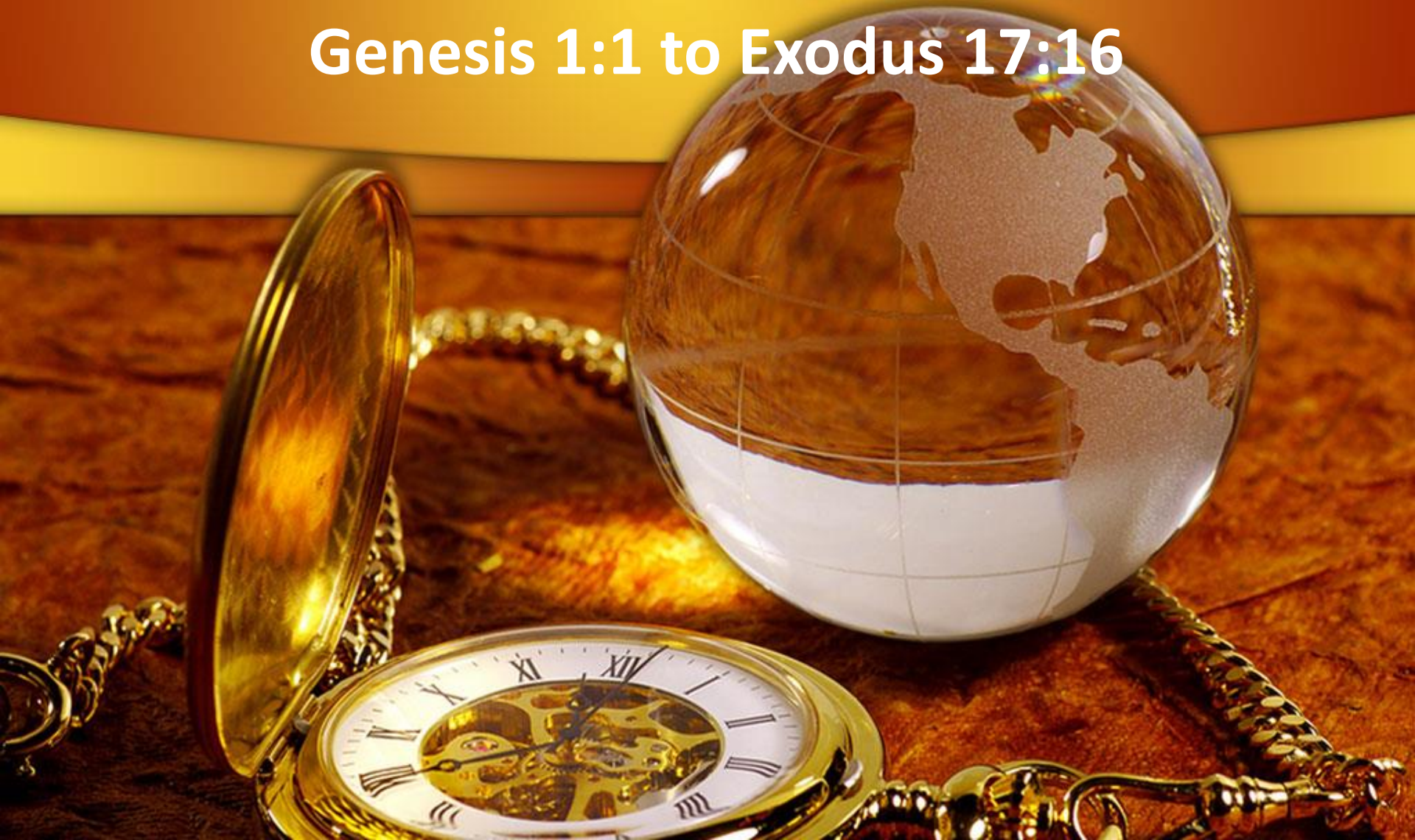
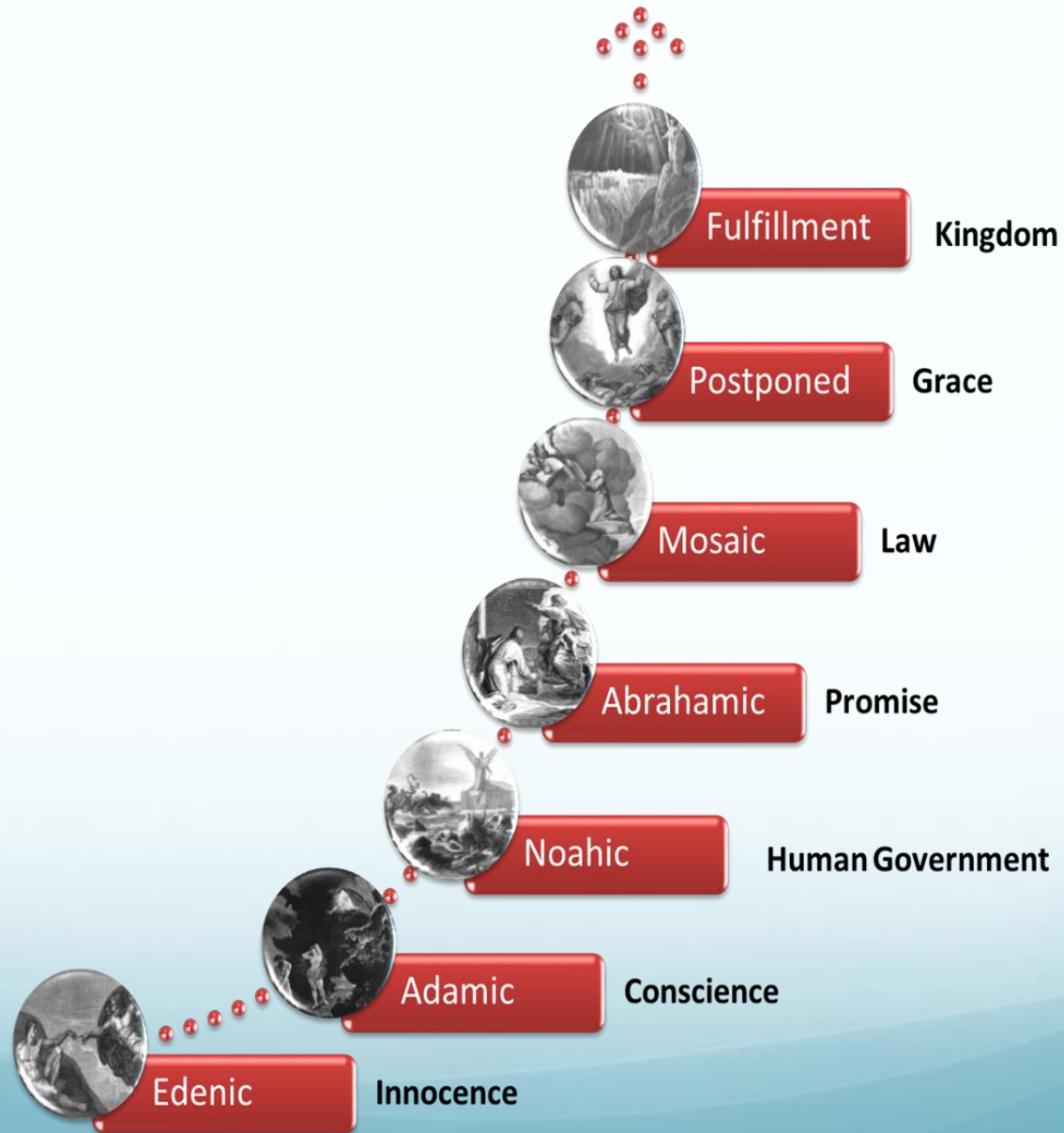


