



Bereishit 02

IN THE BEGINNING

BILLYE BRIM BIBLE INSTITUTE

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Bereishit 02

In the Beginning

The concept of covenant permeates the Scriptures from cover to cover. In this course, we will examine the establishment of God’s covenant relationship as it related to both *Am Israel* (the people of Israel) and *Eretz Israel* (the land of Israel). Special attention will be given to a study of the word *chesed*. It is frequently translated as “grace,” “mercy,” “lovingkindness” and others, but none of these communicate the rich meaning behind *chesed*.

This manual is designed to be used with the Video Sessions. You will notice that some Video Sessions will cover an entire Lesson, some will cover part of a Lesson, and some Video Sessions will span more than one Lesson. The beginning and end of each Video Session are clearly marked in this manual.

Also note that Sessions 4, 8, 12, and 19 have been pulled from this course and will be used in another course.

In addition to notes to be used with each Video Session, this manual includes an **Appendix** with materials referred to in the sessions, as well as a **Supplement** with an assortment of maps and other material for further study. The **Bibliography** documents sources cited in this course, and the **Recommended Resources** page notes items mentioned during the course.

REQUIRED READING:

Hesed in the Bible by Nelson Glueck.

Available at:

<https://billyebirim.org/product/hesed-in-the-bible-book/>

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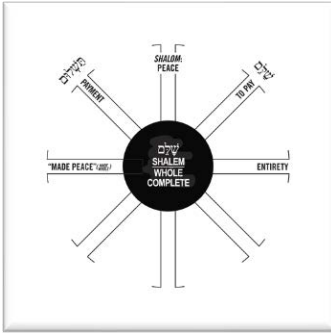
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The Shalom Wheel



In this family of words, the root word is שלם, which carries the root meaning of “whole, complete.”

שָׁלוֹם — *Shalom*. “The peace that comes from being whole”

שָׁלַם — *Shalem*. “To pay for something”
This carries with it the idea that paying a seller after receiving goods or services makes the seller “whole” again.

Appendix 3: The Shalom Wheel

LETTER	BLOCK	CURSIVE	LETTER	BLOCK	CURSIVE
Aleph	א	א	Lamed	ל	ל
Bet	ב	ב	Mem	מ	מ
Gimel	ג	ג	Nun	נ	נ
Dalet	ד	ד	Samech	ס	ס
Heh	ה	ה	Ayin	ע	ע
Vav	ו	ו	Pe	פ	פ
Zayin	ז	ז	Tzade	צ	צ
Chet	ח	ח	Koof	ק	ק
Tet	ט	ט	Resh	ר	ר
Yod	י	י	Shin	ש	ש
Kaf	כ	כ	Tav	ת	ת

Alef Bet Song (printed form on left, cursive form on right)

Alef	Bet	Gimel	Dalet	Heh	Vav	Zayin
א א	ב ב	ג ג	ד ד	ה ה	ו ו	ז ז
Chet	Tet	Yod	Kaf			
ח ח	ט ט	י י	כ כ			
Lamed	Mem	Nun	Samech			
ל ל	מ מ	נ נ	ס ס			
Lamed	Mem	Nun	Samech	Ayin		
ל ל	מ מ	נ נ	ס ס	ע ע		
Lamed	Mem	Nun	Samech	Ayin		
ל ל	מ מ	נ נ	ס ס	ע ע		
Pe	Tzade	Koof	Resh	Shin	Tav	
פ פ	צ צ	ק ק	ר ר	ש ש	ת ת	
Koof	Resh	Shin	Tav			
ק ק	ר ר	ש ש	ת ת			

BEREISHIT: IN THE BEGINNING 02

LESSON 1 Lech Lecha—1

לך-לך

“Go. Go for yourself.”

Review

2 Tim. 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

If the Word of Truth (the Bible) can be rightly divided, it can be wrongly divided. One way you can keep from wrongly dividing the Word is to know who is speaking and to whom they are speaking.

1 Cor. 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

Three Groups of People

1. Jews
2. Nations (*goyim*)
3. Church (*ekklesia*, Assembly)

All the Bible is **for** the Church and **to** the Church, but not all the Bible is **about** the Church. The part of the Bible that is for, to and about the Church is the New Testament Letters.

Genesis 10 — The Nations: First Mention

Genesis 10:1-5

Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

²The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

³And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

⁴And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

⁵By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

There were 70 core nations. During the Feast of Tabernacles, the Jews would sacrifice 70 bulls on behalf of the Nations.

Genesis 9:1

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

| God's original plan was for them to scatter and fill the Earth.

Genesis 11 — The Nations Rebel

Genesis 11:1-9

And the whole earth was of one language, and of one speech.

² And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

³ And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

⁴ And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

⁵ And the Lord came down to see the city and the tower, which the children of men builded.

⁶ And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

⁷ Go to, let us go down, and there confound their language, that they may not understand one another's speech.

⁸ So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

⁹ Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

Genesis 11:27-32

²⁷ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

²⁸ And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

²⁹ And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

³⁰ But Sarai was barren; she had no child.

³¹ And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

³² And the days of Terah were two hundred and five years: and Terah died in Haran.

Genesis 12 — Introduces His Plan to Reveal Himself to the Nations

His Great Plan of Redemption.

David Baron, *Israel in the Plan of God*²

“The Name had to be *revealed*; God had to *make Himself known*, and He did so progressively, and evermore fully in the history of His peculiar people—not only in the *words* which He spoke through His chosen vehicles, but by the *deeds of power and grace* which He wrought before their eyes, and which make up **the story of Redemption.**” (bold face emphasis added)

² (Baron, *Israel in the Plan of God*, 1983, p. 32)

LECH LECHA

לֵךְ-לְךָ

LECH LECHA (Genesis 12:1 through 17:27) is the third Parsha (portion) of the Book of Bereishit “In the Beginning.” The title “Lech Lecha” comes from the first recorded words Yehovah said to Abram:

וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ

And said Yehovah to Avram, **Go, Go for yourself**

AMPC

Gen. 12:1 Now [in Haran] the Lord said to Abram, Go for yourself [for your own advantage] away from your country, from your relatives and your father’s house, to the land that I will show you.

Young’s Literal

Gen. 12:1 And Jehovah saith unto Abram, “Go for thyself, from thy land, and from thy kindred, and from the house of thy father, unto the land which I shew thee.”

Brim Note: Stephen’s discourse gives further revelation that it was “The God of Glory” who appeared (Acts 7:2).

Acts 7:2

And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

Covenant

Though God had dealt with people before based on covenants, with Abraham comes great revelation of “covenant” and covenantal relationship.

His initial command “Lech, Lecha” was associated with a seven-fold Covenant of Promise.

The Covenant of Promise

Genesis 12:1-3 AMPC

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.

² 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.

³ I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves.”

1. “Go...to the Land that I will show you....”

The Promised Land

It has been said that, “The land of Israel is holy to three religions but is promised only to one.”

Its important location was not initially revealed to Abram.

But let’s consider it here.

Deuteronomy 32:8-9 NASB

⁸ “When the Most High gave the nations their inheritance,
When He separated the sons of man,
He set the boundaries of the peoples
According to the number of the sons of Israel.

⁹ “For the LORD’S portion is His people;
Jacob is the allotment of His inheritance.”

When God talks about the physical lineage of Israel in the Bible, He calls them Jacob. He doesn’t call them Abraham because Abraham had other sons. Isaac had another son, Esau. All of Jacob’s sons are the 12 tribes of Israel.

David Baron, *Israel in the Plan of God*³

“Here we may learn the great truth, confirmed also in many other Scriptures, that the land and people of Israel were from the very beginning the appointed centre in the counsel of God for His governmental dealings with the nations of the earth.

The Jews regarded Jerusalem as the very centre of the globe ... if not exactly the physical centre, [it] was certainly intended by God to be the moral and spiritual centre of the world. But even geographically the position of [Israel] is most central, and we cannot but trace definite design and a Divine purpose in selecting this land as the habitation of the people who were ordained to carry the knowledge of the One true and living God to all nations.”



Appendix 4: Cloverleaf Map

³ (Baron, *Israel in the Plan of God*, 1983, p. 50)

KJV

Acts 17:22 Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

Acts 17:23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

Acts 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Acts 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

Acts 17:26 NASB

And He made from one *man* every nation of mankind to live on all the face of the earth, having determined *their* appointed times and the boundaries of their habitation.

David Baron, *Israel in the Plan of God*⁴

And since in His infinite wisdom it pleased Him to choose one people as the medium of His self-revelation to the whole of mankind, in accord with His original promise to Abraham—"In thee shall all the families of the earth be blessed"—He placed that people in the most central position possible, and set "the bounds" of all other peoples "according to the number of the children of Israel."



Appendix 5: The Seven Days

Talmud Sanhedrin 97a⁵

The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by chaos; two thousand years are characterized by Torah, from the era of the Patriarchs until the end of the mishnaic period; and two thousand years are the period of the coming of the Messiah.

2. "I will make of you a great nation."

The Nation of Israel began with this promise to Abraham.

⁴ (Baron, *Israel in the Plan of God*, 1983, pp. 51-52)

⁵ (Babylonian Talmud, Sanhedrin 97a)

God created and separated a nation unto himself for His purpose of revealing himself to all nations, indeed all mankind. Israel's call is to reveal God to the nations.

Deuteronomy 32:9

For the LORD'S portion *is* his people; Jacob *is* the lot of his inheritance.

Brim Note: When God refers to the physical descendants of Abraham, He often refers to them as "Jacob." Not Abraham, who had other sons (Ishmaelites and the Arab nations). Not Isaac, who had another son (Esau). But Jacob — All 12 of Jacob's sons became progenitors of the twelve tribes of Israel.

David Baron, *Israel in the Plan of God*⁶

Whether men like it or not, the Jewish nation not only *was*, but *is* God's people—"not only the *ancient nation*"—as Adolph Saphir used to say—"but the *present 'everlasting nation'*"; and His word to them when He first brought them into covenant relationship with Himself, "*Ye shall be Mine own possession from among all peoples.*" And again, "*Thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for His own possession above all peoples that are upon the face of the Earth*" (Exodus 19:5; Deut. 7:6)—*is still true*, and God never has, and never will, change His mind in reference to His choice of them—in spite of all their sins and apostasies.

Malachi 3:6

For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

David Baron (continued)

But while Israel as a nation is and remains God's portion from among the nations of the earth, the Church of Christ, made up of individuals out of all nations and kindreds and peoples and tongues, is His special inheritance from among men.

Revelation 5:9-10 AMPC

⁹ And [now] they sing a new song, saying, You **are** worthy to take the scroll and to break the seals that are on it, for You were slain (sacrificed), and with Your blood You purchased men unto God from every tribe and language and people and nation.

¹⁰ And You have made them a kingdom (royal race) and priests to our God, and they shall reign [as kings] over the earth!

Yes, in Christ Jesus those who formerly were "no people" are now the people of God—"a chosen generation a royal priesthood, a holy nation, *a people for God's own possession.*" (See 1 Peter 2:9,10.)

⁶ (Baron, *Israel in the Plan of God*, 1983, pp. 54-55)

It is for a fuller comprehension of this mystery on the part of believers that the Apostle prays in the first chapter to the Ephesians: *“That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him, having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what is the riches of the glory of His inheritance in the saints.”*

3. “I will make your name great.”

The name of Abraham is known and revered.

4. “You shall be a blessing.”

5. “I will bless those who bless you.”

Psalm 115:13-14

¹³ He will bless them that fear the LORD, *both* small and great.

¹⁴ The LORD shall **increase** you more and more, you and your children.

This passage paints a good picture of what “blessing” means. Simply stated, the blessing of the Lord brings increase. By contrast, “curse” (see Deuteronomy 28:15) results in decrease and ruin.⁷

6. “...him who curses you, I will curse.”

Brim Note:

Remember, the nation of which Abraham is the progenitor was designed by God as a means through which to reveal himself to the Nations (*goyim*). Those nations who bless His chosen nation will be blessed. Those who curse Israel will be cursed.

All judgment of the nations as nations is based upon whether or not they bless or curse Israel. (See my minibook *Judgment of the Nations for How They Treat Israel* included in the “Supplements” section of this manual.)

The blessing or the cursing also applies to individuals.

SESSION 1 ENDS HERE

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⁷ (Feuer, Tehillim: The Book of Psalms, 1985, p. 1381)

SESSION 2 STARTS HERE**KJV**

Gen. 12:1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Gen 12:2 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:

Gen. 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

5. "I will bless those who bless you."

Psalm 115:13 He will bless them that fear the LORD, *both* small and great.

Psalm 115:14 The LORD shall **increase** you more and more, you and your children.

The basic meaning of "blessing" is "increase"; the meaning of "cursing" is "decrease."

6. "...him who curses you, I will curse."**Brim Note:**

Remember, the nation of which Abraham is the progenitor was designed by God as a means through which to reveal himself to the Nations (*goyim*).

Those nations who bless His chosen nation will be blessed. Those who curse Israel will be cursed.

All judgment of the nations as nations is based upon whether or not they bless or curse Israel. (See my minibook *Judgment of the Nations for How They Treat Israel* included in the "Supplements" section of this manual.)

The blessing or the cursing also applies not only to nations, but to individuals as well.

Romans 9 through 11 is a "book within a book." It is God's revelation to the Church about Israel.

Rom. 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Rom. 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Here is what God says to the Church concerning Israel.

Rom. 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Rom. 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

God's plans are called "mysteries" in the New Testament. There will come a day when the nation of Israel sees who Jesus is (Zechariah 12 and 14).

Rom 11:29 For the gifts and calling of God are without repentance.

Nations will be judged for how they treat Israel. They will be either blessed or cursed. The culmination of the judgment of the nations is depicted in Matthew 25. This is not when the Body of Christ is judged.

Matt. 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Matt. 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

Matt. 25:33 And he shall set the sheep on his right hand, but the goats on the left.

Matt. 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Matt. 25:35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Matt. 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

The nations will be judged for their works (see verses 35 and 36). They will ask when they did (or didn't do) the things for which they are judged.

Matt. 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

The Jews are referred to as His brethren in Micah.

Mic. 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be **ruler in Israel**; whose goings forth have been from of old, from everlasting.

Mic. 5:3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of **his brethren** shall return unto the children of Israel.

7. "And all families of the earth shall bless themselves by you."

Gen. 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Gen. 12:3 AMPC And I will bless those who bless you [who confer prosperity or happiness upon you] and curse him who curses *or* uses insolent language toward you; in you will all the families *and* kindred of the earth be blessed [and by you they will bless themselves].

There has been a movement lately designed to harm the economy of Israel. They are determined to ruin Israel.

B—Boycott

D—Divest

S—Sanction

Baron, *Israel in the Plan of God*⁸

[Israel was] designed from the beginning to be a witness and object-lesson to all nations.

Is. 43:8 Bring forth the blind people that have eyes, and the deaf that have ears.

Is. 43:9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is truth*.

Is. 43:10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

Is. 43:11 I, *even* I, *am* the LORD; and beside me *there is* no saviour.

Is. 43:12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

Is. 43:13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

⁸ (Baron, *Israel in the Plan of God*, 1983, p. 9)

BEREISHIT 02: IN THE BEGINNING

LESSON 2 LECH LECHA – 2

Covenant

NASB

Gen. 12:4 So Abram went forth as the LORD had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran.

Gen. 12:5 Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.

Gen. 12:6 Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite *was* then in the land.

KING JAMES and others translate verse 6 as “plain of Moreh.” New American Standard and Amplified correctly translate “oak of Moreh.” The Hebrew word *moreh* is used commonly in Israel meaning “teacher.” The root of the biblical word מוֹרֶה (*moreh*) is as follows, according to the New American Hebrew Concordance⁹:

3384. יָרָה yarah or

יָרָה yara [434d]; a prim. root; *to throw, shoot*:—

archers*(2), archers(3), cast(3), cast down(1), directed(1), instruct(4), instructed(1), instruction(1), instructs(1), laid(1), point(m)(1), points(m)(1), rain(m)(1), set(1), shoot(10), shot(4), shot through(1), showed(1), taught(3), teach(27), teacher(2), teaches(2), teaching(1).



At this lone oak, Abram was taught, instructed. To the left is a tree that now stands in the vicinity of where Abram stood.

My experience with “Elon Moreh,” the “oak of instruction,” beginning in 1996. We went where God spoke to Abram.

⁹ (Zondervan NASB Exhaustive Concordance, 2000, p. 1406)

Yehovah Appeared

God had spoken to Abram in Ur of the Chaldees and told him to “go.” This account at the “oak of Moreh” is the first account recorded where God spoke to him in The Land.

Gen. 12:7 The LORD appeared to Abram and said, “To your descendants I will give this land.” So he built an altar there to the LORD who had appeared to him.

YEHOVAH APPEARED!!!!!!

AND WHAT DID HE SPEAK ABOUT? HE PROMISED THE LAND TO Abram and his descendants.

This is His covenanted Promise.



This is a view from Mount Kabir (where Elon Moreh is located) looking toward Mount Gerazim and Mount Ebal. The town in the foreground is Nablus (ancient Shechem).

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Right now, we are seeing “signs of the times.” We’re seeing things happen — even political things — that were prophesied in the Bible. In Luke 21, the disciples asked Jesus for signs of His *parousia* (coming to set up His earthly kingdom). He answered with a parable.

Luke 21:29-33

²⁹ And he spake to them a parable; Behold the fig tree, and all the trees;

Brim Note: The fig tree is the nation of Israel; the other trees are the nations the prophets talked about.

³⁰ When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

³¹ So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

³² Verily I say unto you, This generation shall not pass away, till all be fulfilled.

³³ Heaven and earth shall pass away: but my words shall not pass away.

Joel 1:6-7

⁶ For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

⁷ He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

Joel 1:6-7 CJB

⁶ For a mighty and numberless nation has invaded my land.

His teeth are lion’s teeth;
his fangs are those of a lioness.

⁷ He has reduced my vines to waste,
my fig trees to splinters —
he plucked them bare, stripped their bark
and left their branches white.”

NOTE: At this point, Dr. Brim shares about her meeting with Ariel Sharon in 2000, the year in which Prime Minister Ehud Barak was negotiating with Yasser Arafat for granting sovereignty of the temple mount to the Muslims. Arafat refused.

Psalms 33:10-11

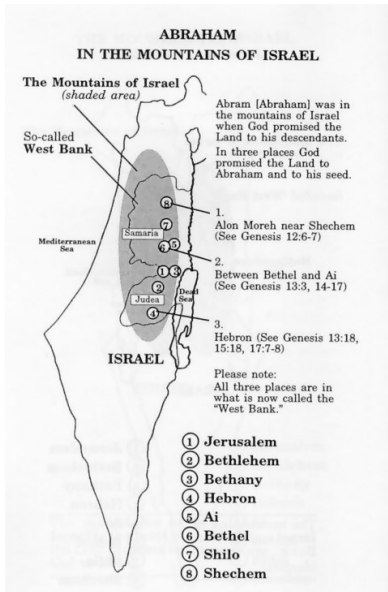
¹⁰ The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

¹¹ The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

Ezekiel 36:1-12, 24, 37-38

Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord:

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Appendix 6: Abraham in the Mountains of Israel

2 Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

3 Therefore prophesy and say, Thus saith the Lord God; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;

5 Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of

all their heart, with despiteful minds, to cast it out for a prey.

6 Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

7 Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord.

12 Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

37 Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

Brim Note: When you see the settlements, you are seeing the fulfillment of prophecy.

2 Chronicles 7:12-16

¹² And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have **chosen this place** to myself for an house of sacrifice.

¹³ If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

¹⁴ If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

¹⁵ Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.

¹⁶ For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

| Ariel Sharon went to the temple mount.

Psalms 105:8-11

⁸ He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

⁹ Which covenant he made with Abraham, and his oath unto Isaac;

¹⁰ And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

¹¹ Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

Isaiah 24:4-5

⁴ The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

⁵ The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

| When earth or nations or individuals break the everlasting covenant, there will be judgment.

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Appendix 7: Abram's Journey to Canaan

Chapter	Verse	Event	Date	Age
11	31	Abram born	2000 BC	0
12	1	Abram leaves Haran	1983 BC	17
12	5	Abram and Sarai arrive in Canaan	1983 BC	21
12	6	Abram passes through the land as far as the site of Shechem	1983 BC	22
12	7	Abram and Sarai arrive in Bethel	1983 BC	23
12	8	Abram and Sarai arrive in Hebron	1983 BC	24
12	9	Abram and Sarai arrive in Beer-sheva	1983 BC	25
12	10	Abram and Sarai arrive in Gerar	1983 BC	26
12	11	Abram and Sarai arrive in Beersheva	1983 BC	27
12	12	Abram and Sarai arrive in Beer-sheva	1983 BC	28
12	13	Abram and Sarai arrive in Beer-sheva	1983 BC	29
12	14	Abram and Sarai arrive in Beer-sheva	1983 BC	30
12	15	Abram and Sarai arrive in Beer-sheva	1983 BC	31
12	16	Abram and Sarai arrive in Beer-sheva	1983 BC	32
12	17	Abram and Sarai arrive in Beer-sheva	1983 BC	33
12	18	Abram and Sarai arrive in Beer-sheva	1983 BC	34
12	19	Abram and Sarai arrive in Beer-sheva	1983 BC	35
12	20	Abram and Sarai arrive in Beer-sheva	1983 BC	36
12	21	Abram and Sarai arrive in Beer-sheva	1983 BC	37
12	22	Abram and Sarai arrive in Beer-sheva	1983 BC	38
12	23	Abram and Sarai arrive in Beer-sheva	1983 BC	39
12	24	Abram and Sarai arrive in Beer-sheva	1983 BC	40
12	25	Abram and Sarai arrive in Beer-sheva	1983 BC	41
12	26	Abram and Sarai arrive in Beer-sheva	1983 BC	42
12	27	Abram and Sarai arrive in Beer-sheva	1983 BC	43
12	28	Abram and Sarai arrive in Beer-sheva	1983 BC	44
12	29	Abram and Sarai arrive in Beer-sheva	1983 BC	45
12	30	Abram and Sarai arrive in Beer-sheva	1983 BC	46
12	31	Abram and Sarai arrive in Beer-sheva	1983 BC	47
12	32	Abram and Sarai arrive in Beer-sheva	1983 BC	48
12	33	Abram and Sarai arrive in Beer-sheva	1983 BC	49
12	34	Abram and Sarai arrive in Beer-sheva	1983 BC	50
12	35	Abram and Sarai arrive in Beer-sheva	1983 BC	51
12	36	Abram and Sarai arrive in Beer-sheva	1983 BC	52
12	37	Abram and Sarai arrive in Beer-sheva	1983 BC	53
12	38	Abram and Sarai arrive in Beer-sheva	1983 BC	54
12	39	Abram and Sarai arrive in Beer-sheva	1983 BC	55
12	40	Abram and Sarai arrive in Beer-sheva	1983 BC	56
12	41	Abram and Sarai arrive in Beer-sheva	1983 BC	57
12	42	Abram and Sarai arrive in Beer-sheva	1983 BC	58
12	43	Abram and Sarai arrive in Beer-sheva	1983 BC	59
12	44	Abram and Sarai arrive in Beer-sheva	1983 BC	60
12	45	Abram and Sarai arrive in Beer-sheva	1983 BC	61
12	46	Abram and Sarai arrive in Beer-sheva	1983 BC	62
12	47	Abram and Sarai arrive in Beer-sheva	1983 BC	63
12	48	Abram and Sarai arrive in Beer-sheva	1983 BC	64
12	49	Abram and Sarai arrive in Beer-sheva	1983 BC	65
12	50	Abram and Sarai arrive in Beer-sheva	1983 BC	66
12	51	Abram and Sarai arrive in Beer-sheva	1983 BC	67
12	52	Abram and Sarai arrive in Beer-sheva	1983 BC	68
12	53	Abram and Sarai arrive in Beer-sheva	1983 BC	69
12	54	Abram and Sarai arrive in Beer-sheva	1983 BC	70
12	55	Abram and Sarai arrive in Beer-sheva	1983 BC	71
12	56	Abram and Sarai arrive in Beer-sheva	1983 BC	72
12	57	Abram and Sarai arrive in Beer-sheva	1983 BC	73
12	58	Abram and Sarai arrive in Beer-sheva	1983 BC	74
12	59	Abram and Sarai arrive in Beer-sheva	1983 BC	75
12	60	Abram and Sarai arrive in Beer-sheva	1983 BC	76
12	61	Abram and Sarai arrive in Beer-sheva	1983 BC	77
12	62	Abram and Sarai arrive in Beer-sheva	1983 BC	78
12	63	Abram and Sarai arrive in Beer-sheva	1983 BC	79
12	64	Abram and Sarai arrive in Beer-sheva	1983 BC	80
12	65	Abram and Sarai arrive in Beer-sheva	1983 BC	81
12	66	Abram and Sarai arrive in Beer-sheva	1983 BC	82
12	67	Abram and Sarai arrive in Beer-sheva	1983 BC	83
12	68	Abram and Sarai arrive in Beer-sheva	1983 BC	84
12	69	Abram and Sarai arrive in Beer-sheva	1983 BC	85
12	70	Abram and Sarai arrive in Beer-sheva	1983 BC	86
12	71	Abram and Sarai arrive in Beer-sheva	1983 BC	87
12	72	Abram and Sarai arrive in Beer-sheva	1983 BC	88
12	73	Abram and Sarai arrive in Beer-sheva	1983 BC	89
12	74	Abram and Sarai arrive in Beer-sheva	1983 BC	90
12	75	Abram and Sarai arrive in Beer-sheva	1983 BC	91
12	76	Abram and Sarai arrive in Beer-sheva	1983 BC	92
12	77	Abram and Sarai arrive in Beer-sheva	1983 BC	93
12	78	Abram and Sarai arrive in Beer-sheva	1983 BC	94
12	79	Abram and Sarai arrive in Beer-sheva	1983 BC	95
12	80	Abram and Sarai arrive in Beer-sheva	1983 BC	96
12	81	Abram and Sarai arrive in Beer-sheva	1983 BC	97
12	82	Abram and Sarai arrive in Beer-sheva	1983 BC	98
12	83	Abram and Sarai arrive in Beer-sheva	1983 BC	99
12	84	Abram and Sarai arrive in Beer-sheva	1983 BC	100

Appendix 8: Teach Yourself the Hebrew Aleph-Bet

NASB

Gen. 12:4 So Abram went forth as the LORD had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran.

