

Doctrine of Abrahamic Covenant

1. In redemptive history, Abraham is so important, he is often called, “The Father of the Faithful.” Paul established the doctrine of justification by using Abraham as an example.
 - *Romans 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.*

2. In the *Magnificat*, Mary spoke of God remembering the promises He made to Abraham.
 - *Luke 1:54 He hath holpen his servant Israel, in remembrance of his mercy; 55 As he spake to our fathers, to Abraham, and to his seed for ever.*

3. The establishment of the Abrahamic Covenant is recorded in Scripture. Abraham was promised a land, a seed, and a blessing. Abraham was blessed in order to be a blessing.
 - *Genesis 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: 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.*

4. Abraham was sovereignly chosen by God, based upon divine election, and divine promises.

5. In response, Abraham left everything that represented security.
 - *Hebrews 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*

6. Observe the pattern of the covenant promise. The covenant was given to an individual, but the blessing was to go to the whole world. The one expands to one nation, then comes back to one person (Christ), and then from Christ the blessing goes to every tongue, tribe, and nation.

7. Observe the promise of divine faithfulness. God promised to be a reward, and a shield to Abraham.
 - *Genesis 15:1 After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.*

8. The highly exalted faith of Abraham was not always present. When the Lord first made His promise to Abraham, the patriarch was cynical and asked God what He would do for Him. Abraham was more than a little bitter that he did not have an heir except by way of Eliezer, of Damascus.
 - *Genesis 15:2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.*
9. Despite Abraham's faithlessness, and doubt, God reaffirmed
 - *Genesis 15:4 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.*
10. The response of Abraham to the promise of God became normative for all people in human history as they respond to the promises of God.
 - *Genesis 15: 6 And he believed in the Lord; and he counted it to him for righteousness.*
11. God waited until Abraham was an older gentleman, and his wife was barren, before giving them an heir in order to demonstrate the principle of grace, and to diminish any tendency to glory in the flesh. The benefits of the covenant rest in the grace of God alone.
12. Abraham was not redeemed because of the works of his life, but by faith in the promise of redemption. The ground of Abraham's righteousness is found in Another.
13. The ground of everyone's salvation is the righteousness of Another, even Jesus Christ, whose righteousness is imputed, or charged, to our account.
 - *James 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.*
14. After his affirmation of faith, God spoke again to Abraham.
 - *Genesis 15:7 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.*
15. Still, Abraham is uncertain. One moment, Abraham is uncertain, the next moment, he wants more assurance.
 - *Genesis 15:8 And he said, Lord God, whereby shall I know that I shall inherit it?*
16. Anyone can believe in God, the demons believe that. The challenge is to believe God when He speaks, even when the results cannot be seen.

17. To reassure Abraham, God gave him something to do.

- *Genesis 15:9 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.*

18. The reassurance Abraham craved was given by God. He moved between the sacrificed carcasses. While Abraham was in a deep sleep, God spoke to him.

- *Genesis 15:13 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.*