

# THE MESSIANIC PROPHECIES

## Chapter Eight

### II. Beginning Again With Abraham

“<sup>1</sup> 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: <sup>2</sup> 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: <sup>3</sup> 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).

Prior to the completion of the finished work of redemption in the death, burial, and resurrection of Jesus Christ, approaching God was a fearful venture. The focal point of the Abrahamic Covenant is the promise of a fulfilled covenant (propitiation) between the Father and His incarnate Son. This work was finished in the plan of God before the foundation of the world “in Christ” (Ephesians 1:1-23, Hebrews 4:3, Revelation 13:8) That does not mean the believer in the Church Age should not approach God without “reverence and godly fear” (Hebrews 12:28). The unfolding details of the Abrahamic Covenant are merely God’s explanation of this fulfillment “in Christ” based upon the immutability of God’s promise.

“<sup>8</sup> For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, <sup>19</sup> And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more: <sup>20</sup> (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: <sup>21</sup> And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) <sup>22</sup> But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>23</sup> To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, <sup>24</sup> And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. <sup>25</sup> See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven: <sup>26</sup> Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. <sup>27</sup> And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. <sup>28</sup> Wherefore we receiving a

kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: <sup>29</sup> For our God *is* a consuming fire” (Hebrews 12:8-29).

The fact that every believer has an eternal and perfect Mediator in our High Priest Jesus Christ means that Jesus represents us before God in perfect righteousness. Just as we are all positionally sinners in Adam’s sin by natural birth (Romans 5:12), all believers are positionally righteous in Christ by supernatural birth, or by being “born again.”

“<sup>1</sup> For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup> Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. <sup>3</sup> And by reason hereof he ought, as for the people, so also for himself, to offer for sins. <sup>4</sup> And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. <sup>5</sup> So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. <sup>6</sup> As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. <sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; <sup>8</sup> Though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup> And being made perfect, he became the author of eternal salvation unto all them that obey him; <sup>10</sup> Called of God an high priest after the order of Melchisedec” (Hebrews 5:1-10).

The unfolding nature of “the regeneration” (the *New Creation*) is revealed more extensively in the unfolding of the Abrahamic Covenant throughout Scripture. “The regeneration” unfolds as Scripture reveals the election of a nation in Abraham through which the “firstborn” of “the regeneration” would be born. The unfolding nature of the Abrahamic Covenant reveals God’s election of “the firstborn” that leads to the birth of the ultimate “firstborn,” i.e. Christ. This unfolds from the election of the nation of Israel as the “firstborn” to the election of the tribe of Levi as the “firstborn.” Then it unfolds in the casting away of that Old Covenant Priesthood (Malachi chapters two and three) and the establishment of a New Covenant Priesthood with Christ as the High Priest, Prophet, and King of the nation of Israel. The new priesthood of the elect nation of Israel will be comprised of all “born again” believers from the Day of Pentecost through the Tribulation (including only those martyred during the Tribulation and resurrected at the second coming of Christ).

A Priesthood “after the order of Melchisedec” would have been a strange concept to the Jewish mind, even the early Jewish believers of the first century. We must ask ourselves why God would introduce this new Priesthood here in Hebrews chapter five within the context of showing the superiority of the New Covenant over the Mosaic Covenant.

There must be some major significance of this Melchisedecan Priesthood relating to the New Covenant believer’s superior position “in Christ” to the Mosaic Covenant believer’s position “under the Law” in that this is the continuing context from Hebrews chapter four. In order to understand this we must understand two things:

- The unfolding nature of the Abrahamic Covenant
- That the reality of the Mosaic Covenant type in the Aaronic Priesthood, fulfilled in the “body of Christ,” as the new, Holy/Royal Priesthood of all Church Age believers under our Prophet/King/High Priest Christ Jesus in the Millennial Kingdom on Earth

There is to be no *division* between the Priesthood and the laity under the New Covenant. That *division* (Sacerdotalism) was part of the governance of the dispensation of Law and it too has “passed away.” Therefore, there is no *division* of *clergy* and *laity* within the New Covenant. Sacerdotalism is part of the false teaching and confusion of Catholicism and Reformed/Covenant Theology and it is heresy. The only division is that the new priesthood will serve in glorified bodies during the Kingdom Age.

