

Unconditional Covenants

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Date: 23 March 2025

Preacher: Dr. Sam Gipp

[0 : 00] In our Bible, the Bible talks about covenants, and there are two kinds of covenants in the Bible. And they are what we call conditional covenants and unconditional covenants.

I want you to go in your Bible to 1 Kings 9. 1 Kings 9, now I'm going to give you a heads up. We're going to leave 1 Kings 9 and then come back. So when I say leave 1 Kings 9, you want to maybe leave a marker there.

But there's two kinds of covenants. And a conditional covenant is where the difference is. Every covenant is if you do this, then I'll do this.

But a conditional covenant is if you do this and continue to do this. The best in this life, the best illustration I can give you of a conditional covenant is your job.

Basically, isn't this the covenant you have with your employer? He says, if you come and work for me, then I will pay you. If you don't show up, you're not getting paid. So in a conditional covenant, there's always conditions that the person has to meet.

[1 : 11] And here in 1 Kings 9, and he's talking about David and Solomon. He says, look at this, verse 4.

And watch the conditions. And there's the if. And if thou wilt, number one, walk before me. He's talking to Solomon. As David thy father walked in the integrity of heart and in uprightness to do according to all I've commanded thee and will keep my statutes and my judgment.

You see all those conditions? You have to walk with me all of your life. If you do that, look at the next verse. Then, there's the then. Then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, thou shalt not fail the man upon the throne of David.

So the conditions, and usually when you look at a conditional covenant, that's usually what it is. He'll say, you've got to keep my commandments, keep my statutes, do what I tell you to do. And he said, if you do that, then I'll do this.

Look at, keep a place here because we're coming back to the neighborhood. But go to Zechariah chapter 3. Zechariah chapter 3. And it says this in verse 1.

[2 : 31] And there's something that goes on here in verse 1 that we've seen. I showed me Joshua, the high priest, standing before the angel of the Lord, and Satan staying in his right hand to resist him.

Did you ever see a cartoon and somebody's got to make, like, you can either do good or evil. And it'll show a devil sitting on one shoulder and God on the other or an angel on the other.

That's where they get this from. So he's talking to Joshua, the high priest. He says, tell him this.

Look at verse 7. Thus saith the Lord of hosts, if, there's the if, if thou wilt walk in my ways, number one.

And if thou wilt keep my charge to, then, there's the then, then thou shalt also judge my house and should also keep my courts. And I will give thee places to walk among these that stand by.

So, again, in a conditional covenant, the conditions are always on our back. We have to keep doing this. There's got to be continual work or the covenant's no good.

[3 : 34] Guys, do we not consider the Davidic covenant unique? God says, I'm going to, you're going to have a man. I'm going to give you the entire nation of Israel and you're going to have a man on the throne forever.

Did you know he gave that same covenant to somebody else? He made the same promise to another man. You say, well, how come I don't, his name, his name doesn't come to mind.

Obviously, he didn't keep the covenant. Go back to 1 Kings. And I said we were in 9, so flip over a couple chapters and look at chapter 11. And in chapter 11, this is when all the Jews became

Baptists.

Because they had to split. That's not Baptists, I don't know what it is. Eating and splitting, that's about it. And look what it says. Look at verse 29. I want to stop for a second.

I can give you a little sidebar here. I know some Bible believers that, they love the Bible, believe the Bible. I'm talking about King James. And hate, absolutely hate this country.

[5 : 05] Now, they would never say that word, but that is what it is. There's something wrong when Bible believers look at America the same way a Muslim does. That it's the great Satan. And they'll say this.

Well, America started with a rebellion. And God never blessed a rebellion in the Bible. God organized one. Didn't he initiate it? Didn't God say, I'm going to split it and give you half of it? Does that not sound like a rebellion? So, just for what it's worth. So, look what he says. This is Jeroboam. And you know the story. He gives 10 pieces of 10 tribes to Jeroboam. And look what it says in verse 32. This other sidebar. I'll be sure I have one tribe for my servant David's sake and for Jerusalem's sake. The city which I have chosen out of all the tribes of Israel. Now, you know that when there was this split, David had the tribe of Judah and then also stayed with him was Benjamin. Correct? Here's the reason.

[6 : 01] He said, I did that for my city Jerusalem. So, well, why would he give David Benjamin for Jerusalem? Have you ever heard Jerusalem described as a divided city?

You know, look at the East Bank and the West Bank. Under Israel, in Israel, when Israel had the land, Jerusalem was still a divided city. Jerusalem has never resided in all of Judah or in all of Benjamin.