# From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



# Review of Covenants in the Bible & Dispensations



Before we get to the lesson: 1-3-2005 at 10:33 AM my  
“re-birthday”



# Daniel & I publically proclaiming our Spiritual truth in the Jordan River



# Chapter 15 Audio



# Quick Review Genesis 14 Outline (Review)

Primeval-----Patriarchal

## THE PATRIARCHS (12–50)

This second part of Genesis describes four great heroes: Abraham, Isaac, Jacob, and Joseph.

### The Courage of Abram (14:1–16)

#### A. **The villains (14:1–11)**

1. *The rebellion (14:1–4)*
2. *The retaliation (14:5–11)*

#### B. **The victim (14:12)**

1. *Abram's army (14:13–14)*
2. *Abram's attack (14:15)*
3. *Abram's achievements (14:16)*

### The Communion of Abram (14:17–24)

#### A. **The godly and priestly king of Salem (14:17–20)**

#### B. **The godless and perverted king of Sodom (14:21–24)**

# Genesis 15 Outline

- VII. The Covenant with Abram (15:1–21)
- A. **Abram's faulty assumption (15:1–3)**
- B. **God's faithful assurance (15:4–21)**
- 1. *The revelation (15:4–5)*
- 2. *The response (15:6)*
- 3. *The ratification (15:7–17)*
  - a. The details (15:7–11)
  - b. The dream (15:12)
  - c. The destiny (of Israel) (15:13–16)
  - d. The descent (of God himself) (15:17)
- 4. *The real estate (15:18–21)*

