

Parson to Person
(Galatians 3 – Part 7)
“Son(s) of Abraham—The Seed”

“Brethren, I speak in the manner of men: Though it is only a man’s covenant, yet if it is confirmed, no one annuls or adds to it. Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ... For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise” (Galatians 3:15–29 abridged).

Seeds

The first mention of seed in the Bible is in Genesis where we read, *“Then God said, ‘Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth’; and it was so. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good” (Genesis 1:11–12).*

Here you may notice that the “seed” (Hebrew: zera) produced only after its own kind.

The second significant mention relates to a promise God made regarding Jesus—the “Seed” (Genesis 3:15). This was first mentioned when God spoke to Lucifer in Eden after “the fall.” He said, *“I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel” (Genesis 3:15).*

Thereafter the “seed” references threading throughout the Bible carry a continuing theme: growth and multiplication—generally good—within the constant rule of multiplication “*according to its kind.*” Therefore, vegetation of vegetation, animal of animal, human of human and God of God. With this in mind we discover that the “Seed” prophecy spoken to Lucifer comes to its climactic fulfillment in Jesus the Messiah/Christ.

Women do not have “seed.” Therefore, the miraculous “Seed” provided to the woman became the first mention of God’s promise to provide a male “Seed,” (note, “*He shall bruise your head*”), manifested according to “*its kind,*” of God, and therefore, the only begotten of God—Jesus. For this reason, we believe that the one born through virgin birth is quite literally “the son of God” (Luke 1:35). To say it another way, God provided “seed” according to His “*kind.*” Therefore, Jesus is *of* God and therefore, in manifest essence, is God (John 1:1 and 14; Colossians 1:15).

With this in mind, we see the subject of the protoevangelium: the Gospel foretold manifest in Jesus. Therefore, Jesus is the primary subject of the entire prophetic groundwork spelled out throughout the Bible. He is the beginning and the end, and the preeminent one in whom “*all things consist*” (see Colossians 1:17–18).

Does *all* Prophecy Climactically End *in* Jesus—to the Disregard of Other Prophetic Matters or Is Jesus the Fulfillment of Messianic Prophecy—Allowing Other Prophetic Matters Their Own Distinct Fulfillment?

The problem Bible students and theologians wrestle with is the “Seed” concept in relation to Jesus being the fulfillment of all prophecy. Therefore, one must ask: Does *all* prophecy climactically end *in* Jesus—to the disregard of other prophetic matters, or is Jesus

the fulfillment of messianic prophecy—allowing other prophetic matters their own distinct fulfillment?

The latter is correct. Jesus is the prophesied Messiah through whom all the promises and blessings of God are fulfilled—to, with, and for all believers. However, to suggest that Jesus is the climactic end of all prophecy disregards other matters and ignores the balance of scripture.

Prophetic Examples

Jesus is the King of all creation and reigns supreme in glory (Matthew 28:18). However, Jesus as King of Glory is still prophesied to reign from the throne of David in Jerusalem (Isaiah 2:2–3, 9;7, 24:23; Amos 9:11, Luke 1:31–33, etc.).

To Abraham, Isaac, and Jacob a promise was made concerning a multitude of descendants (Genesis 15:5, 26:1–5, 28:13–15). Jesus is one of many—but not the only “seed.” There remains a genetic national “seed”—the children of Israel. Promises were made to them and to them the promises will be fulfilled—in and through Jesus.

To Abraham and his descendants, land was promised (Genesis 15:18–20). The land belongs to Jesus—the one through whom the promise is and will be received. However, Jesus is not the Land.

Christological/Ecclesiastical Example

To believing Jews and Gentiles it is said, *“For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise”* (Galatians 3:26–29). However, being counted as the “seed” of Abraham does not suggest the believer is Jesus any more than it

suggests a believing Jew is now a Gentile, a man is now a woman, or a slave is now free.

Why This Matters

I point this out because some suggest that prophetic promises should be interpreted Christologically/Soteriologically at the expense of Anthropology, Israelology, Ecclesiology, and Eschatology. They misunderstand Paul.

The Confusion

Paul wrote, *“Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ”* (vs. 16).

By improperly synthesizing this truth with the fact that as *“Christ’s, then you are Abraham’s seed, and heirs according to the promise”* (vs. 29), many are confused. However, it was not identity Paul was describing—it was inheritance—inheritance “as sons” (vs. 26).

Paul was not suggesting that all believers are the “Seed” any more than he would suggest that believers are Jesus Himself. Paul was not suggesting that Gentiles become Jews, or men become women, etc. He was simply showing that all believers are *accounted* as the descendant “seed” by virtue of ingrafting to the blessings and promises made to Abraham, Isaac, Jacob, and their physical descendants—Israel, through their physical descendant—Jesus (see Romans 11:16–27).

Jesus is the means by which all the promises God has made to believers are fulfilled.

- 1) The “Seed” of the woman is Jesus.
- 2) Abraham’s “seed” is the nation and people of Israel.

- 3) Abraham's "Seed" is Jesus—his promised physical "descendent."
- 4) Abraham's "seed" is the believing nation and people of Israel—"the Israel of God."
- 5) Abraham's "seed" is every believer (Jew and/or Gentile) joined together as one in Jesus.

I love you all,
Pastor Paul

Supplemental Term Definitions

Hermeneutics — The Science of Biblical Interpretation.

Exegesis — Interpretation of Scripture within Context.

Eisegesis — Isolated Scripture Interpretation.

Ecclesia — A Called-Out Assembly or Gathering.

Ecclesiology — The Study of Called-Out Assembly or Gathering.

Israelology — The Study of Israel.

Soteriology — The Study of Salvation.

Eschaton — The End Times (Last Things).

Eschatology — The Study of the End Times (Last Things).

The Millennium — The 1000-Year Physical Earthly Reign of Jesus.

Pre-Millennial — Before the Millennium.

Amillennial — No Millennium.

Post-Millennial — After the Millennium.