sup>11</sup>He received the sign of circumcision as a seal of the righteousness ~~that he had by faith while he was still uncircumcised~~ [of the faith which was to be in the uncircumcision]. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, <sup>12</sup>and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

<sup>13</sup>For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. <sup>14</sup>For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup>For the law brings wrath, but where there is no law there is no transgression. <sup>16</sup>That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all,

## SALVATION

- During this time, men were saved by believing in the promised seed of the woman, a descendant of Abraham, Isaac, and Jacob (Gen 15:6; Rom 4:3; Gal 3:8).

**Gen 15:** <sup>5</sup>And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be." <sup>6</sup>And he believed the Lord, and he counted it to him as righteousness.

**Rom 4:1** What then shall we say was gained by Abraham, our forefather according to the flesh? <sup>2</sup>For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup>For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." <sup>4</sup>Now to the one who works, his wages are not counted as a gift but as his due. <sup>5</sup>And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness,

**Gal 3:1** O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. <sup>2</sup>Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? <sup>3</sup>Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? <sup>4</sup>Did you suffer so many things in vain—if indeed it was in vain? <sup>5</sup>Does he who supplies





the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—<sup>6</sup> just as Abraham “believed God, and it was counted to him as righteousness”?

- So we can see that the two promises made to Abraham represent law and gospel (which we will unpack in later classes).
- As we saw in week 2, justification by faith alone stands for justification by Christ’s righteousness alone and it is a gift, a benefit of New Covenant union with Christ. Thus Abraham was saved by the New Covenant. He received its benefits in advance (like a payday loan) because Christ’s future work was a legal certainty that he could “take to the bank” (Heb 9:15; Eph 1:4; Rev 13:8).

## THE FULFILLMENT OF THE FIRST ABRAHAMIC PROMISE

- The first Abrahamic promise began to be fulfilled in Israel’s Exodus out of Egypt (Ex. 2:24; 6:2-8; 12:25; 13:5; 19:3-4; Deut 6:23; 7:8; Ps 105:42-43; Acts 7:17).

**Exod 2:** <sup>23</sup> During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. <sup>24</sup> And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. <sup>25</sup> God saw the people of Israel—and God knew.

**Exod 6:** <sup>2</sup> God spoke to Moses and said to him, “I am the Lord. <sup>3</sup> I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them. <sup>4</sup> I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. <sup>5</sup> Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. <sup>6</sup> Say therefore to the people of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. <sup>7</sup> I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians. <sup>8</sup> I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord.’”

**Deut 6:** <sup>22</sup> And the Lord showed signs and wonders, great and grievous, against Egypt and against Pharaoh and all his household, before our eyes. <sup>23</sup> And he brought us out from there, that he might bring us in and give us the land that he swore to give to our fathers.

**Deut 7:6** “For you are a people holy to the Lord your God. The Lord your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. <sup>7</sup> It was not because you were more in number than any other people that the Lord set his love on you and chose you, for you were the fewest of all peoples, <sup>8</sup> but it is because the Lord loves you and is keeping the oath that he swore to your fathers, that the Lord has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

**Psalms 105:** <sup>42</sup> For he remembered his holy promise, and Abraham, his servant.

<sup>43</sup> So he brought his people out with joy, his chosen ones with singing.



- Its fulfillment was conditioned upon the people's obedience to the law (Ex. 19:5-8; 23:20-22; Deut 4:1; 6:3, 17-18, 24-25; 7:12; 8:1-2; 11:8, 22-24; 29:13; Jer 11:5).

**Deut 6:** <sup>17</sup> You shall diligently keep the commandments of the Lord your God, and his testimonies and his statutes, which he has commanded you. <sup>18</sup> And you shall do what is right and good in the sight of the Lord, that it may go well with you, and that you may go in and take possession of the good land that the Lord swore to give to your fathers

**Deut 7:** <sup>12</sup> "And because you listen to these rules and keep and do them, the Lord your God will keep with you the covenant and the steadfast love that he swore to your fathers.

**Jer 11:** <sup>3</sup> You shall say to them, Thus says the Lord, the God of Israel: Cursed be the man who does not hear the words of this covenant <sup>4</sup> that I commanded your fathers when I brought them out of the land of Egypt, from the iron furnace, saying, Listen to my voice, and do all that I command you. So shall you be my people, and I will be your God, <sup>5</sup> that I may confirm the oath that I swore to your fathers, to give them a land flowing with milk and honey, as at this day."