# Abrahamic Covenant (12–17)

- Abrahamic promises (12)
- Abraham's sanctification (13–14)
- Abrahamic Covenant (Formal ratification of it, or as Constable says “formalizing the promises and making a covenant” (15)
- Ishmael's line (16)
- Circumcision (17)
  - Taken from Andy Woods power point on Genesis (edited/added to by RR)



# Abrahamic Covenant

**ABRAHAMIC**  
**Genesis**  
**15**

**LAND**

**SEED**

**BLESSING**

**LAND**  
**Deuteronomy**  
**29-30**

**DAVIDIC**  
**2 Samuel**  
**7:12-16**

**NEW**  
**Jeremiah**  
**31:31-34**



*Unconditional* covenant with a conditional blessing (Deut. 28; Lev. 26)

# Introductory Comments & Questions to be answered

- Here we see the oft quoted verses in NT in Pauline letters (15:6)
- Is this “believe” (15:6) soteriological in nature?
- Didn’t I point out from 12:4 “went forth” synonym for “believe”
- Doesn’t Paul use it in Rom. 4:3,20-22; Gal. 3:6 relating to justification?
- Ross, “The central theological idea thus concerns Abram’s faith in the Lord. A word study of “believed” (*he`ēmīn < `āman*) is essential to the exegesis of this chapter, especially since the New Testament makes use of the verse in the discussion of saving faith. But the exegesis must also give proper attention to “righteousness” (*ṣ<sup>ed</sup>āqâ < ṣādaq*) to determine precisely what God credited to Abram.”
- 3<sup>rd</sup> reaffirmation of the Abrahamic Covenant

## Introduction to Ch. 15 (Cont.)

- John Walton says this (paraphrased here): “...it is misleading to think of Abram as having a conversion experience in ch. 15”
- “It is also misleading to think of God as providing justification for Abram of the same quality as that provided to us through Christ’s death & resurrection” .....Walton NIV Application Commentary, p. 431
- “It is too simplistic to say that Abram was saved by faith in the same way we are saved by faith, or that he was saved by anticipating in faith the work of Christ on his behalf” ...Walton, p. 431
- By the way, I don’t agree with the last point....Abram, having good orthodoxy DID/WAS anticipating a Messiah.....maybe didn’t know specifically Jesus Christ, but Messiah was his hope

## Introduction to Ch. 15 (Cont.)

- The following comments from Walton I somewhat agree with:
- “Gen. 15:6 is referred to a number of times in theological discussions in the NT” .....Walton, p. 432
- “Some see it to be at the heart of an inherent difference between Paul & James”
- “But the statements of Paul & James can both best be understood when Gen 15:6 is seen not as a reflection of soteriology proper but as an analogy for soteriology”
- ..... “Paul does not argue that Abram was saved by faith; instead he argues that faith, not law, was the basis of the righteousness that brought covenant blessing”

## Introduction to Ch. 15 (Cont.)

- “Abram’s accredited righteousness is analogous to the imputed righteousness we enjoy through justification in that it came as a result of his faith in God’s word.....”
- The next part/conclusion of the above sentence is correct from a tight contextual/linguistically analyzed evaluation of this text
- “but his righteousness was not soteriological in nature (i.e., it did not result from his being saved from sin by the blood of Christ).”
- But providentially it DID (the imputed righteousness Abram received) become the basis for salvation credited “back” to him and all OT saints who trusted in YHWH.....(my commentary/analysis of Walton’s comments/Genesis 15:6)

## Introduction to Ch. 15 (Cont.)

- Great words from Dr. Constable in his introduction to Ch. 15
- Abram asked God to strengthen his faith. In response Yahweh promised to give the patriarch innumerable descendants. This led Abram to request some further assurance that God would indeed do what He promised. God graciously obliged him by formalizing the promises and making a covenant. In the giving of the covenant God let Abram know symbolically that enslavement would precede the fulfillment of the promise.
- From chapters 12 through 14 issues involving God's promise to Abram concerning land have predominated. However from chapter 15 on tensions arising from the promise of descendants become central in the narrative

## Abram's faulty assumption (15:1–3)

- So Ch. 15 consists of 2 divine encounters (15:1-6 & 7-21)
- Dialogue & powerful images symbolizing God's presence & promises
- “ the word of the Lord Came to Abram in a vision” ...
- This is the first mention of the phrase: the word of the Lord; God's word first came unto Abram
- fourth appearance to *Abram, and this time it came in a vision. This is also the first mention of a vision in the biblical text*
- Several Hebrew words for vision.... and the word used here is *machazeh, a word found only three other times in reference to a vision of God (Num. 24:4, 24:16; Ezek. 13:7).*
- Literally, the Hebrew reads “in the vision,” *a specific vision, a divinely initiated vision. It is the vision that will lead to the actual sealing of the Abrahamic Covenant.....Fructenbaum*