Jerusalem has always been split. I'm literally, the city, part of it was with Benjamin and part of it is in Judah. And so God said, I don't want the city. For Jerusalem, I want to keep it whole.

So I'm giving him Benjamin so that both sides of it stay together. But look at this promise. Verse 38. Here it is.

If thou wilt, number one, hearken unto all that I command thee. Number two, and wilt walk in my ways. Number three, do that which is right in my sight. Four, to keep my statutes.

[7 : 01] Five, and my commandments. As my servant David did. That, this is the then, that I will be with thee and build thee a sure house, as I built for David, and will give Israel unto thee.

He just told him, if you will keep my covenant, I will give you these ten tribes permanently. They will, just the same promise he made to David, but he's going to let David have Judah and Benjamin.

He's going to say, well, how come he didn't get them? He didn't keep the commandment. He didn't keep the covenant. I mean, if anybody in spades didn't keep the covenant, this is the guy. You know what happened. He went and, he built the two false altars, one up in Dan, one in Bethel.

About 11, yeah, about 11 years ago, Kathy and I were over in Israel. And have you ever done this? You ever see where there used to be a house and the house is gone, but you can see the, like the concrete block for the foundation?

All right. The complex in Dan, where that golden calf was, it's gone, but you can walk down the halls because, because the blocks are still this high above the ground.

[8 : 09] The pedestal that that golden calf was on is still there. You see what happened to the calf? You don't leave gold out overnight with a bunch of Jews. but, and think about this.

This guy not only did not keep the covenant, but he put a sin into Israel that almost became hereditary. And this, now I'm not bashing the guy. It's just true. You know, Barack Obama, when he was in the White House, he, he did some things to this country that when he left, those things remained.

The war on police, that started with Barack Obama. And even after he got out of the White House, there's still a war on police. The transgender stuff started with Obama. The, the absolutely polarization of left and right, the polarization of the racism that had been not a problem.

It is still a problem that all, even though Obama is gone, that stuff is still going on. All right, that's what this guy did. He put those two calves up, up in Dan and one in Bethel.

And after that, you would have a king come in and this king would get rid of Baal worship. He'd get rid of all of the, all of the, all of the false gods, all the idols, but he'd leave those two, he'd leave them up.

[9 : 21] And God very seldom, ever mentions Jeroboam. He didn't just say Jeroboam. He always says it like this, Jeroboam, the son of Nebat, who made Israel to sin.

That is how God refers to him. Every time after that, he says, well, he did that at Jeroboam, the son of Nebat, who made Israel to sin. That became like an, an integral part of the society of Israel. That, that idolatry. He put that, he put that, those, those calves up in first Kings chapter 13. They aren't taken down until second Kings chapter 23, verse 15, where it says, Josiah turned and saw the altered Bethel.

And then he knocked it down. But between Jeroboam and, and, and Josiah, I'm sorry, Josiah between those two, even when a good king got rid of bad things, that sin remained.

So, so this is a conditional covenant. Like I said, a conditional covenant is, basically always, if you continually do this, then I will do this.

[10:22] Now let's look at an unconditional covenant. I want you to go to Acts chapter 16. And Acts chapter 16.

You know what I was telling you, you know, when you, when you read your Bible, enter the scene that you're reading. And there's, there's a couple of words that are, that are used in the Bible that we take too lightly.

Smote him. You know, they say they, they smote Jeremiah. And you think like they walked up and smacked him in the mouth. They beat the snot out of him. Okay. And if you get a couple of guys beating on you, when they're done, you don't jump back up to your feet and go, well, I'm okay now. No, you lay there and moan and groan for a while. And it says, this is when Paul and Silas were beaten. Look at verse 22.

And the multitude wrote up, uh, rose up together against them. And the magistrates ran off their clothes and commanded to beat them. And when they had laid many stripes upon them, you know, what's sad about that, that portion of the sentence I just read, you read that, keep on going.

[11:37] Many stripes. You think if somebody laid many stripes on you, when they were done, you go, okay, we done now. Can we go get a burger? I mean, these guys were hurting.

Okay. Uh, many stripes upon them. Um, and when they laid many stripes upon them, verse 23, they cast him into the prison, charging, uh, the jailer to keep them safely.

Who having received such a charge, uh, thrust them into the inner prison and made their feet, uh, fast in the stocks. Now, I don't know, you know, sometimes we preachers tend to make bad as horribly bad as can possibly be.

But here's what I have been told. Those stocks were not like you'd see somebody sitting down and they got their feet in stocks. They were made so that you had to stand up. You just always had to stand up.

