

THE LORD'S - COVENANTS OF PROMISE

By Kevin E. Hughes

Our Approach to the Study of Covenants

We are studying the **Covenants** for ourselves. [Not adopting an existing Theology on Covenants]

We are starting in Genesis and working forward through the Old Testament to understand how **they** are **Chronologically** and **Progressively Revealed** and how each **Covenant** builds on or does not build on each previous **Covenant**.

The COVENANT Definition – Update One

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COVENANT of **GOD**. A **Promise** of **God**, always initiated and established by **God**, **Gen 6:18, 9:9, 11, 17** between **God** and a **Person**, a **People** Group, or all **Living** things, **Gen 9:10, Gen 9:17**, according to **His** Plan, Purpose and Will.

COVENANT of **GOD**. as “**Promises**”, often with “**I will**” or “**I shall**” statements, that “will come to pass”. IF the **Covenant** specified certain binding conditions for **God** to fulfill both parties’ obligations then it was considered a **Unilateral** or **Un-Conditional Covenant**.

IF the **Covenant** specified certain binding conditions for **God** to fulfill, **God’s** Part, and separate conditions for **Man** to fulfill, **Man’s** Part, then it was considered a **Bi-lateral** or **Conditional Covenant**.

COVENANT of **GOD**, often has **offered burnt (killed) offerings**, **Gen 8:20, Gen 22:2, Rom 8:3**

COVENANT of **GOD**, often has “**a sign**” to “**remember**” or to identify with, that **Covenant**, **Gen 9:12**

COVENANT of **GOD**, is often identified as an “**everlasting covenant**”, **Gen 9:16, Gen 17:7, Jer 32:40**

Interpretation: “exegesis”

In Bible Interpretation:

Use “**exegesis**” to determine meaning of the text, Not “**eisegesis**”

While “**exegesis**” is the process of “**drawing out**” the meaning from a text in accordance with **the context** and discoverable **meaning** of the author.

“**eisegesis**” is the process of “**putting in**” or adding meaning to a text that is not there.

The reader “**imposes**” his preconceived or adopted premises into the text.

“**eisegesis**” is regarded as, **Subjective**

It is based on somebody's opinions or feelings, rather than on facts or evidence.

“**exegesis**” is more **Objective**

It is based on facts (**the context** of the passage), rather than on thoughts or opinions.

Interpretation: Commentaries

In Bible Interpretation:

Often **Bible Teachers** or **Bible Students**, in looking for the “**Interpretation**” of a **Bible Text**,

First Read the Text

Secondly, **they** immediately look at **Commentaries** or **Study Bible Notes** (mini-Commentaries)

or **their** favorite **extra-biblical Book** relating to the subject at hand for the “**Interpretation**” of the **Text**.

They then use one of those “**Interpretations**” found to adopt as **their** “**Personal Interpretation**”.

When done this way, the best **they** can say is “*according to () this is the Interpretation of the Text*”

This Method is Not **Interpreting** the **Text** But instead is looking for and finding someone else's **Interpretation** and relaying that information to others.

They have Not gone through the **work** or **process** of pulling the meaning from the **Text** for **themselves**,

They have Not “**exegeted**” or “**Interpreted**” the **Text**

“To “**exegete**” a **Text** is to personally go through the **work** or **process** of “**drawing out**” the meaning.”

Commentaries and **extra-biblical Books** are Not authoritative, nor are **they** inspired by **God**.

We know this because brilliant **Bible Commentators** often disagree with each other.

Commentaries are second-hand information that **Comments** on the **Bible**, the authority.

“**Scripture Alone**” is the authoritative for faith and practice and **Bible Interpretation**.

Use “**Scripture Alone**” to come to **your** Preliminary Conclusions.

“It’s amazing how much light the Scriptures will shed on the commentaries”, Howard Hendricks

GOD'S COVENANT WITH HAGAR AND HER DESCENDANTS

Working Outline > **Genesis 16:1-16** (2 Paragraphs 1-15 & 15-16, ¶ from NAS Bible)

Read Genesis 16:1-16 Sarai's Bad Idea Abram was 85 & 86 years old, **Gen 16:3, 16**