## Abram's faulty assumption (15:1–3)

- Verse 1: the Divine voice of YHWH, mute since 13:17, speaks giving an imperative, “Do not fear Abram”
- This is the first mention of the phrase *Fear not*
- Later same words given to Isaac (26:24), & Jacob (46:3)...& both instances they were in danger
- So all three Patriarchs at one point in their encounters with God receive the message *Fear not*
- What danger or fear did Abram have?....ch. 14 Abram emerged from danger
- Of whom need Abram be afraid? The juxtaposition of ch. 14 and ch. 15 suggests that it is not nearly as fearful to meet an antagonist on the battlefield as it is to encounter the deity in a *vision*. *Abram may confront Chedorlaomer and live, but can he confront Yahweh and live?....* Victor P. Hamilton, *The Book of Genesis, Chapters 11-50*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990), 418.



## Verses 1-3 (Cont.)

- The fear Abram had was the fact he is childless (so where will the “descendants as numerous as the dust of the earth” (13:16) come from?)
- As such, the words *Fear not* function in a way similar to the “fear not” words addressed in the NT to Zechariah, the eventual father of John the Baptist (Luke 1:12, 13). In both passages a childless father is comforted with a reassuring “fear not,” and is informed that, although both he and his wife are currently without children at their advanced age, they will have a son  
.....Victor P. Hamilton, The Book of Genesis, Chapters 11-17, The New International Commentary on the Old Testament 418.
- What is transmitted from God to a mortal in such visions is not a visual image but a word from God. This is what distinguishes a vision from a dream
- That God’s word was revealed most frequently to the prophets through a vision may suggest that in Gen. 15:1 Abram is represented as a prophet, a designation specifically attached to him in 20:7

## Verse 1-3 (Cont.)

- YHWH gives 2 reasons not to fear
- “I am your shield”
- “I am your shield” (*māgēn*, 15:1), responds to Melchizedek’s description of God as *the one “who delivered”* (*miggēn*, 14:20)
- we have a metaphorical term signifying divine protection (see Deut. 33:29; Ps. 3:4 [Eng. 3]; 18:3 [Eng. 2]; 28:7; etc.).
- Not only does this remarkable verse contain the first mention of “word,” but it also introduces for the first time in Scripture the words “vision,” “shield,” and “reward.” Even more significantly, this is the first of the great “I am’s” of Scripture..... Henry M. Morris, *The Genesis Record*, 323.
- Many of the great claims of Christ began with the words “I am.” “I am the light of the world.” “I am the way, the truth, and the life.” “I am the door.” Last of all, He said: “I am the Alpha and Omega,” and then “I am the root and the offspring of David, and the bright and morning star” (Revelation 22:13, 16). In fact, His very name is “I am that I am” (Exodus 3:14).....Morris, p. 323

## Verse 1-3 (Cont.)

- Interesting comments by Morris
- “Fear not!” came the word of the Lord. This is not the first time the word “fear” occurs in Scripture, but it is the first time “fear *not*” occurs. *Once before, “the voice of the Lord God” is mentioned, and it was that voice that caused Adam to “fear” (Genesis 3:10). This points up the striking contrasts between Adam and Abram. Adam was the father of all men; Abram is the “father of all them that believe” (Romans 4:11). Adam had a fig leaf, but Abram had a shield. Adam received a curse, Abram a reward.*
- For the believer, Christ is both protection from all harm and provision of all needs. He provides our “shield of faith” (Ephesians 6:16)—indeed the “whole armour of God,” so that we can “be strong in the Lord, and in the power of his might” (Ephesians 6:10, 11). He is also our “exceeding great [literally ‘abundant’] reward.” We need not be enriched with the wealth of the kings of the East, because “he is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Ephesians 3:20)

## Verse 1-3 (Cont.)

- The Hebrew word is *magen*, as in the term *Magen David*, or the *Shield of David*, sometimes mistranslated as the “*Star*” of David
- the Bible itself never speaks of a *Magen David*, the *Shield of David*; but it does speak of a *Magen Avram*, the *Shield of Abram*
- Second reason not to fear: “your reward shall be very great”
- “reward shall be great” or “exceedingly” in other translations renders 2 possible meanings
- 1. God Himself is the reward
- 2. Abram’s reward would be very great
- Fructenbaum: “While the Hebrew allows for both translations as far as the end product is concerned, it does not matter because both were true. God was the *reward*, and God also rewarded Abram”

