

God's Covenant with Abraham & How it Applies to Christians Today 8-21-26

FOR THE GLORY OF FATHER GOD & JESUS CHRIST ALWAYS

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A covenant is an agreement between two parties. There are two basic types of covenants: conditional and unconditional. A conditional or bilateral covenant is an agreement that is binding on both parties for its fulfillment. Both parties agree to fulfill certain conditions. If either party fails to meet their responsibilities, the covenant is broken and neither party has to fulfill the expectations of the covenant. An unconditional or unilateral covenant is an agreement between two parties, but only one of the two parties has to do something. Nothing is required of the other party.

The Abrahamic Covenant is an unconditional covenant. The actual covenant is found in Genesis 12:1–3.

Genesis 12:1-3

1 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.

The vision in which God constructs Abraham in preparing the sacrifices that were part of God's Covenant with him recorded in Genesis 15 indicates the unconditional nature of the covenant. When a covenant was dependent upon both parties keeping commitments, then both parties would pass between the pieces of animals. In Genesis 15, God alone moves between the halves of the animals. Abraham was in a deep sleep. God's solitary action indicates that the covenant is principally His promise. He binds Himself to the covenant. Later, God gave Abraham the rite of circumcision as the specific sign of this Covenant. His covenant with Abraham is found in Genesis 17:9–14.

Genesis 17:9–14

⁹ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

¹⁰ This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

¹¹ And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

¹² And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

¹³ He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

¹⁴ And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

All males in Abraham's line were to be circumcised and thus carry with them a lifelong mark in their flesh that they were part of God's physical blessing in the world. Any descendant of Abraham who refused circumcision was declaring himself to be outside of God's covenant; this explains why God was angry with Moses when Moses failed to circumcise his son.

Exodus 4:24–26

²⁴ And it came to pass by the way in the inn, that the Lord met him, and sought to kill him.

²⁵ Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

²⁶ So he let him go: then she said, A bloody husband thou art, because of the circumcision.

Through this we can see that God was determined to call out a separate people, a special people chosen for Himself, and through those special people He would bless the whole world. The Lord tells Abram His promises to Him found in this binding covenant He made with him. It's within this promise, that Father God later changed Abram's name from Abram (high father) to Abraham (father of a multitude).

Genesis 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

As we've seen, the Covenant of Abraham is unconditional. It will stand fast and sure and nothing will or can change it. It should also be taken literally. There is no need to rationalize these promises to Abraham. God's promises to Abraham's descendants will be fulfilled literally as He has spoken and it is written in the Word of God.

Deuteronomy 7:9 Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

The Covenant God made with Abraham included the promise of land (Genesis 12:1). It was a specific land, an actual property, with dimensions specified in Genesis 15:18–21. In Genesis 13:15, God gives Abraham all the land that he can see, and the gift is declared to be 'forever.'

God was not going to renege on His promise. The territory given as part of the Covenant of Abraham is expanded in Deuteronomy 30:1–10, often called the Palestinian Covenant.

Further in the Word of God later in time and in other history documents, after Abraham died, the children of Israel took possession of the land under Joshua's leadership.

Joshua 21:43 And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

At no point in history, though, has Israel fully controlled all of the land God had specified yet. There remains, still yet, a final fulfillment of this Covenant between Father God and Abraham that will see Israel occupying their God-given homeland to the fullest extent. The fulfillment will be more than a matter of geography; it will also be a time of holiness and restoration.

Ezekiel 20:40–44

⁴⁰ For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

⁴¹ I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

⁴² And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

⁴³ And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

⁴⁴ And ye shall know that I am the Lord when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

*****More information is also in Ezekiel chapters 36 & 37*****

The Covenant of Abraham also promised many descendants.

Genesis 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:

God promised that the number of Abraham's children would rival that of the dust of the earth and they would possess the land forever.

Genesis 13:15-16

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.

Nations and kings would proceed from him.

Genesis 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

It is significant that the promise was given to an aged, childless couple, but Romans 4:20 says, Abraham did not stagger through unbelief but was strong in faith, giving glory to God; and his wife Sarah, through faith also herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised it tells us in Hebrews 11:11.

Abraham was justified, considered righteous by his faith.

Genesis 15:6 And he believed in the LORD; and he counted it to him for righteousness.

Abraham and his wife welcomed Isaac, the son of promise, into their home when they were 100 and 90 years old.

Genesis 17:17; 21:5

Genesis 17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

Genesis 21:5 And Abraham was an hundred years old, when his son Isaac was born unto him.