“<sup>16</sup> Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

<sup>17</sup> Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.<sup>18</sup> And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; <sup>19</sup> To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. <sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ’s stead, be ye reconciled to God” (II Corinthians 5:16-20).

From Hebrews chapter five through chapter eight verse six, God details the Messianic Melchisedecan Priesthood of Jesus Christ as both superior too as well as abrogating the Aaronic Priesthood. In the New Covenant, there is no division between Priesthood and people - between *clergy* and *laity*. All believers are Priests

before God of which Christ is our High Priest.

In Hebrews 5:1-4, we find a detailed requirement of a “High Priest.” More significant to all of this is the *order* of the Priesthood of Christ of which all “born again” New Covenant believers participate as servant/priests before God (Hebrews 5:10). The order is no longer Aaronic, but Melchisedecan. Be it enough to suffice us here to note that the change in order from Aaronic to Melchisedecan signifies a major change from Old Covenant to the New Covenant.

The New Covenant is actually another unfolding of the Abrahamic Covenant *in time*. The New Covenant exists before the foundation of the world “in Christ.” There are seven folds of the Abrahamic Covenant as it unfolds in history (past and future) culminating in the Millennial Kingdom with a restored nation of Israel and the Church Age Saints serving in glorified bodies as the Zadokite Kings/Priests/Judges of the world under Christ. If we fail to see the Church as part of the unfolding Abrahamic Covenant, we will fail to see the New Covenant as part of its fulfillment. Therefore, we begin by looking at the unfolding nature of the Abrahamic Covenant.

**No extenuating fold of the Abrahamic Covenant is salvific in scope or application.** In other words, there are no salvational *conditions* in the Abrahamic Covenant other than faith in the promised Messiah. Anyone (“whosoever”) can enter into the Abrahamic Covenant “through faith” (Galatians 3:26-29 and Ephesians 2:8-9). Again, in each extenuating fold we will see that the promises of God to Israel are *primarily* earthly and temporal. That does not mean there are no heavenly and eternal aspects to God’s covenant promises to Israel, but that the promises are *primarily* earthly and temporal.

## First Fold

“<sup>1</sup> 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: <sup>2</sup> 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: <sup>3</sup> 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).

God gives numerous promises to Abram in these few verses. God would “make of” Abram “a great nation.” God would bless Abram with great material possessions. God would bless others treating Abram fairly and those who increased his material possessions. God would also curse those that cursed Abram. This extends to God’s final judgment of the nations during the seven year Tribulation before the second coming of Christ. Lastly, all “families of the earth”

will be blessed when God brings forth the promised Messiah (the “Seed” – Galatians 3:16), for then “whosoever shall call upon the name of the Lord shall be saved” (Romans 10:13).

The details of God’s land promises to Abram are not given until Genesis 13:14-17. Under a time of testing through famine (Genesis 13:10), Abram descends into Egypt to be sustained rather than trust in God’s promises. Abram deceives the Pharaoh of Egypt by telling him the half-truth that Sarah is his sister rather than his wife. Pharaoh attempts to take Sarah for one of his wives and God brings a curse upon the household of Pharaoh. Abram should have been a blessing, but because of his failure, he brought a curse upon Pharaoh’s household.

### **Second Fold: the second fold of the Abrahamic Covenant involves the land promises**

“<sup>14</sup> And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: <sup>15</sup> or all the land which thou seest, to thee will I give it, and to thy seed for ever. <sup>16</sup> 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. <sup>17</sup> Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee” (Genesis 13:14-17).