Now, can you imagine being in a prison cell and you had to stand up? Uh, and you're in a filthy cell. Probably they're, they'd have to like bend at the knees and lay their, their open backs on a dirty floor.

[12:39] And I don't know if that was, uh, what you would do, uh, if that kind of happened, but you might say, Hey God, I'm serving you. Why'd you do this? These guys sang.

And at midnight, verse 25, and at midnight, Paul and Silas prayed, prayed and sang praises unto God. And the prisoners heard them.

Don't the prisoners know what happened to him? Are you think those prisoners haven't heard some guy that's just been beaten with many stripes in his cell, cursing all of the jailer and what he's going to do to him when he gets out.

And they know these guys have been pounded and they're singing. Now, did you know Bill Eubanks? Did anybody here know Bill Eubanks?

He's with the Lord now. And, uh, and he had a street ministry. And, uh, Bill tried singing one time and he was arrested for attempted music. Okay. Uh, I mean, I, I think wounded animals don't sound as bad as Bill Eubanks.

[13:39] Uh, he was, and I made the mistake of sitting in front of him in a service one time and it was horrible. I mean, it's just, it was horrible. And I, I told him, I said, Bill, not so loud. I said, we can still hear you.

And I, I asked him a question one time. I said, Bill, I said, would you like to be a hero? People like want to be a hero. I said, Bill, would you like to be a hero? He goes, yes, Sam, I'd like to be a hero. And I said, if you, ever see a building on fire, don't run in and yell fire, run in and start singing. I said, you will save the life of every person in the building.

I, they will be interviewed by the news that night. And they'll say, now, how did you know the building is on fire? Oh, it was on fire. I know it was on fire. I just want to get away from that ungodly noise. Uh, he's in heaven now, probably still not allowed to sing. Okay.

But he never did this. Verse 26, they're singing. And suddenly there was a great earthquake. That's a bad singing. Uh, so the foundation of the prison were shaken. Immediately all the doors were open.

[14:36] Uh, and everyone's bands were loose. And the keeper of the prison, awaking out of sleep, obviously a union man, uh, and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had been fled.

When you read that verse, stop and think about that verse. Isn't this guy about to kill himself? Okay. If he killed himself, where's he going? He's going to hell. Do you, you know how close that guy was to going to hell?

I mean, that guy was seconds from putting himself in hell. Uh, but, but, but Paul cried, verse 28, uh, with a loud voice saying, do thyself no harm for we are all here.

Uh, then he called for a light and sprang in and came trembling, uh, and fell down before Paul and Silas and brought them out and said, sirs, what must I do to be saved? And they said, believe in Lord Jesus Christ, get baptized, join the independent Baptist church, keep the 10 commands best you can, make sure you tithe, win souls, and maybe you'll get saved.

Guys, did anybody notice there are no conditions? If there's always an if and then, if, if you believe in Lord Jesus Christ, uh, then thou shall be saved.

[15:48] You know why you can't lose your salvation? Cause it's not a conditional covenant. There were no conditions. I don't think, I don't think, uh, you know, I wasn't there when you got saved, but I, I highly doubt any of you when you got saved and you said, now what do I do next?

They said, well, now you, you know, you're going to have to get baptized. You're going to get out to give him church. You have to be a soul winner. You have to be a tither. Uh, you know, you don't want to sin because if you sin, you're going to lose your salvation. There are no conditions. Uh, you know what the, uh, uh, a, an unconditional covenant is like in our, where the conditional covenant is a job.

If you come and work for me, then I will pay you. An unconditional covenant is marriage. We go to, we go to the preacher one time, we get married. We don't have to do that again. I know some people renew their vows.

That's kind of symbolic. Once you can save, it's not, Hey guys, you should have thought of this when you were at the altar. Tell her, no, if you marry me and keep the dishes, wash the dishes and keep the house clean, cook the meals, cut the firewood, you know, all other stuff you wanted to do. Brother, it is, it is unconditional. If you marry me, we will be married. What? Until death do us part. So, so that is an unconditional covenant.

[16:57] I do want to show you something. Verse 32, and they spake unto him, the word of the Lord, to all that were in his house. And he took them the same hour of the night and washed their stripes and was baptized.

He and all his straight away. I don't know if you're aware of this. This is not an overstatement because I've, I've heard it, but verse 33 is the Roman Catholic. That is the proof text that the Roman Catholic church uses for baptizing babies.

And I was reading, I don't know why, maybe I was being punished. But recently I was reading something that a Roman Catholic priest wrote. And he went to that verse and said, and here's what they say.

