

The Brown Street Beacon

*"...Shine out among them like beacon lights,
holding out to them the Word of Life" (Phil 2:15-16)*



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In Thy Seed

In Genesis 12:1 we read of the call of Abram (later God changed his name to Abraham) to leave his father's house and to go to a land which God would show him. Following that call God gives Abram a threefold promise, two parts of which had to do with the physical and one part that was spiritual in nature.

First, God gave Abraham a land promise (ver. 1, 7). God promised that his descendants, that is, the Jews, would be given the land that was presently occupied by the Canaanites. Did God fulfill this promise? Premillennialists say no. They claim that God never fulfilled that promise in full, but when Jesus comes back to set up the kingdom that He failed to set up the first time He came, the Jews will finally experience the fulfillment of this promise. They look at May 14, 1948 as a great and important day because that was the day that the State of Israel came into existence. They see that as setting the stage for the restoration of the Jews to the land of Palestine, and the fulfillment of the Abrahamic covenant. The important question is, has God fulfilled this promise He made to Abraham or should we be looking for a future fulfillment of it? The Bible is clear about it. Listen to Joshua.

"And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass." (Josh 21:43-45).

There are many other passages we could make reference to, but the words of this one are so strong and clear that there is no need to cite others. God kept his promise.

Second, God promised that He would turn the descendants of Abraham into a great nation. This too God did turning his descendants into the nation of Israel, a people highly favored by God and who shared a special covenant with Jehovah. It was through this nation that God eventually brought in the Savior of the world. Paul summarized the accomplishments and blessings of this nation in Romans 9:4-5:

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

Truly the physical descendants of Abraham became a great nation, a holy nation, separated unto God from among the rest of humanity. God kept His word.

The third promise, though, was by far the most significant. God promised Abraham that in him all the families of the earth would be blessed (Genesis 12:3). The renewal of the promise sheds some light for us. In Genesis 22:18, the promise is stated as such:

“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

There is no greater and more encouraging promise than this in all the Bible. It is a promise of salvation through the Son of God who would be a direct descendant of Abraham.

How do we know Christ is the seed in whom all nations should be blessed? We know because by inspiration Paul tells us.

“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” (Galatians 3:16).

Paul tells us something else that is interesting about this promise; God was actually preaching the gospel to Abraham (Galatians 3:8). God was the first gospel preacher. The word gospel means “good news” or “a good message.” Indeed, when God said to Abraham, “In thee shall all nations be blessed,” it was a good message.

When we think about Christ being the seed in whom all nations would be blessed, several thoughts of importance come to mind.

1) Christ must be the center of our preaching. The goal of preaching is to win souls to Christ by His message, not to tell lengthy stories of oneself. Paul once said, “*For we preach not ourselves, but Christ Jesus the Lord...*” (2 Corinthians 4:5). One cannot preach Christ without having a healthy portion of God’s Word in his sermons because God’s Word is where we read about the story of Christ and His doctrine. Isn’t it a shame that some preachers are now more interested in being great orators than they are in presenting Christ in a simple fashion? If a man preaches sermons regularly that only contain one or two scriptures and the rest is filled with entertaining stories in an attempt to delight the audience, his focus has sifted from Christ to something or someone else. The only one we should be trying to glorify in our preaching is Christ (1 Corinthians 1:22-31). I like the way a good friend of mine, Ron Daly, begins all of his sermons. He begins by saying, “Let all of the glory and honor and praise be given to God and His Son and not man...” Shouldn’t that be the aim of all gospel preachers when they preach?

Let me point something else out about emphasizing Christ in our preaching. To preach Christ means more than just preaching about the cross. Of course the cross is involved in preaching Christ, but there is more. Preaching Christ means declaring the whole counsel of Christ. I know this because while Paul said he simply preached Christ and not himself, he said in another place that he did not shun to declare all the counsel of God to the church at Ephesus (Acts 20:27). Furthermore, when Philip preached Christ to the Ethiopian eunuch, it moved the eunuch to inquire about being baptized (Acts 8:35-36). If all Philip preached was Christ, why did the eunuch ask about being baptized? The necessary inference is that in preaching Christ Philip made it clear that God’s plan of salvation involves being baptized. So then, to preach Christ means not only to preach the man, but also to preach that man’s plan. Preaching Christ and preaching the doctrine of Christ is one and the same thing.

2) Blessedness is to be found in the seed. Remember, according to Genesis 22:18, all nations would be blessed IN Abraham’s seed. Since that seed is Christ, all blessedness is found in

Christ. True blessedness is described in Romans four as having one's iniquities forgiven and sins covered. Where is it then that one experiences the forgiveness of sins? IN THE SEED! The promise was not around the seed, or near the seed, but IN the seed. My friend, if you want to experience true blessedness, not material gain or societal prestige, but forgiveness of sins and fellowship with God, you must get into Christ. In Christ is where all spiritual blessings are to be found (Ephesians 1:3). In Christ is where there is no condemnation (Romans 8:1). In Christ is where salvation can be attained (2 Timothy 2:10). In Christ is the only place where there is hope in death (Revelation 14:13). Don't you want to get in the SEED where you can be blessed?

3) Baptism puts one into the seed, i.e., into Christ. There is only one way to get into the seed. That one way is through one's obedience to the gospel of Christ. The gospel is the power of God unto salvation (Romans 1:16). What is involved in obeying the gospel? The scriptures are clear about it! One must believe in Jesus (Mark 16:16), repent of his sins (Acts 3:19), confess Christ (Romans 10:9-10), and be baptized (Acts 2:38). Now, since baptism is the last step, it is the step that takes a person from outside to inside of Christ. Baptism changes a person's location. How do I do that baptism will put you into the seed where all nations can be blessed? The Bible reveals it (Galatians 3:27; Romans 6:3). Don't let man tell you that baptism is not important. Being baptized is the only way you can experience the benefits of the greatest promise that God has ever made. Remember, God told Abraham "IN THY SEED all nations shall be blessed." Obey the gospel and be blessed!

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