### **Third Fold: the third fold of the Abrahamic Covenant involves the building of the nation of Israel**

“<sup>1</sup> 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. <sup>2</sup> 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? <sup>3</sup> And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. <sup>4</sup> 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. <sup>5</sup> 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. <sup>6</sup> And he believed in the LORD; and he counted it to him for righteousness. <sup>7</sup> 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. <sup>8</sup> And he said, Lord GOD, whereby shall I know that I shall inherit it? <sup>9</sup> 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. <sup>10</sup> 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. <sup>11</sup> And when the fowls came down upon the carcasses, Abram drove them away. <sup>12</sup> And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. <sup>13</sup> 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; <sup>14</sup> And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. <sup>15</sup> And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. <sup>16</sup> But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full. <sup>17</sup> 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. <sup>18</sup> 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: <sup>19</sup> The Kenites, and the Kenizzites, and the Kadmonites, <sup>20</sup> And the Hittites, and the Perizzites, and the Rephaims, <sup>21</sup> And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites” (Genesis 15:1-21).

#### **MOSAIC COVENANT: The Law (Exodus 19:25 through 31:18; **Fourth Fold**)**

“<sup>1</sup> In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai. <sup>2</sup> For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. <sup>3</sup> And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; <sup>4</sup> Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles’ wings, and brought you unto myself. <sup>5</sup> Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: <sup>6</sup> And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel” (Exodus 19:1-6).

The Mosaic Covenant was a part of the unfolding Abrahamic Covenant and the beginning of a new dispensation (dispensations have to do with governance and stewardship). The Mosaic Covenant was a Covenant within the Abrahamic Covenant. The Mosaic Covenant as it involves the Dispensation of the Law was set aside (abrogated) at the beginning of the Church Age. The Church Age would begin another fold of the Abrahamic Covenant. The Priesthood of the

Dispensation of Law was merely typical of the Priesthood of all believers during the Church Age. Some critical details in the O.T. types separate the Church Age Priesthood from the Land and national promises to Israel.

“But the Levites were not numbered among the children of Israel; as the LORD commanded Moses” (Numbers 2:33).

“<sup>11</sup> And the LORD spake unto Moses, saying, <sup>12</sup> And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; <sup>13</sup> Because all the firstborn *are* mine; *for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: *I am* the LORD” (Numbers 3:11-13).

“<sup>13</sup> And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD. <sup>14</sup> Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. <sup>15</sup> And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering. <sup>16</sup> For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me. <sup>17</sup> For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. <sup>18</sup> And I have taken the Levites for all the firstborn of the children of Israel. <sup>19</sup> And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary” (Numbers 8:13-19).

“<sup>24</sup> But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance. <sup>25</sup> And the LORD spake unto Moses, saying, <sup>26</sup> Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithe. <sup>27</sup> And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress. <sup>28</sup> Thus ye

also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest.<sup>29</sup> Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it.<sup>30</sup> Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress" (Numbers 18:24-30).

The Levitical Priesthood had no part in the Land Promises portion of the Abrahamic Covenant. This is important to understand as we see the fulfillment of this type, as the glorified Church Age Saints become the Priesthood of Israel during the Millennial Kingdom on earth with Christ leading as Prophet/Priest/King.

<sup>1</sup> The priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.<sup>2</sup> Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them.<sup>3</sup> And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.<sup>4</sup> The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.<sup>5</sup> For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.<sup>6</sup> And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;<sup>7</sup> Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.<sup>8</sup> They shall have like portions to eat, beside that which cometh of the sale of his patrimony" (Deuteronomy 18:1-8).

<sup>1</sup> And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,<sup>2</sup> Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.<sup>3</sup> And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.<sup>4</sup> And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.<sup>5</sup> And ye shall measure from without the city on the east side two thousand cubits, and on the south side



two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities. <sup>6</sup> And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. <sup>7</sup> So all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs. <sup>8</sup> And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth” (Numbers 35:1-8; Levite cities).

“<sup>11</sup> And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. <sup>12</sup> He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. <sup>13</sup> And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. <sup>14</sup> But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. <sup>15</sup> And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. <sup>16</sup> Then came the first, saying, Lord, thy pound hath gained ten pounds. <sup>17</sup> And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. <sup>18</sup> And the second came, saying, Lord, thy pound hath gained five pounds. <sup>19</sup> And he said likewise to him, Be thou also over five cities. <sup>20</sup> And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: <sup>21</sup> For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. <sup>22</sup> And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: <sup>23</sup> Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? <sup>24</sup> And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. <sup>25</sup> (And they said unto him, Lord, he hath ten pounds.) <sup>26</sup> For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. <sup>27</sup> But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me” (Luke 19:11-27; compare Matthew 25:14-30; parable of talents).

