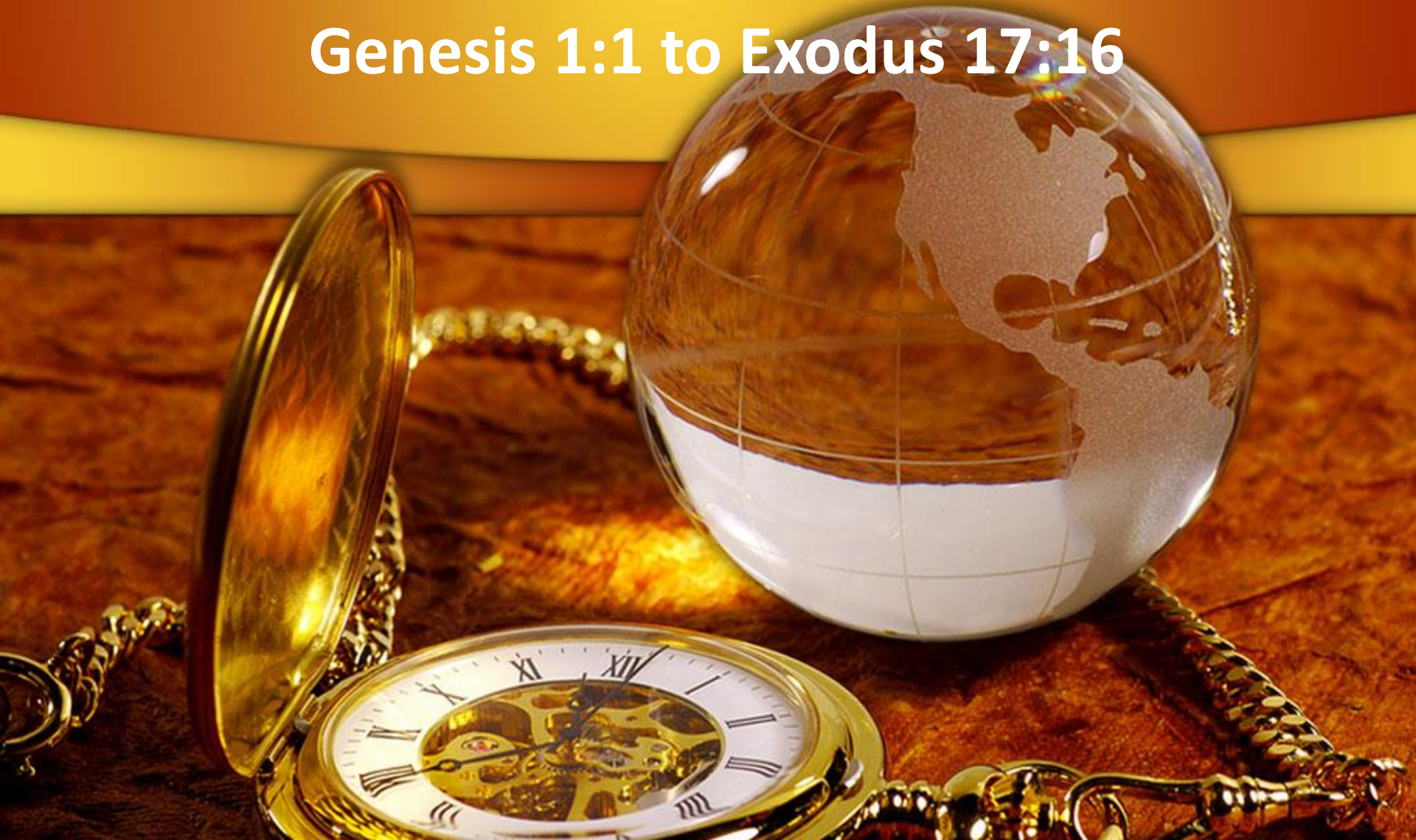


From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



Martin Luther (1483–1546)

Unless I am refuted and convicted by testimonies of **the Scriptures** or by clear arguments (since I believe neither the Pope nor the Councils alone; it being evident that they have often erred and contradicted themselves), **I am conquered by the Holy Scriptures** quoted by me, and my conscience is bound in **the word of God**: I can not and will not recant any thing, since it is unsafe and dangerous to do any thing against the conscience.