Father God reiterates His Covenant with Abraham to his son Isaac and to his son Jacob, whose name God changes to Israel. The great nation is eventually established in the land where Abraham had dwelled. King David, one of Abraham's many descendants, is given the Davidic Covenant which included the promise that a son of David would one day rule over the Jewish nation—and all nations—from Jerusalem.

2 Samuel 7:12–16

¹² And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

¹³ He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

¹⁴ I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

¹⁵ But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

¹⁶ And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Other locations found in the Old Testament with prophecies concerning the blessed, future fulfillment of that promise includes Isaiah chapter 11; Micah chapter 4; Zechariah chapter 8).

The Abrahamic Covenant also included a promise of blessing and redemption.

Genesis 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.

All the earth would be blessed through Abraham. This promise finds its fulfillment in the New Covenant Jeremiah spoke about and was made possible through Jesus Christ's shedding of His Blood.

Jeremiah 31:31–34

³¹ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

³² Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

³³ But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

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.

By all that Jesus Christ, the son of Abraham and Redeemer has done, He will one day restore everything and provide a new covenant.

Acts 3:20-21

²⁰ And he shall send Jesus Christ, which before was preached unto you:

²¹ Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

2 Corinthians 3:4-7

⁴ And such trust have we through Christ to God-ward:

⁵ Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

⁶ Who also hath made us able ministers **of the new testament**; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

⁷ But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

Five times in Genesis 12 in verses 1-3; 7, as God is making His Covenant with Abraham, the Abrahamic Covenant, He says, “I will or will I.” It’s clear to see that God takes the onus meaning the burden or obligation of keeping the Covenant upon Himself. The Abrahamic Covenant is unconditional. One day, Israel will repent, be forgiven, and be restored to God’s favor.

Zechariah 12:10–14

¹⁰ And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

¹¹ In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

¹² And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

¹³ The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

¹⁴ All the families that remain, every family apart, and their wives apart.

Romans 11:25–27

⁵ 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.

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:

²⁷ For this is my covenant unto them, when I shall take away their sins.

One day, the nation of Israel will possess the entire territory promised to them. One day, the Messiah will return to set up His throne, and through His righteous rule the whole world will be blessed with an abundance of peace, pleasure, and prosperity. How does this apply to all people both the Jews and Gentiles?

When we accept Jesus Christ into our hearts and make Him our Lord then we are engrafted into the vine and become adopted children of God and heirs to the promises given to Abraham in God’s Covenant with Him which are also part of the New Covenant which came by way of Jesus Christ’s sacrifice also called the new testament.

Hebrews 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

John 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Hebrews 8:6-13

⁶ But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

⁷ For if that first covenant had been faultless, then should no place have been sought for the second.

⁸ For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

⁹ Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

¹⁰ For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

¹¹ And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

¹² For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

¹³ In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Hebrews 10:7-10; 15-20

⁷ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

⁸ Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

⁹ Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

¹⁰ By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

¹⁵ Whereof the Holy Ghost also is a witness to us: for after that he had said before,

¹⁶ This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

¹⁷ And their sins and iniquities will I remember no more.

¹⁸ Now where remission of these is, there is no more offering for sin.

¹⁹ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

²⁰ By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Romans 10:4-5

⁴ For Christ is the end of the law for righteousness to every one that believeth.

⁵ For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Romans 8:1-4

¹ There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

² For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

³ For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Hebrews 7:22; 25-28

²² By so much was Jesus made a surety of a better testament.

²⁵ Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

²⁶ For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

²⁷ Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

²⁸ For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Galatians 3:13-29

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 covenant, that was confirmed before of God in Christ, the law, 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, it is no more of promise: but God gave it to Abraham by promise.

¹⁹ Wherefore then serveth the law? 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 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.

These verses in particular in this passage of Scripture being Galatians 3:14–15 & 26–29 emphasize that Abraham's promise is spiritual and universal, fulfilled in Christ and is for all who believe in Him.

John 15:1-10

¹ I am the true vine, and my Father is the husbandman.

² Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

³ Now ye are clean through the word which I have spoken unto you.

⁴ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

⁵ I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

⁶ If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

⁷ If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

⁸ Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

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.

Acts 13:32-33

³² And we declare unto you glad tidings, how that the promise which was made unto the fathers,

³³ God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Ephesians 3:4-6

⁴ Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

⁵ Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

⁶ That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Romans 10:12 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.

Colossians 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Acts 10:34-35

³⁴ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

³⁵ But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Romans 2:11 For there is no respect of persons with God.

Colossians 3:25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.