

THE MESSIANIC PROPHECIES

Chapter Seven

I. Beginning Again With Abraham

The Abrahamic Covenant is one of the most misunderstood and most misapplied covenants in the Bible. The Abrahamic Covenant is a reaffirmation of what God stated in Genesis 3:15 with additional details regarding how God would accomplish His twofold plan of redemption. This twofold plan of redemption involves the redemption of lost souls “by grace through faith” and the redemption of lost dominion through a new and “last Adam” in the promised Messiah. The Abrahamic Covenant defines the fulfillment of this twofold plan of redemption through the promise of a *Seed* that would be born through the development of a nation that God would supernaturally create. This nation would become known as the nation of Israel. The name was first given to Jacob after having wrestled with God for God’s blessing and having prevailed in God’s giving of His blessing.

“²⁴ And Jacob was left alone; and there wrestled a man with him until the breaking of the day. ²⁵ And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, as he wrestled with him. ²⁶ And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. ²⁷ And he said unto him, What *is* thy name? And he said, Jacob. ²⁸ And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. ²⁹ And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there. ³⁰ And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. ³¹ And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. ³² Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob’s thigh in the sinew that shrank” (Genesis 32:24-32).

Although the first details of Abrahamic Covenant are given in Genesis 12:1-3, the explanation of the scope of the Abrahamic Covenant is found in Galatians chapter three. In most cases, the Abrahamic Covenant is viewed as pertaining only to the nation of Israel. However, that is a gross misrepresentation of the Abrahamic Covenant as its details unfold throughout the Messianic prophecies. From Genesis chapter twelve, every Messianic prophecy in Scripture connects in some way to the fulfilling of the Abrahamic Covenant. This is why the

understanding of the twenty-nine verses of Galatians chapter three is critical to all Messianic prophecies.

“¹ O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? ² This only would I learn of you, Received ye the Spirit by the works of the law {*the Mosaic Covenant*}, or by the hearing of faith {*the Abrahamic Covenant*}? ³ Are ye so foolish? having begun in the Spirit {*through faith in the promises of the Abrahamic Covenant*}, are ye now made perfect by the flesh {*through the works of Moralism and Ritualism in the Mosaic Covenant*}? ⁴ Have ye suffered so many things in vain? if *it be* yet in vain. ⁵ He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? ⁶ Even as Abraham believed God, and it was accounted to him for righteousness. ⁷ Know ye therefore that they which are of faith, the same are the children of Abraham. ⁸ And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. ⁹ So then they which be of faith are blessed with faithful Abraham. ¹⁰ For as many as are of the works of the law are under the curse: for it is written, *Cursed is* every one that continueth not in all things which are written in the book of the law to do them. ¹¹ But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. ¹² And the law is not of faith: but, The man that doeth them shall live in them. ¹³ Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, *Cursed is* every one that hangeth on a tree: ¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. ¹⁵ Brethren, I speak after the manner of men; Though *it be* but a man’s covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. ¹⁶ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. ¹⁷ And this I say, *that* the {*Abrahamic*} covenant, that was confirmed before of God in Christ, the law {*the Mosaic Covenant*}, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. ¹⁸ For if the inheritance *be* of the law {*the Mosaic Covenant*}, *it is* no more of promise: but God gave *it* to Abraham by promise. ¹⁹ Wherefore then *serveth* the law {*the Mosaic Covenant*}? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. ²⁰ Now a mediator is not *a mediator* of one, but God is one. ²¹ *Is* the law then against the promises of God? God forbid: for

if there had been a law given which could have given life, verily righteousness should have been by the law.²² But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.²³ But before faith came, we were kept {*preserved or hemmed in*} under the law, shut up unto the faith which should afterwards be revealed.²⁴ Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.²⁵ But after that faith is come, we are no longer under a schoolmaster.²⁶ For ye are all the children of God by faith in Christ Jesus.²⁷ For as many of you as have been baptized into Christ have put on Christ.²⁸ There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.²⁹ And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise {*in the Abrahamic Covenant*}" (Galatians 3:1-29).