- I. 1 Now **Sarai, Abram's wife** had borne **him** no children, (**Gen 11:30**)
 - A. and **she** had an **Egyptian** maid whose name was **Hagar**. (**Gen 12:16**)
 - II. 2 So **Sarai** said to **Abram**,
 - A. "Now behold, **the LORD** has prevented **me** from bearing children.
 - B. Please go in to **my** maid; (**Sarai** asks **husband**)
 1. perhaps **I** will obtain **children** through **her**." (like **Jacob**, **Gen 30**)
 2. And **Abram** listened to the voice of **Sarai**. (**husband** agrees) (like **Adam**, **Gen 3:17**)
 - III. 3 After **Abram** had lived **ten years** in the **land of Canaan**, (75 + 10 = 85 yrs) **Gen 12:4**
 - A. **Abram's wife Sarai** took **Hagar the Egyptian, her** maid,
 1. and gave **her** to **her husband Abram** as **his wife**.
 2. **4 He** went in to **Hagar**, and **she** conceived;
 3. and when **she** (**Hagar**) saw that **she** had conceived,
 4. **her** (**Hagar's**) **mistress** (**Sarai**) was despised in **her** (**Hagar's**) sight.
 - IV. 5 And **Sarai** said to **Abram**, "May the wrong done **me** be upon **you**. (**Sarai** blames **Abram**)
 - A. **I** (**Sarai**) gave **my maid** into **your** arms,
 1. but when **she** (**Hagar**) saw that **she** had conceived,
 2. **I** (**Sarai**) was despised in **her** (**Hagar's**) sight.
 3. May **the LORD** judge between **you** and **me**." (**Sarai** blames **Abram**)
 - V. 6 But **Abram** said to **Sarai**,
 - A. "Behold, **your maid** (**Hagar**) is in **your** power;
 1. do to **her** (**Hagar**) what is good in **your** sight."
 - B. So **Sarai** treated **her** (**Hagar**) harshly,
 1. and **she** (**Hagar**) fled from **her** (**Sarai's**) presence. (**Hagar's** first departure)
 - VI. 7 Now **the angel of the LORD** found **her** (**Hagar**) by a **spring of water** in the **wilderness**,
 - A. by the **spring** on the way to **Shur**. (**Gen 20:1, 25:18**)
 - B. **8 He** said,
 1. "**Hagar, Sarai's** maid, where have **you** come from and where are **you** going?"
 2. And **she** said, "I am fleeing from the presence of **my mistress Sarai**."
 - VII. 9 Then **the angel of the LORD** said to **her**,
 - A. "Return to **your mistress**, and submit **yourself** to **her** authority."
 - B. **10** Moreover, **the angel of the LORD** said to **her**,
 1. "**I will** greatly multiply **your descendants** so that **they** will be too many to count."
 - VIII. 11 **The angel of the LORD** said to **her** further,
 - A. "Behold, **you** are with child, And **you** will bear a **son**;
 1. And **you** shall call his name **Ishmael** ("**God hears**"),
 - a. Because (Reason) **the LORD** has given heed to **your** affliction.
 - B. **12** "**He** will be a wild donkey of a **man**,
 - C. **His** hand will be against everyone, And everyone's hand will be against **him**;
 - D. And **he** will live to the east of all **his** brothers."
- IX. 13 Then **she** called **the name of the LORD** who spoke to **her**,
 - A. "**You** are a **God** who sees";
 1. for **she** said, "Have **I** even remained alive here after seeing **Him**?"
 2. **14** Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.
- X. 15 So **Hagar** bore **Abram** a **son**;
 - A. and **Abram** called the name of **his son**, whom **Hagar** bore, **Ishmael** ("**God hears**").
 - B. **16 Abram** was **eighty-six years old** when **Hagar** bore **Ishmael** to **him**. (75 + 11 = 86 yrs) **Gen 12:4**

Q1: In **verses 1 and 2**, What was **Sarai's** problem, **Sarai's** proposed solution, and **Abram's** response ?

A1: **Sarai's** problem: Barren. **Sarai's** proposed solution: **Abram** go in to **Hagar**

Abram's response: **He** listened to **Sarai**.

Q2: In **verse 4**, After **Hagar** conceives, what was **her** attitude toward **Sarai** ?

A2: **Hagar** despised **Sarai her** mistress.

Q3: At the end of **verse 5**, according to **Sarai**, Who is to blame for **Hagar's** despising **Sarai** ?

A3: **Sarai** blames **Abram**

Q4: In **verse 6**, After getting permission from **Abram**, how does **Sarai** treat **Hagar** ?

What was **Hagar** response?

A4: “**Sarai** treated **her** (Hagar) harshly” **She** Fled

In **verses 7 and 8**, **the angel of the LORD** finds **Hagar** in the **wilderness** and Questions **her** ?

Q5: In **verse 9**, what is **the angel of the LORD's** response ?

A5: “Return to **your** mistress (**Sarai**), and submit **yourself** to **her** authority.”

Q6: In **verse 10**, what does **the angel of the LORD** Promise to do for **her** ? Can an **Angel** Promise this ?

