

Abrahamic Covenant

12 Points in the Abrahamic Covenant:

Abraham 1:31, 2:6-13, Abraham 3:14

1 But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and **2** to make of thee a minister to bear my name in a strange land which **3** I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice.

For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains--Depart hence--and behold, they are taken away by a whirlwind, in an instant, suddenly.

My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

And **4** I will make of thee a great nation, and **5** I will bless thee above measure, and **6** make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, **7** that in their hands they shall bear this ministry and Priesthood unto all nations;

And I will bless them through thy name; **8** for as many as receive this Gospel shall be called after thy name, and **9** shall be accounted thy seed, and **10** shall rise up and bless thee, as their father;

And **11** I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and **12** in thy seed after thee (that is to say, the **literal seed**, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: **Thy servant has sought thee earnestly; now I have found thee;**

Thou didst send thine angel to deliver me from the gods of Elkenah, and **I will do well to hearken unto thy voice**, therefore let thy servant rise up and depart in peace.

And it was in the night time when the Lord spake these words unto me: I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands, so shall be the number of thy seeds.

Additional Scriptures:

Galatians 3:16, D&C 45:9-10, D&C 98:12-15, Exodus 4:16, Malachi 3:1; D&C 93:8

Promises of the Covenant:

Abraham 1:31.....Preservation of Records
Abraham 2:6.....Property
Abraham 2:9, 3:14.....Posterity (Christ - Abraham 2:)
Abraham 2:9, 11.....Priesthood
Abraham 2:10.....Promise of Salvation

Condition of the Covenant:

Abraham 2:6..... "when they hearken to my voice."

Sign or Token of the Covenant:

Genesis 17:7, 10-14; JST Genesis 17:11-12 "circumcise the flesh of your foreskin"

New Name of the Covenant:

Genesis 17:5, 15....."thy name shall be Abraham"; "Sarah shall her name be"

Allegory Of Two Covenants

(Galatians 4:22-30)

Abraham's Time

First Covenant (spiritual)

Represents the Law of Christ

Sarah (old)

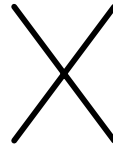
Isaac (son)

Last Covenant (temporal)

Represents the Law of Moses

Hagar (young)

Ishmael (son)



Christ's Time

Last Covenant (temporal)

Represents the Law of Moses

Elizabeth (old)

John (son)

First Covenant (spiritual)

Represents the Law of Christ

Mary (young)

Jesus (son)

Paul Compares the Two Covenants

Bruce R. McConkie, *DNTC*, 2:477-478)

Paul here uses the life of Abraham as an allegory to dramatize the superiority of the gospel over the law of Moses -- a mode of teaching designed to drive his doctrine home anew each time his hearers think of Abraham and his life.

Hagar, the bondwoman, bore Ishmael; and Sarah, the free -- woman, brought forth Isaac. Ishmael was born after the flesh, while Isaac, as a child of promise, came forth after the Spirit. Hagar is thus made to represent the old covenant, the law of Moses, the covenant under which men were subject to the bondage of sin; while Sarah symbolizes the new covenant, the gospel, the covenant under which men are made free, free from bondage and sin through Christ.

Mt. Sinai, from whence the law came, and Jerusalem, from whence it is now administered, symbolize the law, and their children are in bondage. But the spiritual Jerusalem, the heavenly city of which the saints shall be citizens, is symbolized by Sarah, and she is the mother of freemen. Sarah, who was so long barren, as our spiritual mother, has now made us all, like Isaac, heirs of promise.

But it is now, as it was then, those born after the flesh war against those born of the Spirit. And as God rejected Ishmael and accepted Isaac, so does he now reject those who cleave to the law of Moses and accept those who turn to Christ.

[The two covenants] The first is the old covenant, the law of Moses, the law of carnal commandments, the preparatory gospel, the covenant God made with Israel, through Moses, to prepare them for the second. The second is the new covenant, the everlasting covenant, the fulness of the gospel, the covenant God offers to make with all men, through Christ, to prepare them for the fulness of his glory. The old covenant was the lesser law, the new is the higher law. Moses was the mediator of the old covenant, standing between God and his people, pleading their cause, seeking to prepare them for the coming of their Messiah. Jesus is the mediator of the new covenant, standing between God and all men, pleading their cause, seeking to prepare them for that celestial inheritance reserved for the saints.