Gen. 12:5 Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.

Gen. 12:6 Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite *was* then in the land.

Covenant

Although God dealt with others before through His covenanted Word to them, with Abraham we see an unfolding of redemptive covenants.

The Abrahamic Covenant (Genesis 12:1-3; 15:1-21)

Ed Hindson and Thomas Ice. *Charting the Bible Chronologically*¹⁰

The Abrahamic Covenant is the mother of all redemptive covenants. Every blessing experienced by the redeemed, both within Israel and the church, flows from this covenant. While the covenant was first introduced in Genesis 12:1-3, it was declared in Genesis 15:1-21, reaffirmed in Genesis 17:1-21, and then renewed with Isaac in Genesis 26:2-5 and Jacob in Genesis 28:10-17. It is a covenant in which **God unconditionally obligates Himself to bring to pass definite promises, blessings, and conditions for His covenanted people.** The three major provisions of the Abrahamic Covenant were (1) land to Abram, Israel, and Abram's physical descendants; (2) a seed (including Christ); (3) a worldwide blessing.

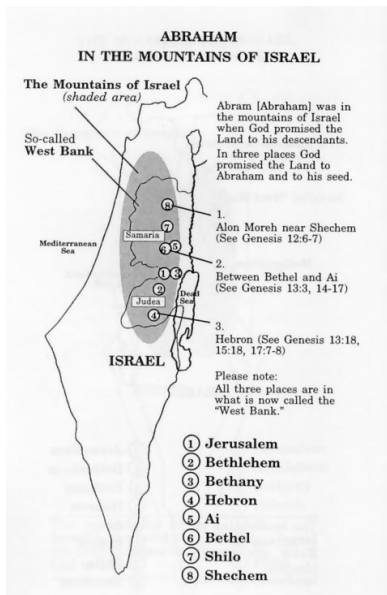
The Abrahamic Covenant is directed to Abraham, Isaac, Jacob, and their descendants. It is repeated to them 20 times in Genesis.... In all, the Abrahamic Covenant includes more than a dozen provisions. Some apply to Abraham; some to Israel, the seed; and some pertain to Gentiles.

¹⁰ (Hindson & Ice, *Charting the Bible Chronologically*, 2017, p. 36)

The Eternal Covenant for the Land

Abram and Sarai (who were 75 and 65) led a settled life in Haran in the land of the Chaldees. God spoke to him and told him to pack everything up and head out for a land He would show Abram. God made several promises to Abram, the first of which was for the Land (Genesis 12:1). After Abram arrived in the Land, God's spoke to him and promised, "To your descendants I give this land" (Genesis 15:18 NIV).

From the Mountain of Abraham and the Elon Moreh, there is a vast visage of the Land including Mount Gerizim (the Mount of Blessing) and there is some speculation that the LORD may have granted him a wider vision in the realm of the spirit.



Appendix 6: Abraham in the Mountains of Israel

The Promised Seed

Genesis 12:7-8

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

Genesis 13:1-4, 14-18

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

14 And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

Genesis 14:17-23

¹⁷ And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

¹⁸ And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

¹⁹ And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

²⁰ And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

²¹ And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

²² And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

²³ That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich.

Hebrews 7:1-3

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

² To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

³ Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Hebrews 7:8-11

⁸ And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

⁹ And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

¹⁰ For he was yet in the loins of his father, when Melchisedec met him.

¹¹ If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

 | Melchisedec was not a priest through his lineage (the Aaronic
 | priesthood). Neither did Jesus come through the lineage of Aaron.

Genesis 15:1-6 NASB

After these things the word of the Lord came to Abram in a vision, saying,

“Do not fear, Abram,

I am a shield to you;

Your reward shall be very great.”

² Abram said, "O Lord God, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?"

³ And Abram said, "Since You have given no offspring to me, one born in my house is my heir."

⁴ Then behold, the word of the Lord came to him, saying, "This man will not be your heir; but one who will come forth from your own body, he shall be your heir."

⁵ And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be."

⁶ Then he believed in the Lord; and He reckoned it to him as righteousness.

Brim Note: It seems as though Abram had no trouble believing this. The N.T. confirms this.

Rom. 4:3 NASB For what does the Scripture say? "**ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.**"

Gal. 3:6 NASB Even so **Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.**

James 2:23 NASB And the Scripture was fulfilled which says, "**AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS,**" and he was called the friend of **God.**

But then we come to a promise Abraham seemingly had some difficulty believing because, for this one, He asked a sign.

The Covenant Between the Pieces For the Land

Genesis 15:7-20 CJB

⁷ Then he said to him, "I am *Adonai*, who brought you out from Ur-Kasdim to give you this land as your possession."

⁸ He replied, "*Adonai*, God, how am I to know that I will possess it?"

⁹ He answered him, "Bring me a three-year-old cow, a three-year-old female goat, a three-year-old ram, a dove and a young pigeon."

¹⁰ He brought him all these, cut the animals in two and placed the pieces opposite each other; but he didn't cut the birds in half.

¹¹ Birds of prey swooped down on the carcasses, but Avram drove them away.

¹² As the sun was about to set, a deep sleep fell on Avram; horror and great darkness came over him.

¹³ *Adonai* said to Avram, "Know this for certain: your descendants will be foreigners in a land that is not theirs. They will be slaves and held in oppression there four hundred years.

¹⁴ But I will also judge that nation, the one that makes them slaves. Afterwards, they will leave with many possessions.

¹⁵ As for you, you will join your ancestors in peace and be buried at a good old age.

¹⁶ Only in the fourth generation will your descendants come back here, because only then will the Emori [Amorites] be ripe for punishment.”

¹⁷ After the sun had set and there was thick darkness, a smoking fire pot and a flaming torch appeared, which passed between these animal parts.

¹⁸ That day *Adonai* made a covenant with Avram: “I have given this land to your descendants — from the *Vadi* [river] of Egypt to the great river, the Euphrates River —

¹⁹ the territory of the Keni, the K’nizi, the Kadmoni,

²⁰ the Hitti, the P’rizi, the Refa’im, ²¹ the Emori, the Kena’ani, the Girgashi and the Y’vusi.”

Brim Note: This is a covenant which only one participant has to keep. Abram knew what God was going to do because there already existed blood covenants in the East. This step in the blood covenant is explained by **Rabbi Richard Pustelniak on the Beit Avanim Chaiot (House of Living Stones) web site.**

VII. 'Way' or 'Walk' of Blood (5th Step)¹¹

Both representatives walk to and fro between the pieces, in a figure-8, twice (Note: The symbol for infinity is a figure-8 on its side. Can this be its origin?). Then both parties stop and swear unto death while standing in the midst of the blood, swearing by G-d (thus making G-d their 3rd party) to kill the covenant breaker and his seed after him if the terms of the covenant are breached.

Brim Note: God, however, in the “covenant between the pieces” or “parts” was the only party. Total obligation to meet the terms of the covenant rested solely on God. Moses used this premise in his great intercession for Israel after the failure of the ten spies and the congregation’s receiving their “evil report of unbelief.”

Rabbi Pustelniak continues his explanation of this step in the blood covenant:

There is none greater than G-d, so He swears by Himself:

Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, "I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit {it} forever." (Ex 32:13)

¹¹ (Pustelniak, VII. 'Way' or 'Walk' of Blood [5th Step]. Copyright © 1994-2020 Beit Avanim Chaiot, Inc., a Messianic Jewish Congregation. All rights reserved.)
<http://w.bac2torah.com/covenant-Walk.htm>

Brim Note: Although ten nations are mentioned in God’s promise of the Land to Abram, only seven were ever occupied. This is explained by several sages, including Don Isaac Abarbanel (1493).

Zevach Pesach on Pesach Haggadah¹²

In the vision of the Covenant of the Pieces, we read, “On that same day the Lord made a covenant with Abram, “To your seed have I given this land from the river of Egypt to the great river, the Euphrates; the Kenites, the Kenazites, and the Kadmonites; the Hittites, the Perizzites and the Rephaim; the Amorites, and the Canaanites, the Girgashites, and the Jebusites.” ([Gen. 15:18-21](#)) Ten nations are mentioned in these verse, yet it is known that the Israelites only inherited the land of seven nations. They did not inherit the land of the Kenites, the Kenazites and the Kadmonites which are Edom, Amon and Moab. These three nations were not yet conquered but they would be conquered in the future redemption, as it is stated, “They shall lay their hands upon Edom and Moab and the Ammonites shall obey them.” ([Is. 11:14](#)) The promise made to Abraham includes a part that will be fulfilled in the final future redemption.

https://www.sefaria.org/Genesis.15?lang=bi&aliyot=0&p2=Zevach_Pesach_on_Pesach_Haggadah%2C_Magid%2C_First_Fruits_Declaration.2&lang2=bi

Brim Note: See my minibook *God’s Promises of the Land to Israel* (found in the “Supplements” section of this manual) for Scriptures of God’s covenant to Israel for the Promised Land.

“The Eternal Covenant”

NASB

Ps. 105:8 He has remembered His covenant forever,

The word which He commanded to a thousand generations,

Ps. 105:9 *The covenant* which He made with Abraham,

And His oath to Isaac.

Ps. 105:10 Then He confirmed it to Jacob for a statute,

To Israel as an everlasting covenant,

Psa. 105:11 Saying, “To you I will give the land of Canaan

As the portion of your inheritance,”

¹² (Abarbanel, Zevach Pesach on Pesach Haggadah.)

https://www.sefaria.org/Genesis.15?lang=bi&aliyot=0&p2=Zevach_Pesach_on_Pesach_Haggadah%2C_Magid%2C_First_Fruits_Declaration.2&lang2=bi

***One of the Reasons for the
Final Harsh Judgments of Earth***

Is. 24:4 The earth mourns *and* withers, the world fades *and* withers, the exalted of the people of the earth fade away.

Is. 24:5 The earth is also polluted by its inhabitants, **for they** transgressed laws, violated statutes, **broke the everlasting covenant**.

Is. 24:6 Therefore, a curse devours the earth, and those who live in it are held guilty. Therefore, the inhabitants of the earth are burned, and few men are left.

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BEREISHIT: IN THE BEGINNING 02

LESSON 3

LECH LECHA 2A

Covenant ברית of Circumcision

SESSION 6 BEGINS HERE

Three Classes of People

Kenneth Hagin, *Marriage, Divorce & Remarriage*¹³

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH” (2 Tim. 2:15). People often get in trouble because they don’t rightly divide the Word of truth. Well, if it has to be rightly divided, then it can be divided wrongly. When I first got saved and started in the ministry, I heard someone give this simple rule of Bible interpretation and it registered on me. In studying the Bible, always ask yourself, “Who’s doing the speaking? What are they speaking about? And to whom are they speaking?”

It’s very easy to take some of the things that God said and say now that “God is saying this.” But you have to look at to whom God was talking. Sometimes, He was speaking to the Jews and what He said didn’t even apply to anyone else.

1 Corinthians 10:32

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

Notice that there are three classes of people addressed in the Word of God: 1) The Jews, God’s covenant people; 2) the Church, God’s own family; 3) the Gentiles (everyone who’s not either in the Church or a Jew).

The Covenant Between the Pieces

This covenant does not apply to the Church at all. Not one square centimeter of ground in Israel belongs to the Church. As the Church, we don’t have a perpetual dwelling here on Earth.

Phil. 3:20 NASB For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ

Israel and its capital, Jerusalem, belong to the descendants of Jacob. Our citizenship, even while we dwell here on Earth, is in heaven.

¹³ (Hagin, *Marriage, Divorce, and Remarriage*, 2006, p. 18)

The Aleph-Bet

LETTER	BLOCK	CURSIVE	LETTER	BLOCK	CURSIVE
Aleph	א	א	Lamed	ל	ל
Bet	ב	ב	Mem	מ	מ
Gimel	ג	ג	Nun	נ	נ
Dalet	ד	ד	Samech	ס	ס
Heh	ה	ה	Ayin	ע	ע
Vav	ו	ו	Pe	פ	פ
Zayin	ז	ז	Tzade	צ	צ
Chet	ח	ח	Koof	ק	ק
Tet	ט	ט	Resh	ר	ר
Yod	י	י	Shin	ש	ש
Kaf	כ	כ	Tav	ת	ת

Alef-Bet Song (printed form on left, cursive form on right)

Alef	Bet	Gimel	Dalet	Heh	Vav	Zayin
א א	ב ב	ג ג	ד ד	ה ה	ו ו	ז ז
Chet	Tet	Yod	Kaf			
ח ח	ט ט	י י	כ כ			
Lamed	Mem	Nun	Samech			
ל ל	מ מ	נ נ	ס ס			
Lamed	Mem	Nun	Samech	Ayin		
ל ל	מ מ	נ נ	ס ס	ע ע		
Lamed	Mem	Nun	Samech	Ayin		
ל ל	מ מ	נ נ	ס ס	ע ע		
Pe	Tzade	Koof	Resh	Shin	Tav	
פ פ	צ צ	ק ק	ר ר	ש ש	ת ת	
Koof	Resh	Shin	Tav			
ק ק	ר ר	ש ש	ת ת			

חסד ואמת

CHeSeD V'eMeT

חסד

CHeSeD

אמת

eMeT = Truth

ברית

BRiT = Covenant

יהוה

Yehoveh, Jehovah, Yahweh

Genesis 17:1-16 LEB

When Abram *was* ninety-nine years old Yahweh appeared to Abram. And he said to him, “I *am* El-Shaddai; walk before me and be blameless² so that I may make my covenant between me and you, and may multiply you *exceedingly*.”

Rashi on Genesis 17:1¹⁴

שְׂדֵי אֱלֹהֵי אֵלִים I AM GOD ALMIGHTY — I am He whose (ש) Godship suffices (י) for every creature ([Genesis Rabbah 46:3](#)), therefore, “walk before Me”, and I will be your God and Protector. Similarly, wherever in the Scriptures this Divine Name שְׂדֵי occurs, it signifies the idea of His sufficiency — but it all depends upon the context as to what the “sufficiency” refers to.

³ Then Abram fell upon his face and God spoke with him, saying,

⁴ “*As for* me, behold, my covenant *shall be* with you, and you shall be the father of a multitude of nations.

⁵ Your name shall no longer be called Abram [אַבְרָם], but your name shall be Abraham [אַבְרָהָם], for I will make you the father of a multitude of nations.

⁶ And I will make you *exceedingly* fruitful. I will make you a nation, and kings shall go out from you.

⁷ And I will establish my covenant between me and you, and between your offspring after you, throughout their generations as an everlasting covenant to be as God for you and to your offspring after you.

⁸ And I will give to you and to your offspring after you *the land in which you are living as an alien*, all the land of Canaan, as an everlasting property. And I will be to them as God.”

⁹ And God said to Abraham, “Now *as for* you, you must keep my covenant, you and your offspring after you, throughout their generations.

¹⁰ This *is* my covenant which you shall keep, between me and you, and *also* with your offspring after you: Every male among you shall be circumcised.

¹¹ And you shall circumcise the flesh of your foreskin, and it shall be a sign of the covenant between me and you.

¹² And *at eight days of age* you shall yourselves circumcise every male *belonging to your generations and the servant born in your house and the one bought from any foreigner* who is not from your offspring.

¹³ *You must certainly circumcise the servant born in your house and the one bought from any foreigner*. And my covenant shall be with your flesh as an everlasting covenant.

¹⁴ And *as for any* uncircumcised male who has not circumcised the flesh of his foreskin, that person shall be cut off from his people. He has broken my covenant.

¹⁴ (Rashi, Rashi on Genesis)

[https://www.sefaria.org/Genesis.17.1?lang=bi&aliyot=0&p2=Rashi on Genesis.17.1.1&lang2=bi](https://www.sefaria.org/Genesis.17.1?lang=bi&aliyot=0&p2=Rashi%20on%20Genesis.17.1.1&lang2=bi)

¹⁵ And God said to Abraham, “*as for Sarai your wife, you shall not call her name Sarai [שרי], for Sarah [שרה] shall be her name.*”

¹⁶ And I will bless her; moreover, I give to you from her a son. And I will bless her, and *she shall give rise to nations.* Kings of peoples shall come from her.”

Rabbi Samson Rafael Hirsch on Genesis 17:15-16¹⁵

At this significant moment, Sarah stands in complete equality besides A. As the change of the name אברהם to אברהם expresses A's importance in this Divine Covenant, so the change of שרי to שרה indicates what a Sarah meant for the realization of this Divine Covenant.

יהוה

Yehoveh, Jehovah, Yahweh

יהוה took the twice-used letter from His name and put it in the names of Abraham and Sarah.

חסד	<i>CHeSeD</i>
אמת	<i>eMeT = Truth</i>
חסד ואמת	<i>CHeSeD V'eMeT</i>
ברית	<i>BRiT = Covenant</i>
יהוה	<i>Yehoveh, Jehovah, Yahweh</i>

¹⁵ (Breuer, Introduction to Rabbi Samson Raphael Hirsch's Commentary on the Torah, Volume 1: From the Creation to the Death of Abraham, 1948, pp.66-67.)

https://web.stevens.edu/golem/llevine/rsrh/intro_rsrh_torah_1.pdf

The Bible as a Prophetic Book

The First Prophecy

Genesis 3:7-10, 14-19

⁷ And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

⁸ And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

⁹ And the Lord God called unto Adam, and said unto him, Where art thou?

¹⁰ And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

¹⁴ And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

¹⁵ And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

¹⁶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

¹⁷ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

¹⁸ Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

¹⁹ In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

God's Dealings With Israel

1. The Choosing
2. The Blessing
3. The Bringing Into the Land
4. The Scattering
5. The Ingathering
6. The Restoration
7. The Redemption (Zechariah 12 and 14)

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BEREISHIT: IN THE BEGINNING 02

LESSON 4

CHESED חֶסֶד

Our Covenant-Keeping God

SESSION 7 BEGINS HERE

Deut. 7:9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant [כִּרְיִית] and mercy [חֶסֶד] with them that love him and keep his commandments to a thousand generations.

Brim Note: God is a covenant-keeping God. If He doesn't keep covenant with Israel, how can we be sure he will keep covenant with us?

Judg. 2:1 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, **I will never break my covenant with you.**

Brim Note: Replacement theology teaches that the Church has replaced Israel as God's chosen people. The promises God made to Israel are spiritualized into blessings and promises for the Church.

Psa. 89:34 **My covenant will I not break, nor alter the thing that is gone out of my lips.**

1 Kings 8:23 And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, **who keepest covenant and mercy** with thy servants that walk before thee with all their heart.

Neh. 1:5 And said, I beseech thee, O Lord God of heaven, the great and terrible God, **that keepeth covenant and mercy** for them that love him and observe his commandments.

His Chesed (חֶסֶד) Endureth Forever

At least 43 times this phrase is used in the Old Testament.

1 Chron. 16:34 O give thanks unto the Lord; for he is good; for his mercy [חֶסֶד] endureth for ever.

This was Israel's cry going into battle.

At the dedication of the First Temple, it was the song Israel sang in unity during which the Glory filled Solomon's Temple.

2 Chronicles 5:1-6, 11-14

Thus all the work that Solomon made for the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

² Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

³ Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

⁴ And all the elders of Israel came; and the Levites took up the ark.

⁵ And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

⁶ Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

¹¹ And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course:

¹² Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

¹³ It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For he is good; for his mercy [חַסְדּוֹ] endureth for ever: that then the house was filled with a cloud, even the house of the Lord;

¹⁴ So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

The people were in unity. When I teach on the Glory, I often have the congregation sing this phrase (with the addition of the word “Hallelujah) in Hebrew in unity. We have had wonderful things happen.

הַלְלוּיָהּ כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ

Hallelujah key tov, key l’olam chasdo.

Hallelujah! For He is good; for His mercy endures forever.

Adding a syllable at the end of a word is how you indicate possessive. For example, the holem vav (ו) at the end of חַסְדּוֹ makes it “His chesed.”

Another example: Shem = name

Shem(i)	Shmi	My Name
Shem(cha)	Shemcha	Your Name (masculine)
Shem(ech)	Shmech	Your Name (feminine)
Shem(o)	Shmo	His Name
Shem(a)	Shma	Her Name

Chip’s Question to me...

A student of Hebrew came to the church and said, “The Scripture your mother teaches and its Hebrew translation should not be translated ‘mercy.’ It should be translated ‘grace.’” In February 2019 someone sent me an old book

Hesed in the Bible by Nelson Glueck.

English translation printed in 1967 by The Hebrew Union College Press.

First published in Germany in July 1927.

Here I found that neither “mercy” nor “grace” gives the complete meaning of this wonderful word.

That is how I came to choose *Hesed in the Bible* as a textbook for this course. This session and those following will feature excerpts from that text.

Note: There is no standardized way to transliterate Hebrew letters. The Hebrew letter ך is transliterated in this course as “ch,” but in Glueck’s book (and in the excerpts from his book quoted in this manual), you will see it represented as “ḥ.” So, “chesed” and “ḥesed” are both correct.

Chesed Among Relatives

Jacob to Joseph

Gen. 47:29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and **deal kindly and truly with me**; bury me not, I pray thee, in Egypt

Gen. 47:29 OJB And the time drew near that Yisroel [Israel] must die; and he called bno Yosef [his son Joseph], and said unto him, If now I have found chen [favor] in thy sight, put, now, thy yad [hand] under my thigh, and **do chesed and emes [חסד ואמת] with me**; bury me not, now, in Mitzrayim [Egypt].

חסד	<i>CHeSeD</i>
אמת	<i>eMeT = Truth</i>
חסד ואמת	<i>CHeSeD V'eMeT</i>
ברית	<i>BRiT = Covenant</i>
יהוה	<i>Yehoveh, Jehovah, Yahweh</i>

Abraham requested *chesed* from Sarah

Gen. 20:13 OJB And it came to pass, when Elohim caused me to wander from my bais avi, that I said unto her, This is thy **chesed** which thou shalt show unto me; at every place where we shall come, say of me, He is achi.

Boaz acknowledged the *chesed* of Ruth

Ruth 3:10 And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed more **kindness [chesed]** in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

The servant of Abraham requested *chesed* of Nahor

Gen. 24:49 And now if ye will **deal kindly and truly [do chesed v'emet]** with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Saul acknowledged the *chesed* of the Kenites toward the Israelites

1 Sam. 15:6 And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

Rights and Duties of Chesed (page 38)

Chesed is more than kindness or loving-kindness or mercy. It is conduct based on mutual obligation that flows out of relationship. It is rights and duties rooted in covenant relationship. "Doing *chesed*" is a duty, an obligation.

We are in God's family. We are in covenant with Him. He is obligated to show *chesed* to us. Those who are outside of the family of God are not eligible for *chesed*.

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Hebrew

Shalom

The word *shalom* שלום comes from the root word שלם *shalem*, which means “whole, complete.” *Shalom*, then, means “the peace that comes from being whole.” When you pray for the “peace of Jerusalem,” you are not praying just for an absence of war; you are praying that it would be undivided — whole — and that earthly Jerusalem will be joined with heavenly Jerusalem.

Appendix 9: Shalom
— Be Whole,
Complete



A standard greeting in Hebrew is *Ma shlomcha* (masc.) מה שלומך (masc.) and *Ma shlomech* (fem.) מה שלומך (fem.). The greeting is literally, “What is your peace?” They are asking you, “Is everything whole, complete?”

A typical response might be: *Tov toda* טוב תודה (“Good, thank you.”). And many times, that is followed by saying: *Baruch HaShem* ברוך השם (“Bless the Name.”).

Mark 5:34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace [*shalom*], and be whole of thy plague.

Mark 5:41 And he took the damsel by the hand, and said unto her, **Talitha cumi**; which is, being interpreted, Damsel, I say unto thee, arise.

Talitha cumi (טליתא קומי) = Damsel (little lamb), arise!

To every person in the Bible that God spoke, He first said, “**Rise!**” He was calling them to a higher level. Except one man, on one occasion. That exception was Abraham.

Chesed

Refer to the textbook, *Hesed in the Bible*.

Those Who Practice *Hesed* (pp. 35-37)

- A. The *Hesed*-Relationship Between Relatives and Related Tribes
- B. Between Host and Guest
- C. Between Allies and Their Relatives
- D. Between Friends
- E. Between Ruler and Subject
- F. *Hesed* as Merited Obligation

Key point (p. 37): “We must now deal with the extent to which the meaning of the word is influenced by the fact that *hesed* can be practiced only between persons who share an ethically binding relationship.”¹⁶

¹⁶ (Glueck, *Hesed in the Bible*, 1967, p. 37)

Rights and Duties Among Members of Family or Tribe (p. 38)

Ḥesed was practiced only by those who stood in a relationship of rights and duties.

Father and Son (p. 39)

Jacob asked Joseph to swear he would do *chesed v'emet* (faithful love and truth) for him by returning his bones to Canaan for burial. He knew that, in the natural course of events, he would die and be buried in Egypt. He basically was saying, "Don't leave me here in Egypt."

2 Tim. 3:1 This know also, that in the last days perilous times shall come.

2 Tim. 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, **disobedient to parents**, unthankful, unholy,

2 Tim. 3:3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

2 Tim. 3:4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

2 Tim. 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

Marriage (p. 39)

Abraham, fearing for his life, twice asked Sarah to say that he was her brother. First, to Pharaoh (Genesis 12:10-20) and then to AviMelech (Genesis 20:2-18). As he explains his deception to AviMelech, Abraham recounts how and why he had appealed to Sarah to join him in the subterfuge.

Gen. 20:13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy **kindness (ḥesed)** which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

Based on *ḥesed*, all members of a family were obligated to assist one another.