His whole household got saved. There must have been a baby in the household. And I said, yeah. And I said, and they went to the baptism in a blue Buick. He said, that's not in there.

Neither is a baby. Now I'm going to ask a question. Gladly. I am going to raise my hand to this.

Okay. How many households here are represented and you don't have a baby in your household?

[17:59] Then why couldn't this guy? So we don't presume on anything, but, but an unconditional covenant is a covenant that God makes. And then it's, that's, then it's done.

Now I want you to go to 2 Samuel chapter seven. 2 Samuel chapter seven.

Now in a conditional covenant, if you don't do right, the covenant is broken. Correct? What happens in an unconditional covenant? If you don't do right.

Well, you can't take the covenant away because it's unconditional. And so in 2 Samuel chapter seven, the Lord is talking to David about his son Solomon being king. And it says this, I'll look at verse one.

And it came to pass when the king sat in his house that the Lord had given him rest round about. And the Lord given rest round about from all his enemies that the king said unto Nathan, the prophet, see now I dwell on a house of cedar, but the ark of the, of God dwelleth within curtains. [19:05] So this is where David gets the idea. I'm going to build a house for God. And you know, the story God said, well, you know, you're, you're a bloody man. Your son is going to build the house, but look what he says about his son.

Look at verse 14 and his son. This is not just about Solomon. This is about any kid in his lineage. Verse 14. Well, verse 13, he shall build a house for my name and I shall establish the throne of his kingdom forever.

Watch. I will be his father. Wait a second. Am I not talking to a room full of people and you got saved? What happened to, what happened to your relationship with God? He became your father. And I will be his father and he should be my son.

Watch. If he committed iniquity, I will chastise him with the rod of men and with the stripes of the children of men. In a, in an unconditional, in a conditional covenant, you break the conditions, you lose the benefit of the covenant.

In an unconditional covenant, you get chastised. Is that what it says in Hebrews? God chastiseth every son that he has. So if you've ever been, you ever think, Oh man, I remember when the Lord's given me a good beating.

[20:14] That's one of the greatest testimonies of your salvation you ever had. Now, if you've never been chastised, I wonder about you, but really we don't lose our salvation, but God chastises us.

That's what he said. He do here. He said, I will, I will, I will, if he committed iniquity, iniquity, I will chastise him with the rod of men and the stripes of the children of men.

Look at this, but my mercy shall not depart away from him. As I took it from Saul, whom I put away before thee. He said, this is an unconditional covenant.

If your, if your son does not keep my commandments, walk in my statutes, just like a conditional covenant. If he didn't do that, I'm going to bring people in here and they're going to wail on him, but I will not pull my mercy away from him.

I will not break this covenant. Guys, we are, our covenant with the Lord is an unconditional covenant. Again, none of us, at least not me. None of us were told when we got saved, you have to continually do this to keep saved.

[21:17] It was if, then, for whosoever shall call upon him, Lord, then shall be saved. So, so our salvation is an unconditional covenant.

Now, one of the greatest unconditional covenants in the Bible, look at Genesis chapter 12. In Genesis chapter 12, and verse one, now the Lord said unto, said unto Abram, get thee out of thy country, and, and from thy kindred, and from thy father's house, unto a land that I will show thee. All right, basically, that's the end. He says, I'm going to do something for you, but you got to leave here first. So isn't it, I'm going to, I'm going to do something with you, if, so go, go to another country where I tell you, watch this, and here's the then, and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing, and I'll bless them that bless thee, and curse them that curse at thee, and in these shall all the families of the earth be blessed. All right, again, you don't see any covenant, any, any, any, any, any specifics. It wasn't, if you leave this country, and then you follow me, and you keep my commandments, then I'm going to establish this covenant.

This is an unconditional covenant. What that means is, replacement theology is not of God. The replacement theology is that when we got saved, God replaced Israel, he's taking that covenant away from them, and Christians now have replaced Israel.

[22:51] You know, here's how I look at it, okay? Do you not have promises in the New Testament for you? I got, I got a lot of promises that I can go to. I don't feel like I, I have any need to hip check Israel out of the picture, and try to pick their pocket, and get a covenant, or get a promise that was given to them.

He said, you, all you got to do, is leave your family, leave the country here, you go where I tell you to, and I'm going to do all this stuff for you. Now, do you ever try to drop a hit to somebody? You know, like you had somebody over your house, and it's 11, 11:30, it's 12 o'clock, and you go, well, you know, you're probably getting tired, and you probably, you know, you have to work in the morning, and you know, you just keep saying it.