## Verse 1-3 (Cont.)

- Ross (who is one of the most renowned Hebrew linguists) says this: “and a general word “reward” (*śākār*) *for the promise of provision (note the precise emphasis of the Hebrew: “your reward shall be great,” rather than “I am your reward”)*”
- Verse 2 gives Abram’s first response to YHWH
- In Hebrew it is *Adonai YHVH*, the first time in the Hebrew text that the Hebrew word for Lord, *Adonai*, and God’s four-lettered Name, *YHVH*, are actually combined
- This combination is used twice in this very chapter; whereas elsewhere in the Mosaic Law, it is used only twice (Deut. 3:24, 9:26)
- Also found here is the first actual dialogue between God and *Abram*. *In the past, God merely appeared to Abram, or the word came to Abram to give a message or a command, but no dialogue was recorded*

## Verse 1-3 (Cont.)

- So now we hear what Abram's fear is voiced to the Lord
- "O Lord God, what will You give me, since I am childless...."
- His concern is not that he has no male progeny (he does not query, why am I childless?), but the possibility that he may never have any progeny
- So Abram was concerned that the transmission of the promise would not be fulfilled
- Abram's questions provide the necessary backdrop for the central issue of the chapter: *God's delay in fulfilling his promises*
- "& the heir of my house is Eliezer of Damascus"
- This statement is in accordance with the *Code of Hammurabi and the Nuzi Tablets: A childless husband and wife were free to adopt their slave in order to have an heir to inherit their possessions...Fructenbaum*

## Verse 1-3 (Cont.)

- Abram doesn't wait for a response from the sovereign Lord, but instead attempts to answer his own question by stating Eliezer could possibly be the heir of the promise
- Then in verse 3 Abram concludes "since you have given no offspring to me' one born in my house is my heir" ..i.e. Eliezer
- In both verses Abram is perplexed as to why God has not given him a child. All that is different is a change in vocabulary when Abram addresses his lament to God. In v. 2 he laments that he is "childless" (*'arîrî*) and in v. 3 that God has not given him any offspring (*lî lō' nāṭattá zāra'*), with "to me" placed at the beginning of the clause for emphasis
- This concern is expressed by means of a forceful word play on his household servant's origin: Eliezer of Damascus (*dammešeq*) is the heir (*ben-mešeq*). Abram evidently was trying to stress to God that the omen was in the nomen, as if he saw the writing on the wall, that this man was about to inherit him.

# God's faithful assurance (15:4–21)

## *The revelation (15:4–5)*

- For the 2<sup>nd</sup> time “the word of the Lord came to him”
- YHWH declared both the negative & positive
- Negative: “this man will not be your heir”
- Eliezer of Damascus will not be that divinely appointed heir
- The Hebrew text is quite emphatic, which literally reads as follows: “not your heir this one.”
- Positive: “but one who will come forth from your own body, he shall be your heir”
- This reaffirmed the promise about his seed
- At this point, it was not stated that Sarai would be the mother, only that Abram would be the father



## *The revelation (15:4–5)*

- Verse 5 is expounded well by Ross
- And then, to signify how great the fulfillment of the promise would be, the Lord took him outside to gaze at the heavens, for his seed would be as innumerable as the stars of the heavens. This comparison now joins the one in 13:16 (“the dust of the earth”) to convey the abundance of the promise and also to call for greater faith from the one who is childless. God’s answer to the troubled patriarch has all the force of an oracle of salvation
- The Lord answers by telling Abram in effect to wait on the birth of his own child (v. 4); such is the substance of faith, waiting on God to “make good” on his promises. Whatever dim expectation of Sarai’s pregnancy there may have been soon flickered and died. Therefore, since Sarai is not specifically named as the birth mother, the offer of Hagar the Egyptian servant after waiting some time (16:1–4) seemed to comply with the vision. Later the Lord appears again to inform Abram that the impossible, the pregnancy of the aging Sarai, will yet happen (17:19)
  - K. A. Mathews, *Genesis 11:27-50:26*, vol. 1B, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 2005), 165.

## *The revelation (15:4–5) (Cont.)*

- Doesn't mean Israel would be the most in number
- They were not chosen by YHWH because of numbers
- Deut. 7:7... "It was not because you were more in number than any other people that YHWH set His love upon you.....for you were fewest of all peoples"
- Hamilton says it well on what the Lord wanted from His chosen Israel
- "A zeal for numbers is to be matched by a zeal for holiness & righteousness"
- The star metaphor repeated numerous times: Abram at Moriah (22:17); Isaac (26:4); recalled by Moses at Sinai (Exod 32:13); & declared fulfilled by Israel at Moab (Deut 1:10; 10:22; 28:62; Neh 9:23).

## *The revelation (15:4–5) (Cont.)*

- This patriarchal promise is further extended to the founding of the Davidic monarchy (Jer 33:22; 1 Chr 27:23 with Exod 32:13)
- The collective aspect of the “seed of Abram” is the nation Israel which comes from Abram & built by the sovereign Lord
- The whole history of the Pentateuch & the OT as a whole is of Israel
- The representation of offspring like the uncountable stars is not just an amazing promise but an assurance of God’s creative and sovereign power . . . Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary*, 242.