Redeemer and Kinsman (p. 40)

Ruth 2:19 NASB Her mother-in-law then said to her, "Where did you glean today and where did you work? May he who took notice of you be blessed." So she told her mother-in-law with whom she had worked and said, "The name of the man with whom I worked today is Boaz."

Ruth 2:20 NASB Naomi said to her daughter-in-law, "May he be blessed of the LORD who has not withdrawn his **kindness (ḥesed)** to the living and to the dead." Again Naomi said to her, "The man is our relative, he is one of our closest relatives."

Ruth 3:10 NASB Then he said, "May you be blessed of the LORD, my daughter. You have shown your last **kindness (ḥesed)** to be better than the first by not going after **young men**, whether **poor** or **rich**."

Host and Guest (p. 43)

The law of hospitality was sacred. See the example of Lot in Sodom (Genesis 19). Lot showed hospitality to angels, but the men of the city wanted Lot to send them out to them. Lot had shown *chesed* to the angels; now he thanked them for the *chesed* they were showing him as they allowed his family to escape the destruction of Sodom.

Gen. 19:19 NASB Now behold, your servant has found favor in your sight, and you have magnified your lovingkindness (רַחֲמִים), which you have shown me by saving my life; but I cannot escape to the mountains, for the disaster will overtake me and I will die;

Gen. 19:20 NASB now behold, this town is near *enough* to flee to, and it is small. Please, let me escape there (is it not small?) that my life may be saved.”

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SESSION 10 STARTS HERE

The Ger (Stranger) and His Protector (p. 45)

The covenant between Abraham and AviMelech (Abimelech) was the basis of their acting in *chesed* toward one another.

Hesed Between Allies (p. 46)

Prov. 3:3 NASB Do not let kindness and truth (חסד ואמת) leave you;
Bind them around your neck,
Write them on the tablet of your heart.

This is the kind of covenantal relationship that David and Jonathan shared.

NASB

1 Sam. 20:1 Then David fled from Naioth in Ramah, and came and said to Jonathan, "What have I done? What is my iniquity? And what is my sin before your father, that he is seeking my life?"

1 Sam. 20:2 He said to him, "Far from it, you shall not die. Behold, my father does nothing either great or small without disclosing it to me. So why should my father hide this thing from me? It is not so!"

1 Sam. 20:3 Yet David vowed again, saying, "Your father knows well that I have found favor in your sight, and he has said, 'Do not let Jonathan know this, or he will be grieved.' But truly as the LORD lives and as your soul lives, there is hardly a step between me and death."

1 Sam. 20:4 Then Jonathan said to David, "Whatever you say, I will do for you."

1 Sam. 20:5 So David said to Jonathan, "Behold, tomorrow is the new moon, and I ought to sit down to eat with the king. But let me go, that I may hide myself in the field until the third evening.

1 Sam. 20:6 "If your father misses me at all, then say, 'David earnestly asked leave of me to run to Bethlehem his city, because it is the yearly sacrifice there for the whole family.'

1 Sam. 20:7 If he says, 'It is good,' your servant *will be safe*; but if he is very angry, know that he has decided on evil.

1 Sam. 20:8 Therefore deal kindly (חסד) with your servant, for you have brought your servant into a covenant (ברית) of the LORD (יהוה) with you. But if there is iniquity in me, put me to death yourself; for why then should you bring me to your father?"

1 Sam. 20:9 Jonathan said, "Far be it from you! For if I should indeed learn that evil has been decided by my father to come upon you, then would I not tell you about it?"

1 Sam. 20:10 Then David said to Jonathan, "Who will tell me if your father answers you harshly?"

1 Sam. 20:11 Jonathan said to David, "Come, and let us go out into the field." So both of them went out to the field.

1 Sam. 20:12 Then Jonathan said to David, “The LORD, the God of Israel, *be witness!* When I have sounded out my father about this time tomorrow, *or* the third day, behold, if there is good *feeling* toward David, shall I not then send to you and make it known to you?”

1 Sam. 20:13 If it please my father *to do* you harm, may the LORD do so to Jonathan and more also, if I do not make it known to you and send you away, that you may go in safety. And may the LORD be with you as He has been with my father.

1 Sam. 20:14 If I am still alive, will you not show me the **lovingkindness (חסד)** of the LORD, that I may not die?

1 Sam. 20:15 You shall not cut off your **lovingkindness (חסד)** from my house forever, not even when the LORD cuts off every one of the enemies of David from the face of the earth.”

1 Sam. 20:16 So Jonathan made a *covenant* with the house of David, *saying*, “May the LORD require *it* at the hands of David’s enemies.”

Hesed in the Bible, page 47

...*hesed* is the conduct required in the mutual relationship between allies. The obligations and rights acquired through a covenant are translated into corresponding actions through *hesed*. *Hesed* is the real essence of *berith*, and it can almost be said that it is its very content.¹⁷

In other words, the obligatory loving loyalty of *chesed* is an integral part of covenant. They are contingent on one another.

Jonathan appealed to David (on the basis of *chesed*) to be merciful to his family after David became king.

NASB

2 Sam. 9:1 Then David said, “Is there yet anyone left of the house of Saul, that I may show him **kindness (חסד)** for Jonathan’s sake?”

2 Sam. 9:3 The king said, “Is there not yet anyone of the house of Saul to whom I may show the **kindness (חסד)** of God (Elohim)?” And Ziba said to the king, “There is still a son of Jonathan who is crippled in both feet.”

2 Sam. 9:4 So the king said to him, “Where is he?” And Ziba said to the king, “Behold, he is in the house of Machir the son of Ammiel in Lo-debar.”

2 Sam. 9:5 Then King David sent and brought him from the house of Machir the son of Ammiel, from Lo-debar.

2 Sam. 9:6 Mephibosheth, the son of Jonathan the son of Saul, came to David and fell on his face and prostrated himself. And David said, “Mephibosheth.” And he said, “Here is your servant!”

2 Sam. 9:7 David said to him, “Do not fear, for I will surely show

¹⁷ (Glueck, *Hesed in the Bible*, 1967, p. 47)

kindness (רַחֲמֵי) to you for the sake of your father Jonathan, and will restore to you all the land of your grandfather Saul; and you shall eat at my table regularly.”

David had made a covenant with Jonathan, and he was obligated to show *chesed* to Jonathan’s family. The *chesed* David showed the descendants of Jonathan, as Glueck points out (p. 49), was neither grace nor mercy.

Absalom Expected His Father’s Friend to Show Chesed to David

2 Samuel 16:16-17 NASB

¹⁶ Now it came about when Hushai the Archite, David’s friend, came to Absalom, that Hushai said to Absalom, “*Long* live the king! *Long* live the king!”

¹⁷ Absalom said to Hushai, “Is this your loyalty (רַחֲמֵי) to your friend? Why did you not go with your friend?”

Jesus and the Disciples

Jesus was sent to the lost house of Israel. They had been promised a kingdom. He preached that kingdom, but it was not the kingdom they were expecting. They rejected that kingdom. And the kingdom went into abeyance. It will be restored to them in the Millennium.

Jesus ushered in a new dispensation. John 13 gives an account of what happened during the Last Supper after Judas had left. Jesus began speaking “new covenant realities” to His disciples.

Matthew 26:30 notes that Jesus and the disciples sang a hymn and went out to the Mount of Olives. What song did they sing? Psalm 118.

Psalm 118:21-24

²¹ I will praise thee: for thou hast heard me, and art become my salvation.

²² The stone which the builders refused is become the head stone of the corner.

²³ This is the Lord’s doing; it is marvellous in our eyes.

²⁴ This is the day which the Lord hath made; we will rejoice and be glad in it.

Verse 24 ends with “we will rejoice and be glad in **it**.” The word used there can better be translated as “**him**” as in the Lexham English Bible.

Psalm 118:24 LEB

This *is* the day Yahweh has worked;
let us rejoice and be glad in **him**.

Jesus, as His days on Earth are coming to a close, is teaching that a new era is coming.

John 13:34-35

³⁴ A **new commandment** I give unto you, That ye love one another; as I have loved you, that ye also love one another.

³⁵ By this shall all men know that ye are my disciples, if ye have love one to another.

Jesus was giving a new commandment, a commandment of love for one another.

John 15:9-17

⁹ As the Father hath loved me, so have I loved you: continue ye in my love.

¹⁰ If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

¹¹ These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

¹² This is my commandment, That ye love one another, as I have loved you.

¹³ Greater love hath no man than this, that a man lay down his life for his friends.

¹⁴ Ye are my friends, if ye do whatsoever I command you.

¹⁵ Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but **I have called you friends**; for all things that I have heard of my Father I have made known unto you.

¹⁶ Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

¹⁷ These things I command you, that ye love one another.

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The disciples asked Jesus to tell them the signs of His coming in His *parousia*.

Luke 21:29-33

²⁹ And he spake to them a parable; **Behold the fig tree, and all the trees;**

³⁰ When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

³¹ So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

³² Verily I say unto you, This generation shall not pass away, till all be fulfilled.

³³ Heaven and earth shall pass away: but my words shall not pass away.

Jesus told them to watch the fig tree (Israel) and all the trees (the other nations). When we see Israel and other prophetic nations begin to align with what the prophets said, the time is near.

2 Peter 1:15-21

¹⁵ Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

¹⁶ For we have not followed cunningly devised fables, when we made known unto you the power and **coming** of our Lord Jesus Christ, but were eyewitnesses of his majesty.

¹⁷ For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

¹⁸ And this voice which came from heaven we heard, when we were with him in the holy mount.

¹⁹ We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

“My decease” in verse 15 = “my exodus (ἐξοδος),” “my departure”

“Coming” in verse 16 = *Parousia*.

Verse 19: Peter is saying we have a “more sure word of prophecy,” more sure even than what he and James and John had experienced on the Mount of Transfiguration. In other words, pay attention to the prophets. They are a light that shines in a dark place.

²⁰ Knowing this first, that no prophecy of the scripture is of any private interpretation.

²¹ For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

SESSION 11 CONTINUES INTO LESSON 5

BEREISHIT: IN THE BEGINNING 02

LESSON 5

EZEKIEL 38

An Invasion of Israel by the Forces of Gog

SESSION 11 CONTINUES HERE

The Gog/Magog Wars

The Jewish sages teach that there are two Gog/Magog wars. I believe there are three distinct wars in the “end of days.” The first and third are identified with Gog and Magog.

The First: Ezekiel 38 and 39

An Invasion of Israel by the forces of Gog.

This war could occur at any time.

The Second: Zechariah 14 and Revelation 16

The Battle of Armageddon.

At the end of the Tribulation.

The Antichrist and his forces.

The Third: Revelation 20:7-8

At the end of the Millennium, Satan is “loosed out of his prison.”

He goes forth to deceive the nations, Gog and Magog, and gathers a large army of followers.

God destroys them with fire from heaven.

I believe that Psalm 83 deals with an ongoing war of attrition with the forces of Islam against Israel. This war does not have an exact date we can point to as a starting date. It is called by some the Arab-Israeli conflict. But it is, in reality, an Islamic confederacy.

Psalm 83:1-18

Keep not thou silence, O God: hold not thy peace, and be not still, O God.

² For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

³ They have taken crafty counsel against thy people, and consulted against thy hidden ones.

⁴ They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

BEREISHIT 02: IN THE BEGINNING

- ⁵ For they have consulted together with one consent: they are confederate against thee:
⁶ The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;
⁷ Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;
⁸ Assur also is joined with them: they have holpen the children of Lot. Selah.
⁹ Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:
¹⁰ Which perished at Endor: they became as dung for the earth.
¹¹ Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:
¹² Who said, Let us take to ourselves the houses of God in possession.
¹³ O my God, make them like a wheel; as the stubble before the wind.
¹⁴ As the fire burneth a wood, and as the flame setteth the mountains on fire;
¹⁵ So persecute them with thy tempest, and make them afraid with thy storm.
¹⁶ Fill their faces with shame; that they may seek thy name, O Lord.
¹⁷ Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:
¹⁸ That men may know that thou, whose name alone is Jehovah, art the most high over all the earth.

Psalm 83:12 NIV

who said, "Let us take possession of the pasturelands of God."

This conflict with the Islamic states is not what is talked about in Ezekiel 38 and 39. Whichever war is being discussed, Satan (Hebrew = "adversary") is the instigator of all. They are his attacks against the plans of God.

Ezekiel 38:1-3

- And the word of the Lord came unto me, saying,
² Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,
³ And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

Gog

I believe Gog is an evil spirit being — Satan. And that he is operating from the mid-heavens, as the prince of the power of the air (Ephesians 2:2), directing the invasion over the city of Moscow.

The Land of Magog

Magog is the earthly area of God's operation. Many commentators believe the Land of Magog refers to what today is Russia.

Meshech and Tubal

Both are listed in Genesis 10:2 as sons of Japheth.

Prince leader (*rosh*) of Meshech and Tubal

Gog is referred to as the leader of Meshech and Tubal. The early sages believed this refers to Russia.

Ezekiel 38:4-7

⁴ And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

⁵ Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

⁶ Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

⁷ Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

Persia

Present-day Iran. A strong alliance between Russia and Iran began in 1995 with Russia's helping Iran build a nuclear reactor. That alliance, which the Lord foresaw, continues to this day.

More than 2,500 years ago, Ezekiel prophesied a Russian-Persian (Iranian) coalition. It is not as if God predestined it; every nation and its leaders have free will. But by His foreknowledge, the Lord sees how things will turn out. His judgments are predicated on their own actions.

Cush and Put

South of Egypt, probably spread over an area which is today the eastern part of the Sudan, Ethiopia and Eritrea.

Gomer

Son of Japheth. It is believed that the descendants of Gomer can be identified as Europeans.

Genesis 10:1-3

Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

² The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

³ And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

Togarmah

Grandson of Japheth. One of the sons of Gomer. Many prophecy teachers teach that Togarmah is Turkey.

Ezekiel 38:8

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

Ezekiel 38:8 NASB

After many days you will be **summoned**; in the latter years you will come into the **land that is restored from the sword**, *whose inhabitants* have been gathered from many nations to the mountains of Israel which had been a continual waste; but its people were brought out from the nations, and they are living securely, all of them.

Brim Note:

I have studied what is called anti-Semitism throughout history. And this commentary brings to my mind more recent history of terrible atrocities perpetrated against the Jews from these very geographical areas. As mentioned, however, it probably goes back into antiquity as well.

Ezekiel 38:9-11

⁹Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

There will be an attack from the air.

¹⁰Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

¹¹And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

In Bible times, important cities had walls. It was not until the resettlement of Israel in very recent times that Jews began to live outside walls and to build towns without walls. I believe the prophet was referring to the time when things would have changed.

Mishkenot Sha'ananim (from Wikipedia)¹⁸

Mishkenot Sha'ananim (Hebrew: משכנות שאננים, *lit.* Peaceful Habitation) was the first Jewish neighborhood built outside the walls of the Old City of Jerusalem, on a hill directly across from Mount Zion. Built in 1859–1860, it was the first area of Jewish settlement in Jerusalem outside the Old City walls, and was one of the first structures to be built outside the Old City of Jerusalem.

¹⁸ (Mishkenot Sha'ananim, n.d.) https://en.wikipedia.org/wiki/Mishkenot_Sha%27ananim

Mishkenot Sha'ananim was built by British Jewish banker and philanthropist Sir Moses Montefiore in 1860, having acquired the land from the Governor of Jerusalem, Ahmad Agha Duzdar. It was built as an almshouse, paid for by the estate of an American Jewish businessman from New Orleans, Judah Touro. Since it was outside the walls and open to Bedouin raids, pillage and general banditry rampant in the region at the time, the Jews were reluctant to move in, even though the housing was luxurious compared to the derelict and overcrowded houses in the Old City. As an incentive, people were even paid to live there, and a stone wall was built around the compound with a heavy door that was locked at night. The name of the neighborhood was taken from the Book of Isaiah: "My people will abide in peaceful habitation, in secure *dwelling*s and in *quiet* resting places" (Isaiah 32:18). It later became part of Yemin Moshe which was established in 1892–1894.

Ezekiel 38:12-13

¹² To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

¹³ Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

"To take a spoil...."

Some prophecy speakers have said it would be "oil." This would be a "supernatural" discovery. I really don't know what the "spoil" is, but the Word of God declares it, so it shall surely be.

"Sheba, and Dedan and the merchants of Tarshish, with all the young lions thereof...."

Sheba and Dedan were sons of Abraham by Keturah. They became the forefathers of the Arabs.

1 Chronicles 1:32

Now the sons of Keturah [Hagar?], Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

Dr. Hilton Sutton, a mentor and friend, believed Sheba and Dedan were perhaps Saudi Arabia — and that the young lions of the merchants of Tarshish, who were sailors, could include England and her offspring, the United States.

He put forth his idea that when the invading armies came down into Israel, these other nations might hold a

press conference in which they asked the questions posed in verse 13. Whimsically, he inferred that might be all they did about it.

Ezekiel 38:14-16

¹⁴ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it?

¹⁵ And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

¹⁶ And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days [the end of days], and I will bring thee against my land, that the heathen [goyim = nations] may know me, when I shall be sanctified in thee, O Gog, before their eyes.

“out of the north parts”

Moscow is due north from Israel.

“My people Israel”

This will occur in the end of days and God calls them “My people Israel.” Would that politicians and all people might recognize Israel’s status as the apple of God’s eye and be on the Lord’s side concerning them.

“as a cloud to cover the land”

Throughout the prophecy, the prophet uses the only terms he knew at the time to describe an invading army he could not even imagine.

“it shall be in the end of days”

The time is fixed. It could only happen now when we live. Considering the current alignment of nations, we could see it happen at any time.

“I will bring thee....”

God brings them down for His purposes.

“that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes....”

Throughout the prophecy, God sets forth this as His purpose. I believe that the nations around about will recognize that it is a supernatural victory evidently brought forth by the Hand of Israel’s God, Jehovah. And that there will be recognition by Israel’s Islamic neighbors that Jehovah is God. I believe many Muslims, and others, will turn to Jehovah God. I believe that this short, supernatural victory will result in a huge number of surrounding peoples coming to God, Muslims in particular.

Israel, too, will recognize Jehovah in this victory.

Ezekiel 39:7

So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen [*goyim* = nations] shall know that I am the Lord, the Holy One in Israel.

Ezekiel 38:17-23 NASB

¹⁷ Thus says the Lord God, “Are you the one of whom I spoke in former days through My servants the prophets of Israel, who prophesied in those days for *many* years that I would bring you against them?”

¹⁸ It will come about on that day, when Gog comes against the land of Israel,” declares the Lord God, “that My fury will mount up in My anger.

¹⁹ In My zeal and in My blazing wrath I declare *that* on that day there will surely be a great earthquake in the land of Israel.

²⁰ The fish of the sea, the birds of the heavens, the beasts of the field, all the creeping things that creep on the earth, and all the men who are on the face of the earth will shake at My presence; the mountains also will be thrown down, the steep pathways will collapse and every wall will fall to the ground.

²¹ I will call for a sword against him on all My mountains,” declares the Lord God. “Every man’s sword will be against his brother.

²² With pestilence and with blood I will enter into judgment with him; and I will rain on him and on his troops, and on the many peoples who are with him, a torrential rain, with hailstones, fire and brimstone.

²³ I will magnify Myself, sanctify Myself, and make Myself known in the sight of many nations; and they will know that I am the Lord.””

Israel, as a nation, will turn back to Jehovah, but they have not yet turned to Yeshua. Later on, they will turn to Yeshua.

Brim Note:

The following Scripture, I believe, could relate to Ezekiel 38 and 39 — especially verse 14, which speaks of “them that spoil us.” If it does, God’s supernatural forces will result in a quick and easy-to-see-it-is-Jehovah victory.

Isaiah 17:12-14

¹² Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

¹³ The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

¹⁴ And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

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BEREISHIT: IN THE BEGINNING 02

LESSON 6

CHESED חֶסֶד

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Refer to *Hesed in the Bible* by Nelson Glueck

Chesed as Mutual Aid (p.52)

When one party rendered aid to another, it was understood that the recipient of the aid was obligated to reciprocate, to offer *chesed* to the other party. This was true even if the two parties were not related to one another or had no other relationship at all.

1 Kings 2:7

But show kindness (חסד) to the sons of Barzillai the Gileadite, and let them be among those who eat at your table; for they assisted me when I fled from Absalom your brother.

Chesed as Divine Conduct (p. 70)

God to the Patriarchs

Genesis 24:12-14 NASB

¹² He said, "O LORD, the God of my master Abraham, please grant me success today, and show lovingkindness (חסד) to my master Abraham.

¹³ Behold, I am standing by the spring, and the daughters of the men of the city are coming out to draw water;

¹⁴ now may it be that the girl to whom I say, 'Please let down your jar so that I may drink,' and who answers, 'Drink, and I will water your camels also'— may she be the one whom You have appointed for Your servant Isaac; and by this I will know that You have shown lovingkindness (חסד) to my master."

Genesis 24:27 NASB

He said, "Blessed be the LORD, the God of my master Abraham, who has not forsaken His lovingkindness (חסד) and His truth (אמת) toward my master; as for me, the LORD has guided me in the way to the house of my master's brothers."

Brim Note: This in Hebrew is *chesed v'emet* — חסד ואמת

Hesed in the Bible (p. 71)

In these passages *hesed* is something which is due to Abraham and which Abraham's servant expects and asks from Yahweh because of the special relationship between Yahweh and his master...

The *hesed* of Yahweh is, therefore not to be understood as "grace," "favor," or kindness, but as the covenantal relationship between Him and Abraham.

Genesis 24:48 NASB

And I bowed low and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had guided me in the right (תָּקַף) way (דֶּרֶךְ = *derek*) to take the daughter of my master's kinsman for his son.

Strong's

1870. דֶּרֶךְ **derek**, *deh'-rek*; from 1869; a road (as trodden); figuratively, a *course* of life or *mode* of action.

1869. דָּרַךְ **darak**, *daw-rak'*; a primitive root; to *tread*; by implication, to *walk*.

Brim note: Everyone has a God-given *derek* — a path of life.

Psalms 25:1-15 NASB

To You, O LORD, I lift up my soul.

² O my God, in You I trust,

Do not let me be ashamed;

Do not let my enemies exult over me.

³ Indeed, none of those who wait for You will be ashamed;

Those who deal treacherously without cause will be ashamed.

⁴ Make me know Your ways, O LORD;

Teach me Your paths.

⁵ Lead me in Your truth and teach me,

For You are the God of my salvation;

For You I wait all the day.

⁶ Remember, O LORD, Your compassion and Your lovingkindnesses (חַסְדֵּךְ),

For they have been from of old.

⁷ Do not remember the sins of my youth or my transgressions;

According to Your lovingkindness (חַסְדֵּךְ) remember me,

For Your goodness' sake, O LORD.

⁸ Good and upright is the LORD;

Therefore He instructs sinners in the way (דֶּרֶךְ = *derek*).

⁹ He leads the humble in justice,

And He teaches the humble His way (דֶּרֶךְ = *derek*).

¹⁰ All the paths of the LORD are lovingkindness and truth (חַסְדֵּךְ וְאֱמֶת)

To those who keep His covenant (ברית) and His testimonies.

¹¹ For Your name's sake, O LORD,
Pardon my iniquity, for it is great.

¹² Who is the man who fears the LORD?
He will instruct him in the way (דרך) he should choose.

¹³ His soul will abide in prosperity,
And his descendants will inherit the land.

¹⁴ The secret of the LORD is for those who fear Him,
And He will make them know His covenant.

¹⁵ My eyes are continually toward the LORD,
For He will pluck my feet out of the net.

David is appealing to God on the basis of his covenant relationship with Him and, without hesitation, asking for God to show chesed toward him.

Many versions have trouble translating verse 14. The following from *Talmud Chagigah 3b:8* shows how the verse was understood by the early Sages.

Rabbi Elazar wept and said the verse [Psalm 25:14]: “The counsel of the Lord is with them who fear Him; and His covenant, to make them know it.”¹⁹

The word translated “make them know” is the same word used in verse 4 translated “make me know.” So, verse 14 could literally be translated, “The secret of the LORD is for those who fear Him, and His covenant is to make them know.” God’s covenant is to make those who fear Him know the way, the path, the *derek* they should choose.

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¹⁹ (Babylonian Talmud, Chagigah 3b:8.)
<https://www.sefaria.org/Psalms.25.14?lang=bi&with=Chagigah&lang2=en>

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Jacob's Appeal for Chesed (p. 72)

Genesis 32:10-13

¹⁰ I am not worthy of the least of all the mercies [*hasadim* = *cheseds*], and of all the truth [*emet*], which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

¹¹ Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

¹² And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

¹³ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother

Micah's Appeal for Chesed (p. 73)

Micah makes an appeal for truth (*emet*) and mercy (*chesed*) on the basis of the covenant relationship God had with Jacob and Abraham.

Micah 7:20

Thou wilt perform the truth (*emet*) to Jacob, and the mercy (*chesed*) to Abraham, which thou hast sworn unto our fathers from the days of old.

Hesed in the Bible (p. 73)

Hesed can be translated as "loyalty" and also as "love" so as to emphasize that it is Yahweh's *hesed*. However, one must remain aware that a very particular kind of "love" is meant conforming to loyalty and obligation and thereby fulfilling the conditions of the covenant.

Chesed in Psalm 98 (p. 73)

This is a prophetic psalm that takes place after the events described in Zechariah 12 and 14. This is after the Messiah has put His feet down on the Mount of Olives, after Israel has "looked on Him whom they have pierced." Gathered here, in addition to Israel, are the sheep nations.

Psalms 98:1-9

⁰ Sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

² The LORD hath made known his salvation [*Yeshua*]: his righteousness hath he openly shewed in the sight of the heathen.

³ He hath remembered his mercy [*chesed*] and his truth [*emet*] toward the house of Israel: all the ends of the earth have seen the salvation of our God.

⁴ Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

⁵ Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

⁶ With trumpets and sound of cornet make a joyful noise before the Lord, the King.