If you have any question about what God thinks of Israel, look what he says. Watch, see if we can find a word. Watch God repeat a word over, and over, and over again. Verse 2, And I'll make of thee a great nation, I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee, and in these shall all the families of the earth be blessed. Bless, bless, bless, bless, bless. I have, I put out a letter, it's not even a monthly letter, and we got several thousand people, I don't know how they all get on, and some years ago now, I wrote a letter, you know, I mailed it, and so this guy calls me up, and he says, I get your letter.

[24 : 24] Okay. He said, I really like it. Good, good. There's just one thing. Well, there's always one thing. I mean, they never call you. They don't ever call you to tell you they like it. They call you to tell you what they don't like.

They call you to tell you what the one thing is. And he said, he said, I really liked it, except for one thing. And I said, what's that? He said, well, you talk about Israel like they're good. I said, well, they're God's, see, I don't believe Israel was God's chosen people.

I believe they still are God's chosen people. And I said, well, they're God's chosen people. And the guy exploded. He goes, they run the banks. I said, that's the way God intended.

You want your nation blessed? Let them run the banks. I said, how about we take those banks and we give it to the Muslims? I bet they'd take care of them better. How about we give the banks, the control of the banks to Roman Catholic Church?

I would, I would feel real good about that. Okay. You know, he said, he said, if they bless Israel, Israel bless them. So, there is the covenant and, and this covenant.

[25 : 26] So you get these guys that say, well, we're the replacement for Israel. We are not the replacement for Israel. This is an everlasting, eternal, unconditional covenant. Now, this has to be passed on.

Look at Genesis chapter 17. Genesis chapter 17. And certainly, you know, the story, uh, back in Genesis 15, the Lord said, I'm going to give you a son.

Uh, and, and, uh, you know, I'm giving this covenant and he didn't get the kid. And now he's like a hundred years old. Nobody wants to have a baby shower at a hundred. All right.

And Sarah's 99. And so he knows he's not having a kid, but he had, he does, he does have Ishmael who he had with Hagar, the Egyptian. And what he says to God in 17, he's convinced I ain't getting no kid from Sarah.

So he says to God, I wish Ishmael would live before you. What he's saying is, how about you, you made a promise to them. I have a kid. Why don't you make that? Why don't you make Ishmael?

The, the, the fulfillment of that promise.

[26 : 34] Look what it says. Um, verse 18. And, and Abram said unto God, Oh, that Ishmael might live before thee.

That's what he's saying. I wish you would count Ishmael as the fulfillment of your prophecy. And God says some, he used a very, very important word in the next verse.

And God said, Sarah, thy wife shall bear thee a son indeed. And thou shall call his name Ishmael. And I will establish my covenant with him for an everlasting covenant. Uh, and with his seed after him.

All right. You know, the most important word in that verse is not covenant. The most important word in that verse is before covenant. Everlasting covenant. Now, if it's an everlasting covenant, it's never going to end, right?

Right. Right. So, if it's an everlasting covenant, how would God steal away from the Jews and give it to us? And if you think everlasting doesn't mean everlasting there, let me ask you a question.

[27 : 34] When you got saved, didn't you get everlasting life? Well, if everlasting doesn't mean everlasting there, I'd be worried. Right. That's right. Okay. So I have an everlasting covenant with God.

All I had to do is take his son as my personal savior. And I am eternally saved. I have everlasting life. And I did have an idiot one time. Uh, you know, some people try to, they try to like come up with some new doctrine.

And this guy said, everlasting life and eternal life are two different things. Well, I got them with the same prayer.

Uh, keep your place over here because we'll be moving. But, but take a look at John chapter three. And the guy showed me this. John chapter three, a little known verse 16.

I forgot. So of the world that he gave his only begotten son, the whosoever believeth in him should not perish, but have what? See, you got everlasting life, but not eternal life.

[28 : 41] Read verse 15. That whosoever believeth in him should not perish, but have eternal life. Got them both. All right.

So, so we have everlasting life. Israel has an everlasting covenant. Now he says it there that it's going to go through your seed forever, but now it's, it's given to Abraham.

We saw it passed on to Isaac here. Now it's got to go to Jacob. Uh, go to, um, Genesis chapter 27. And Genesis chapter 27 is the episode where, um, Isaac says to his son, Esau, Hey, kill me a deer, make me some medicine and I'm going to bless you.

And you know, the story, uh, his mother disguises him as Esau. Do you ever think how, how hairy this guy must've been that you could touch a sheepskin and think it was your kid. And I saw this thing.