## The response (15:6)

- Abram's response of faith/reliance/trust/place our confidence in (all synonyms for believe) is the cornerstone of not only this chapter, but of the one (& only I would add) constant required response of any human for salvation.....& sanctification too
- Although Abram was already a believer (justified), faith as the sole requirement in the first 2 tenses is vital & espoused by Paul in opposition to reliance on "outward acts of the Law" & that justification was ALWAYS been by faith (trans-dispensational)
- Fructenbaum: "Genesis 15:6 contains the declaration of Abram's faith. This is a soteriological statement containing both the human requirement and the divine response. The human requirement is: *And he believed in Jehovah*"
- This is not sequential to verses 1-5, as Abram was already a believer in Gen. 11-12 when he "went forth" (12:1) as I already pointed out
- This verse is a general statement concerning Abram's life of faith, since his belief in Jehovah was already clear from 12:1 and probably even earlier, at the end of chapter 11...Fructenbaum, p. 275

## *The response (15:6)*

- Constable quotes JM Boice in his commentary
- "In the middle of this chapter occurs what is perhaps the most important verse in the entire Bible: Genesis 15:6. In it, the doctrine of justification by faith is set forth for the first time. This is the first verse in the Bible explicitly to speak of (1) 'faith,' (2) 'righteousness,' and (3) 'justification.'"
- Also these apt comments: Trust in God's promise is what results in justification in any age. The promises of God (content of faith) vary, but the object of faith does not. It is always God.<sup>572</sup> Technically Abram trusted in a Person and hoped in a promise. To justify someone means to *declare* that person righteous, not to *make* him or her righteous (cf. Deut. 25:1). Justification expresses a legal verdict.

## The response (15:6)

- Interesting linguistic analysis by Matthews here
- The narration describes Abram's response as belief (trust) in the Lord. The Hebrew construction translated "believed" (*he 'ěmin + bē prep.*) means to place trust in someone with confidence (e.g., *Exod 19:9; 1 Sam 27:12*). The general idea is reliance, and the orientation of the person's trust is the future..... K. A. Mathews, Genesis 11:27-50:26, vol. 1B, The New American Commentary, 166.
- This linguistic analysis reveals the trans-dispensational salvific truth that believing is the only acceptable response to God's saving grace
- The LXX (the Septuagint) renders the Hebrew by *episteusen*, "[Abram] believed." There is no exact equivalent in the Hebrew for Greek's *pistis* ("faith") and *pisteuō* ("believe"), but this verbal form (*hiphil*) of the word *'āman* comes closest

## *The response (15:6)*

- Here Abram's trust is placed in the Lord (*bēyhwh*), *whom he believes will carry out his promise (cp. Exod 14:31; Jonah 3:5). The text emphasizes that Abram entrusted his future to what God would do for him as opposed to what he could do for himself to obtain the promises....HK Matthews, p. 166*
- *So the above comment stresses it is the OBJECT of our faith that is most important, not the quantity....of which most pop.preachers preach...also Abram believed YHWH's words to him*
- *In response to these promises, Abram put his faith in Yahweh. This is the first time that this word—the Hiphil of 'āman—appears in the Bible, and it will be used only two more times in Genesis (42:20); 45:26)...Victor P. Hamilton, The Book of Genesis, 423.*
- *What was it that Abram actually believed? The Bible does not say that he believed in the coming of the Messiah; it does not say he believed that the Messiah was going to die for his sins. It states: He believed in Jehovah. In addition, in this context, what he believed was the promises of God in the Abrahamic Covenant. So concerning the salvation of Abram, the means was he believed; he exercised faith. The content of his faith was the promises of God. The object of his faith was Jehovah.....Fructenbaum*

## The response (15:6)

- Important note from Mathews:
- Just as the covenant ritual of chap. 15 does not initiate God's commitment but formally ratifies it, so the narration's affirmation of Abram's faith in v. 6 declares the faith Abram had exercised from the outset. The verbal construction "believed" (v. 6) and reference to a past event at Ur (v. 7) substantiate that Abram already exhibited faith. The syntax of the verb *wěhe 'ěmin* *diverts from the typical pattern found in past tense narrative. The force of the construction conveys an ongoing faith repeated from the past..* K. A. Mathews, Genesis 11:27-50:26, vol. 1B, The New American Commentary, 166.
- Thus Abram gives not just a mental response, but **a verbal, confessional statement**, to which Yahweh responds in v. 6b....Hamilton, p. 444
- Next slide we take a "needed" doctrinal/theological rabbit trail on "confession"