⁷ Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

⁸ Let the floods clap their hands: let the hills be joyful together

⁹ Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

Micah 5:2

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be **ruler in Israel**; whose goings forth have been from of old, from everlasting.

Brim Note:

Remember that in the Old Testament, there were two kinds of people:

- Jews (God's chosen people)
- Gentiles (*goyim* – nations, non-Jews; sometimes translated as “Gentiles” or the “heathen”)

In the New Testament (1 Corinthians 10:2), Paul identifies for the Early Church three kinds of people:

- Gentiles (*goyim*)
- The Jews
- The Church

When you are born again, you are a new creation. You are neither a Jew nor a Gentile. Your citizenship is in heaven.

We were born again in a new dispensation of grace. The day will come when the body of Christ will be complete.

Ephesians 3:20-21

²⁰ Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

²¹ Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Jeremiah 30:3-4

³ For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

⁴ And these are the words that the Lord spake concerning Israel and concerning Judah.

Jeremiah 30:10-24

¹⁰ Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

¹¹ For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

¹² For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous.

¹³ There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

¹⁴ All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

¹⁵ Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

¹⁶ Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

¹⁷ For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

¹⁸ Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

¹⁹ And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

²⁰ Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

²¹ And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord.

²² And ye shall be my people, and I will be your God.

²³ Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

²⁴ The fierce anger of the Lord shall not return, until he hath done it, and until he have performed the intents of his heart: in the latter days [end of days] ye shall consider it.

Jeremiah 31:10, 34-40

¹⁰ Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

³⁴ And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

³⁵ Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

³⁶ If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

³⁷ Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

³⁸ Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.

³⁹ And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

⁴⁰ And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

Brim Note:

These passages in Jeremiah refer to the future of Israel, not the Church. The following prophecy from Kenneth Copeland was delivered August 31, 1984, at the Southwest Believers Convention:

In the future, out in the distance ages that you know nothing of, I'll give you a glimpse of what it shall be like. Never again, never in any age, never in the future again will there be the likes of you. You'll walk in the streets of the cities of the planets and the stars. I built the universe for you and you'll travel it with me. And all of those that shall be born in the future and all of the years to come, as natural men and natural women populate the stars, and they'll say to one another, **"There comes one of the kings. There comes one of the special ones. There comes the image of the Master. Oh, would that we had lived in that age. They are so special. They get the best of everything. Their Father keeps them in His bosom. Oh, we have it blessed and we have it good, but it's because of them. They walk in the glory realm. They walk in the light realm. We have joy, they have ecstasy."**

This refers to the body of Christ.

Psalm 98:3

He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

This remembering of mercy and truth — *hesed v'emet* — is based on God's covenant with Israel.

I'm glad I don't believe that God went back on His covenant with Abraham. If He would back out of His covenant with Israel, how could I be sure He wouldn't back out on His covenant with me and the Church? He won't. He will never alter the things which have gone out of His mouth.

If you can find it in the Word and it is to you, ought you not to have it? Because of His covenant with the body of Christ, He will honor his *chesed* toward you.

Isaiah 53 describes what Christ did for you on the cross. (The description begins with Isaiah 52:13 and continues through chapter 53.) Many translations don't capture the true meaning of some of the passages. The Koren Tanakh, translated by Hebrew scholars, expresses the depth of the work of the Suffering Messiah.

Isaiah 52:13-15 The Koren Tanakh

¹³ Behold, my servant shall prosper, he shall be exalted and extolled, and be very high.

¹⁴ Just as many were astonished at thee; saying, Surely his visage is too marred to be that of a man, and his form, to be that of the sons of men:

¹⁵ so shall he startle many nations; kings shall shut their mouths: for that which had not been told them shall they see; and that which they had not heard shall they perceive.

Isaiah 53:1-12 The Koren Tanakh

¹ Who would have believed our report? and to whom is the arm of the LORD revealed?

² For he grew up before him as a tender plant, and as a root out of a dry ground: he had no form nor comeliness, that we should look at him, and no countenance, that we should desire him.

³ He was despised and rejected of men; **a man of pains**, and **acquainted with sickness**: and we hid as it were our faces from him; he was despised, and we esteemed him not.

⁴ But in truth **he has borne our sicknesses** and **endured our pains**; yet we did esteem him stricken, smitten of God, and afflicted.

⁵ but he was wounded because of our transgressions, bruised because of our iniquities: his sufferings were that we might have peace, and by his injury we are healed.

⁶ All we like sheep have gone astray; we have turned every one to his own way; and the LORD has caused the iniquity of us all to fall upon him.

⁷ He was oppressed, but he humbled himself and opened not his mouth: as a lamb, which is brought to the slaughter, and as a sheep before her shearers is dumb, so he did not open his mouth.

⁸ By oppression and false judgment was he taken away; and of his generation who considered? For he was cut off out of the land of the living for the transgression of the people to whom the stroke was due.

⁹ For they made his grave among the wicked and his tomb among the rich; because he had done no violence, neither was any deceit in his mouth.

¹⁰ **But it pleased the LORD to crush him by disease:** if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of the LORD shall prosper in his hand.

¹¹ He shall see the travail of his soul, he shall be sated with seeing: by his knowledge did my servant justify the righteous One to the many, and did bear their iniquities.

¹² Surely I will give him a portion with the great, and he shall divide the spoil with the strong; because he has poured out his soul to death, and was numbered with transgressors; but he bore the sin of many, and made intercession for the transgressors.

God's Chesed to David and His House (p. 75)

2 Samuel 7:4-17 NASB

⁴ But in the same night the word of the Lord came to Nathan, saying,

⁵ "Go and say to My servant David, "Thus says the Lord, "Are you the one who should build Me a house to dwell in?"

⁶ For I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day; but I have been moving about in a tent, even in a tabernacle.

⁷ Wherever I have gone with all the sons of Israel, did I speak a word with one of the tribes of Israel, which I commanded to shepherd My people Israel, saying, "Why have you not built Me a house of cedar?"

⁸ "Now therefore, thus you shall say to My servant David, "Thus says the Lord of hosts, "I took you from the pasture, from following the sheep, to be ruler over My people Israel.

⁹ I have been with you wherever you have gone and have cut off all your enemies from before you; and I will make you a great name, like the names of the great men who are on the earth.

¹⁰ I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly,

¹¹ even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The Lord also declares to you that the Lord will make a house for you.

¹² When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

¹³ He shall build a house for My name, and I will establish the throne of his kingdom forever.

¹⁴ I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,

¹⁵ but My lovingkindness shall not depart from him, as I took *it* away from Saul, whom I removed from before you.

¹⁶ Your house and your kingdom shall endure before Me forever; your throne shall be established forever.”””

¹⁷ In accordance with all these words and all this vision, so Nathan spoke to David.

Brim Note:

Nathan reveals to David that the eternal King (Messiah) will come through David. Hannah was the first one to speak of the Messiah. That's why the blind man on the road to Jericho called Jesus the Son of David when he cried out to Him. He appealed to Jesus on the basis of *chesed*.

Psalms 89:1-4

I will sing of the mercies (חסד = *chesed*) of the LORD for ever: with my mouth will I make known thy faithfulness (אמונה = *emunah*) to all generations.

² For I have said, Mercy (חסד) shall be built up for ever: thy faithfulness (אמונה) shalt thou establish in the very heavens.

³ I have made a covenant (ברית = *berith*) with my chosen, I have sworn unto David my servant,

⁴ Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

Psalms 89:20-37

²⁰ I have found David my servant; with my holy oil have I anointed him:

²¹ With whom my hand shall be established: mine arm also shall strengthen him.

²² The enemy shall not exact upon him; nor the son of wickedness afflict him.

²³ And I will beat down his foes before his face, and plague them that hate him.

²⁴ But my faithfulness (אמונה = *emunah*) and my mercy (חסד = *chesed*) shall be with him: and in my name shall his horn be exalted.

²⁵ I will set his hand also in the sea, and his right hand in the rivers.

²⁶ He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

²⁷ Also I will make him my firstborn, higher than the kings of the earth.

²⁸ My mercy (חסד) will I keep for him for evermore, and my covenant (ברית) shall stand fast with him.

²⁹ His seed also will I make to endure for ever, and his throne as the days of heaven.

³⁰ If his children forsake my law, and walk not in my judgments;

³¹ If they break my statutes, and keep not my commandments;

³² Then will I visit their transgression with the rod, and their iniquity with stripes.

³³ Nevertheless my lovingkindness (חסד) will I not utterly take from him, nor suffer my faithfulness to fail.

³⁴ My covenant (ברית) will I not break, nor alter the thing that is gone out of my lips.

³⁵ Once have I sworn by my holiness that I will not lie unto David.

³⁶ His seed shall endure for ever, and his throne as the sun before me.

³⁷ It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

Verse 28 shows clearly a relationship between *chesed* and *b'erith*. They are not, however, the same. In *Hesed in the Bible*, Glueck explains:

“*Hesed* is the result of a *b'erith* relationship, as of any other relationship, and to that extent distinct from *b'erith*.... In this chapter, *hesed* could be rendered as ‘covenantal loyalty.’”²⁰

Chesed Between God and His People (p. 81)

Psalm 106:1, 45

¹ Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy (*chesed*) endureth for ever.

⁴⁵ And he remembered for them his covenant (*b'erith*), and repented according to the multitude of his mercies (*chasadim* = plural of *chesed*).

Throughout their history, Israel has seen God intervene and act on their behalf. Glueck notes (page 81) that it would be easy to conclude that God was acting out of grace and mercy.

Hesed in the Bible (p. 81)

“Yahweh’s opposition to the enemies of Israel and his own enemies could not be the result of his grace. He stood by the people of his covenant, faithfully executing the *hesed* to which they were entitled by virtue of that relationship.... *Hesed* is best translated in these stereotyped passages as “covenantal loyalty” or “faithful assistance according to the covenant.”²¹

SESSION 14 ENDS HERE

²⁰ (Glueck, *Hesed in the Bible*, 1967, p. 77)

²¹ (Glueck, *Hesed in the Bible*, 1967, p. 81)

BEREISHIT: IN THE BEGINNING 02

LESSON 7 EZEKIEL 38 & 39 An Invasion of Israel (continued)

SESSION 15 BEGINS HERE

Nearly all Bible scholars agree that this war hasn't happened yet. Here we see an invasion that will come down from the north upon the land of Israel.

Ezekiel 38:16

And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days [the end of days], and I will bring thee against my land, **that the heathen [goyim = nations] may know me**, when I shall be sanctified in thee, O Gog, before their eyes.

Ezekiel 38:23

Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

Ezekiel 39:21-22

²¹ And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

²² So the house of Israel shall know that I am the Lord their God from that day and forward.

The Ingathering

Ezekiel 39:25-29

²⁵ Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

²⁶ After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

²⁷ When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

²⁸ Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

²⁹ Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

Signs It Is Getting Close

The following Scriptures could relate to Ezekiel 38 and 39, especially verse 14, which speaks of “them that spoil us.” If it does, God’s supernatural forces will result in a quick easy-to-see-it-is-Jehovah victory.

Isaiah 17:1

The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

 | Damascus has never been a “ruinous heap.” It is one of the oldest
 | perpetually inhabited cities in the world.

Isaiah 17:12-14

¹² Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

¹³ The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

¹⁴ And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

Now look back at Ezekiel 38.

Ezekiel 38:11-13

¹¹ And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

¹² To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

¹³ Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

Isaiah 17 is the “Burden of Damascus” chapter which says, “Damascus is taken away from being a city, and it shall be a ruinous heap” (Isaiah 17:1). I have long seen that Syria is not listed in Ezekiel 38 as an ally in this invasion — even in light of how long Russia and Syria have been cohorts. So, I thought Damascus would be wiped out in

some sort of limited nuclear blast, probably at the hands of Israel. Before the invasion of Israel, Syria may already be done away with.

Developments in the Syrian Civil War have virtually crippled the Assad regime in Syria. Various groups are fighting for the territory we have known as Syria.

When you read this, it may be all sorted out. But at any rate Syria, as it was known in the 20th and early 21st centuries, is not the same.

Damascus is where it all begins.

David Baron, *Zechariah*²²

The overthrow of world-power, and the establishment of Messiah's Kingdom, may be given as the epitome of the last chapters of Zechariah.... The two oracles which make up the whole of the second half of the book (chaps, ix. - xi. and xii. - xiv.) ... treat of war between the heathen world and Israel, though in different ways.

In the first (chaps, ix. - xi.), the judgment *through which Gentile world-power over Israel is finally destroyed*, and Israel is endowed with strength to *overcome all their enemies*, forms the fundamental thought and centre of gravity of the prophetic description. In the second (chaps, xii. - xiv.), the judgment *through which Israel itself is sifted and purged* in the final great conflict with the nations, and transformed into the holy nation of Jehovah, forms the leading topic.

Zechariah 9:1

The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord.

When this thing happens in Damascus, all mankind will see it, and so will Israel.

Remember, Isaiah 17 spoke of "the burden of Damascus."

Isaiah 17:7

At that day shall a man look to his Maker, and **his eyes shall have respect to the Holy One** of Israel.

This ties in with what Zechariah 9 says. And the end of Isaiah 17 speaks woe to those who would rush in to loot Israel.

SESSION 15 ENDS HERE

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²² (Baron, *Zechariah: A Commentary on His Visions and Prophecies*, 2001, p. 285)

BEREISHIT: IN THE BEGINNING 02

LESSON 8

CHESED חֶסֶד

Chesed as Mutual Aid (continued)

SESSION 17 STARTS HERE

Refer to *Hesed in the Bible* by Nelson Glueck

Chesed as Mutual Aid — continued

Hesed in the Bible (p. 95)

Psalm 23:6

Surely **goodness and mercy** [*tov v'chesed*] shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Hesed in the Bible (p. 97)

Psalm 144:2

My goodness [*chesed*], and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

Some have suggested that *hesed* (translated “goodness” in the KJV) should be translated “strength.” Glueck (p. 97), however, suggests another translation.

“... *hesed* can only be understood as Yahweh’s conduct toward his faithful, based on the covenant. The correct translation, therefore, is ‘faithfulness, loyalty according to the covenant’ or ‘help, loyally given as promised in the covenant.’”²³

Hesed in the Bible (p. 102)

Read the summary.

Now we understand what Abraham was doing when he was willing to sacrifice his son Isaac on Mount Moriah. He knew he was in a covenant with God and that the Lord was obligated to him and would show *chesed* to him.

²³ (Glueck, *Hesed in the Bible*, 1967, p. 97)

Genesis 21:9-12

⁹ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

¹⁰ Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

¹¹ And the thing was very grievous in Abraham's sight because of his son.

¹² And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

| God had promised Abraham that he would have descendants through Isaac. He knew there was no way God would break covenant.

Genesis 22:1-3

And it came to pass after these things, that God did tempt [test] Abraham, and said unto him, Abraham: and he said, Behold, here I am.

² And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

³ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto **the place** [*ha makom*] of which God had told him.

Deuteronomy 12:1-6

These are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

² Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

³ And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

⁴ Ye shall not do so unto the LORD your God.

| You are not to worship God under every green tree.

⁵ But unto the place [*ha makom*] which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:

⁶ And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks.

| Ha Makom is one of the names for Jerusalem.

Deuteronomy 12:11-21

¹¹ Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

¹² And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.

¹³ Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

¹⁴ But in the place [*ha makom*] which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

¹⁵ Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

¹⁶ Only ye shall not eat the blood; ye shall pour it upon the earth as water.

¹⁷ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

¹⁸ But thou must eat them before the LORD thy God in the place [*ha makom*] which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

¹⁹ Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

²⁰ When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

²¹ If the place [*ha makom*] which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

Moses did not know where Ha Makom would be. Neither did Joshua. Abraham had an experience there and so did Jacob. David was the one who actually found Ha Makom. When he found it, the place was a Jebusite threshing floor. David purchased the property which would be the place where his son Solomon would build the Temple.

2 Chronicles 7:1-4

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

² And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

³ And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever.

⁴ Then the king and all the people offered sacrifices before the LORD.

2 Chronicles 7:12-16

¹² And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

¹³ If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

¹⁴ If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

¹⁵ Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.

¹⁶ For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

| Verse 14 actually applies to prayer in “that place.” It is talking about God’s covenant with Israel.

Here’s what happened at Ha Makom.

Genesis 22:3-12

³ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

⁴ Then on the third day Abraham lifted up his eyes, and saw the place [*ha makom*] afar off.

| Somehow, Abraham knew that was “the place.”

⁵ And Abraham said unto his young men, Abide ye here with the ass; and **I and the lad** will go yonder and worship, and come again to you.

| He knows that God will practice *chesed*. He knows that somehow, he will be coming back with Isaac.

⁶ And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

⁷ And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

⁸ And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

⁹ And they came to the place [*ha makom*] which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

¹⁰ And Abraham stretched forth his hand, and took the knife to slay his son.

¹¹ And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

¹² And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

God had promised Abraham that he would have descendants through Isaac. God did, indeed, demonstrate *chesed* toward Abraham.

Hebrews 11:17-19

¹⁷ By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

¹⁸ Of whom it was said, That in Isaac shall thy seed be called:

¹⁹ Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Abraham believed that had God allowed him to go through with killing Isaac, then God would simply raise Isaac from the dead.

Genesis 22: 13-14

¹³ And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

¹⁴ And Abraham called the name of that place [*ha makom*] Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

One of the things that a shofar (ram's horn) does is call for the Redeemer, the Messiah. Abraham named the place Jehovah-jireh, which means "God will provide." It can also mean "God will see."

John 13:34-38

³⁴ A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

³⁵ **By this shall all men know that ye are my disciples,** if ye have love one to another.

³⁶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

³⁷ Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

³⁸ Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

John 14:1-3

Let not your heart be troubled: ye believe in God, believe also in me.

² In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place [*makom*] for you.

³ And if I go and prepare a place [*makom*] for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Philippians 3:20-21

²⁰ For our **conversation** is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

²¹ Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Conversation = πολιτεύμα (*pōlitēuma*) = citizenship

The seat of government of which we are citizens and of which we have both rights and responsibilities.

John 14:5-6, 12, 28

⁵ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

⁶ Jesus saith unto him, I am the way, the truth, and the life: **no man cometh unto the Father, but by me.**

¹² Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because **I go unto my Father.**

²⁸ Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, **I go unto the Father:** for my Father is greater than I.

John 16:16, 28, 29

¹⁶ A little while, and ye shall not see me: and again, a little while, and ye shall see me, because **I go to the Father.**

²⁸ **I came forth** from the Father, and am come into the world: again, **I leave the world, and go to the Father.**

²⁹ His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

Jesus specifically said He was going to the Father and was going to prepare a place for His followers.

Ephesians 1:3-4

³ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

⁴ According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame **before him** in love:

We will be before God's face for eternity.

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BEREISHIT: IN THE BEGINNING 02

LESSON 9

CHESED חֶסֶד (Continued)

SESSION 18 STARTS HERE

GOD'S ANSWER TO ME

by Terry Brim

This is a brief record of an experience with God that I had early Wednesday morning, August 18, 1999.

It was Tuesday night and I was concerned about the finances for the ministry and some other things that left me frustrated. In that frustration, I cried out to God, "Do any of your promises or laws work?" I went to bed that night thinking, *I am going to figure out a way to generate the finances to finish the new administration building that we have started and I might as well seek to find ... without God's help, because I have somehow put myself in a position where I have missed the blessings of God. (Not praying enough, or maybe I haven't been going to church enough — either it's something about me or His promises don't work for all.)*

While in bed asleep, I was suddenly awakened and told to get a sheet of paper and a pen. I am going to tell you something. I knew it was God. I could sense His presence in the small trailer, otherwise I don't think I would have gotten up, for it was three o'clock in the morning. The following is what I wrote from the inspiration of God.

God does not bless or give to us according to what we deserve or what we may think is good, but by spiritual laws that He set into existence.

There are laws in the spirit realm, whether you like it or not. In the spirit realm, these laws have to be worked. We live in the dispensation of grace, but we will pass through the Judgment Seat of Christ where rewards are passed out according to what you did while in your body.

Many of these laws we became partakers in by just being born again. (No effort on our part; it was paid for at Calvary.) There are other spiritual laws that will work whether or not a person is a born-again Christian. One that came to my mind was, "Give, and it shall be given unto you" (Luke 6:38). Another was Mark 11:23. "That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the

BEREISHIT 02: IN THE BEGINNING

sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.”

These laws are powerful, so powerful and active that they will keep a born-again Christian from receiving anything that God wants us to have.

You can't go around speaking negative and expect to reap all the positive. As the Word says, "Death and life are in the power of the tongue" (Proverbs 16:21). You're going to have what you say. If you don't want it, don't say it.

God is not moved by need. He is moved by faith.

They will work in the positive as well as in the negative. For instance, go back to Mark 11:23; if we say the wrong or negative thing and believe it in our hearts, it will come to pass.

God also showed me Peter and reminded me of how He had denied Jesus three times prior to His death (Matthew 26:34, 69-75). When Jesus met with Peter after His resurrection, He asked Peter three times, "Peter, do you love Me?" (John 21:15-17). What Jesus was doing here was not only launching Peter's ministry, but He was stopping the effects of the words Peter had spoken when he denied Him. Jesus knew that Peter loved Him, and Peter knew that Jesus loved Him; that was not the main issue with Jesus. He was breaking the power over the words that were spoken! (See Matthew 10:32-33.)

For each one of Peter's negative confessions, Jesus demanded a positive confession to erase it. If you say the wrong thing, correct yourself immediately.

God also reminded me of Jesus' trial. "Did you notice that Jesus never said a word in His defense?" Yes, I noticed that. "Want to know why?" Yes, I do! "If He had said one word in His defense, it would have started a spiritual law into action and stopped the plan of salvation!"

Jesus wasn't on trial for himself. We were on trial. He had to keep His mouth shut as a Lamb taken to the slaughter.

He brought me into remembrance of the verse that states that a double-minded man will receive nothing (James 1:6-8). It is because he will say one thing, which puts a law into action and then turn around and say the complete opposite, which causes the laws he spoke to cancel each other out! *He showed me that in church people will say the right things. In prayer they will say the right things. But out in the battles of life, they will say the wrong things — sometimes just outside the church door.*

I asked God if these laws are a constant and if they will work for even the non-believer as well as for the weakest Christian, why do we need to read the Bible, go to church, or listen to tapes? He answered me by showing me one of His natural laws. He asked me, "What happens when an acid and a base react?" I answered and said, "You get a salt and a water." (I had taken some chemistry in school.) He said, "It works every time because it is my law." Then He showed me that if the acid and the base are strong, they will produce these products (salt and water) quickly and

vigorously. “Let my law represent the acid, a strong acid, and let your faith represent the base. If you have a weak base (or faith), the law will still work, but it will be slow. You need to increase the strength of your base if you want a strong reaction. The same goes for your faith, and you increase your faith by hearing the Word of God.”

| God doesn’t stop the effects of His laws and the way they work just because of our situation. The variable you control is your faith.

When you are first born again, you do not receive the full measure of faith because you would be like a child with a loaded gun.

God is fair and just. He cannot stop the effects of the laws just because of our situation. God told me that He created the universe with the same laws, and He created man in His likeness and expected man to use these laws just like Him. “By this law I created the universe. I did not withhold this law from man (Mark 11:23-24). Satan knew the power of this law. It is the weapon he used to try to defeat Me (Isaiah 14). BUT...against God it cannot...”

| Here is what John G. Lake calls “the inevitable law of faith.” We may not like the fact that there are spiritual laws, but they are there nonetheless.

Matthew 9:29

| Then touched he their eyes, saying, According to your faith be it unto you.

So, I said, “God, what do I need to do?” He told me to open my spiritual eyes. He said, “You need to know that you are in **covenant** with Me; everything that is Mine is yours, and everything that is yours is Mine.” I do this now by taking Communion first thing in the mornings.

| What Jesus did was very costly, but it is free to us.

He also had me read Matthew chapter 27, concerning the crucifixion of Jesus, so that I will know the price that was paid so that I may belong and work with God. It also establishes the fact that He cares for me and my family, and no matter what the devil may do or situations that arise, I know I can conquer it; for **I am in covenant with God.**

| God has obligated himself to practice *chesed* (loyal love) to you.

Another way is to just look at what God has already created: trees, water, wildlife, stars, the sun, the moon, and most importantly, you and me. I know that God can and will provide and see to it that His laws do not fail.

In closing, this is what God told me, “Don’t be discouraged. I have not abandoned you, no matter what you have done.” Remember, He does not bless us by what we deserve, but by what we put into practice.

Chesed

We are in covenant with God, and we don't have to do anything about His part. He is obligated — by His own choice and by His own decision when He established the covenant.

I don't have to talk God into blessing. Our part is faith.

Faith

Hebrews 11:6

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Mark 9:23

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

Mark 11:24

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Galatians 5:6

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Romans 10:17

So then faith cometh by hearing, and hearing by the word of God.

Authority of the Believer

James 4:7

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Never once did Jesus ever tell us to ask Him to do something about the devil.

Hebrews 12:1-2

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,
² Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Hebrews 12:18-29

¹⁸ For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
¹⁹ And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

They said they wanted God to talk to Moses, and then Moses could talk to them.

²⁰ (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

²¹ And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

²² But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

You're working on a mountain, but not here on Earth. We are working in the heavenly Jerusalem. There will be an earthly Jerusalem and a heavenly Jerusalem.

²³ To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

²⁴ And to Jesus the mediator of the **new covenant**, and to the blood of sprinkling, that speaketh better things than that of Abel.

²⁵ See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

²⁶ Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

²⁷ And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

²⁸ Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

²⁹ For our God is a consuming fire.

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Bereishit 02

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From
HOW THE HEBREW LANGUAGE GREW

by Edward Horowitz
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Chapter 3
The Hebrew Root has Three Consonants—usually

We now come to the central theme of all word building in Hebrew; it is the central rhythm of the whole, vast, far-flung structure of the Hebrew language.

This is it:

Practically all words in Hebrew go back to a root—and this root must have in it three consonants. You can do anything you want to the root: you can use it in any verb form or tense, you can turn it into any one of ten or twenty or more nouns. You can make it an adjective, adverb, preposition, or what you will.... *No matter what you do you will always see staring you in the face the three consonants of the root. You can never escape them.*

And equally important:

No matter what you do with the root, no matter into what word you turn it—that word must carry in it something of the meaning of the root. This is the irresistible logic of all word-building in Hebrew. It is by far the most important and most fundamental law of the Hebrew language.