The Great Flood took place in about 2349 BC¹ followed shortly thereafter by God giving the Noahic Covenant. God's giving of the Abrahamic Covenant took place in about 1921 BC.² The Noahic Covenant established the Dispensation of Human Government. This Dispensation and the Noahic Covenant made humanity responsible for governing itself according to God's moral principles. The primary edict of Human Government was that humanity was to adjudicate murder by *capital punishment*. God has never removed this aspect of the Noahic Covenant (Romans 13:1-6). Human Government will continue throughout the Kingdom Age. This involves the Messianic promise of the second coming of Christ and the installation of the New Covenant Melchisedecan Priesthood (glorified Church Age believers) that will rule the Kingdom Age with the Lord Jesus Christ. In return, God promised that He would never again judge the world with a universal flood. Therefore, the Noahic Covenant remains intact throughout history.

This means that it only took humanity 428 years before God determined the descendants of Noah had failed in the Dispensation of Human Government. As we leave Genesis chapter eleven and go into Genesis chapter twelve, we find God beginning a new way of preserving faith in Him and preserving knowledge of His Word in the world. In Abram, God begins to form a nation separated from the world through which He would give His inspired written Words. This new beginning begins with a covenant God makes with Abram. We know this covenant as the Abrahamic Covenant. The Abrahamic Covenant begins in Genesis 12:1-3 and unfolds throughout the Old Testament Messianic prophecies through the Book of the Revelation of Jesus Christ. However, the Abrahamic Covenant is just an extension of the Adamic Covenant from Genesis 3:15 with Messianic

¹ Ussher, James. *The Annals of the World*: <http://www.answersingenesis.org/assets/pdf/2005/TimelineOfTheBible.pdf>

² Ibid.

details added. God's giving of the Abrahamic Covenant begins the Dispensation of Promise. The unconditional promise of God in the Abrahamic Covenant is threefold:

1. A nation
2. Land in which the nation might live
3. A promised "seed"

The "seed" is a Messianic prophecy (Galatians 3:16) through which "shall all families of the earth be blessed" (Genesis 12:3). Therefore, the Abrahamic Covenant extends beyond the nation of Israel and is the ultimate criterion that defines the "whosoever" of Joel 2:32 and Romans 10:13, which is a quote of Joel 2:32.

"And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call" (Joel 2:32).

¹² For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. ¹³ For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:12-13).

The Abrahamic Covenant is undoubtedly Messianic in its scope and in its fulfillment. Therefore, it is also critical to understand that *within* the Abrahamic Covenant there are four other covenants:

1. The Mosaic Covenant (Exodus 19:25) - commonly referred to as the Law, it was added to the Abrahamic Covenant "because of transgressions" (Galatians 3:19). The Mosaic Covenant, within the Abrahamic Covenant, begins the Dispensation of the Law.
2. The David Covenant (II Samuel 7:8-17) – is another aspect of the Messianic prophecy within the Abrahamic Covenant. God will fulfill this Messianic promise at the second coming of Jesus.
3. The Palestinian Covenant (Lev. chap 25; Deut. chaps. 28-30; Jer. chaps. 30-31)
4. The New Covenant (Hebrews 8:6-10:39; this aspect of the Abrahamic Covenant will not be fully realized until dissolution of the Adamic Creation and the creation of the New Heaven/Earth at the end of the Millennial Kingdom Age)

All of these aspects Messianic fulfillment are found embryonically in Genesis 3:15 and in the Abrahamic Covenant that begins in Genesis 12:1-3 and unfolds throughout the Scriptures in all other Messianic prophecies. (See chart - *The Key To Understanding All Prophecies*)

“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: 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: 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” (Genesis 12:1-3).

The **1917 Edition of the Scofield Reference Bible**³ introduction to the book of Genesis gives us some great insight into God’s introduction to the whole of His Scriptural revelation and the purpose of that inspired revelation. This statement is especially applicable to the Messianic prophecies.

“GENESIS is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. Typically, it speaks of the new birth, the new creation, where all was chaos and ruin. With Genesis begins also that progressive self-revelation of God which culminates in Christ. The three primary names of Deity, Elohim, Jehovah, and Adonai, and the five most important of the compound names, occur in Genesis; and that in an ordered progression which could not be changed without confusion. The problem of sin as affecting man’s condition in the earth and his relation to God, and the divine solution of that problem are here in essence. Of the eight great covenants which condition human life and the divine redemption, four, the Edenic, Adamic, Noahic, and Abrahamic Covenants are in this book; and these are the fundamental covenants to which the other four, the Mosaic, Palestinian, Davidic, and New Covenants, are related chiefly as adding detail or development. Genesis enters into the very structure of the New Testament, in which it is quoted above sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here. The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of Christ Mt 19:4-6; 24:37-39; Mr 10:4-9; Lu 11:49-51; 17:26-29,32. Genesis is in five chief divisions:

³ **SCOFIELD REFERENCE NOTES** (Old Scofield 1917 Edition), SwordSearcher 4.8 software

- I. Creation (1. 1-2.25)
 - II. The fall and redemption (3. 1-4, 7).
 - III. The Diverse Seeds, Cain and Seth, to the Flood (4.8-7.24).
 - IV. The Flood to Babel (8.1-11.9).
 - V. From the call of Abram to the death of Joseph (11:10-50:26).
- The events recorded in Genesis cover a period of 2,315 years (Ussher).”
(Underlining added)

Before we can move forward in understanding the ongoing Messianic prophecies that unfold in-depth in later portions of Scripture, we must understand the Abrahamic Covenant and the doctrine of election. Following the unfolding of the Abrahamic Covenant through Scripture can be somewhat laborious, but it is absolutely essential to understanding the *connecting links* to all Messianic prophecies. In order for God to be propitiated, “the death of the testator” was a necessity (Hebrews 9:16). This is understood only through the explanation of the way the Abrahamic Covenant was instituted.

“⁴ And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. ⁵ And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. ⁶ And he believed in the LORD; and he counted it to him for righteousness. ⁷ And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. ⁸ And he said, Lord GOD, whereby shall I know that I shall inherit it? ⁹ And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. ¹⁰ And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. ¹¹ And when the fowls came down upon the carcasses, Abram drove them away. ¹² And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. ¹³ And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; ¹⁴ And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. ¹⁵ And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. ¹⁶ But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full. ¹⁷ And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. ¹⁸ In the same day the LORD

made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: ¹⁹ The Kenites, and the Kenizzites, and the Kadmonites, ²⁰ And the Hittites, and the Perizzites, and the Rephaims, ²¹ And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites” (Genesis 15:4-21).

The Abrahamic Covenant is a Suzerain Covenant, also known as a Vassal Covenant. A Suzerain or Vassal Covenant is a covenant made between a supreme Sovereign and a lesser Prince or *lord*. In the context of Scripture and the Abrahamic Covenant, the supreme Sovereign is God the Father and the lesser Prince is the incarnate Lord Jesus the incarnate Messiah as the last Adam. The lesser Prince is the representative of all the masses under His dominion (Lordship). Jesus is equal with God in His deity, but lesser only in the limitations of His humanity. This is Christ in His fulfillment of all Messianic prophecies. All believers enter into the fulfilled realities of this covenant provided “by grace” and enter into “through faith” in the “king of righteousness,” Jesus the Christ of God.

In the making of this type of covenant, the animal(s) were killed and cut in two sections. The pieces were then separated with a pathway between them. Those making the covenant would pass between the pieces before God signifying by their passing that they were bound to an agreement that accepted of their own death should they break the covenant. However, we note that in the Abrahamic Covenant that Abraham and God do not pass together between the divided dead animals. Instead we read of a “smoking furnace and a burning lamp that passed between those pieces.” Therefore, Abraham enters into this fulfilled and unconditional covenant between God the Father and Jesus the promised Messiah in the same way every believer enters this covenant – “by grace through faith.” The statement of Ephesians 2:8-9 refers to the Abrahamic Covenant.

This “smoking furnace” was the cylindrical firepot common to the land of Israel. A hole was in the lower belly of the furnace and a clay chimney extended at the top. A fire was built on the inside and the hole in the belly was turned to catch the wind. Cooking took place at the top of the chimney where fire came out almost like a blowtorch with intense heat.

There are two specifics involved in the details before us. The “smoking furnace” was also the *fiery torch* (“burning lamp”). Although we are told of the results, it can be assumed that this “smoking furnace,” with its blasting torch of fire coming out of it, consumed the pieces of the animal sacrifices. This portrays the *satisfaction of the wrath of God* (propitiation) in God satisfying His own judgment upon sin and consuming the “sting of death” (I Corinthians 15:55-56). The fact that the substitutionary offering of Jesus Christ for the “sins of the whole world” (I John 2:2) propitiates God is the basis for what Scripture says in Hebrews 12:8-29.