It's kind of funny. I saw this, uh, like a kid's Sunday school and they had, they had Jacob with the, with the, and they had, they had like strings tied around. Is anybody here a hunter?

[29 : 46] Anybody hunt? Okay. You ever skin something? I mean, if you skinned it, would you have to tie it on your arm? Uh, can you imagine ripping the skin off a dead animal and slapping it on your arms?

I mean, it would stick. Okay. It has a self adhesive and it would stay there. And, um, I think this, and I think even, even Jacob shows it.

Jacob is talking to his dad. He says, pop, I'm here. Who are you? I'm your son Esau. And I, and I got you some venison. So bless me. And does he know when Esau's coming?

No, he has no idea. So I got a feeling. Isaac couldn't see very well, but he's probably like this. Uh, yeah, dad, I'm, I'm Esau. I, I made you, I killed you a deer. And, uh, I go, go ahead and bless me now.

You can bless me now. Cause his brother could walk in right in the middle of this. And it almost happened. Now here's what I've had people say. This is where Jacob had to steal the Abrahamic covenant.

[30 : 48] To which I answer, no, he did not. He stole a blessing. He did not steal. The Abrahamic blessing. And to show you how close this was to, to, to Esau catching him.

You know, I've never been to the theater, but you know, you'll be watching a play and, and this guy gets done with his little part and he'll say, exit stage left. And as he's exiting stage left, the next guy to do something is enter stage.

Right. So as one guy's walking off the stage, another guy's walking in. That is exactly what happens. Watch. Um, chapter 27, verse 30.

And it came to pass as soon as Isaac had made an end of blessing Jacob. And Jacob was yet scarce going out from the presence of Isaac, his father. I mean, it's like when this door is closing, that door is opening.

He is barely got out of the audience of his father. And in comes Esau with the food. That was scarce going out of the presence of his, of Isaac, his father. He saw his brother came in from his hunting.

[31 : 55] Uh, he also had made savory meat, brought it under his father and said to his father, I'll let my father arise in need of his son's venison. I'll let his soul may bless me. And Isaac, and Isaac, his father said unto him, who art thou?

And he said, I'm not son, I first born Esau. And Isaac trembled very exceedingly and said, who? Where's he that hath taken venison and brought it me? And I have eaten of it all before thou camest and have blessed him.

Yay. And he shall be blessed. That is not the Abrahamic blessing. So how do you know? Well, I read my Bible. And if you read chapter 27, you are very soon going to read chapter 28.

So look at chapter 28, look at verse one. And Isaac called Jacob. Now, can you imagine what that little get together was like? I'm like, this is the first day he's seen him since he just stole the blessing.

And he probably went, oh, it's good to have you here. oh, your arms aren't as hairy as they were last time you were in here. And Isaac called Jacob, called Jacob and blessed him and charged him. [32 : 59] And said unto him, thou shalt not take a wife of the children, of the daughters of Canaan. Arise, go to Paddan Aram, to the house of Bethuel, thy father's mother, thy mother's father, thy father's mother, my version, my, my, my version.

And take thee a wife from fence of the daughters of Laban, thy mother's brother, and God almighty bless thee and make thee fruitful. Multiply thee, that thou mayest be a multitude of people. Guys, verse three is not the Abrahamic blessing either.

If you have a child, especially a son, don't you wish them well? don't you say, you know, I hope you never have any tragedy in your life. I hope you have good health. A father blesses his son.

What, what Jacob stole in chapter 27 was Esau's blessing, his personal blessing. So how do you know? Look at verse four. And give thee the blessing of Abraham.

To thee, and to thy seed with thee, that thou mightest inherit the land where thou art a stranger, which God gave it Abraham. So, here's what you got to remember. When, when Esau gave that blessing to Jacob, didn't he think, I'm sorry, when, when, when Isaac gave that blessing to eat, to, to Jacob, didn't he think it was Esau?

[34 : 16] And all the time he's blessing who he thinks is Esau. He had David Abrahamic blessing in his back pocket with no intention to ever give it to Esau. He had, he was, he was withholding as he was, as he thought he was blessing Esau, as he thought he was giving the blessing he wanted to give to Esau.

He had no intention of ever giving the Abrahamic blessing. And in spite of how conniving Jacob was, he still gave it to him. So he gives him a fatherly blessing in verse three. I hope things go good for you.

I hope you, you know, you do well. But then he passed on that Abrahamic blessing in verse four. Jacob did not steal the Abrahamic blessing. He stole his brother's blessing, which really kind of messed up the relationship, you know, but, so, so that, that is the, the Abrahamic blessing.