A6a: “**I will** greatly multiply **your descendants** so that **they** will be too many to count.”

A6b: No **Angel** Can't Promise to multiply **descendants**, Only **the Lord** can do that.

Q7: Why does **the angel of the LORD** Promise **Hagar** innumerable **descendants**, in **verse 10** ?

A7: **Read Gen 15:4** Because **the Lord** said **Abram's heir** would come from **his** own body. **Read Gen 21:13**

Q8: Who's fault was it that **Hagar** was with child ? Was it **Hagar's** or **Sarai's** or **Abram's** fault ?

A3: It was **Sarai's** idea, but **Abram** listened to **her** idea, and **Sarai** gave **Hagar** to **Abram** as **his wife**.

Ultimately it was **Abram's** fault, because **he** was the responsible party in charge. **Hagar** just obeyed.

In **verse 13**, **Hagar** called **the name of the LORD** who spoke to **her**, “**You** are a **God** who sees”;

Q9: Who is **the one** speaking to **Hagar** ? Is he **the angel of the LORD** OR an **Angel** OR **the Lord** OR ?

A9: It was **the Lord Jesus**. **Angels** are Not called **Lord** and don't make **Promises** they can't fulfill.

Q10: What is the Reason given for **the Lord** giving these great **Promises** **Hagar**, in **verse 11** ?

A10: Because **the LORD** has given heed to **Hagar's** affliction. Also because **heir** from **Abram's body**, 15:4.

What we learned about the **Hagar's Covenant Promises**, in **Gen 16:1–16**

The **Promise** of “**I will** greatly multiply **your descendants** so that **they** will be too many to count.” **Gen 16:11**

The **Promise** of **you** will bear a **son**, called **Ishmael** (“**God** hears”), **Gen 16:11**

The **Promise** of “**He** will be a wild donkey of a **man**,” **Gen 16:12**

The **Promise** of **His** hand will be against **everyone**, And **everyone's** hand will be against **him**, **Gen 16:12**

The **Promise** of And **he** will live to the east of all **his** brothers.” **Gen 16:12, 25:18**

Read Genesis 17:20

What we learned about the **Hagar's Covenant Promises**, in **Gen 17:20**

The **Promise** of **I will** bless **him**, **Ishmael** (“**God** hears”), **Gen 17:20**

The **Promise** of **I will** make **him** fruitful and will multiply **him** exceedingly, **Gen 17:20**

The **Promise** of **He** shall become the **father** of twelve princes, **Gen 17:20**, (fulfilled) **Gen 25:13-18**

The **Promise** of **I will** make **him** a **Great Nation**, **Gen 17:20** (fulfilled)

Read Genesis 21:9-21

What we learned about the **Hagar's Covenant Promises**, in **Gen 21:9-21**

The **Promise** of **I will** make **the son** of **Hagar** a **Nation** also, because **descendant of Abram**, **Gen 21:13**

The **Promise** of **I will** make a **Great Nation** of **Ishmael**, **Gen 21:18** (fulfilled)

Q11: Did **Hagar's** son **Ishmael** have 12 sons and become a **Great Nation** ? **Read Genesis 25:12-18**

A11: Yes, **Ishmael** had 12 sons or “princes” that became “a **Great Nation**” (**Gen 17:20, 21:18**). Arab Nations.

Hagar's Covenant – Gen 16, 17, & 21

Hagar's Covenant is progressively revealed in the following passages.

Gen 16:1–16

Gen 17:18-20

Gen 21:13, 18

Promise of: I will greatly multiply your descendants, too many to count, Gen 16:11

Promise of: Hagar will bear a son, called Ishmael (“God hears”), Gen 16:11

Promise of: Ishmael will be a wild donkey of a man, Gen 16:12

Promise of: Ishmael’s hand will be against everyone, Gen 16:12

Promise of: Everyone’s hand will be against Ishmael, Gen 16:12

Promise of: Ishmael will live to the east of all his brothers.” Gen 16:12, Gen 25:18

Promise of: I will establish everlasting covenant, with him and his descendants, Gen 17:19

Promise of: I will bless him, Ishmael (“God hears”), Gen 17:20

Promise of: I will make him fruitful and will multiply him exceedingly, Gen 17:20

Promise of: Ishmael shall become the father of twelve princes, Gen 17:20, Gen 25:13-16

Promise of: I will make him a great nation, Gen 17:20 (fulfilled)

Promise of: I will make Ishmael a nation also, because descendant of Abram, Gen 21:13