Shahram Hadian (1971-- (1999-eternity) & Richard Robinson (1965-- (1-3-2005-eternity)

- “I will proclaim the gospel if invited to speak to Muslims in a Mosque, I may not come out but that’s ok.....what did Paul say, ‘to live is Christ, to die is GAIN!’” “America has been breached by Islam”Shahram 11-7 & 11-8-15
- “Go ahead, make my eternity!” “take my guns....from my dead/cold hands””if I die, it’s only GAIN!”me, daily!



Genesis 12:1-9 Outline

Primeval-----Patriarchal

THE PATRIARCHS (12–50)

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

SECTION OUTLINE (GENESIS 12:1–12:20)

Verses 1-9 Abram in God's will

- I. vv. 1-3 Yahweh **audibly** speaks/commands Abram
- II. vv. 4-6 Abram responds along with the other family & believers, **the only way one would upon hearing Yahweh** (I know, I know this might be an offense to Abram's "free/ volitional will".....right?.....Wrong!)
- III. V.7a Yahweh **appears (theophany)** to Abram & reinforced His land promise; v. 7b Abram (in God's will) responds by worshipping Yahweh (built an alter)
- IV. Vv. 8-9 Abram proceeds (in God's will) to other area of promised YHWH land and again worships (builds alter)

Genesis 12:1-9 Outline

- **SECTION OUTLINE (GENESIS 12:1–12:20)**

- **Verses 10-20; Abram exercising/relying on his “free agency/will”**

i.e. doing life outside of God’s will (certainly I’m not saying 100% of time a person exercises “free will” they will be outside God’s.....just more often than not)
(let’s see how that works out for him)

I. v. 10 Abram (man of faith up to now), now volitionally out of YHWH’s will, abruptly (at least textually, not sure actually of time frame, don’t think that matters) leaves the YHWH promised land