Now, I'll just show you something. Look at, look at Isaiah chapter 55. And I'm going to tell you this, and, and it's not an accusation. I do it. I do it intentionally sometimes.

Sometimes, we misapply a verse. Have you ever, have you ever heard anybody say this? You're going out, you know, you're trying to win some lost guy to, to get to, to Christ.

[35 : 27] And you say, you know, right now, the Bible says, the Lord, behold, I stand at the door and knock. And if any man hear me and, and open unto me, I will come in and suffer with him and he with me. And right now, the Lord is knocking on your heart's door.

And they, they quote Revelation chapter three, verse 20. Is that what Revelation three 20 is about? Isn't he talking to us, the lay of the sea in church? He's not trying to get in somebody's heart.

He's trying to get some fellowship with us. Now, if I was soul winning with somebody, and the guy said that to the lost guy, I wouldn't interrupt him and go bad doctrine. Because tell me this, when you get saved, doesn't the Lord come in your heart.

Well, then in essence, that does describe what's going on. So I don't have a problem. Somebody misapplies a verse spiritually, as long as they know the correct application. Well, we're King James Bible believers.

We got a bunch of verses, you know, we use Psalm 12, six and seven. And, and we got Psalm 138, verse two. And here's one. Did you ever use this one? Chapter 55, Isaiah, verse 11, social, my word be that goeth forth out of my mouth.

[36 : 35] It shall not return unto me void, but it shall accomplish that which I please. And it shall prosper in the thing where into I send. Don't we use that as a promise that God will fulfill his Bible? That is not what this is about.

This entire chapter is not about, about God keeping the Bible. It's about him keeping the promise to Abraham. Look at verse one. Ho, everyone that thirsteth and come, come ye to the waters.

And, and he that hath no money, come, come ye, buy and eat. He come by wine and milk without money and without price. Uh, wherefore do you spend money for that which is not bread?

Boy, that would be a, a good anti-American sermon, wouldn't it? Uh, and your labor is for the, for that which satisfieth not. Yeah, this sounds like a sermon. Uh, hearken diligently unto me and, and you shall eat that which is good and let, uh, your soul delight itself in fatness.

Incline your ear and come unto me here and your soul shall live. And I will make an everlasting covenant with you. Even the sure mercies of David. Uh, behold, I have given him a witness to the people, a leader, a commander to the people.

[37 : 43] Uh, behold, uh, thou shalt call a nation that thou knowest not and nations that knew not thee shall run unto thee. Uh, because the Lord, thy God, uh, and the Lord of, uh, the Holy one of Israel, uh, hath, uh, uh, for, for he hath glorified thee.

He said, did he not say the nation are going to run to you? Keep your place here. Go to Zechariah chapter eight. In Zechariah chapter eight, I, I, I, every, this one, I love reading this verse.

Now you'll have people, even amongst Bible believers, they'll say, well, the new Testament for us, the old Testament's, you know, the Jews. So we don't have to read the old Testament because it's done.

You know, Jesus Christ showed up. So it's all, it's, it's old news. The old Testament is full of unfulfilled prophecy about the nation of Israel. When you read your old Testament, watch for things that say something like this, and it shall come to pass.

And in that day, and it shall be, or the day shall come. And look what it says here. Verse 22, chapter eight, verse 22.

[38 : 49] Yea, many, many people in strong nations shall come to seek the Lord of hosts in Jerusalem. How do I know that's prophetic? Well, is the Lord of hosts in Jerusalem?

Okay. Is he going to be in Jerusalem someday? Then that's when this is applying. So this is prophetic. The Lord of hosts in Jerusalem and to pray before him.

Thus saith the Lord of hosts. Watch that. In those days, it shall come to pass future that 10 men, that's a Gentile number, shall take hold out of all languages of all nations.

Even shall take hold of the skirt of him. There's a Jew saying, we will go with you for we have got, we have heard that God is with you. So in the future, now I'm going to tell you what I, I believe and what I don't believe.

I don't believe in that day. Anybody's going to say, let's go to Jerusalem and see Jesus. I don't think, I think that's who's going to be sitting on the throne. I don't think anybody's going to say that. Didn't Matthew chapter one, didn't the angel say, your wife's going to have a kid and we're going to name him Emmanuel?

[39 : 55] What does Emmanuel mean? God with us. Keep that, keep that God with us. Keep that phrase in mind. That is a, a crucial phrase.