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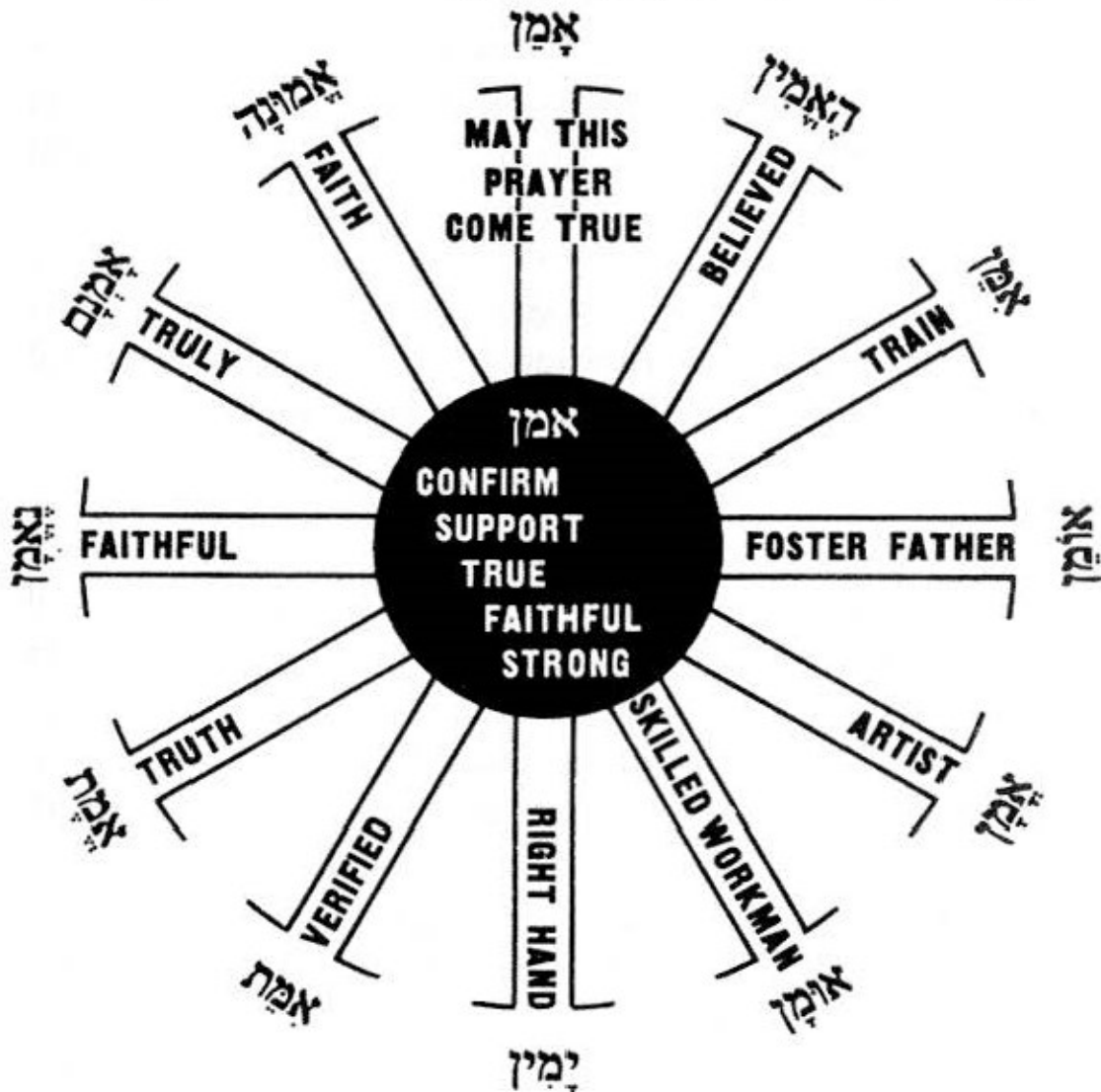
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From
HOW THE HEBREW LANGUAGE GREW

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The Amen Wheel

The following chart illustrates how the three-letter root אמן (amen) serves as the hub of a family of words (pictured as spokes on a wheel). All words in the אמן family have the root meaning confirm, support, true, faithful, or strong.



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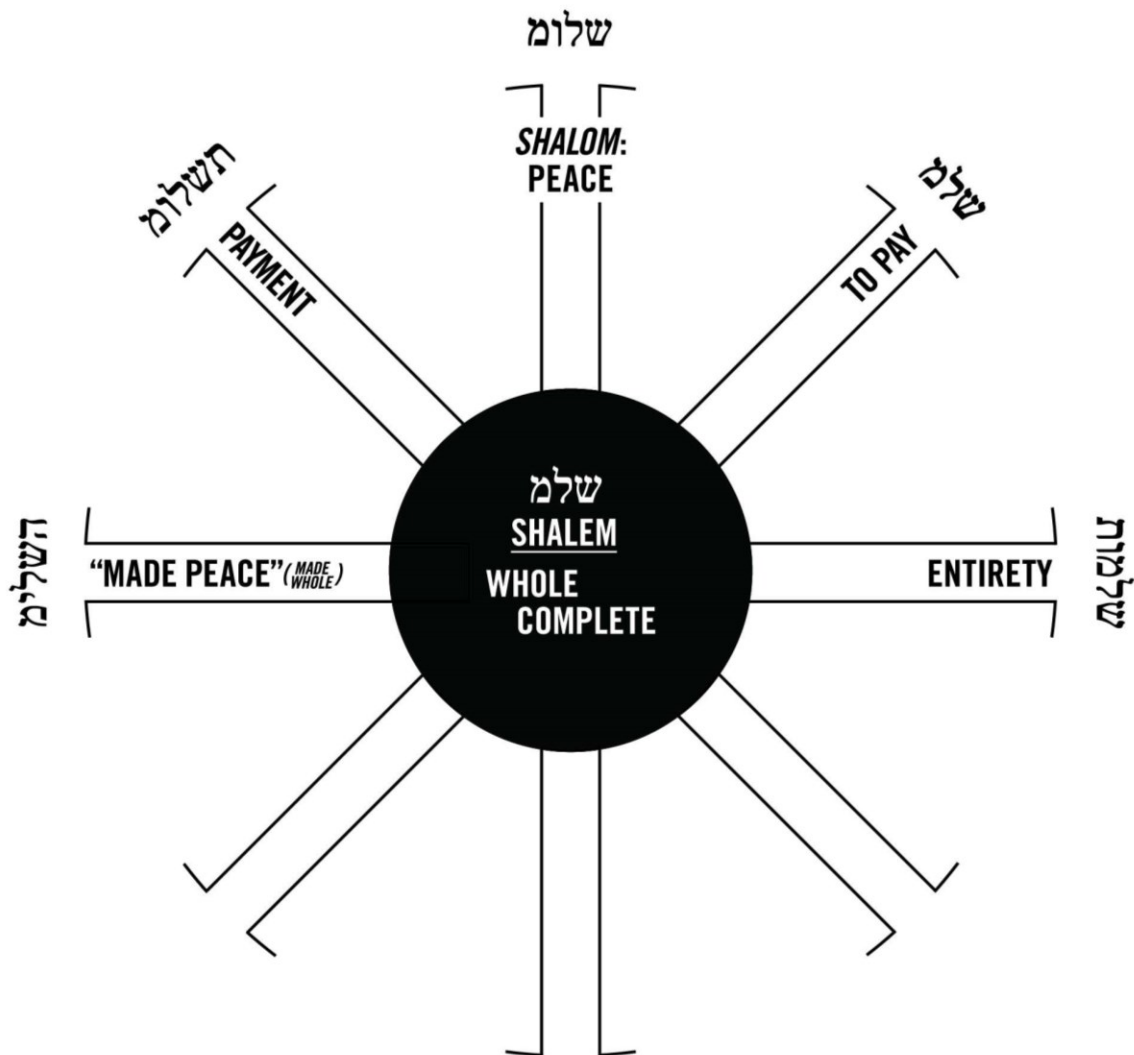
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From
**SHALOM: THE PEACE THAT COMES
FROM BEING WHOLE**

by Dr. Billye Brim
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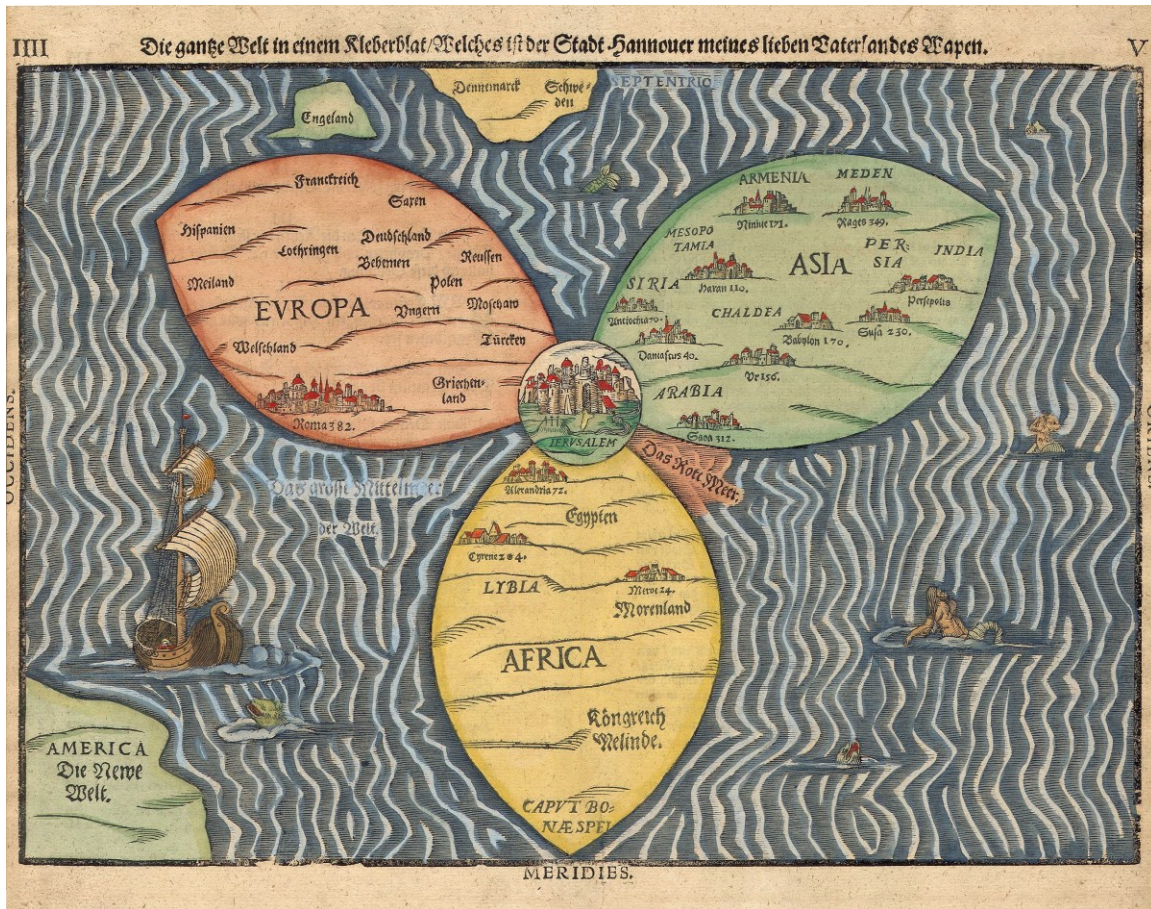
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THE SHALOM WHEEL



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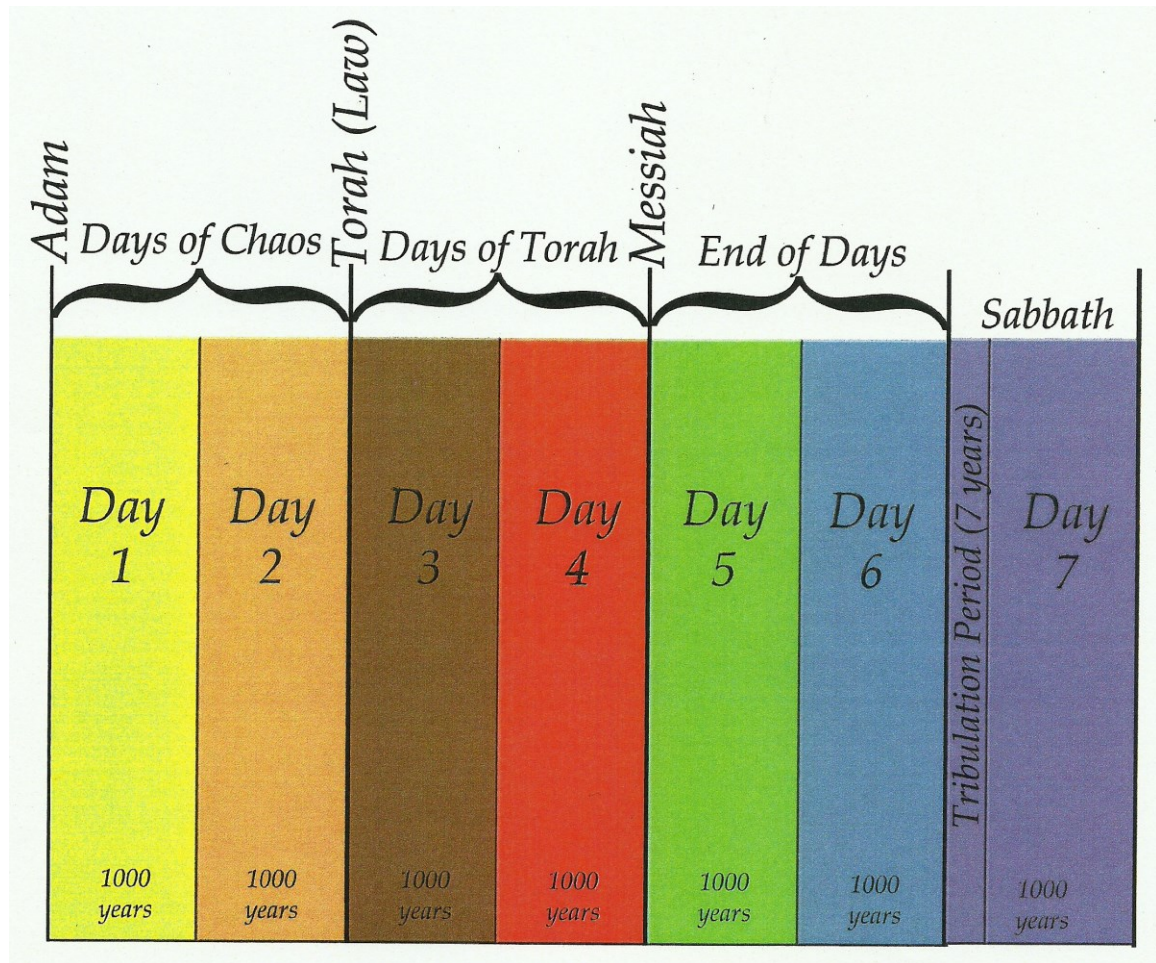
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This stylized world map was created by German pastor Heinrich Bünting. Published in 1581, the map depicts Jerusalem as the center of the world. The caption in German is translated: "The entire world in the shape of a clover-leaf, which is the emblem of the city of Hannover, my beloved homeland." The cloverleaf was part of the coat of arms of his home town of Hanover, which includes a three-leaf clover.

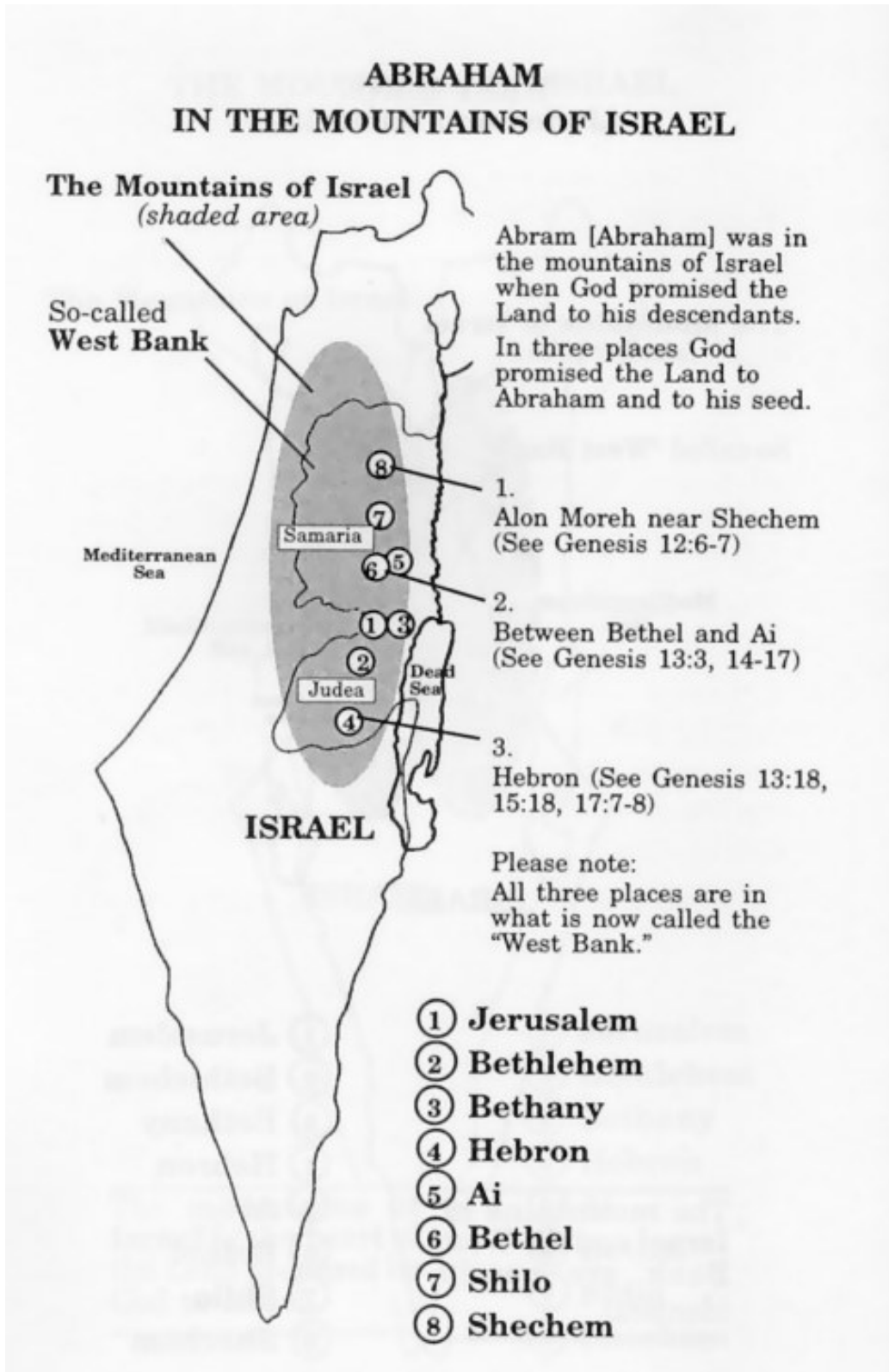
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Teach Yourself the Hebrew Alphabet						
*from right to left		* separate letters- not joined		*in Hebrew writing, we use only "script"		
*sofit- end only	Letter Name	Book Print	Pronunciation	Block	Script	Number Represented
1	Aleph	א	Silent Letter	א	א	1
2	Bet	ב	B as in Ball	ב	ב	2
	Vet	ב	V as in Veil	ב	ב	
3	Gimel	ג	G as in Gate	ג	ג	3
4	Dalet	ד	D as in Dog	ד	ד	4
5	Heh	ה	H as in Heart	ה	ה	5
6	Vav	ו	V as in Veil	ו	ו	6
7	Zayin	ז	Z as in Zoo	ז	ז	7
8	Chet	ח	CH as in BaCH	ח	ח	8
9	Tet	ט	T as in Toy	ט	ט	9
10	Yod	י	Y as in Yolk	י	י	10
11	Kaf	כ	K as in Kite	כ	כ	20
	Khaf	כ	CH as in BaCH	כ	כ	
	Khaf sofit	ך	CH as in BaCH	ך	ך	
12	Lamed	ל	L as in Leg	ל	ל	30
13	Mem	מ	M as in Map	מ	מ	40
	Mem sofit	ם	M as in Map	ם	ם	
14	Nun	נ	N as in Nose	נ	נ	50
	Nun sofit	ן	N as in Nose	ן	ן	
15	Samech	ס	S as in Sun	ס	ס	60
16	Ayin	ע	Silent Letter	ע	ע	70
17	Pay	פ	P as in Pan	פ	פ	80
	Fay	פ	F as in Flag	פ	פ	
	Fay sofit	ף	F as in Flag	ף	ף	
18	Tsade	צ	TS as in caTS	צ	צ	90
	Tsade sofit	ץ	TS as in caTS	ץ	ץ	
19	Koof	ק	K as in Kite	ק	ק	100
20	Resh	ר	R as in Rouge	ר	ר	200
21	Shin	ש	SH as in SHip	ש	ש	300
	Sin	ש	S as in Sun	ש	ש	
22	Tav	ת	T as in Toy	ת	ת	400

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From
HOW THE HEBREW LANGUAGE GREW

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Chapter 4
Some Interesting Hebrew Roots

שָׁלֵם—BE WHOLE, COMPLETE

It probably never occurred to you and it may faintly amuse you to know that when someone says to you inquiringly “שָׁלוֹם לָךְ”—he is actually asking you whether you are whole, complete, in one piece. They want assurance that no part of you—fingers, toes, legs, arms, etc.—is missing or broken. The root meaning of our familiar greeting word שָׁלוֹם is שָׁלֵם whole, complete. If you’re whole, you’re probably well and at peace.

הִשְׁתַּלֵּם — the reflexive, means to perfect oneself.

שָׁלַם — to pay for something, carries the meaning, to restore or make whole again. By paying a person for what you took from him you fill the gap you created in his possessions when you first took it.

שְׁלֵמוֹת — entirety

תְּשֻׁלֹּם — payment; שְׁלֵמוֹן — payment, may mean “bribe.”

הִשְׁלִים — the hifil causative pattern could mean either “made peace” or “made whole,” the word going back to either שָׁלוֹם or שָׁלֵם.

It is interesting to note that the English greeting “Hail” has the same meaning as שָׁלוֹם, namely “being whole.” When someone says, “Hail,” he is wishing that you are whole. “Hale” in the expression “hale and hearty” is from the same word as “hail.” The Hebrew word שָׁלוֹם has given rise to a number of English words. There is Salem, a town in Massachusetts. “Salaam” is the cry of greeting spoken to a ruler or prince; it is usually accompanied by deep bows. Scholars say the English word of farewell “so-long” comes from “salaam.”

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השפה העברית

The Hebrew Language

A Compilation by
Dr. Billye Brim

THE HEBREW LANGUAGE COMPILATION

TEACH YOURSELF THE HEBREW ALPHABET — consonants
Orthography — few principles:

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת
 ←

- from right to left.
- round letters — mostly clockwise.
- separate letters — not joined.
- in hebrew writing we use only "script".
- in hebrew there are no letters for vowels.
- You will learn the vocalization system in class.
- "final" letter — at the end of a word only.

SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
	Aleph		A . 1
	Bet		B . 2
	Gimel		G . 3
	Dalet		D . 4
	Hay		H . 5
	Vav		V . 6
	Zayin		Z . 7
	Chet		CH . 8
	Tet		T . 9
	Yod		Y . 10
	Kaf		K . 11
	Final Kaf		
	Lamed		L . 12

THE HEBREW LANGUAGE COMPILATION

It would be to the advantage of any
 "beginner" to learn to write the Hebrew
 Alphabet (script) before starting a course at
 Ulpan Akiva.

"A LETTER A DAY TAKES YOU A LONG WAY"

SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
	Mem		M .13
	Final Mem		
	Nun		N .14
	Final Nun		
	Sameh		S .15
	Ayin		A .16
	Pay		P .17
	Final Pay		
	Tzadee		TS .18
	Final Tzadee		
	Kof		K,Q .19
	Resh		R .20
	Shin		SH .21
	Tav		T .22

THE HEBREW LANGUAGE COMPILATION

Teach Yourself the Hebrew Alphabet

*from right to left

* separate letters- not joined

*in Hebrew writing, we use only "script"

*sofit- end only	Letter Name	Book Print	Pronunciation	Block	Script	Number Represented
1	Aleph	א	Silent Letter	א	א	1
2	Bet	ב	B as in B all	ב	ב	2
	Vet	ב	V as in V eil	ב	ב	
3	Gimel	ג	G as in G ate	ג	ג	3
4	Dalet	ד	D as in D og	ד	ד	4
5	Heh	ה	H as in H eart	ה	ה	5
6	Vav	ו	V as in V eil	ו	ו	6
7	Zayin	ז	Z as in Z oo	ז	ז	7
8	Chet	ח	CH as in Ba CH	ח	ח	8
9	Tet	ט	T as in T oy	ט	ט	9
10	Yod	י	Y as in Y olk	י	י	10
11	Kaf	כ	K as in K ite	כ	כ	20
	Khaf	כ	CH as in Ba CH	כ	כ	
	Khaf sofit	ך	CH as in Ba CH	ך	ך	
12	Lamed	ל	L as in L eg	ל	ל	30
13	Mem	מ	M as in M ap	מ	מ	40
	Mem sofit	ם	M as in M ap	ם	ם	
14	Nun	נ	N as in N ose	נ	נ	50
	Nun sofit	ן	N as in N ose	ן	ן	
15	Samech	ס	S as in S un	ס	ס	60
16	Ayin	ע	Silent Letter	ע	ע	70
17	Pay	פ	P as in P an	פ	פ	80
	Fay	פ	F as in F lag	פ	פ	
	Fay sofit	ף	F as in F lag	ף	ף	
18	Tsade	צ	TS as in ca TS	צ	צ	90
	Tsade sofit	ץ	TS as in ca TS	ץ	ץ	
19	Koof	ק	K as in K ite	ק	ק	100
20	Resh	ר	R as in R ouge	ר	ר	200
21	Shin	ש	SH as in SH ip	ש	ש	300
	Sin	ש	S as in S un	ש	ש	
22	Tav	ת	T as in T oy	ת	ת	400

Counting in Hebrew		
1	achat	אחת
2	shtayim	שת"מ
3	shalosh	שלוש
4	arba	ארבא
5	chamesh	חמש
6	shesh	שש
7	sheva	שבא
8	shmoneh	שמונה
9	tesha	תשא
10	eser	אשר

ספר בראשית

THE BOOK OF GENESIS

—CHAPTER 1—

NASB

¹ In the beginning God created the heavens and the earth.