II. vv. 11-13 Abram’s concoction/ “half truth” about his wife Sarai

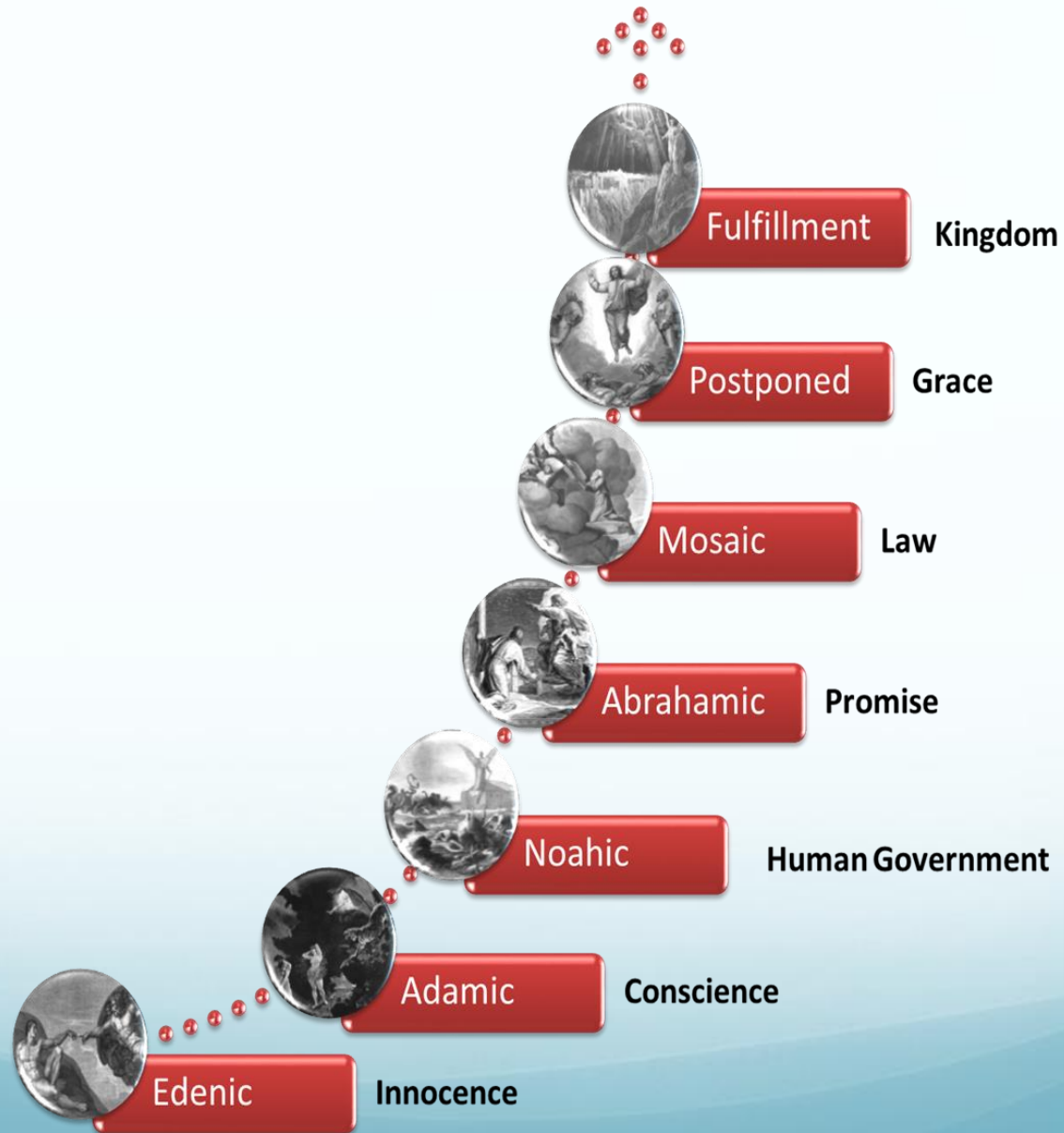
III. Vv. 14-16 The “concoction of human necessity” / “Abram’s will” enacted in Egypt

IV. Vv. 17-20: YHWH’s sovereign protection of His chosen representative (YHWH’s anointed)/imposing of His will upon Pharaoh....

Chapter 12 Audio



Review of Covenants in the Bible & Dispensations



Dispensation of Promise

- **IV. THE DISPENSATION OF PROMISE OR PATRIARCHAL RULE
- GENESIS 12:1 - EXODUS 18:27**

- **A. The Names**

The fourth dispensation given two names:

- the key thing to notice is the emphasis on the concept of promise in relationship to Abraham
- God was applying His governance and His will in this dispensation by means of His Patriarchs: Abraham, Isaac, Jacob, Joseph, and others.

- **B. The Chief Person**

The key person for this dispensation is Abraham.

- divine revelation is given to him, which then becomes the basis of a new dispensation.

- **C. Man's Responsibility**

responsibility to believe the promises of God.

Dispensation of Promise (Cont.)

- **D. Man's Specific Test**

to stay in the Land where God had brought them.

E. Man's Failure

Abraham left the Land in Genesis 12 and got himself into a lot of trouble.