Promise of: I will make a great nation of Ishmael, Gen 21:18

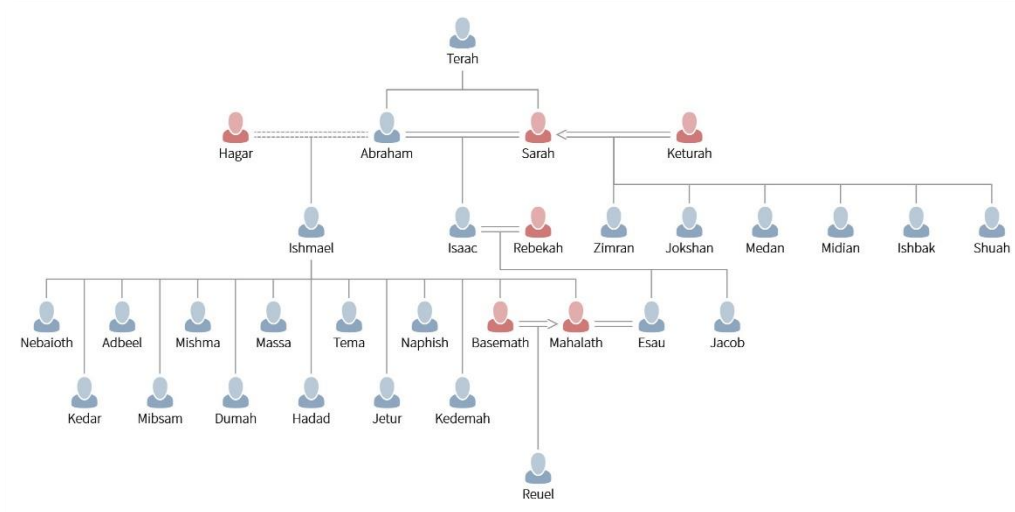
Innumerable Descendants **Promise:** Gen 16:11, Gen 17:20, (fulfilled) Arab Nations Today

Ishmael the father of twelve princes (sons) **Promise:** (fulfilled) Gen 25:13-16

Ishmael wild donkey of a man **Promise:** (fulfilled) “in defiance”, Gen 25:18, Gen 21:9

Ishmael a great nation, Gen 21:13, 18, 25:13-16 (fulfilled) Arab Nations Today

Ishmael + Live East of Brothers + Abram’s Descendants



Q1: Have all of Hagar’s Promises been Fulfilled Yet? **A1:** Yes, Fulfilled

Notice: Arab Nations of Ishmael, completely surround the Abrahamic Nation of Israel.

An Overview of **Abrahamic Covenant Promises** so far.

Abrahamic Covenant – Gen 12, 13, 15

Calling and Sending of **Abram** from Ur

Calling of **Abram**, from **your** country (Ur of the Chaldeans), 12:1

Sending of **Abram**, to the **Land of Canaan**, 12:1

Promises Concerning: Giving the Land of Canaan

Sending of **Abram**, to the **Land of Canaan**, 12:1

Promise of: **The Lord** giving the **Land** to **Abram**, and **his Physical Descendants**, 12:7

Promise to: Give **Land of Canaan**, to **Abram** and **his** (Physical) Descendants, 13:15, 13:17

Promise to: Give **Land of Canaan**, to **them**, **forever**, 13:15

Promise of: To **your descendants** I have **given** this **land**, Gen 15:18

Covenant of: Giving this **land** (Canaan) from **river** of **Egypt** to **river** Euphrates, Gen 15:18

Promises Concerning: Making **Abram**, into a great nation

Promise of: Making **Abram**, into a **great nation** (Physical Descendants), 12:2

Promise of: **Abram descendants** being innumerable, as dust of **the Earth**, 13:16

Promises Concerning: Personally Blessing **Abram**

Promise of: **Blessing Abram** and **his** name, (personally), 12:2

Promise of: “**you** shall go to **your fathers** in peace; buried at a good old age”, Gen 15:15

Promises Concerning: **Blessing**, in **Abram**, of **all families** (all nations)

Promise of: **Blessing** in **Abram**, of **all families** (nations) (Non-Physical Descendants), 12:2

Promises Concerning: **Abram descendants** being strangers in a land ...not **theirs**

Promise of: “**your descendants** will be strangers in a **land ...not theirs**”, 400 **yrs**, Gen 15:13

Promise of: **they** will be **enslaved** and **oppressed**, Gen 15:13

Promise of: **I (the Lord)** **will** also judge **the nation** whom **they** will serve, Gen 15:14

Promise of: afterward (**descendants**) will come out with many possessions, Gen 15:14

Promise of: in the **fourth generation** **they** (**descendants**) will return **here** (Canaan), Gen 15:16

Q1: Have all of these **Abrahamic Promises** been Fulfilled Yet ? **A1:** Some Fulfilled and Some Not