So, so he said, he said, he's going to name Emmanuel because he's going to be God with us. And the baby's born and he called him Jesus. Why?

Well, because God wasn't with us. I think it's for, it's the gospel of John one. And I'm thinking around verse 14. It says he came on his own and what? His own received him not.

He was not with them. They were not with him. So he had to be Jehovah's saves. That's what Jesus means, Joshua. But if it said, his name is going to be called Emmanuel and it's never happened yet. It's got to be someplace in the future.

Look again at verse 23. Thus saith the Lord of hosts in those days, it shall come to pass that ten men shall take hold out of all languages of the nations.

[40 : 51] Even shall take hold of the skirt of him that is a Jew saying, we will go with you for we have heard that God is with you. Guys, you see God with you in that verse? The Hebrew in that is Emmanuel. I'm not going to the Hebrew for authority.

I'm telling you, that's how they said it. That is Emmanuel. They're saying, we will go with you for we have heard Emmanuel. We have heard God is with you. Take a look at Revelation chapter 20.

And you know, I was talking to you last night about a timeline. And many times when we do a timeline, we start at Genesis 1-1. We should start at Genesis 1-2. And we go to Revelation chapter 22, verse 20, because that's the last verse in the Bible.

But our time, our 7,000 years, that is not it. Our 7,000 years is up in chapter 20. Look what it says in verse 12.

And I saw the dead, small and great, stand before God, and the books were opened. Another book was opened, which is the book of life. And the dead were judged out of those things which were

written in the books according to their works.

[41 : 55] And the sea gave up the dead which were in it. And death and hell delivered up the dead which were in them. And they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.

And look at that word. And whosoever was not found written in the book of life was cast into the lake of fire. I'm going to prophesy. I'm going to prophesy this morning. Every man, woman, and child on this planet is going to die whosoever.

Isn't it an amazing choice of words that God said whosoever? Because you are saved because of the word whosoever. Are you not? For what? Whosoever shall call upon him the Lord shall be saved.

Whosoever's name was not written in the book of life. You're either going to be whosoever trusted Christ or whosoever's name was not written in the book of life. But God uses the same word. But this is the end of our 7,000 years.

Now watch. Remember that. God with us. Remember Emmanuel means God with us. And watch the next three verses. Because this is when the new heaven, the new heaven, new earth. The millennium is not the new heaven and new earth.

[42 : 55] It's this earth. It is what you're living in right now with two major changes. No devil for a thousand years. And Jesus Christ sitting on the throne in Jerusalem that means for a thousand years man will not be able to say the devil made me do it.

The devil's in jail. And you know if we had a good government I would listen to him. How about God ruling himself? Listen, if it's the new heaven, new earth why does he have to use a rod of iron? Because it's us. And at the end of that wonderful thousand years of his reign they want to kill him. But now it comes to new heaven, new earth. And I saw the new heaven, new earth for the first heaven and first earth were passed away.

And there was no more sea and I, John, saw the holy city, new Jerusalem coming down from God out of heaven prepared for a bride adorned for her husband. Now watch. Keep this in mind.

Emmanuel. What does it mean? It means God with us. And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men.

[43 : 58] Emmanuel. And he will dwell with them. Emmanuel. And they shall be his people and God himself shall be with them. Emmanuel. And be their God. Three times in that verse God alludes to God with us, God with us, God with us.

I believe they're going to say, let's go to Jerusalem and see Emmanuel because he will then at that time be with us. So, so, when you get, and I'm done, but when you get to Isaiah chapter 55 verse 11 where he says, and so shall my word be the goat forth out of my mouth.

It shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I set it. That is not talking about God, you preaching and people coming forward getting saved. That is talking about the word that went forth from my mouth that I'm going to make Abraham the greatest nation on this earth.

this planet and everybody's going to come to Jerusalem and that word, it was not, it will not return unto me void. There was a time when the maps of this world had no nation named Israel and now there is one and they're trying to wipe it out again but God said he's going to take care of these people.

He is going to take care of these people. All right, let's have a word of prayer and we'll take a break. Father, thank you now God for your goodness and your grace and great kindness. Thank you God for this book and Lord God, thank you for the unconditional covenant that I'm part of.

[45 : 18] Thank you that you did not put conditions on my salvation, not on the salvation of any of these people. You didn't say I had to keep on doing some things. You just said believe in the Lord Jesus Christ, thou shalt be saved.

So we thank you for that. I thank you God that you've never broken your word to Israel. I'm glad for them that they have you as their God. In Jesus Christ's name we pray. Amen. Amen.