F. Man's Judgment

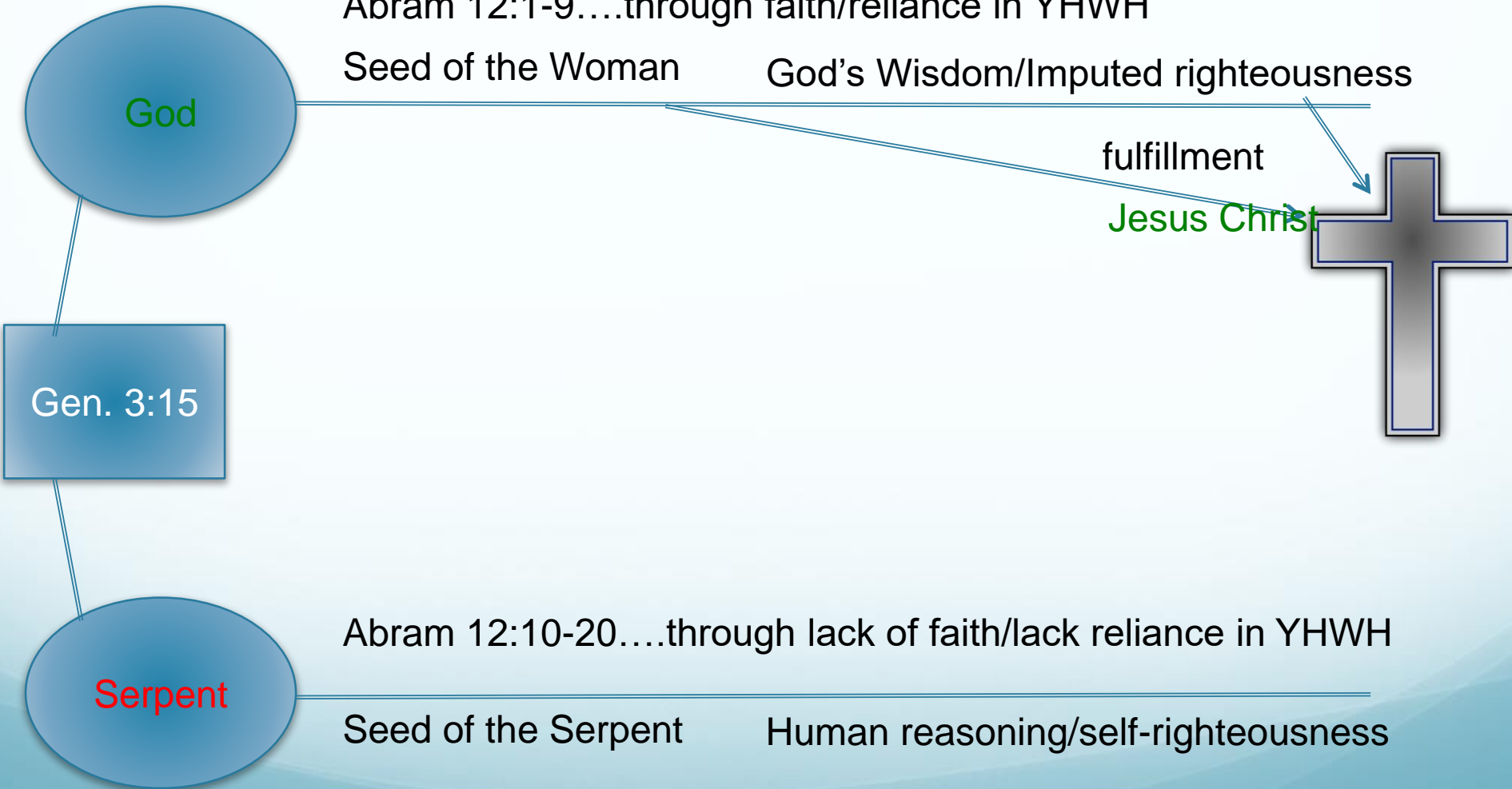
Ultimately, the judgment for failure was the Egyptian bondage.