## PALESTINIAN COVENANT: (Deuteronomy 30:1-10; **Fifth Fold**)

“<sup>1</sup> And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee, <sup>2</sup> And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; <sup>3</sup> That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. <sup>4</sup> If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: <sup>5</sup> And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. <sup>6</sup> And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. <sup>7</sup> And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. <sup>8</sup> And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. <sup>9</sup> And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: <sup>10</sup> If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul” (Deuteronomy 30:1-10).

What we call the Palestinian Covenant is really nothing more than another fold in the Abrahamic Covenant, unfolding further and future details of that Covenant.

## DAVIDIC COVENANT: (II Samuel 7:8-17); **Sixth Fold**)

“<sup>8</sup> Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: <sup>9</sup> And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth. <sup>10</sup> Moreover I will appoint a place for my people Israel, and will plant

them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, <sup>11</sup> And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. <sup>12</sup> 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. <sup>13</sup> He shall build an house for my name, and I will stablish the throne of his kingdom for ever. <sup>14</sup> 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: <sup>15</sup> But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee. <sup>16</sup> And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. <sup>17</sup> According to all these words, and according to all this vision, so did Nathan speak unto David” (II Samuel 7:8-17).

The Davidic Covenant is another fold of the Abrahamic Covenant giving further details regarding God’s future promises to the nation of Israel.

**NEW COVENANT:** (Hebrews 8:6-10:39; partially beginning on the Day of Pentecost in 33 A.D.; **Seventh Fold**). **However, the New Covenant actually begins “in Christ” before the foundation of the world.** Therefore, the Abrahamic Covenant, along with all other covenants, are actually extensions of the New Covenant, which is the Promise of the New Creation (“the regeneration”) “in Christ.” Therefore, the New Covenant unfolds through all Dispensations.

God’s choice of a believer named Abraham to become the father of the nation of Israel and the seven folds of the Abrahamic Covenant are critical to understanding the doctrine of election in the Bible. In the Old Covenant, all those that were in the priesthood were there because they were born into the family of Levi (Ex. 28:1-2) and because God personally chose that family (elected them vocationally) to minister as the priesthood (Numbers 3:12-13). Election determined their priesthood and their function within that priesthood (Numbers 3:25- 4:49). God gave the whole of the priesthood to the High Priest to minister unto him (Numbers 3:6).

These principles of the priesthood have not changed in the New Covenant. The New Covenant priesthood of all believers is such because of individual rebirth into a family. God does not save these individuals because they are the “elect.” They BECOME one of the “elect” Priesthood because God gives them the gift of salvation “by grace through faith.” Faith is the condition of their election to the

Priesthood “in Christ.” The Priesthood “in Christ” is “elect” corporately. Although this includes individuals, all saved individuals are *elect* “in Christ” within the Priesthood of all believers.

“<sup>11</sup> He came unto his own, and his own received him not. <sup>12</sup> But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: <sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:11-13).

“<sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. <sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? <sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. <sup>7</sup> Marvel not that I said unto thee, Ye must be born again. <sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. <sup>9</sup> Nicodemus answered and said unto him, How can these things be? <sup>10</sup> Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? <sup>11</sup> Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. <sup>12</sup> If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things” (John 3:3-12)?

“For ye are all the children of God by faith in Christ Jesus” (Galatians 3:26).

“<sup>5</sup> To redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ” (Galatians 4:5-7).

“<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: <sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: <sup>5</sup> Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, <sup>6</sup> To the praise of the glory of his grace, wherein he hath made us accepted in the beloved” (Ephesians. 1:3-6).

**New Covenant believers are priests, because God personally chose (elected) His “born again” family to minister in the priest’s office.** One becomes a member of God’s family by a choice through faith. Man’s choice is salvation. God’s choice is all those choosing to trust Christ, follow Him and, become “born again” to be His chosen priesthood.

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (John 15:16).