

## Explain the Messianic Hope. 3: Abraham.

With Abraham we see the real beginning of the outworking of the Gospel through: calling, promise, blessing, elect family, resurrection, a holy nation, everlasting covenant and the promised Seed. Abraham is incredibly important in understanding all of these Biblical concepts. Two of the most significant apostolic letters that explain the Gospel (Romans and Galatians) are founded upon understanding what God did with Abraham. This is why he is described as the root example of faith, the rock from which we are cut, or the father of the faithful.

The Abrahamic Covenant is the chief precursor of the Gospel promise. Christ came as the promised Seed to Abraham ('Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your **Seed**," who is Christ.' Gal 3:16). God's promised blessing and covenant was promised only to the Seed; even the Mosaic Law was a temporary arrangement until Christ came (Gal 3:19). The outworking of the promise to men is not by the flesh, not through natural descent, not to a nation (Israel) but only in Christ. The promise was made to him and the church is included by spiritual union in him, thus the elect share in the promised eternal blessing ('If you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.' Gal 3:29). Thus the promise of eternal life and deliverance from the bondage of sin and death is since we are in Christ the Seed of Abraham ('and release those who through fear of death were all their lifetime subject to bondage. For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.' Heb 2:15-16). Those who are the natural or fleshly seed of Abraham through the law (Israel) do not inherit the promise; only those who are the seed through faith in Christ, who have been justified by faith, inherit ('For the promise that he would be the heir of the world *was* not to Abraham or to his seed through the law, but through the righteousness of faith.' Rm 4:13). The law brings wrath not life (Rm 4:15); faith (typified by Abraham) brings life (Rm 1:17).

There is much more to say about Abraham such as: the grace of God in calling him out of the world and promising him a nation and eternal life; pilgrimage without gaining the promise here, seeking a heavenly city; the test of sacrificing Isaac typifying resurrection (Heb 11:19); Abraham seeing Christ's day; and so on, but that is for another place.

To understand God's purpose in salvation one must carefully study Abraham's life and understand the covenant God made with him, made in order to establish friendship with men called by God through grace.

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