² The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

³ Then God said, “Let there be light”; and there was light.

⁴ God saw that the light was good; and God separated the light from the darkness.

⁵ God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

⁶ Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”

⁷ God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.

⁸ God called the expanse heaven. And there was evening and there was morning, a second day.

⁹ Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ:

וְהָאָרֶץ הִיְתָה תֵהוֹ וְנָהוּ וְחָשֶׁךְ עַל־פְּנֵי
תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי־אֹר:

וַיַּרְא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל
אֱלֹהִים בֵּין הָאֹר וּבֵין הַחָשֶׁךְ:

וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קִרְא
לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי
מַבְדִּיל בֵּין מַיִם לְמַיִם:

וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לַרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל
לַרָקִיעַ וַיְהִי־כֵן:

וַיִּקְרָא אֱלֹהִים לַרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב
וַיְהִי־בֹקֶר יוֹם שֵׁנִי: פ

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם
אֶל־מְקוֹם אֶחָד וַתֵּרָא הַיַּבְשָׁה וַיְהִי־כֵן:

From

HOW THE HEBREW LANGUAGE GREW

by Edward Horowitz

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Chapter 3

The Hebrew Root has Three Consonants—usually

We now come to the central theme of all word building in Hebrew; it is the central rhythm of the whole, vast, far-flung structure of the Hebrew language.

This is it:

Practically all words in Hebrew go back to a root—and this root must have in it three consonants. You can do anything you want to the root: you can use it in any verb form or tense, you can turn it into any one of ten or twenty or more nouns. You can make it an adjective, adverb, preposition, or what you will.... *No matter what you do you will always see staring you in the face the three consonants of the root. You can never escape them.*

And equally important:

No matter what you do with the root, no matter into what word you turn it—that word must carry in it something of the meaning of the root. This is the irresistible logic of all word-building in Hebrew. It is by far the most important and most fundamental law of the Hebrew language.

From

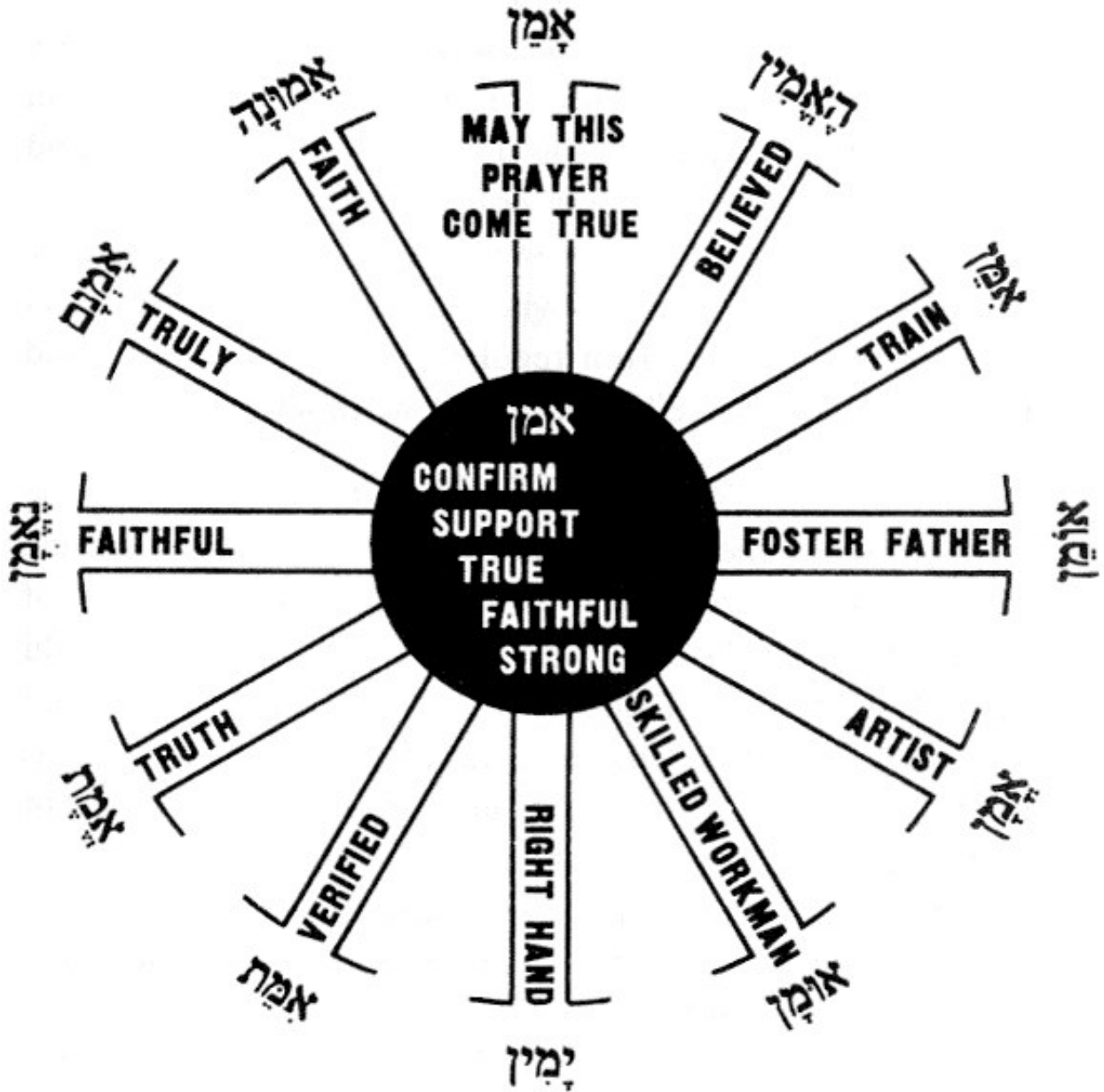
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The Amen Wheel

The following chart illustrates how the three-letter root אמן (amen) serves as the hub of a family of words (pictured as spokes on a wheel). All words in the אמן family have the root meaning confirm, support, true, faithful, or strong.



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Chapter 4

Some Interesting Hebrew Roots

שָׁלֵם—BE WHOLE, COMPLETE

It probably never occurred to you and it may faintly amuse you to know that when someone says to you inquiringly “שָׁלוֹם לָךְ”—he is actually asking you whether you are whole, complete, in one piece. They want assurance that no part of you—fingers, toes, legs, arms, etc.—is missing or broken. The root meaning of our familiar greeting word שָׁלוֹם is שָׁלֵם whole, complete. If you’re whole, you’re probably well and at peace.

הִשְׁתַּלֵּם — the reflexive, means to perfect oneself.

שָׁלַם — to pay for something, carries the meaning, to restore or make whole again. By paying a person for what you took from him you fill the gap you created in his possessions when you first took it.

שְׁלֵמוֹת — entirety

תְּשֻׁלוֹם — payment; שְׁלֵמוֹן — payment, may mean “bribe.”

הִשְׁלִיֵם — the hifil causative pattern could mean either “made peace” or “made whole,” the word going back to either שָׁלוֹם or שָׁלֵם.

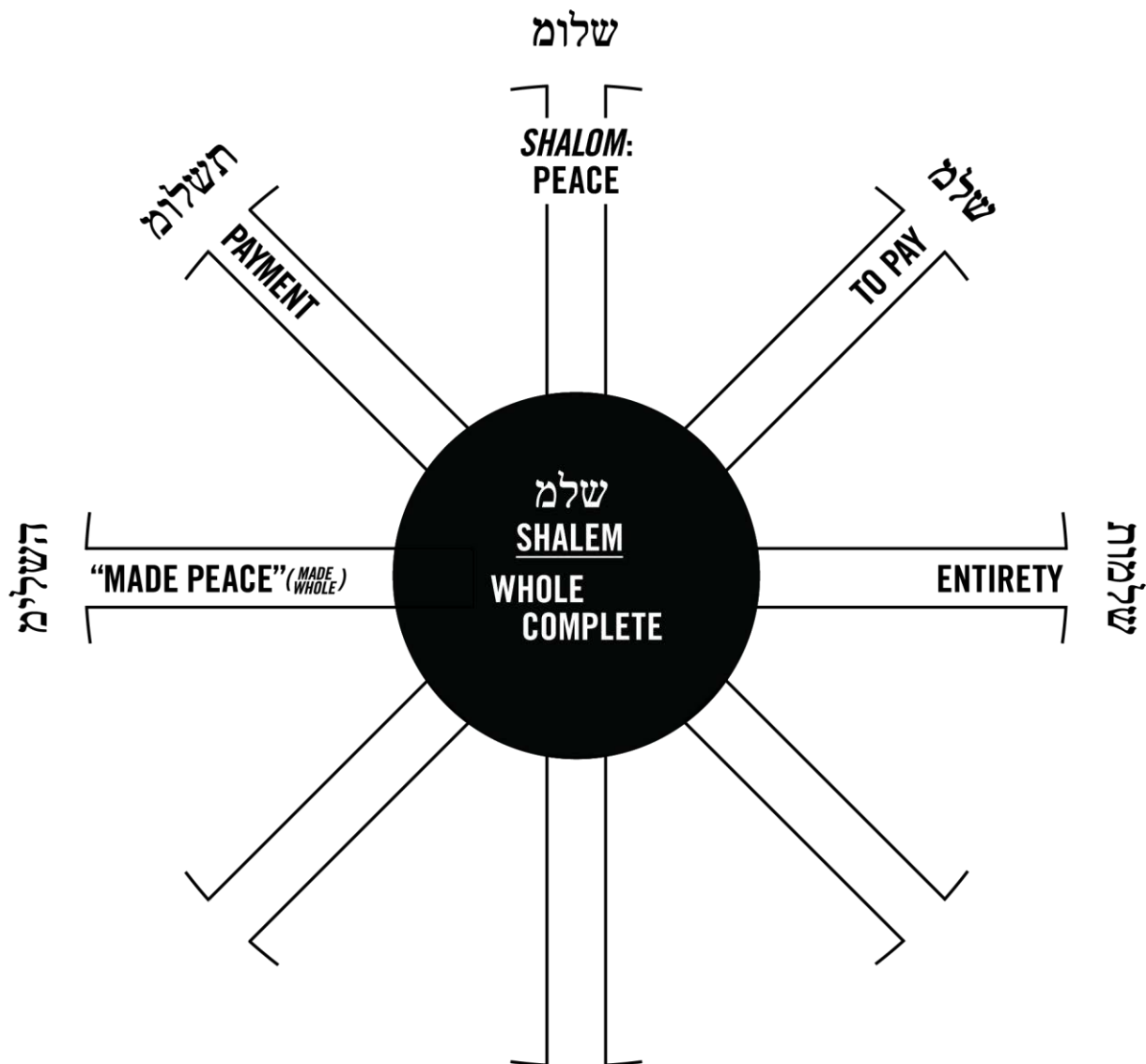
It is interesting to note that the English greeting “Hail” has the same meaning as שָׁלוֹם, namely “being whole.” When someone says, “Hail,” he is wishing that you are whole. “Hale” in the expression “hale and hearty” is from the same word as “hail.” The Hebrew word שָׁלוֹם has given rise to a number of English words. There is Salem, a town in Massachusetts. “Salaam” is the cry of greeting spoken to a ruler or prince; it is usually accompanied by deep bows. Scholars say the English word of farewell “so-long” comes from “salaam.”

From
**SHALOM: THE PEACE THAT COMES
FROM BEING WHOLE**

by Dr. Billye Brim
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THE SHALOM WHEEL



ISAIAH 53:1-10

The Jerusalem Bible Edition of the Koren Tanakh

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¹ Who would have believed our report? and to whom is the arm of the LORD revealed?

² For he grew up before Him as a tender plant, and as a root out of a dry ground: he had no form nor comeliness, that we should look at him, and no countenance, that we should desire him.

³ He was despised and rejected of men; a man of **pains**, and acquainted with **sickness** and we hid as it were our faces from him; he was despised, and we esteemed him not.

⁴ But in truth he has **borne our sicknesses** and **endured out pains**; yet we did esteem him stricken, smitten of God, and afflicted.

⁵ But he was wounded because of our transgressions, bruised because of our iniquities: his sufferings were that we might have **peace**, and **by his injury we are healed**.

⁶ All we like sheep have gone astray; we have turned every one to his own way; and the LORD has caused the iniquity of us all to fall upon him.

⁷ He was oppressed, but he humbled himself and opened not his mouth: as a lamb which is brought to the slaughter, and as a sheep before her shearers is dumb, so he did not open his mouth.

⁸ By oppression and false judgement was he taken away; and of his generation who considered? For he was cut off out of the land of the living, for the transgression of the people to whom the stroke was due.

⁹ For they made his grave among the wicked, and his tomb among the rich; because he had done no violence, neither was any deceit in his mouth.

¹⁰ But **it pleased the LORD to crush him by disease**: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of the Lord shall prosper in his hand.

From

THE SECRET OF HEBREW WORDS

by Benjamin Blech

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אֵמֶת

EMeT

TRUTH

Truth requires for its essence the first letter א (alef), the “One” standing for the Almighty. Remove the initial letter in אֵמֶת (EMeT) and all that remains is מֵת (MT)*.

Without God there can be no truth. In its place only death and destruction remain.

*Brim Note: the word מֵת (MT) means “death” “died.”

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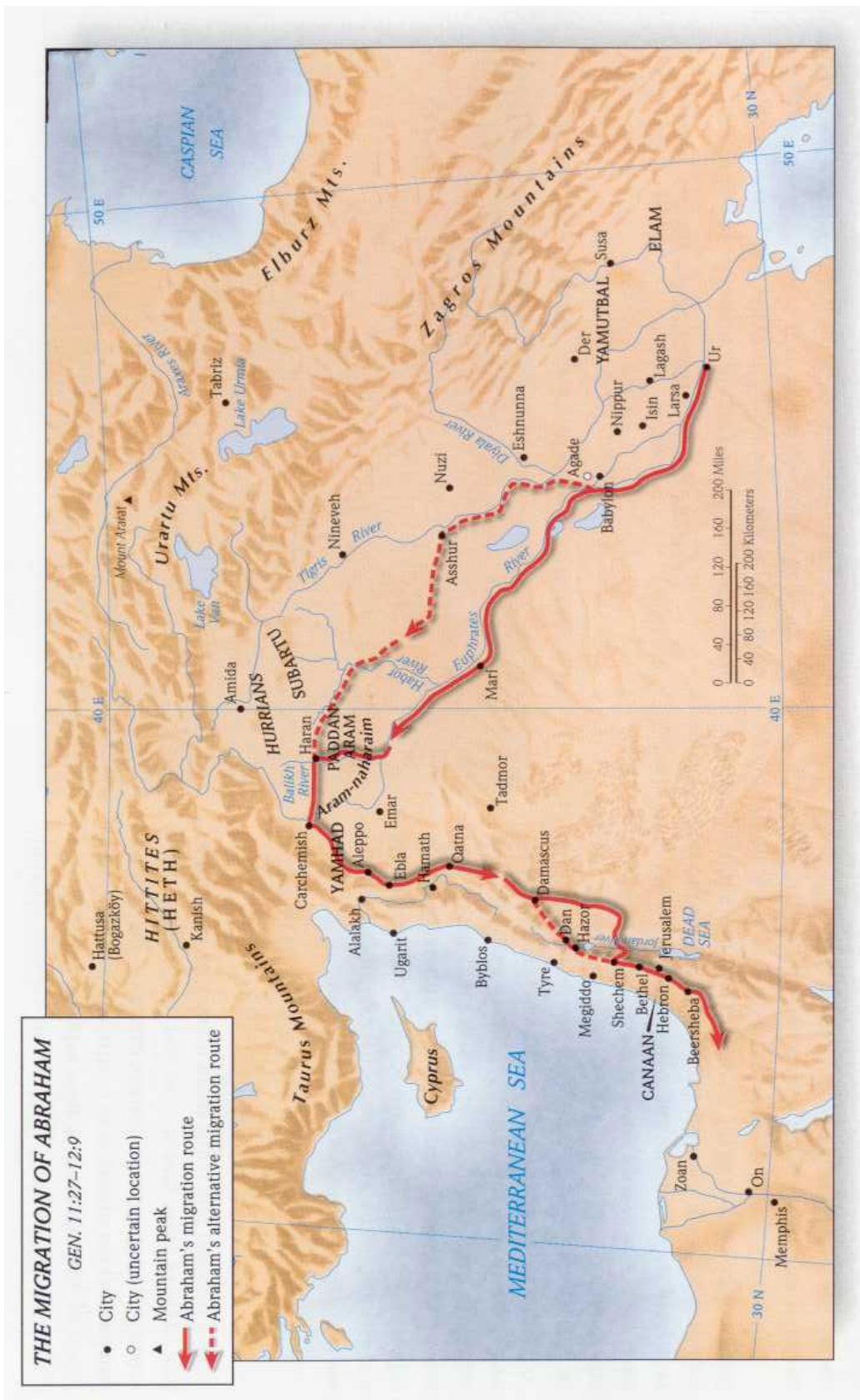
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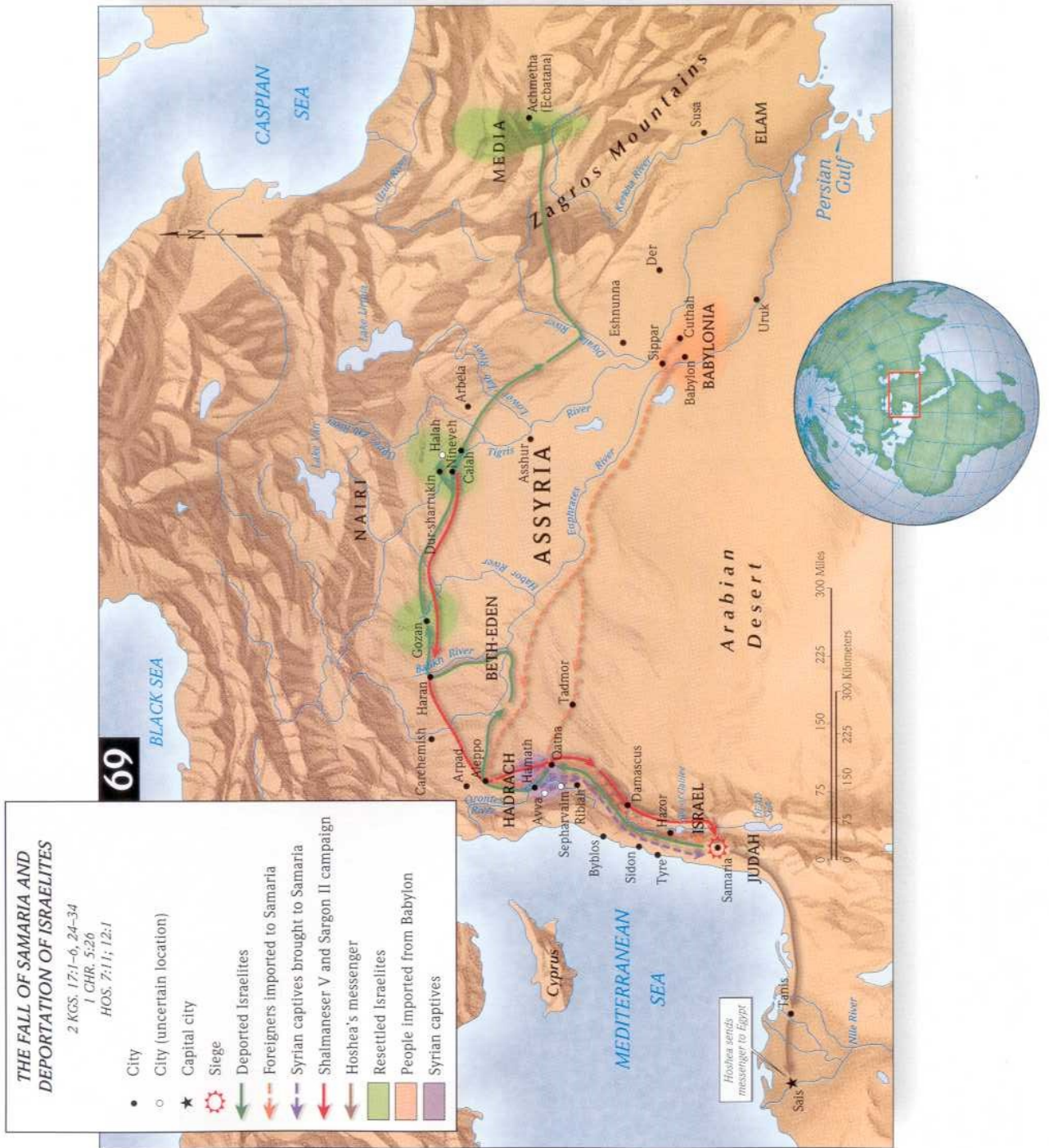
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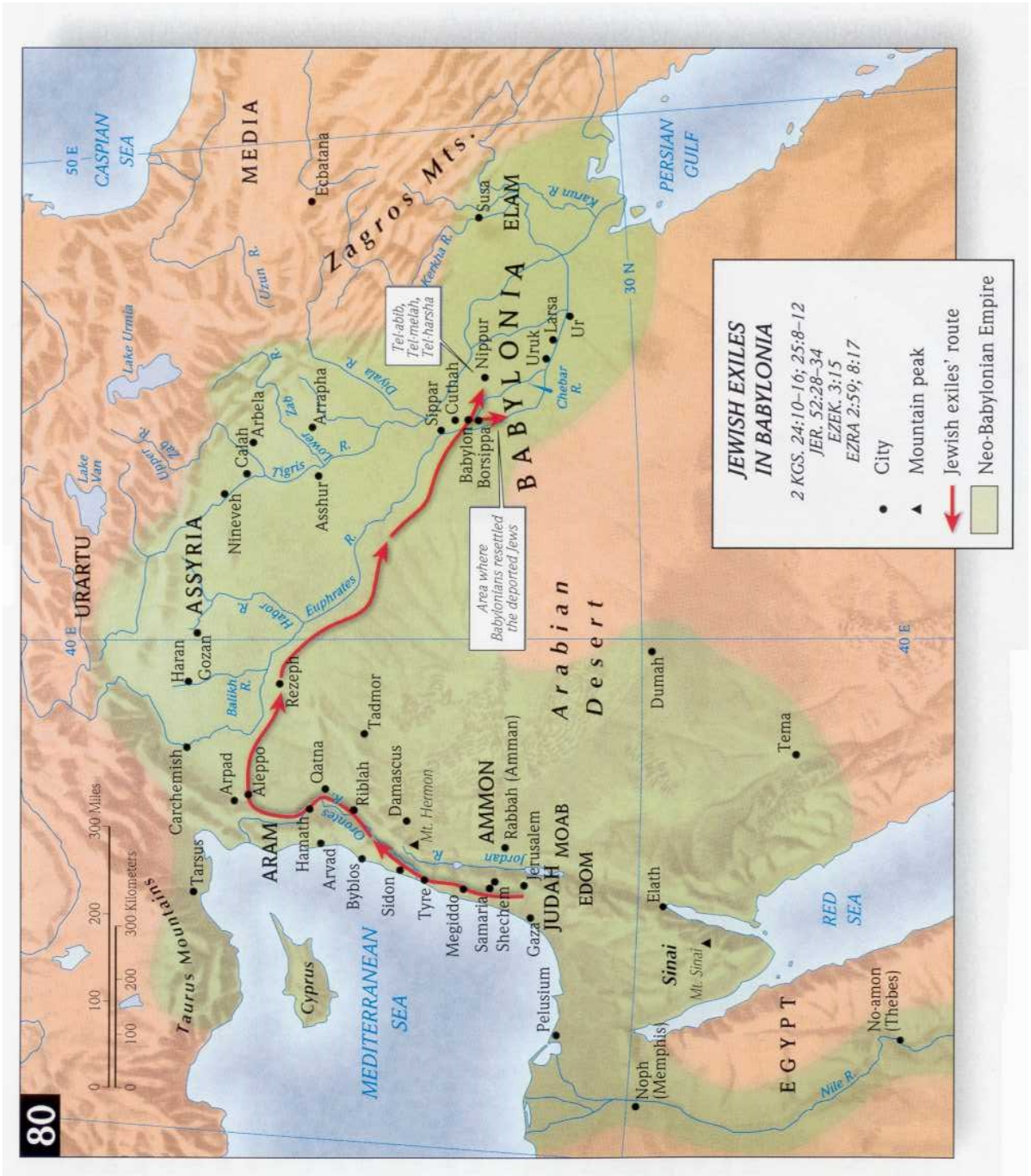
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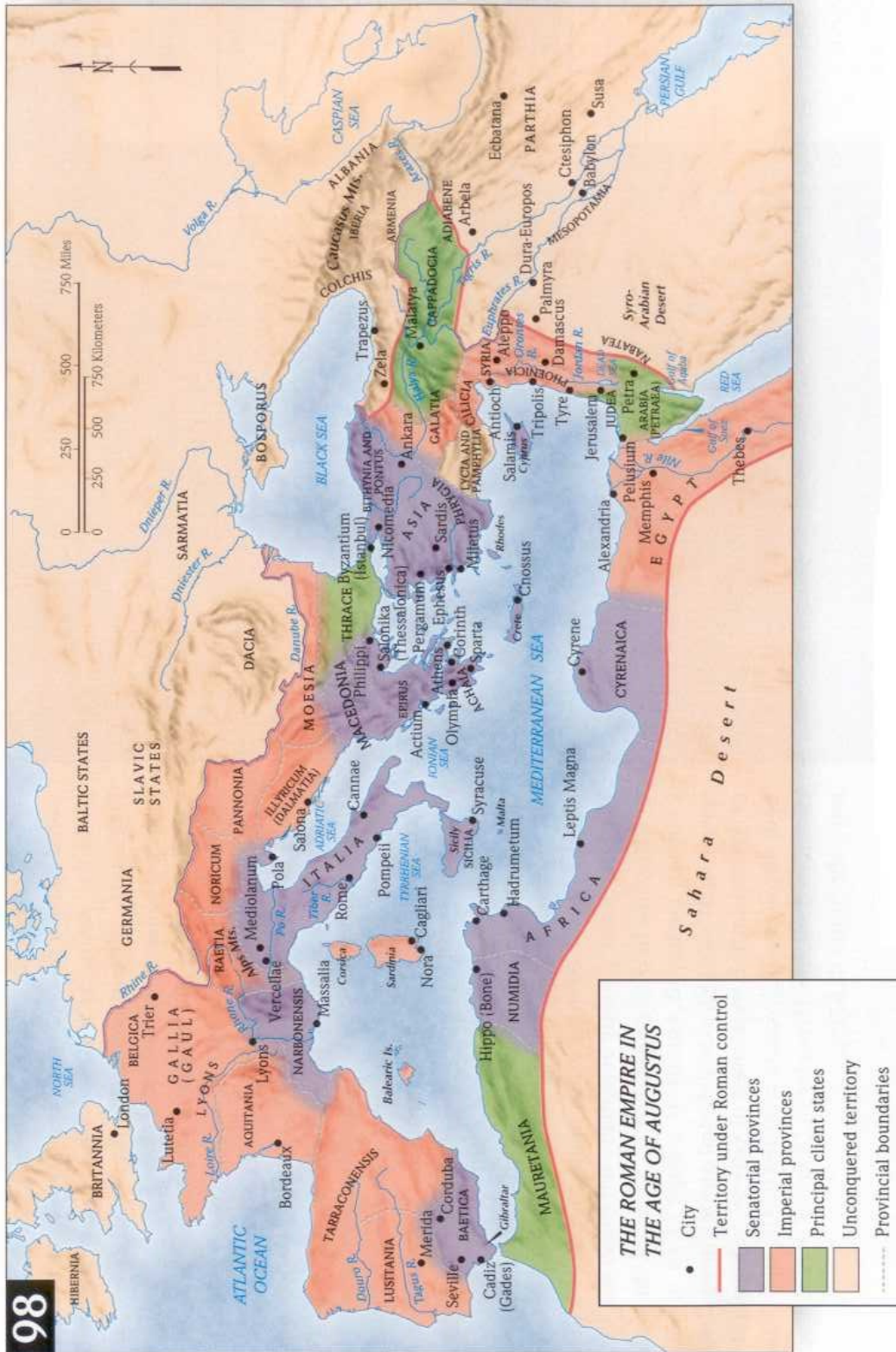
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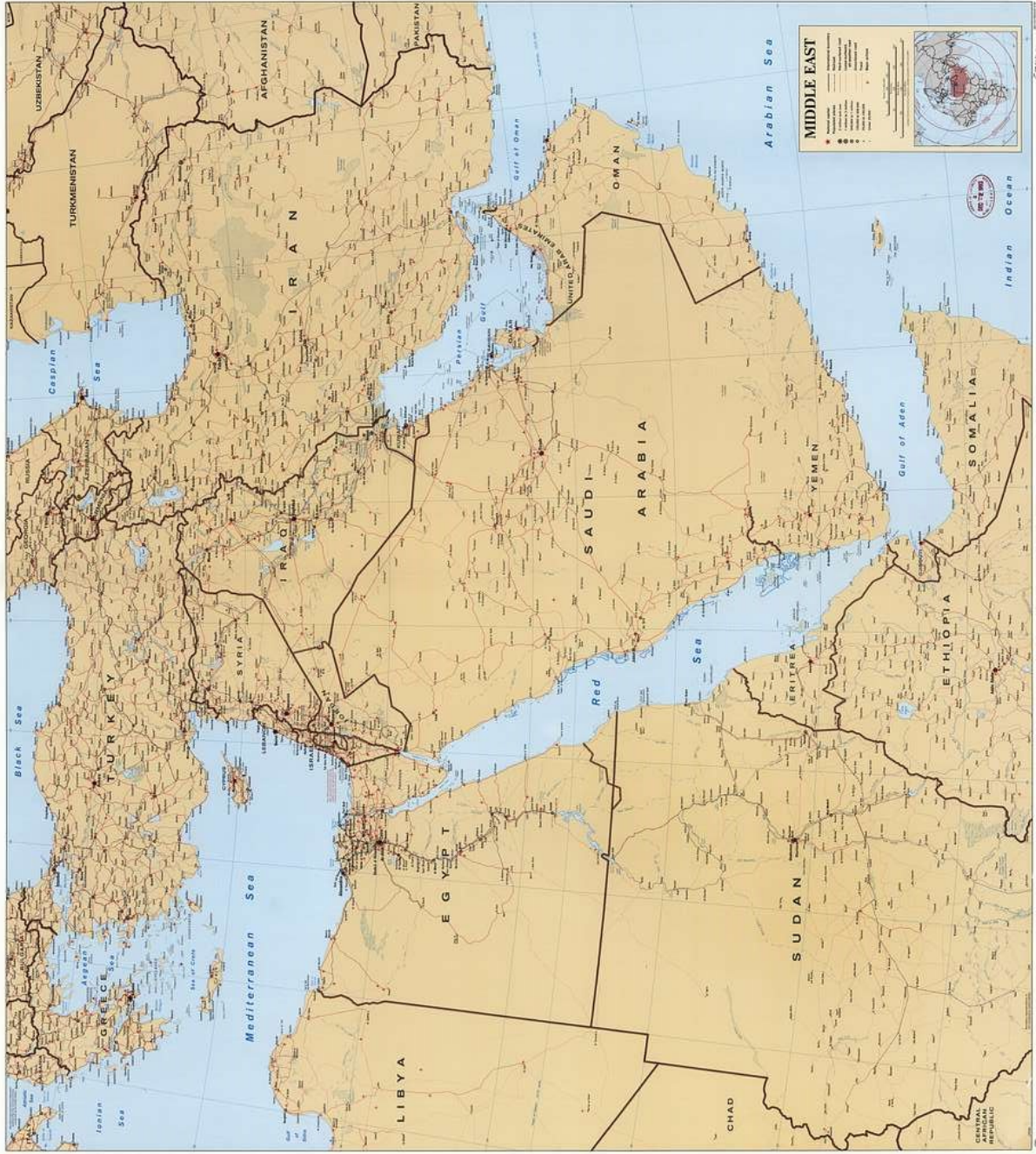