G. God's Display of Grace

Abram by God's grace preserved/protected/blessed... God continued to preserve the seed of the woman, now also to be the seed of Abraham, Isaac and Jacob

- This info from Fructembaum

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



Genesis Structure

- Genesis 12-50 (four people)
 - Abraham (12:1–25:11)
 - Isaac (25:12–26:35)
 - Jacob (27–36)
 - Joseph (37–50)

- Taken from Andy Woods p.point on Genesis

Abrahamic Covenant (12–17)

- Abrahamic promises (12)
- Abraham's sanctification (13–14)
- Abrahamic Covenant (15)
- Ishmael's line (16)
- Circumcision (17)
 - Taken from Andy Woods power point on Genesis

Abrahamic Covenant

ABRAHAMIC
Genesis
15

LAND

SEED

BLESSING

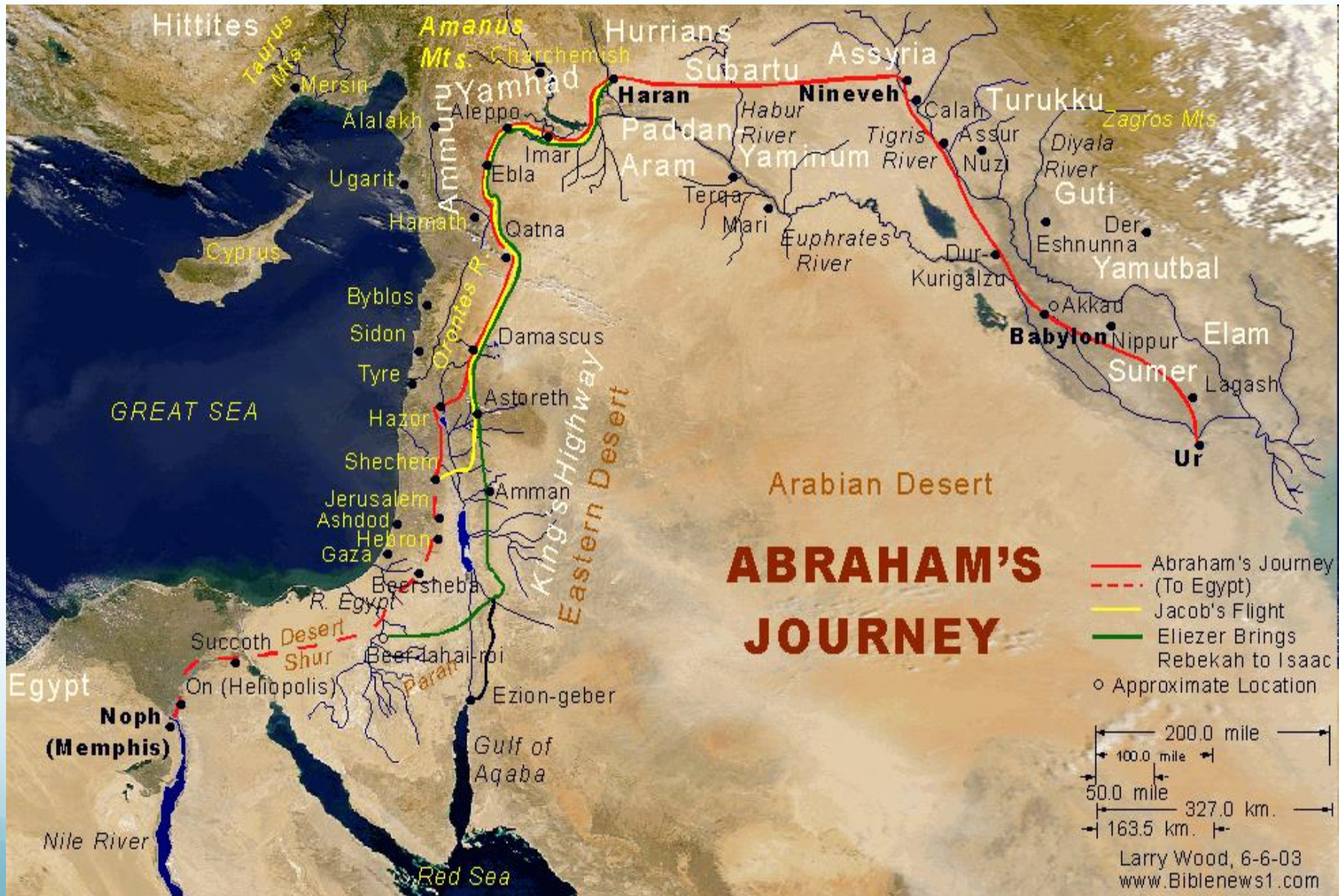
LAND
Deuteronomy
29-30

DAVIDIC
2 Samuel
7:12-16

NEW
Jeremiah
31:31-34



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



Quick Review of Points made 2 Weeks Ago

- So Why Abram? & not Job?
- So again, Why Abram? Yahweh's amazing grace will serve/show more of the doxological purpose (God must/will receive the praise/glory, & apparently more by choosing Abram over Job)
- Means **Abram had faith....i.e. he believed!** Received Yahweh's imputed righteousness..... If any doubt.....
- V. 7c, 8 confirms him as a believer, “& there he built an alter to the Lord & called upon the name of the Lord”
- NT confirms the sovereign choice & why Abraham is called the “father of Faith” Lk 16:24; 19:9; Rom. 4:1-25; Gal. 3:6-29; Heb. 11:8,17; James 2:23

Review of prior Lesson (Cont.)

- Emphasis change
- Primeval= cursing
- Patriarchal= blessing
- Generation (chs 1-2)—degeneration (chs 3-11)---regeneration (chs 12-50)
- YHWH's promises "I will's"....in ch. 15 part formal Ab. Cov. (but in effect from 12: 1-4)
 - Show you a land
 - Make you great nation
 - Will bless you
 - Make your name great
 - You shall be a blessing
 - Will bless those who bless you
 - Curse those that curse you
 - All families of the earth blessed

Review (Cont.)

- Abram responds “freely” & Lot likewise in FAITH in YHWH
- Against all tradition & odds (75 yrs old, leaving family, country, & inheritance)
- Abrams great faith response is highlighted
