

The New Testament & the Doctrine of the Promise

New Testament writers see the Doctrine of the Promise eternally operative and irrevocable.

For when God made the ***promise to Abraham***, since He could swear by no one greater, He swore by Himself,... In the same way God, desiring even more to ***show to the heirs*** of the promise the ***unchangeableness of His purpose***, interposed with an oath, so that by two unchangeable things in which it is impossible for God to lie, ***we who have taken refuge*** would have strong encouragement to take hold of the ***hope set before us***. Heb 6:13, 17-18 (*emphasis added*)

...a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved...From the standpoint... of God's choice they are beloved for the sake of the fathers; for the gifts and the calling of God are ***irrevocable***. Rom 11:26, 28-29 (*emphasis added*)

Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, ***no one sets it aside or adds conditions to it***. Now the promises were spoken to Abraham and to his seed He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ. What I am saying is this: the Law, which came four hundred and thirty years later, ***does not invalidate a covenant previously ratified by God, so as to nullify the promise***. For if the inheritance is based on law, it is no longer based on a promise; but ***God has granted it to Abraham by means of a promise***. Gal 3:15-18 - 29