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God's Promises
of the Land
to **Israel**

Compiled by
Dr. Billye Brim

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FOREWORD

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These Scriptures are provided for a quick-reference guide regarding only one particular subject in God's Word regarding Israel.

His promise of the Land of Israel
to the People of Israel.

We are preparing quick-reference Scripture guides to other subjects as well, such as:

The Judgment of Nations
for How They Treat Israel

The Scattering and
Ingathering of Israel.

THE PROMISED LAND THE ETERNAL COVENANT

GENESIS

Genesis 12:1-7

¹ Now Jehovah said unto **Abram**, Get thee out of thy country, and from thy kindred, and from thy father's house, **unto the land that I will show thee:** ² and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: ³ and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. ⁴ So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. ⁵ And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. ⁶ And Abram passed

5

God's Promises of the Land to Israel

through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. **7 And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land:** and there builded he an altar unto Jehovah, who appeared unto him.

Genesis 13:14-15

14 And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: **15 for all the land which thou seest, to thee will I give it, and to thy seed for ever.**

Genesis 13:17

Arise, walk through the land in the length of it and in the breadth of it; **for unto thee will I give it.**

Genesis 15:7-10 NASB

7 And He said to him, "I am the LORD who brought you out of Ur of the Chaldeans, to **give you this land to possess it.**" **8** He said, "O Lord GOD, how may I know that I

6

God's Promises of the Land to Israel

will possess it?" **9** So He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon." **10** Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.

Genesis 15:17-21 NASB

17 It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. **18** On that day the Lord made a covenant with Abram, saying,

"To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates:

19 the Kenite and the Kenizzite and the Kadmonite **20** and the Hittite and the Perizzite and the Rephaim **21** and the Amorite and the Canaanite and the Girgashite and the Jebusite."

Genesis 25:5-6

5 And Abraham gave all that he had unto Isaac. **6** But unto the sons of the concubines, that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he

7

God's Promises of the Land to Israel

yet lived, eastward, unto the east country.

Genesis 26:1-6 NASB

¹ Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, [Gaza]....

² The LORD appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you. ³ Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. ⁴ I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; ⁵ because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."

⁶ So Isaac lived in Gerar [Gaza].

Genesis 28:10-13 NASB

¹⁰ Then Jacob departed from Beersheba and went toward Haran. ¹¹ He came to a certain place and spent the night there, because the

8

God's Promises of the Land to Israel

sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. ¹² He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. ¹³ And behold, the LORD stood above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants."

9

God's Promises of the Land to Israel

EXODUS

Exodus 3:8

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

Exodus 3:17

And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.

Exodus 6:2-4

² And God spake unto Moses, and said unto him, I am Jehovah: ³ and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them. ⁴ And I have also

10

God's Promises of the Land to Israel

established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned.

Exodus 6:6-8 NASB

⁶ "Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians....' ⁷ Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians. ⁸ I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.'"

Exodus 13:3, 5

³ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Jehovah brought you out from this place: there shall no leavened bread be eaten.

⁵ And it shall be, when Jehovah shall bring thee into the land of the Canaanite, and

11

God's Promises of the Land to Israel

the Hittite, and the Amorite, and the Hivite, and the Jebusite, **which he swore unto thy fathers to give thee**, a land flowing with milk and honey, that thou shalt keep this service in this month.

Exodus 13:11

And it shall be, when Jehovah shall bring thee into the land of the Canaanite, as he swore unto thee and to thy fathers, and shall give it thee.

Exodus 20:12

Honor thy father and thy mother, that thy days may be long **in the land which Jehovah thy God giveth thee.**

Exodus 23:23 NASB

For My angel will go before you and **bring you in to the land** of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.

Exodus 23:30-31 NASB

"I will drive them out before you little by little, until you become fruitful **and take possession of the land. I will fix your**

12

God's Promises of the Land to Israel

boundary from the Red Sea to the sea of the Philistines, and from the wilderness to the River Euphrates; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you."

Exodus 23:33

They shall not dwell in **thy land**, lest they make thee sin against me; for *if* thou serve their gods, it will surely be a snare unto thee.

Exodus 32:11, 13

¹¹ And Moses besought Jehovah his God, and said.... ¹³ Remember Abraham, Isaac, and Israel, thy servants, **to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.**

Exodus 33:1 NASB

Then the LORD spoke to Moses, "Depart, go up from here, you and the people whom you have brought up from the land of Egypt, **to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.'**"

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God's Promises of the Land to Israel

LEVITICUS

Leviticus 14:34

When ye are come into **the land of Canaan, which I give to you for a possession....**

Leviticus 20:24 NASB

Hence I have said to you, "**You are to possess their land, and I Myself will give it to you to possess it**, a land flowing with milk and honey." I am the LORD your God, who has separated you from the peoples.

Leviticus 25:2

Speak unto the children of Israel, and say unto them, When ye come **into the land which I give you**, then shall the land keep a sabbath unto Jehovah.

Leviticus 25:23 NASB

The land, moreover, shall not be sold permanently, **for the land is Mine**; for you are but aliens and sojourners with Me.

Leviticus 25:38

I am Jehovah your God, **who brought you forth out of the land of Egypt, to give**

14

God's Promises of the Land to Israel

you the land of Canaan, and to be your God.

Leviticus 26:42

Then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Leviticus 26:44-45

⁴⁴ And yet for all that, when they are in the land of their enemies, **I will not reject them**, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God; ⁴⁵ **but I will for their sakes remember the covenant of their ancestors**, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Jehovah.

15

God's Promises of the Land to Israel

NUMBERS

Numbers 13:2 NASB

Send out for yourself men so that they may **spy out the land of Canaan, which I am going to give to the sons of Israel**; you shall send a man from each of their fathers' tribes, every one a leader among them.

Numbers 14:23-24

²³ Surely they shall not see **the land which I swear unto their fathers**, neither shall any of them that despised me see it: ²⁴ but my servant Caleb, because he had another spirit with him, and hath followed me fully, **him will I bring into the land** whereinto he went; and **his seed shall possess it**.

Numbers 14:30-31

³⁰ Surely ye shall not come into **the land, concerning which I swear that I would make you dwell therein**, save Caleb the son of Jephunneh, and Joshua the son of Nun. ³¹ But your little ones, that ye said should be a prey, **them will I bring in, and they shall know the land** which ye have rejected.

16

God's Promises of the Land to Israel

Numbers 15:2

Speak unto the children of Israel, and say unto them, **When ye are come into the land of your habitations, which I give unto you**.

Numbers 26:53

Unto these **the land shall be divided for an inheritance** according to the number of names.

Numbers 26:55 NASB

But the land shall be divided by lot. **They shall receive their inheritance** according to the names of the tribes of their fathers.

Numbers 27:12

And Jehovah said unto Moses, Get thee up into this mountain of Abarim, and behold **the land which I have given unto the children of Israel**.

Numbers 32:11

Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see **the land which I swear unto Abraham, unto Isaac, and unto Jacob**; because they have not wholly followed me.

17

God's Promises of the Land to Israel

Numbers 33:51

Speak unto **the children of Israel**, and say unto them, When ye pass over the Jordan into the land of Canaan,

Numbers 33:53-54

⁵³ And ye shall take possession of the land, and dwell therein; for unto you have I given the land to possess it. ⁵⁴ And ye shall inherit the land by lot according to your families.

Numbers 34:2

Command the children of Israel, and say unto them, When ye come into **the land of Canaan (this is the land that shall fall unto you for an inheritance, even the land of Canaan according to the borders thereof).**

Numbers 34:12-13

¹² And the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea. **This shall be your land according to the borders thereof round about.**

¹³ And Moses commanded the children of Israel, saying, **This is the land which ye shall inherit by lot.**

18

God's Promises of the Land to Israel

Numbers 34:17

These are the names of the men that shall **divide the land unto you for inheritance**: Eleazar the priest, and Joshua the son of Nun.

Numbers 34:29 NASB

These are those whom the LORD commanded to **apportion the inheritance to the sons of Israel in the land of Canaan.**

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God's Promises of the Land to Israel

DEUTERONOMY

Deuteronomy 1:8

Behold, I have set the land before you: **go in and possess the land which Jehovah sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them.**

Deuteronomy 1:21

Behold, Jehovah thy God hath set the land before thee: **go up, take possession, as Jehovah, the God of thy fathers, hath spoken unto thee.**

Deuteronomy 1:35-36

³⁵ Surely there shall not one of these men of this evil generation see the good land, which I sware to give unto your fathers, ³⁶ save Caleb the son of Jephunneh; he shall see it; and **to him will I give the land that he hath trodden upon**, and to his children, because he hath wholly followed Jehovah.

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God's Promises of the Land to Israel

Deuteronomy 2:31 NASB

The LORD said to me, "See, **I have begun to deliver Sihon and his land over to you. Begin to occupy, that you may possess his land.**"

Deuteronomy 3:18

And I commanded you at that time, saying, **Jehovah your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all the men of valor.**

Deuteronomy 3:20

Until Jehovah give rest unto your brethren, as unto you, and **they also possess the land which Jehovah your God giveth them beyond the Jordan: then shall ye return every man unto his possession, which I have given you.**

Deuteronomy 3:28

But charge **Joshua**, and encourage him, and strengthen him; for he shall go over before this people, and **he shall cause them to inherit the land which thou shalt see.**

21

God's Promises of the Land to Israel

Deuteronomy 4:1

And now, O **Israel**, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and **go in and possess the land which Jehovah, the God of your fathers, giveth you.**

Deuteronomy 4:5

Behold, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye should do so **in the midst of the land whither ye go in to possess it.**

Deuteronomy 4:14

And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them **in the land whither ye go over to possess it.**

Deuteronomy 4:21

Furthermore Jehovah was angry with me for your sakes, and sware that I should not go over the Jordan, and that I should not go in unto **that good land, which Jehovah thy God giveth thee for an inheritance.**

22

God's Promises of the Land to Israel

Deuteronomy 4:38

To drive out nations from before thee greater and mightier than thou, to bring thee in, **to give thee their land for an inheritance,** as at this day.

Deuteronomy 4:40

And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days in **the land, which Jehovah thy God giveth thee, for ever.**

Deuteronomy 6:10 NASB

Then it shall come about when the Lord your God brings you into **the land which He swore to your fathers,** Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build.

Deuteronomy 6:18

And thou shalt do that which is right and good in the sight of Jehovah; that it may be well with thee, and that thou mayest **go in and possess the good land which Jehovah sware unto thy fathers.**

23

God's Promises of the Land to Israel

Deuteronomy 6:23

And he brought us out from thence, that he might bring us in, **to give us the land which he sware unto our fathers.'**

Deuteronomy 7:1

When Jehovah thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou.

Deuteronomy 7:13

And he will love thee, and bless thee, and multiply thee ... in the land which he sware unto thy fathers to give thee.

Deuteronomy 8:1

All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which Jehovah sware unto your fathers.

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God's Promises of the Land to Israel

Deuteronomy 8:10

And thou shalt eat and be full, and thou shalt bless Jehovah thy God **for the good land which he hath given thee.**

Deuteronomy 9:5 NASB

It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the LORD **your God is driving them out before you, in order to confirm the oath which the LORD swore to your fathers, to Abraham, Isaac and Jacob.**

Deuteronomy 9:23

And when Jehovah sent you from Kadesh-barnea, saying, **Go up and possess the land which I have given you;** then ye rebelled....

Deuteronomy 9:28

Lest the land whence thou broughtest us out say, **Because Jehovah was not able to bring them into the land which he promised unto them....**

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God's Promises of the Land to Israel

Deuteronomy 10:11

And Jehovah said unto me, Arise, take thy journey before the people; and they shall go in and possess **the land, which I sware unto their fathers to give unto them.**

Deuteronomy 11:8-9

⁸ Therefore shall ye keep all the commandment which I command thee this day, that ye may be strong, and go in and possess **the land, whither ye go over to possess it;** ⁹ and that ye may prolong your days in **the land, which Jehovah sware unto your fathers to give unto them and to their seed, a land flowing with milk and honey.**

Deuteronomy 11:21

That your days may be multiplied, and the days of your children, in **the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth.**

Deuteronomy 11:31

For you are about to cross the Jordan to go in to possess **the land which the LORD your God is giving you,** and you shall possess it and live in it.

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God's Promises of the Land to Israel

Deuteronomy 12:1

These are the statutes and the ordinances which ye shall observe to do in **the land which Jehovah, the God of thy fathers, hath given thee to possess it, all the days that ye live upon the earth.**

Deuteronomy 12:10

But when ye go over the Jordan, and dwell in **the land which Jehovah your God causeth you to inherit....**

Deuteronomy 16:20

Justice, *and only* justice, you shall pursue, that you may live and possess **the land which the LORD your God is giving you.**

Deuteronomy 17:14

When thou art come unto the land which **Jehovah thy God giveth thee, and shalt possess it....**

Deuteronomy 18:9

When thou art come into the land which **Jehovah thy God giveth thee....**

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God's Promises of the Land to Israel

Deuteronomy 19:1-3

¹ When the LORD your God cuts off the nations, **whose land the LORD your God gives you, and you dispossess them and settle** in their cities and in their houses, ² you shall set aside three cities for yourself in the midst of **your land, which the LORD your God gives you to possess.** ³ You shall prepare the roads for yourself, and divide into three parts the territory of **your land which the LORD your God will give you as a possession**, so that any manslayer may flee there.

Deuteronomy 19:14 NASB

You shall not move your neighbor's boundary mark, which the ancestors have set, **in your inheritance which you will inherit in the land that the LORD your God gives you to possess.**

Deuteronomy 21:1

If one be found slain **in the land which Jehovah thy God giveth thee to possess** it, lying in the field, and it be not known who hath smitten him.

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God's Promises of the Land to Israel

Deuteronomy 21:23

His body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not **thy land which Jehovah thy God giveth thee for an inheritance.**

Deuteronomy 24:4 NASB

And you shall not bring sin on **the land which the LORD your God gives you as an inheritance.**

Deuteronomy 25:15

A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long **in the land which Jehovah thy God giveth thee.**

Deuteronomy 25:19

Therefore it shall be, when Jehovah thy God hath given thee rest from all thine enemies round about, **in the land which Jehovah thy God giveth thee for an inheritance to possess it**, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

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God's Promises of the Land to Israel

Deuteronomy 26:1-3

¹ And it shall be, **when thou art come in unto the land which Jehovah thy God giveth thee for an inheritance**, and possessest it, and dwellest therein, ² that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from **thy land that Jehovah thy God giveth thee**; and thou shalt put it in a basket, and shalt go unto the place which Jehovah thy God shall choose, to cause his name to dwell there. ³ And thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto Jehovah thy God, that **I am come unto the land which Jehovah sware unto our fathers to give us.**

Deuteronomy 26:9-10

⁹ **and he hath brought us into this place, and hath given us this land**, a land flowing with milk and honey. ¹⁰ And now, behold, I have brought the first of the fruit of **the ground, which thou, O Jehovah, hast given me.** And thou shalt set it down before Jehovah thy God, and worship before Jehovah thy God.

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God's Promises of the Land to Israel

Deuteronomy 26:15

Look down from thy holy habitation, from heaven, and bless thy people Israel, and **the ground which thou hast given us, as thou swarest unto our fathers.**

Deuteronomy 27:2-3

² And it shall be on the day when ye shall pass over the Jordan **unto the land which Jehovah thy God giveth thee**, that thou shalt set thee up great stones, and plaster them with plaster: ³ and thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest **go in unto the land which Jehovah thy God giveth thee, a land flowing with milk and honey, as Jehovah, the God of thy fathers, hath promised thee.**

Deuteronomy 28:11

And Jehovah will make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, **in the land which Jehovah sware unto thy fathers to give thee.**

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God's Promises of the Land to Israel

Deuteronomy 28:52

And they shall besiege thee in all thy gates throughout all thy land, which Jehovah thy God hath given thee.

Deuteronomy 30:3-9

³ then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. ⁴ If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. ⁵ The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.

⁶ "Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live. ⁷ The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. ⁸ And you shall again obey the LORD, and observe all His commandments which I com-

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God's Promises of the Land to Israel

mand you today. ⁹ Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers.

Deuteronomy 30:20

To love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in **the land which Jehovah swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.**

Deuteronomy 31:21

That this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they frame this day, before I have brought them into the land which I swear.

Deuteronomy 31:23

And he gave Joshua the son of Nun a charge, and said, Be strong and of good courage; for

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God's Promises of the Land to Israel

thou shalt bring the children of Israel into **the land which I swore unto them**: and I will be with thee.

Deuteronomy 32:43 NASB

Rejoice, O nations, *with His people*;
For He will avenge the blood of His servants,
And will render vengeance on His adversaries,
And will atone for His land and His
people.

Deuteronomy 32:49

Get thee up into this mountain of Abarim,
unto mount Nebo, which is in the land of
Moab, that is over against Jericho; and behold
**the land of Canaan, which I give unto
the children of Israel for a possession.**

Deuteronomy 32:52

For thou shalt see the land before thee; but
thou shalt not go thither into **the land
which I give the children of Israel.**

Deuteronomy 34:1-2

¹ And Moses went up from the plains of Moab
unto mount Nebo, to the top of Pisgah, that
is over against Jericho. And Jehovah showed
him all the land of Gilead, unto Dan, ² and

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all Naphtali, and the land of Ephraim and
Manasseh, and all the land of Judah, unto the
hinder sea.

Deuteronomy 34:4

And Jehovah said unto him, **This is the land
which I swore unto Abraham, unto
Isaac, and unto Jacob, saying, I will
give it unto thy seed**: I have caused thee
to see it with thine eyes, but thou shalt not go
over thither.

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JOSHUA

Joshua 1:2-4

² Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, **unto the land which I do give to them, even to the children of Israel.**

³ Every place that the sole of your foot shall tread upon, **to you have I given it**, as I spake unto Moses. ⁴ **From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.**

Joshua 1:6

Be strong and of good courage; for thou shalt cause this people to inherit **the land which I swear unto their fathers to give them.**

Joshua 1:11

Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, **to go in to possess the land,**

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which Jehovah your God giveth you to possess it.

Joshua 1:15 NASB

Until the LORD gives your brothers rest, as He gives you, and they also possess **the land which the LORD your God is giving them....**

Joshua 2:9

And she [Rahab] said unto the men, **I know that Jehovah hath given you the land**, and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you.

Joshua 2:14

And the men said unto her, Our life for yours, if ye utter not this our business; and it shall be, **when Jehovah giveth us the land**, that we will deal kindly and truly with thee.

Joshua 2:24

And they said unto Joshua, Truly **Jehovah hath delivered into our hands all the land**; and moreover all the inhabitants of the land do melt away before us.

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Joshua 13:1

Now Joshua was old and well stricken in years; and **Jehovah said unto him**, Thou art old and well stricken in years, and **there remaineth yet very much land to be possessed.**

Joshua 14:9 NASB

So Moses swore on that day, saying, "Surely the land on which your foot has trodden will be an inheritance to you [Caleb] and to your children forever, because you have followed the LORD my God fully."