## *Quick, but necessary theological/doctrinal Rabbit trail on the importance of “confession” or a persons “words”*

- Most Christians base/use outward acts/works to evaluate whether a person is a “true” believer...I dislike the use of “true”....one is either a believer or not.....the word true is not correct/a good use here
- Can you really (like the antagonist in James) judge someone’s salvation by “works?” .....what other group in the gospels (& whole NT) did “works” to be “seen by men” .....& how did Jesus respond? (Mt 6:1-2, 5,7,16,18(the converse prescribed))
- What does scripture say?
- I believe the Bible prescribes that a persons “confession”...their words are what we “look at” .....& that is ALL we can go on
- What does the most salvific NT book, the gospel of John, say about this?

## *Quick, but necessary theological/doctrinal Rabbit trail on the importance of “confession” or a persons “words”*

- John the Baptist “testified” about Jesus (Jn 1:7,8,15,19, 29 (identifies verbally the Christ), 34, 36.....etc...many more by JTB
- Confession & believe (trust) in are synonyms when used in scripture (especially NT)
- Mt. 7:24-28.....”everyone who hears these words of Mine and acts on them”
- Prior verses on the Pharisees (15-23) try to use a “confession” (a false one) “on that day” (22a,b).....and use “works” as their proof
- How did that “work” for them??
- What is the one “fruit” that the Pharisees & Sadducees & any unbeliever didn’t have/do?
- They DID NOT say/speak/acknowledge/confess Jesus Christ as the promised Messiah

## *Quick, but necessary theological/doctrinal Rabbit trail on the importance of “confession” or a persons “words”*

- Let's go to Matthew 12:33-37
- Here it is explained/biblical definition of fruit
- “for by your works you will be justified” ..... “and by your works you will be condemned”
- Is that what it says???
- No, “for by your words you will be justified”.. “ & by your words you will be condemned”
- So, words/speak/confession is synonymous with believing & may be the ONLY way of knowing the “heart” condition (although it ultimately can not be judged by men, only by the omniscient Lord)
- Then read the very next section....what do the scribes & Pharisees want before they will believe & then speak/confess Jesus is the Messiah??

# Conclusion on my Rabbit trail

- We should not be “Pharisee Christians” & judge peoples justification
- Certainly not on “external works”
- Many unbelievers do good “external works”
- Ex: give money to charities that help feed the hungry, or pay for college tuition, medicine in 3<sup>rd</sup> world countries.....etc.....etc..
- I believe our “Americanism” of “boot strap mentality” has jaded us and reduced (or produced) a different/modified definition of grace.....example is many call biblical grace (unmerited/free) as “cheap grace”
- My response is: Grace is not cheap at all, it is free (of course free to us, not the 2<sup>nd</sup> person of the Trinity, Jesus Christ)

## The response (15:6)

- The human requirement leads to the divine response: *and he reckoned it to him for righteousness; God imputed righteousness to Abram. Thus, Abram was saved by grace through faith, and the content of his faith was the promises of God. Here is the first mention of three key soteriological terms: “believe,” meaning faith in God; “reckon,” and “righteousness.”* . . .Arnold G. Fruchtenbaum, Ariels Bible Commentary: The Book of Genesis,, 275.
- Abram believed in the “counting” promises of 13:16 and 15:4–5 and conversely the Lord “counted” his faith. . .HK Mathews
- the righteousness that Abram receives is not due to conformity to a covenant standard. Rather, this righteousness is extrinsic to Abram and is solely bequeathed by God’s gracious declaration

## The response (15:6)

- 2 Observations (these are derived from Fructenbaum)
- 1. The promises of the Ab. Covenant were unconditional; it was an act of YHWH's grace that no matter what happened to Abram personally, God's promises would stand
- 2. The seed & the Land: the seed was the concern of 15:1-6; & the Land will be the concern of 15:7-21
- Excellent gleanings from Ross:
- “believed” (*he 'ěmīn < 'āman*): conveying reliability, steadfastness, and dependability. The verb “believe” may have the idea of considering something dependable (a declarative use of the *hiphil*) *and acting on it*
- “righteousness” (*ṣ<sup>edāqâ</sup>*): conformity to the standard, to what is right in God's eyes. Righteousness is the correct action and attitude before God; it forms the (imputed) description of the members of the covenant as well as their covenantal responsibility

## *The response (15:6)*

- Ross again: Abram accepted the Word of the Lord as reliable and true and acted in accordance with it; consequently, the Lord declared Abram righteous, and therefore acceptable..... Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis*, 310.
- Waltke: God reckons Abraham's faith in his promise as righteousness, and in this context, the divine reckoning qualifies Abraham to become the recipient of a land grant to be transmitted to his descendants...Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* 242.
- Morris: Abram "believed God and he counted [or 'imputed'] it to him for righteousness" (Genesis 15:6). Here is the great principle of true salvation, set forth for the first time in the Bible. Not by works do men attain or manifest righteousness, but by faith. Because they believe in the Word of God, He credits them with perfect righteousness and therefore enables sinful men to be made fit for the fellowship of a holy God.. Henry M. Morris, *The Genesis Record*, 325.