- The “I will’s” & other divine declarations are a testament to the entire nature of what the Ab. Covenant will be.....a unilateral covenant.....i.e., one that DOES NOT depend on the faithfulness of Israel (Ab. & his descendants through Isaac & Jacob) to fulfill, **but of Yahweh, Who will fulfill His promises....for God cannot lie (Num. 23:19), “God is not a man, that He should lie” (Isa. 40:5c & 40:8a; Heb. 6:13-18; Tit. 1:2)**
- God’s promises were **not annulled/end** with giving of Mosaic Law (Gal. 3:17; cf. Exod. 32:13; 33:1-3; Lev. 23:10; 25:2; 26:6; Deut. 6:1-23; 8:1-18; Josh. 1:2, 11; 24:13; Acts 7:17; Rom. 9:4).

Review (Cont.)

- A plain reading (grammatical, literary) of 12-1-4 renders the promises of God unconditional.....unless you presuppose/over-emphasize Abram's response in 4 (overplay his "free will")
- Fruchtenbaum: "the principle of election, in that God chose Abram to father the elect nation."
- "In addition, while Abram was elected individually, the national election of Israel also begins."
- Obstacles Ab. Encountered....was opportunity for Ab. To grow in faith in God (12:1obedeince (submitting to YHWH's will)= faith grew,10 disobedience (exercising his "free will"..i.e. seed of serpent philosophy)= faith waned)
- Each episode reveals God's power & faithfulness
- Also teaches the reader (chapter 12 & Bible as a whole) about responding to God's promises in midst of various trials & difficulties.....this is the plot of the Ab. Narrative.....Constable, p.119

.....& Lot went with him

- Important note here
- Not disobedience to take Lot with him (maybe asking for trouble, as we see later, maybe should have left him 20-20 hindsight advantage we have....Abram didn't, & Lot was a believer)
- Some commentators say allowing Lot was disobeying God's command to separate "from your relatives"
- "the commandment to Abram was to separate from his family in Haran, & if members of the family chose to go along with him, there was nothing wrong"Fructembaum, p. 244
- "Unlike when Terah took Abram & Lot with him, Lot agrees on his own to go with his uncle in his venture of faith. Abram is not violating the command to go it alone"Waltke, p. 207