(Brim note: This land promised to Caleb forever is now on what the world calls the West Bank.)

Joshua 18:1-3

¹ And the whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there: and the land was subdued before them. ² And there remained among the children of Israel seven tribes, which had not yet divided their inheritance. ³ And Joshua said unto the children of Israel, How long are ye slack to go in to possess the land, which Jehovah, the

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God of your fathers, hath given you?

Joshua 18:10

And Joshua cast lots for them in Shiloh before Jehovah: and there Joshua divided the land unto the children of Israel according to their divisions.

Joshua 19:51 NASB

These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the households of the tribes of the sons of Israel distributed by lot in Shiloh before the LORD at the doorway of the tent of meeting. So they finished dividing the land.

Joshua 21:43 NASB

So the LORD gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it.

Joshua 23:5

And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; **and ye shall possess their land, as Jehovah your God spake unto you.**

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God's Promises of the Land to Israel

Joshua 24:3

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

Joshua 24:8

And I brought you into the land of the Amorites, that dwelt beyond the Jordan: and they fought with you; and I gave them into your hand, and ye possessed their land; and I destroyed them from before you.

Joshua 24:13 NASB

I gave you a land on which you had not labored, and cities which you had not built, and you have lived in them; you are eating of vineyards and olive groves which you did not plant.

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God's Promises of the Land to Israel

JUDGES

Judges 2:1

And the angel of Jehovah came up from Gilgal to Bochim. And he said, I made you to go up out of Egypt, and **have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.**

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God's Promises of the Land to Israel

FIRST KINGS

1 Kings 8:22

And Solomon stood before the altar of Jehovah in the presence of all the assembly of Israel, and spread forth his hands toward heaven.

1 Kings 8:33-34 NASB

³³ When Your people Israel are defeated before an enemy, because they have sinned against You, if they turn to You again and confess Your name and pray and make supplication to You in this house, ³⁴ then hear in heaven, and forgive the sin of Your people Israel, and **bring them back to the land which You gave to their fathers.**

1 Kings 8:36

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon **thy land, which thou hast given to thy people for an inheritance.**

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God's Promises of the Land to Israel

1 Kings 8:40

That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

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God's Promises of the Land to Israel

SECOND KINGS

2 Kings 21:8 NASB

And I will not make the feet of Israel wander anymore from **the land which I gave their fathers**, if only they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them.

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God's Promises of the Land to Israel

FIRST CHRONICLES

1 Chronicles 16:13-18

¹³ O seed of Israel His servant,
Sons of Jacob, His chosen ones!
¹⁴ He is the Lord our God;
His judgments are in all the earth.
¹⁵ Remember His covenant forever,
The word which He commanded to a
thousand generations,
¹⁶ The covenant which He made with
Abraham,
And His oath to Isaac.
¹⁷ He also confirmed it to Jacob for a
statute,
To Israel as an everlasting covenant,
¹⁸ Saying, "To you I will give the land of
Canaan,
As the portion of your inheritance;"

(Brim note: This is "The Everlasting Covenant." In part, it is because they broke "The Everlasting Covenant," that earth will know judgment. See Isaiah 24:5.)

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God's Promises of the Land to Israel

SECOND CHRONICLES

2 Chronicles 6:25

then hear thou from heaven, and forgive the sin of thy people Israel, and **bring them again unto the land which thou gavest to them and to their fathers.**

2 Chronicles 6:27

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon **thy land, which thou hast given to thy people for an inheritance.**

2 Chronicles 6:38

If they return unto thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captive, and pray toward **their land, which thou gavest unto their fathers**, and the city which thou hast chosen, and toward the house which I have built for thy name.

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God's Promises of the Land to Israel

2 Chronicles 7:20

Then will I pluck them up by the roots out of **my land which I have given them....**

2 Chronicles 33:8

Neither will I any more remove the foot of Israel from off **the land which I have appointed for your fathers**, if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses.

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God's Promises of the Land to Israel

NEHEMIAH

Nehemiah 9:5 NASB

Then the Levites...said, "Arise, bless the LORD your God forever and ever!...

Nehemiah 9:7-8 NASB

⁷ "You are the Lord God,
Who chose Abram
And brought him out from Ur of the
Chaldees,
And gave him the name Abraham.
⁸ "You found his heart faithful before You,
And made a covenant with him
To give him the land of the
Canaanite,
Of the Hittite and the Amorite,
Of the Perizzite, the Jebusite and
the Gergashite—
To give it to his descendants.
And You have fulfilled Your
promise,
For You are righteous.

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Nehemiah 9:15 NASB

You provided bread from heaven for them for
their hunger,
You brought forth water from a rock for them
for their thirst,
And You told them to enter in order to
possess,

The land which You swore to give them.

Nehemiah 9:36

Behold, we are servants this day, and as for
the land that thou gavest unto our
fathers to eat the fruit thereof and the good
thereof, behold, we are servants in it.

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PSALMS

Psalm 44:1-3 NASB

- ¹ O God, we have heard with our ears,
Our fathers have told us
The work that You did in their days,
In the days of old.
- ² You with Your own hand drove out the
nations;
Then **You planted them**;...
- ³ For by their own sword they did not possess
the land,
And their own arm did not save them,
But Your right hand and Your arm and
the light of Your presence,
For **You favored them**.

Psalm 105:8-11

- ⁸ **He hath remembered his covenant for
ever,**
**The word which he commanded to
a thousand generations,**
- ⁹ **The covenant which he made with
Abraham,**
And his oath unto Isaac,
- ¹⁰ And confirmed the same unto Jacob for a

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statute,

**To Israel for an everlasting
covenant,**

- ¹¹ **Saying, Unto thee will I give the land
of Canaan,
The lot of your inheritance.**

(Brim note: This is "The Everlasting
Covenant." In part, it is because they broke
"The Everlasting Covenant," that earth will
know judgment. See Isaiah 24:5.)

Psalm 135:10

Who smote many nations,
And slew mighty kings.

Psalm 135:12

**And gave their land for a heritage,
A heritage unto Israel his people.**

Psalm 136:21-22

- ²¹ **And gave their land for a heritage;**
For his lovingkindness endureth for ever;
- ²² **Even a heritage unto Israel his servant;**
For his lovingkindness endureth for ever.

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ISAIAH

Isaiah 14:1-2 NASB

¹ When the LORD will have compassion on Jacob and again choose Israel, and settle them in their own land, then strangers will join them and attach themselves to the house of Jacob.
² The peoples will take them along and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the LORD as male servants and female servants; and they will take their captors captive and will rule over their oppressors.

Isaiah 49:8 NASB

Thus says the LORD,
 "In a favorable time I have answered You,
 And in a day of salvation I have helped You;
 And I will keep You and give You for a covenant of the people,
To restore the land, to make them inherit the desolate heritages."

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Isaiah 49:12 NASB

Behold, these will come from afar;
 And lo, these *will come* from the north and from the west,
 And these from the land of Sinim [China].

Isaiah 60:18 NASB

Violence will not be heard again in your land,
 Nor devastation or destruction within your borders;
 But you will call your walls salvation, and your gates praise."

Isaiah 60:21 NASB

Then all your people *will be* righteous;
**They will possess the land forever,
 The branch of My planting,
 The work of My hands,
 That I may be glorified.**

Isaiah 61:4 NASB

Then they will rebuild the ancient ruins,
 They will raise up the former devastations;
 And they will repair the ruined cities,
 The desolations of many generations.

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Isaiah 61:7 NASB

Instead of your shame *you will have* a double
portion,
And *instead* of humiliation they will shout for
joy over their portion.
Therefore they will possess a double
portion in their land,
Everlasting joy will be theirs.

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God's Promises of the Land to Israel

JEREMIAH

Jeremiah 3:16-19 NASB

¹⁶ "It shall be in those days **when you are multiplied and increased in the land,**" declares the LORD, "they will no longer say, 'The ark of the covenant of the LORD.' And it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again. ¹⁷ "At that time they will call Jerusalem 'The Throne of the LORD,' and all the nations will be gathered to it, to Jerusalem, for the name of the LORD; nor will they walk anymore after the stubbornness of their evil heart. ¹⁸ "In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the **north to the land that I gave your fathers as an inheritance.**

¹⁹ "Then I said,

'How I would set you among My sons
And give you a pleasant land,
The most beautiful inheritance of the
nations!'

And I said, 'You shall call Me, My Father,
And not turn away from following Me.'"

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Jeremiah 11:5

That I may establish **the oath which I swear unto your fathers, to give them a land** flowing with milk and honey, as at this day. Then answered I, and said, Amen, O Jehovah.

Jeremiah 12:14 NASB

Thus says the LORD concerning all My wicked neighbors who strike at **the inheritance with which I have endowed My people Israel....**

Jeremiah 16:14-15 NASB

¹⁴ "Therefore behold, days are coming," declares the LORD, "when it will no longer be said, 'As the LORD lives, who brought up the sons of Israel out of the land of Egypt,' ¹⁵ but, 'As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.' **For I will restore them to their own land which I gave to their fathers.**"

Jeremiah 23:7-8 NASB

⁷ "Therefore behold, *the* days are coming," declares the LORD, "when they will no longer say, 'As the LORD lives, who brought up

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the sons of Israel from the land of Egypt,' ⁸ but, 'As the LORD lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them.' Then they will live on **their own soil [land].**"

Jeremiah 24:6 NASB

For I will set My eyes on them for good, and **I will bring them again to this land;** and I will build them up and not overthrow them, and I will plant them and not pluck them up.

Jeremiah 25:5 NASB

Saying, "Turn now everyone from his evil way and from the evil of your deeds, and dwell on **the land which the LORD has given to you and your forefathers forever and ever.**"

Jeremiah 30:3 NASB

"For behold, days are coming," declares the LORD, "when I will restore the fortunes of My people Israel and Judah." The LORD says, "**I will also bring them back to the land that I gave to their forefathers and they shall possess it.**"

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Jeremiah 32:22 NASB

And gave them this land, which You swore to their forefathers to give them, a land flowing with milk and honey.

Jeremiah 32:41

Yea, I will rejoice over them to do them good, and **I will plant them in this land** assuredly with my whole heart and with my whole soul.

Jeremiah 32:44 NASB

"Men will buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland and in the cities of the Negev; for **I will restore their fortunes,**" declares the LORD.

Jeremiah 33:11 NASB

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say,

"Give thanks to the LORD of hosts,
For the LORD is good,
For His lovingkindness is everlasting;"

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and of those who bring a thank offering into the house of the LORD. For I will restore the fortunes of the land as they were at first,' says the LORD.

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EZEKIEL

Ezekiel 20:39-42 NASB

"As for you, O house of Israel," thus says the Lord GOD, "Go, serve everyone his idols; but later you will surely listen to Me, and My holy name you will profane no longer with your gifts and with your idols. For on My holy mountain, on the high mountain of Israel," declares the Lord GOD, "there the whole house of Israel [Northern and Southern Kingdoms], all of them, will serve Me in the land; there I will accept them and there I will seek your contributions and the choicest of your gifts, with all your holy things. As a soothing aroma I will accept you **when I bring you out from the peoples and gather you from the lands where you are scattered**; and I will prove Myself holy among you in the sight of the nations. "And you will know that I am the LORD, **when I bring you into the land of Israel, into the land which I swore to give to your forefathers.**

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Ezekiel 28:25 NASB

Thus says the Lord GOD, "When I gather the house of Israel from the peoples among whom they are scattered, and will manifest My holiness in them in the sight of the nations, then **they will live in their land which I gave to My servant Jacob.**

Ezekiel 34:13

And I will bring them out from the peoples, and gather them from the countries, and **will bring them into their own land**; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

(Read from Ezekiel 34:11-31.)

Ezekiel 36:6-12 NASB

⁶ Therefore **prophecy concerning the land of Israel** and say to the mountains and to the hills, to the ravines and to the valleys, "Thus says the Lord GOD, 'Behold, I have spoken in My jealousy and in My wrath because you have endured the insults of the nations.' ⁷Therefore thus says the Lord GOD, 'I have sworn that surely the nations which are around you will themselves endure their insults. ⁸ But

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you, **O mountains of Israel**, you will put forth your branches and bear your fruit for **My people Israel; for they will soon come.** ⁹ For, behold, I am for you, and I will turn to you, and you will be cultivated and sown. ¹⁰ I will multiply men on you, all the house of Israel, [Northern and Southern kingdoms] all of it; and the cities will be inhabited and the waste places will be rebuilt. ¹¹ I will multiply on you man and beast; and they will increase and be fruitful; and I will cause you to be inhabited as you were formerly and will treat you better than at the first. Thus you will know that I am the LORD. ¹² Yes, **I will cause men—My people Israel—to walk on you and possess you**, so that you will become their inheritance and never again bereave them of children.¹

Ezekiel 36:24

For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land.

Ezekiel 36:28

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

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Ezekiel 37:3-4

³ And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest. ⁴ Again he said unto me, Prophecy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah.

Ezekiel 37:10-14

¹⁰ So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

¹¹ Then he said unto me, Son of man, **these bones are the whole house of Israel**: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. ¹² Therefore prophesy, and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, **O my people; and I will bring you into the land of Israel.** ¹³ And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, **O my people.** ¹⁴ And I will put my Spirit in you, and ye shall live, and **I will place you in your own land**: and ye shall know that I, Jehovah, have spoken it and performed it, saith Jehovah.

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God's Promises of the Land to Israel

Ezekiel 37:21-22

²¹ And say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, **and will gather them on every side, and bring them into their own land:** ²² **and I will make them one nation in the land, upon the mountains of Israel;** and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

Ezekiel 37:25

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever: and David my servant shall be their prince for ever.

Ezekiel 39:26 NASB

They will forget their disgrace and all their treachery which they perpetrated against Me, **when they live securely on their own land** with no one to make *them* afraid.

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God's Promises of the Land to Israel

Ezekiel 39:28

And they shall know that I am Jehovah their God, in that I caused them to go into captivity among the nations, **and have gathered them unto their own land;** and I will leave none of them any more there.

[Brim note: Millennial Division of Israel]

Ezekiel 45:1

Moreover, **when ye shall divide by lot the land for inheritance,** ye shall offer an oblation unto Jehovah, a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about.

Ezekiel 47:13-14 NASB

¹³ Thus says the Lord GOD, "This *shall be* the boundary by which you shall divide the land for an inheritance among the twelve tribes of Israel; Joseph *shall have* two portions. ¹⁴ You shall divide it for an inheritance, each one equally with the other; for I swore to give it to your forefathers, and this land shall fall to you as an inheritance.

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God's Promises of the Land to Israel

Ezekiel 47:21

So shall ye divide this land unto you according to the tribes of Israel.

Ezekiel 48:29

This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their several portions, saith the Lord Jehovah.

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God's Promises of the Land to Israel

HOSEA

Hosea 2:15 NASB

Then I will give her her vineyards from there,
And the valley of Achor as a door of hope.
And she will sing there as in the days of her youth,
As in the day when she came up from the land of Egypt.

Hosea 2:20

I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah.

Hosea 2:23 NASB

I will sow her for Myself in the land.
I will also have compassion on her who had not obtained compassion,
And I will say to those who were not My people,
"You are My people!"
And they will say, "You are my God!"

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God's Promises of the Land to Israel

JOEL

Joel 3:2 NASB

I will gather all the nations
 And bring them down to the valley of
 Jehoshaphat.
 Then I will enter into judgment with them
 there
 On behalf of **My people and My inheri-
 tance, Israel,**
 Whom they have scattered among the nations;
 And they **have divided up My land.**

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God's Promises of the Land to Israel

AMOS

Amos 9:14 NASB

Also I will restore the captivity of **My
 people Israel,**
 And they will rebuild the ruined cities and live
in them;
 They will also plant vineyards and drink
 their wine,
 And make gardens and eat their fruit.

Amos 9:15 NASB

**"I will also plant them on their land,
 And they will not again be rooted out
 from their land
 Which I have given them,"**
 Says the LORD your God.

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Judgment
of the
Nations
for how they treat
Israel

Compiled by
Dr. Billye Brim

[RETURN TO SUPPLEMENT LIST](#)

FOREWORD

These Scriptures are provided as a quick reference guide regarding only one particular subject in God's Word regarding Israel.

The Nations of the earth are judged as to how they treat the chosen nation of Israel.

We are preparing quick reference Scripture guides to other subjects as well, such as:

God's Promises of the Land to Israel

*The Scattering and
Ingathering of Israel*

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JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

The first mention of the nations (Heb: *goyim*) is in Genesis 10. After the flood, the chapter lists the sons of Noah's three sons: Shem, Ham, and Yapheth. Seventy foundational nations are listed. The Lord's will for them was, "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1). Under Nimrod (Gen. 10:8-11), the nations rebelled at Babel (Gen. 11). Three hundred and forty years after the flood, they had not scattered, but were bunched up on the plain of Shinar (Babylon). The Babylonian System began with this rebellion.

The LORD judged them, confused their language, and scattered them throughout the earth. In Genesis 12, He introduced His separated nation, Israel. Israel was separated *from* the nations and *unto* God with the call of *revealing God to the nations*. In God's

Judgment of the Nations for How They Treat Israel

revelation to the church regarding Israel in Romans chapters 9, 10, and 11, He avers that He does not change His mind regarding this calling. "For the gifts and calling of God are without repentance" (Rom. 11:29). Nations, as nations, are judged, therefore, as to how they treat the chosen nation with the call to reveal God to them.

Deuteronomy 32:4

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Quoting David Baron's book *Israel in the Plan of God*, page 36:

Another glorious characteristic of the 'Rock of Israel' is that: '*All His ways are judgment.*' This word *mish-pat* (judgment) stands in the Hebrew Bible not only for God's acts of judgment, but for His just and righteous decisions, as the Judge and Moral Governor of the Universe.

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THE SCRIPTURES

Remember to rightly divide the Word to see to whom a Scripture speaks: the Jews, the Nations, or the Church. (See 2 Tim. 2:15; 1 Cor. 10:32.)

This list of Scriptures regarding the judgment of nations as nations is by no means exhaustive.

Genesis 12:1-3

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 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 will bless them that bless thee, and curse him that curseth thee:** and in thee shall all families of the earth be blessed.

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Judgment of the Nations for How They Treat Israel

Isaiah 49:25-26

But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Brim Note:

The Scriptures often refer to the physical offspring of Abraham as Jacob. Why not Abraham or Isaac? Abraham had other sons. Isaac had another son. But all 12 of Jacob's sons constituted the nation of Israel.

Brim Note:

Most people know half the following verse, but it is important to know all of it as evidence that many nations who persecuted Israel [Jacob] are even now gone, but Jacob is still here and is back home just as God said they would be.

Malachi 3:6

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

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CUP OF JUDGMENT

Quoting David Baron's book, *Zechariah: A Commentary on His Visions and Prophecies*, page 426:

The cup of reeling, or giddiness, is frequently used in Scripture as a symbol of the judgment of God which brings man into a condition of helplessness and misery like unto that of the staggering, intoxicated man who is unable to walk.

In Isaiah 51:17, 21-23 it is used of the cup drunk by Jerusalem and Israel, and then it will be given to those who mistreated His people.

Isaiah 51:17, 21-23

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the LORD, and thy God that pleadeth the

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cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

Psalm 75:8

For in the hand of the LORD *there* is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*.

Baron, Zechariah, page 426

In those passages, it is the *kos* (cup) that is spoken of, but in Zechariah 12 it is the *saph*, the *bowl*, or basin of reeling; the thought expressed in this instance is that of a vessel large enough for all nations to drink out of it, either together, or one after another in succession. And they shall all drink of this intoxicating cup of God's judgment and stagger and fall, not to rise again."

Zechariah 12:1-3

The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within

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Judgment of the Nations for How They Treat Israel

him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

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JEREMIAH

Jeremiah 10:25

Pour out thy fury upon the heathen [*goyim* = *nations*] that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

Brim Note

God's Plan A for Israel was to live in the Land He promised them—which is a land bridge between three continents, Europe, Asia, and Africa—exhibiting to caravans and armies that would march through that Jehovah is the real God. (See Deuteronomy 28:1-14, note verses 9 and 10.)

Plan B was, if they did not obey Him, they would be scattered to the four corners of the earth. Then in the end of days He would bring them back to their Promised Land and this would be a **sign to the nations**, thereby

Judgment of the Nations for How They Treat Israel

Israel would still be operating in their call, *revealing God to the nations*. [Many Scriptures speak of this Ingathering. For example, see Isaiah 11:10-12; Isaiah 43:1, 5-12.]

God's will for their treatment in the dispersion was Jeremiah 29:4-7. When the nations mistreated them, the LORD was *sore displeased*. See Zechariah 1:15. And the word translated "heathen" here is *goyim*, nations.

Jeremiah 29:4-7

Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

Brim Note

I've wondered, how could the prophet Jeremiah have done what the Lord commanded in verse 15? For it involved taking the cup "to all the kingdoms of the world, which are upon the face of the earth"? The ancient sages say that when he spoke it, it was done.

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Judgment of the Nations for How They Treat Israel

Jeremiah 25:15-17

For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all **the nations**, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all **the nations** to drink, unto whom the LORD had sent me:

Jeremiah 25:26-27

And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them. [*Sheshach is Babylon.*] Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.

Jeremiah 25:31-32

A noise shall come *even* to the ends of the earth; for **the LORD hath a controversy with the nations**, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

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Judgment of the Nations for How They Treat Israel

Brim Note

Jeremiah 30 and 31 is a Book within a Book, revealing God's Plan for Israel. You should read both chapters together. Following are some select verses according to our subject.

Jeremiah 30:3-4

For, lo, the days come, saith the LORD, that I will bring again the captivity of my people *Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these *are* the words that the LORD spake concerning Israel and concerning Judah.

Jeremiah 30:10-11

Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. For I *am* with thee, saith the LORD, to save thee: **though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:** but I will correct thee in measure, and will not leave thee altogether unpunished.

Jeremiah 30:16

Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they

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that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

Jeremiah 30:20

Their children also shall be as aforesaid, and their congregation shall be established before me, **and I will punish all that oppress them.**

Jeremiah 50:4-7

In those days, and in that time, saith the LORD, the children of Israel* shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. **All that found them have devoured them; and their adversaries said, We offend not, because they have sinned against the LORD,** the habitation of justice, even the LORD, the hope of their fathers.

**Israel here refers to the northern kingdom (the ten tribes); Judah refers to the southern kingdom (two tribes).*

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Jeremiah 50:10-11

And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD. Because ye were glad, because ye rejoiced, O ye destroyers of ****mine heritage**, because ye are grown fat as the heifer at grass, and bellow as bulls.

****Deut. 32:9** For the LORD's portion is his people; Jacob is the lot of his inheritance.

Joel 3:1-2

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Joel 3:1-2 AMPC

FOR BEHOLD, in those days and at that time when I shall reverse the captivity and restore the fortunes of Judah and Jerusalem, I will gather all nations and will bring them down into the Valley of Jehoshaphat, and there will I deal with and execute judgment upon them for [their treatment of] My people and of My heritage Israel, whom they have scattered among the nations and [because] they have divided My land.

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Brim Note

Judgments are pronounced against various nations because of their treatment of Israel. See Ezekiel 25, for instance, noting verses 6 and 7, 10, 12, 14, 15.

Ezekiel 28:24-26 is inclusive of all around them who despised them.

Ezekiel 28:24-26

And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all **that are round about them, that despised them**; and they shall know that I *am* the Lord GOD. Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, **when I have executed judgments upon all those that despise them round about them**; and they shall know that I *am* the LORD their God.

Brim Note

For an in-depth study of Zechariah and its place in prophecy of the end of days, see David Baron's excellent commentary, *Zechariah: A Commentary on His Visions and Prophecies*, as mentioned earlier.

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Judgment of the Nations for How They Treat Israel

Zechariah 1:15

And I am very sore displeased with **the heathen that are** at ease; for I was but a little displeased, and they helped forward the affliction.

Zechariah 2:8-9

For thus saith the LORD of hosts; After the glory hath he sent me unto **the nations** which spoiled you: **for he that toucheth you toucheth the apple of his eye.** For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

Zechariah 12:3

And in that day will I make Jerusalem a burdensome stone for all people: **all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.**

~~*

Zechariah 14:2-3

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. **Then shall the LORD go forth, and fight against those nations,** as when he fought in the day of battle.

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Zechariah 14:12

And this shall be the plague wherewith **the LORD will smite all the people that have fought against Jerusalem;** Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

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JESUS AND THE JUDGMENT OF THE NATIONS AT THE END OF THE TRIBULATION PERIOD

Brim Note

Following the Marriage Supper of the Lamb, the Master leaves to go to earth and fight against those nations. Led by the Antichrist, they will make one last attempt to destroy Israel.

Zechariah 14:3-4

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and *there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Brim Note

Then comes the judgment of the nations. This is when the Son of man comes in His glory. It is

Judgment of the Nations for How They Treat Israel

the nations, not the Jews and not the Church, that are before Him for judgment. These are the nations who were on earth during the tribulation. There is no mention of a resurrection of the dead here. This is a works judgment based on how they treated "His brethren," the Jews. Micah 5:2, 3, shown at the end of the Matthew portion below, calls Israel "His brethren."

Matthew 25:31-46

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as

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Judgment of the Nations for How They Treat Israel

ye have done it unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Micah 5:2-3

But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of **his brethren** shall return unto the children of Israel.

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JUDGMENT OF THE EARTH

Isaiah 24 prophesies of the judgment of the earth. Verse 5 gives three reasons why earth and *the haughty people of the earth* meet judgments as spoken of in the Book of Revelation.

Isaiah 24:4-6 ASV

The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the lofty people of the earth do languish. The earth also is *polluted* under the inhabitants thereof; [1] because they have transgressed the laws, [2] violated the statutes, [3] **broken the everlasting covenant**. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty.

The Bible defines “the everlasting covenant.”

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