## *The response (15:6)*

- 2 other great observations by Morris:
- a similar word, though not the same, was applied to Noah, in Genesis 6:9, translated “just”). The whole vocabulary is new, because here is a new covenant. In Noah’s case, “grace” comes before “righteousness”; in Abram’s case, “faith” comes before “righteousness.” The one stresses God’s sovereignty, the other man’s responsibility. Both are true and necessary. “By grace are ye saved through faith.... For we are his workmanship, created in Christ Jesus unto good works” (Ephesians 2:8, 10).
- This wonderful verse, Genesis 15:6, is quoted in three epistles of the New Testament (Romans 4:3; Galatians 3:6; **James 2:23**); **and in each** it is stressed that Abraham was a type of all who would ever be saved, the principle always being that of salvation **through faith** unto righteousness.



## Some Concluding remarks on 15:1-6

- The “covenant” will not make Abram “righteous”
- It is on account of his faith that he is counted righteous (imputed by YHWH)
- The use of “faith” “believe” here in 15:6 is in line with rest of Pentateuch
- Many key moments in the Pentateuch, Moses returns to this “faith” & determines it as the main factor in dealing with Abram’s descendants (Exod. 4:5, 31; 14:31; 19:9).....Sailhamer, The Expositor’s Bible Commentary
- Mathews says this about James’ use of 15:6 & ch. 22: “James shows that the patriarch’s works corroborate his saving faith”
- I say in response, it shows Abram’s faith.....PERIOD.....which is consistent with all other scripture (scripture doesn’t contradict itself)

## Some Concluding remarks on 15:1-6 (Cont.)

- Fructenbaum's remarks (& my reactions to one of them)
- there are three New Testament quotations and applications. First, Romans 4:3, 4:9, and 4:22 make reference to this passage to show that Abraham was saved through faith and not through works
- Second, Galatians 3:6 refers to this passage to show that Abram was saved through faith and not by the works of the Law. So the only way of salvation is still by grace through faith (Rom. 3:7–9)
- Third, James 2:21–23 makes reference to Abraham's willingness to sacrifice Isaac to show that Abraham was justified by faith, because his willingness to sacrifice Isaac was the evidence of Abram's faith as expressed in Genesis 15:6. The passage is cited to show that Abram's willingness to sacrifice Isaac was evidence of his previously declared righteousness through faith

## Some Concluding remarks on 15:1-6 (Cont.)

- Fructenbaum (Cont.)
- In other words, his actions were evidence of his **faith** in God and showed the maturity of his **faith**. Therefore, Abram was justified by faith, and his work of offering up Isaac was the evidence of that justification by **faith**
- Although Fructenbaum here hits the point it is all about Abram's faith that James is talking about.....a little bit of the "outworking" seems to be "seeped" in to his analysis by saying "evidence" here.....I think it is ALL faith and the evidence (external referenced here) is not what James from the protagonist view is arguing (but read my dissertation in 2 years to be convinced....is a work in progress)

# Important Interpretive Note for **All** of the Bible

Ch. 15:1-6...Abram believes YHWH's promise

Seed of the Woman

God's Wisdom/Imputed righteousness

fulfillment

Jesus Christ



God

Gen. 3:15

Serpent

15:1-6..Abram needs to be re-assured on progeny

Seed of the Serpent

Human reasoning/self-righteousness

## Bibliography

- Fruchtenbaum, Arnold G. *Ariel's Bible Commentary: The Book of Genesis*. San Antonio, Tex.: Ariel Ministries, 2009. Print.
- Hamilton, Victor P. *The New International Commentary on the Old Testament: The Book of Genesis Chapters 1-17*. Grand Rapids: Eerdmans, 1990. Print.
- Kidner, Derek, and Derek Kidner. *Tyndale Old Testament Commentaries: Genesis*. London, Downer's Grove, ILL: Intervarsity, 1967. Print.
- Morris, Henry M. *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings*. Grand Rapids, Michigan: Baker Book House, 1976. Print.
- Ross, Allen P. *Creation & Blessing: A Guide to the Study and Exposition of Genesis*. Grand Rapids: Baker Academic, 1998. Print.
- Walvoord, John F. *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, Ill.: Victor, 1983. Print.