

God's Covenant With Abraham Matters to You Today

“Now the Lord had said to Abram: Get you out of your country, from your family and your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. **I will bless those who bless you, I will curse him who curses you** (emphasis added); and in you all the families of the earth shall be blessed.” Genesis 12:1-3 NKJV

“I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. And I will establish my covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.” Genesis 17:6-8

“The abiding nature of the Abrahamic covenant provides the ultimate revelation of its unconditionality. While God imposes various obligations on Abraham's descendants, biblical history records numerous failures on their part in meeting them. Nevertheless, this covenantal relationship remains in force through the generations, guiding the history of redemption to a blessed conclusion.

The declaration of Genesis 17:7 extending the covenant to all subsequent generations is significant. It means that the history of Abraham's descendants (through Isaac and Jacob) must be understood theologically from the standpoint of this covenant.

Since the rest of humankind is also envisioned in the promises to bless or to curse all other peoples, the Abrahamic covenant consequently sets forth the foundational relationship between God and all humankind from Abraham onward. **This means that to understand the Bible, one must read it in view of the Abrahamic covenant....**”¹

“The book of the genealogy of Jesus Christ, the Son of David, the son of Abraham....” Matthew 1:1

1 C. Blasing & D. Bock PROGRESSIVE DISPENSATIONALISM, P. 135

The Man or Woman The King Delights to Honor: Esther 6:1-14 JULY 4, 2021

“The overarching theme of the book of Esther is the governing **providence** of God—*God governs all events, including the free acts of men and their external circumstances, and directs everything to their appointed ends for His glory.*”² The doctrine of God's providence is rooted in the doctrine of God's sovereignty. In the word **sovereignty** you find the word **reign**.

Most of us have heard the proverb, “The early bird gets the worm.” Esther 6:1-14 is an instance where we could say, “The worm got the early bird.” Haman came early to get Mordecai hanged *in sensational fashion*—50 cubits off the ground.

“Now Satan put it into the heart of Haman (chapter 5:14) to devise Mordecai's death. We now read in the next chapter how God put it into the heart of the king to devise Mordecai's honor.”³

6:1-3—God does much of His work on the night shift.

I. Turned tables tell an often forgotten tale: Isaiah 52:7.

“How beautiful the feet...of him who proclaims...**thy God reigns...**”

A. The table turns on Haman.

1. He thinks that he is writing his own ticket to *royal honor*: 6:4-9.
2. Surprise: 6:10. (Pelosi, Shummer, Soros, Putin, Xi,--Trump?)
3. A foretaste of Hell? 6:11,12. **I** chose this. I **chose** this. I chose **this**.

B. The table will turn on all who have only been born once: Matthew 25: 31-46. More on this later.

If you are only born once (physically) then you are destined to die twice, physically and spiritually: Revelation 2:11.

2 Layton Talbert NOT BY CHANCE p. 124

3 Matthew Henry Volume 2 p. 879

II. We will see one another at an awards banquet with Jewish descent and decor: 6:14.

Compare I Peter 1:3-7. What do you see? **The Man or Woman The King Delights to Honor.**

A. The experiences of distress: 1:6b,7⁴

1. **The nature of the distress**—a feeling of grief or pain.
2. “for a little while” The comparison can be applied in different ways—the ultimate comparison is the brevity of this present life with eternity.
3. “if need be”, or “if necessary” This suggests that their distress had a divine purpose.
4. “various trials” The reader's environment was one of testing.

B. The purpose behind the trials: vs.7 ”That” introduces the statement of purpose. There is a divine purpose behind the trials.

1 “the trial of your faith” 7a; at its final outcome “the appearing” 7b.

2 The trials tend to prove your *faith* genuine. The emphasis is on the genuine faith being of great value.

“It is not the *test* of our faith that has particular value to God, but it is the result of that test in which He sees in our genuine faith the real reason for His creation of us in Christ fulfilled” (Kenyon).

C. The outcome of testing: 7b. “might be found” or “may result”

“Only in that day will there be a full disclosure of what God has achieved in the lives of His tried-by-fire saints.” Hiebert

“praise, honor, and glory” denote *recognition* or *approval* that believers will receive from the judge.

Compare I Corinthians 4:5 & Matthew 25:21.

“...‘praise’ is the *language* that will be used about these men and women's faith; ‘honor,’ the *rank* in which they will be placed; ‘glory’ the fervent *admiration* accorded to them...” Mason cited in Heibert.

Faith is a personal response to God. Unbelief is also a reflection on God's character.

Faith exists in different degrees in different persons.

Faith can and should grow.

Hoping to see you at the banquet! Isaiah 25:6-10

4 D.E. Hiebert I Peter p.66-68