

## Sabbath School Lesson #6 – Abraham’s Seed – 1-6 May 2021

**C**hrist would have all people come by Him to God, for Christ alone is our mediator, by whom all may come to God. “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light” (1 Peter 2:9). This was addressed to those who “have tasted that the Lord is gracious” (verse 3) and who are therefore “an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ” (verse 5). This applies not to a special class of Christians, but to all, “for there is no respect of persons with God” (Romans 2:11). But none is capable of offering up a sacrifice that will be acceptable to God for the salvation others. Christ says, “No man cometh unto the Father but by Me” (John 14:6). “There is one God, and one Mediator between God and men, the Man Christ Jesus” (1 Timothy 2:5). There is no human being who can stand between God and man; and there is no need of a mediator between man and Christ. He is God by nature, and He took upon Himself the nature of man, so that men can have free access to Him, and through Him to God. There is therefore no special priestly class in the church of Christ. Each soul may come directly to the Lord for himself. No man can offer a sacrifice for another. “None of them can by any means redeem his brother, or give to God a ransom for him” (Psalm 49:7). How then are all priests, and can offer up sacrifices acceptable to God? The answer is given in the text which says that all are priests. They offer up acceptable sacrifices by Jesus Christ. “This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God” (Hebrews 10:12). “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise” (Psalm 51:17). A broken and a contrite heart is one that is broken in pieces and ground up. Not of much worse, is it? What is it good for? Nothing. And that is why it appropriates Christ, who is of infinite worth, the only sacrifice that is always acceptable to God. Having nothing in itself, a broken heart trusts wholly in Christ. He is the surety of the everlasting covenant, and so when He comes He will say, “Gather My saints together unto Me; those that have made a covenant with Me by sacrifice” (Psalm 50:5).

**Sunday: “Above All People . . .”** – “For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth” (Deuteronomy 7:6). “The Lord did not set His love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people” (verse 7). “It is God’s purpose to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles, He desires to separate them from the customs, habits, and practices of the world. He seeks to bring them nearer to Himself, that He may make known to them His will. His purpose for His people today is the same that He had for Israel when He brought them forth from Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in His church, the world is to have a representation of His character. And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and fear and serve God above every other people in the world.” {CT 321.1}. “Seventh-day Adventists, above all people, should be patterns of piety, holy in heart and in conversation. To them have been entrusted the most solemn truths ever committed to mortals. Every endowment of grace and power and efficiency has been liberally provided. They look for the near return of Christ in the clouds of heaven. For them to give to the world the impression that their faith is not a dominating power in their lives is greatly to dishonor God” {CT 321.2}.

**Monday: Land Deal** – The promise of land, which the covenant with Abraham contained, was nothing less than the promise of the whole earth. As we come to the fulfilment of the promise, we shall see more plainly how it can be that the promise of the land of Canaan included the possession of the whole earth. Abraham was in the land of Canaan when God said to him, “Unto thy seed will I give this land” (Genesis 12:7). The martyr Stephen said to his persecutors: “And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child” (Acts 7:5). We learn here that although it is sometimes merely stated, “Unto thy seed will I give this land,” Abraham himself was always included in the

promise. This is made very evident in the repetitions of the promise that follow in the book of Genesis. But we learn more, and that is that Abraham actually received no inheritance of land. He had not so much of the land as to set his foot on; yet God had promised it to him and to his seed after him. "And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Genesis 17:7-8). The land promised in this everlasting covenant, was to be "an everlasting possession" for both Abraham and his seed. Mark well that Abraham himself, as well as his seed, was promised the land for an everlasting possession. It is not an inheritance that is simply to be the possession of his family for ever, but both Abraham and his seed together were to have it for an everlasting possession. But a land can be held for an everlasting possession only by those who have everlasting life. Therefore in this covenant we find the promise of everlasting life. It could not be otherwise, because when the covenant was first made, as recorded in the fifteenth chapter, Abraham was told that he should die before the land should be given for a possession; and Stephen said that God did not give him so much as to set his foot on. Therefore it could be his only through the resurrection; and when the resurrection takes place, then there will be no more death (1 Corinthians 15:51-53).

**Tuesday: Israel and the Covenant** – God called the Israelites out from Egypt, so that they might serve Him; and He made them the depositories of His holy law, in order that they might hold up the standard of truth to the surrounding nations. In numerous places we learn that provision was made that the strangers who wished to serve the Lord could become a part of Israel, and heirs of the promise equally with the descendants of Abraham. If the children of Israel had been true to their high calling, and had not departed from God, or, having departed and repented, had remained faithful, they would ever have continued as a nation. Jeremiah 17:19-25 indicates that in that case Jerusalem itself would have stood forever as the capital of the kingdom. What transformation it would have undergone to make it suitable for the eternal habitation of the saints, we cannot tell. On the other hand, the following judgment, if they should depart from God, was said by Jeremiah: "But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched" (Jeremiah 17:27).

**Wednesday: The Remnant** – "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isaiah 4:3-4). This is the time when "whomsoever was not found written in the book of life ["written among the living in Jerusalem"] was cast into the lake of fire" (Revelation 20:15); the time of the melting of the elements with fervent heat, in the day of judgment and perdition of ungodly men (2 Peter 3:7, 10), when "the inhabitants of the earth are burned, and few men left" (Isaiah 24:6). At that time the filth of the daughters of Zion shall be washed away, and the blood of Jerusalem purged with fire.

**Thursday: Spiritual Israel** – If we accept of Christ's gracious provisions of the new covenant, if we through faith lay hold on this divine Redeemer, we become a part of Israel (Ephesians 2:13-20), and "Abraham's seed, and heirs according to the promise" (Galatians 3:29). Becoming through faith in Christ a part of the Israel of God, we will not only heed the precepts to Israel, but will share the promises. We will not reject God's moral law as Jewish, but will rejoice that that law in its fullness may be written upon our very hearts. He who has an abiding affection for the law of God, will not fail of His kingdom. He will not sin against God (Psalm 119:11); none of his steps shall slide (Psalm 37:31); he will have no stumbling-block (Psalm 119:165). Men's failures are our stumbling-blocks. Those who fail often blame those over whose acts they stumble. But that is not the cause of stumbling, it is only the occasion; it is only used for an excuse. They would stumble over something else if not that.