.....& Lot went with him
(Negative comments/View)

- Cassuto from a Hebrew viewpoint, not a Messianic Christian
- *whereas Lot went only on account of Abram (and Lot went with him). Lot was unable to raise himself to the level of his uncle; and the gulf between them becomes increasingly evident in the continuation of the passage.*
- Cassuto here shows his “Jewishness”...& possible “Pharasitic” biases, and not being a believer in Messiah Jesus Christ....i.e. “works based”/ “Lordship salvation” evaluation of Lot (possibly.....this is what I sense from Cassuto.....I very well may be wrong)

.....& Lot went with him

(Robinson comments/analysis/Theological Rabbit trail)

- Lot went because like Abram, he believed in Yahweh
- Although Lot, as seen through upcoming chapters, is a “carnal” believer (Gen. 13:10-13; 19:6-8, 33-38)....he is nonetheless a believer
- Scriptural proof?
- We can stay in Genesis.....turn to chapter 18:23-33
- Who(m) are these righteous people in S & Gom. Abram is pleading with the Lord through His representatives (Angels... “3 men”) to be spared (pleads for 50-down to 10) in S&Gom.?
- Certainly this includes/is directed toward Lot (& his family)

Lot/ Theo. Rabbit trail

- 2 Peter 2:4-10.... “righteous Lot”..... “that righteous man”..... “felt his righteous soul”
- 3 Tenses of Salvation: Justification (freed penalty of sin)---- Sanctification (freed from power of sin)---Glorification (freed from presence of sin.....my favorite!)
- Lot, like many of us (really all), Lot struggled with the middle one
- Because we have to be “willing”please go to Romans 8:28-30..... “these whom He justified, He also glorified”
- Why the middle tense missing?
- This is where your “free will” is most (some would say only) being allowed/employed the most.....problem is, this tense is the most “problem laden” for us.....right?

Lot/ Theo. Rabbit trail/Lordship Salvation/ “Truly Saved”/ must have “Fruit”

- Good “works” authenticate the spiritual state of a person
- If the good works are not “plentiful” (define please?!), then probably not a believer....or elect.....or chosen
- Oh, here’s some “requirements” to be a confirmation:
- Father John Smith (dare I say many, if not most Evangelicals might agree): “A true faith, however, is one rich with the fruit that comes from Christ: feeding the hungry, giving drink to the thirsty, clothing the naked, sheltering the homeless, visiting the sick, visiting the imprisoned, burying the dead—the corporal works [of] mercy are a sign of a true disciple of Christ. Counseling the doubtful, instructing the ignorant (reminds me of a Reagan quote), admonishing sinners (uh, does he mean unbelievers?, what good will it do until they have capability not to sin, give gospel first), comforting the afflicted, forgiving offenses, bearing wrongs patiently, praying for the dead (HUH?, oh yea, “Father”)---these are all spiritual fruits (why not refer to Gal. 5:22-23?)from the tree of the Gospel. “By their fruits you will know them.”
- In this view the pronoun *them* refers to believers (In his & many/most) believers view & *fruits* refers to good works.....this slide adapted from book *21 Tough Questions about Grace*, Andy Woods chapter & Grant Hawley
- Just a “professor”.....not a possessor of Christ

Lot/ Theo. Rabbit trail/Lordship Salvation/ “Truly Saved”/ must have “Fruit”