- It was fulfilled when Israel divided the land of Canaan among the tribes as their inheritance, though they had not yet driven out all of the inhabitants (Ex 23:29-32; 33:1; Deut 7:22-23; 19:1-9, cp. Josh. 20:7-8; 21:43-45; Acts 13:19).

**Exod 23:** <sup>29</sup> I will not drive them out from before you in one year, lest the land become desolate and the wild beasts multiply against you. <sup>30</sup> Little by little I will drive them out from before you, until you have increased and possess the land. <sup>31</sup> And I will set your border from the Red Sea to the Sea of the Philistines, and from the wilderness to the Euphrates, for I will give the inhabitants of the land into your hand, and you shall drive them out before you.

**Josh 21:** <sup>43</sup> Thus the Lord gave to Israel all the land that he swore to give to their fathers. And they took possession of it, and they settled there. <sup>44</sup> And the Lord gave them rest on every side just as he had sworn to their fathers. Not one of all their enemies had withstood them, for the Lord had given all their enemies into their hands. <sup>45</sup> Not one word of all the good promises that the Lord had made to the house of Israel had failed; all came to pass.

**Acts 13:** <sup>17</sup> The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. <sup>18</sup> And for about forty years he put up with them in the wilderness. <sup>19</sup> And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance.

- Judah and Israel were like the dust of the earth, as numerous as the stars of heaven and as many as the sand by the sea (Gen 12:2; 13:16; 15:5; 22:17; 26:4; 28:14; 32:12; Ex 32:13; Num 23:10; Deut 1:10; 10:22; 1 Kings 3:8; 4:20; Is. 10:22; 48:19; Jer 15:8; Heb 11:12).

**Deut 1:10** The Lord your God has multiplied you, and behold, you are today as numerous as the stars of heaven.

**1 Kgs 3:** <sup>8</sup> And your servant is in the midst of your people whom you have chosen, a great people, too many to be numbered or counted for multitude.

**1 Kgs 4:** <sup>20</sup> Judah and Israel were as many as the sand by the sea. They ate and drank and were happy.

**Heb 11:** <sup>12</sup> Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore.



- God was the God of the nation of Israel by dwelling in their midst, sitting as an earthly king upon his throne in the tabernacle and temple (Deut 29:10-13; Exod 25:8; 29:45-46; 1 Sam 8:7). He established laws, judged cases, and led them in battle. He was not the God of Gentiles in this manner. Israel alone was a theocracy (Gen 17:7-8; Ex. 2:24-25; 6:6-7; 19:4-6; Ezek 16:8; Deut 4:32-40; 29:10-13; Ps. 147:19-20; Amos 3:1-2; Hosea 1:9).
- God progressively drove out the remaining inhabitants according to Israel's obedience to the law, first through the leadership of various judges, then king Saul, then king David, a man after God's own heart.
- The promise was realized to the fullest when Israel's enemies were defeated by David and God dwelt in their midst in Solomon's Temple and they had rest on every side (Gen 15:18-21; 1 Kings 4:20-25; 1 Kings 8:56; Neh 9:7-8; Jer 11:5; Ps 105:44).

**Gen 15:** <sup>18</sup> On that day the Lord made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, <sup>19</sup> the land of the Kenites, the Kenizzites, the Kadmonites, <sup>20</sup> the Hittites, the Perizzites, the Rephaim, <sup>21</sup> the Amorites, the Canaanites, the Girgashites and the Jebusites."

**1 Kgs 4:** <sup>20</sup> Judah and Israel were as many as the sand by the sea. They ate and drank and were happy. <sup>21</sup> Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life.

<sup>22</sup> Solomon's provision for one day was thirty cors of fine flour and sixty cors of meal, <sup>23</sup> ten fat oxen, and twenty pasture-fed cattle, a hundred sheep, besides deer, gazelles, roebucks, and fattened fowl. <sup>24</sup> For he had dominion over all the region west of the Euphrates from Tiphshah to Gaza, over all the kings west of the Euphrates. And he had peace on all sides around him. <sup>25</sup> And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon.

**1 Kgs 8:** <sup>56</sup> "Blessed be the Lord who has given rest to his people Israel, according to all that he promised. Not one word has failed of all his good promise, which he spoke by Moses his servant.

**Neh 9:** 7 You are the Lord, the God who chose Abram and brought him out of Ur of the Chaldeans and gave him the name Abraham. 8 You found his heart faithful before you, and made with him the covenant to give to his offspring the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite. And you have kept your promise, for you are righteous.