- 2 Cor. 13:5, Paul wrote, “test yourselves to see if you are in the faith; examine yourselves!
- Uh oh!.....right?.....
- Woods, quoting James Bushwell: “But my point is that so long as a professing Christian is in the state of carnality, no pastor, no Christian friend, has the slightest ground for holding that this carnal person has ever been regenerated...it is a pastor’s duty to counsel such a person.....(following is how he says to ‘counsel’ this reprobate....you know since a pastor has omniscience apparently).....You do not give evidence of being in a regenerate state. You must remember Paul’s warning, ‘examine yourselves whether you are in the faith; prove yourselves. Do you not know yourselves (so this ‘linguistic expert’ that is sarcasm, knows how to follow (actually ignore) where the pronoun points common COMMON error), that Jesus Christ is in you? You are not reprobate, are you?’ (2 Cor. 13:5).” from James Oliver Bushwell, *A Systematic Theology of the Christian Religion*, (1962), p. 147

Lot/ Theo. Rabbit trail/Lordship Salvation/ “Truly Saved”/ must have “Fruit”

- So Richard, why are you “beating a dead horse”.....we here at SLBC are/have been taught this many times.....
- **BECAUSE IT AIN'T DEAD!! (Unfortunately)** Many, Many believers we encounter (hopefully not any of you all) buy into this strongly
- Maybe this was just a reaction to what was going on in the 60's? (remember Buswell wrote in 1962)
- 3 stories & then a quick video clip
- This past Thursday ran into a fellow CBS grad visiting our alma matter, like I do a lot.....He is going to “The Expositors Seminary”, which he explained to me is somehow related to Masters Seminary
- He quoted this verse 2 Cor. 13:5 as proof one has to have works & as proof of justification

Lot/ Theo. Rabbit trail/Lordship Salvation/ “Truly Saved”/ must have “Fruit”

- When I pointed out the whole verse and the context, he then “switched gears” and said one has to “continue to believe” in tense of sanctification.....I said “has to?”or else what?
- Or else that person probably isn’t saved (his response)
- My response, “why not just ask him/her if they have trusted in Christ, and if yes, then exhort them to embrace that truth and live in their new identity (walk in the Spirit), instead of choosing their old nature (walk in the flesh)
- His response, “they may not be saved though, that’s why they need to examine themselves””that’s what this verse is saying”
- “Paul’s intent in this verse is to stimulate Christians to test or examine themselves to discern their level of growth as a Christian”Andy Woods, p. 216

Story # 2 (More disturbing to me)

- The “Lordship/fruit inspecting” view **destroys any assurance of faith & eternal security.....**and breeds wrong motivation for people (external/what we/others see.....vs.....internal reality/truth/what the Spirit testifies to us (Rom. 8:16-17))
- Long time friend (Charlie) has been going to a strong Lordship preaching church (was until 1+ ago, now doesn't go at all)
- Doubts his salvation.....because he doesn't have enough/a lot of fruit
- Confirmed by other friends that go to that church that he “may not” be justified
- Charlie, though has good orthodoxy, he said to me, “I did/do most all the same things/ministries that they did, but I had many sinful thoughts”

Story #2 (Cont.)

- Charlie understands it is his “thoughts” that are causing his doubts.....(I believe he is evaluating correctly, **but coming to wrong conclusion**)
- So in many many prior instances I had asked him if he had believed/trusted in Christ.....he said yes (in a Bible study '02-'12)
- So I said his struggle is no different than mine (& all of ours).....the 2nd tense.....sanctification
- I took him to Romans 8:14-25....Paul, upset over still practicing sin after regeneration
- Then to many other verses like Jn. 5:24, “Truly, truly (Ἀμὴν ἀμὴν) ① **strong affirmation of what is stated; ② asseverative particle, *truly, always w. λέγω, beginning a solemn declaration but used only by Jesus***
 - William Arndt, Frederick W. Danker, and Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 2000), 53.

Story #2 (Charlie)

- “Truly, truly, I say to you, he who hears My word, & believes Him who sent Me, has eternal life, & does not come into judgment, but has passed (μεταβέβηκεν) (perfect/active/ indicative verb; The Greek perfect describes an action that was **brought to completion & whose effects are felt in the present**; is often used to express great theological truths) ② **to change from one state or condition to another state, *pass, pass on* from death into life (s. 1aβ) J 5:24; 1J 3:14out of death into life”**
- I just want Charlie to be as excited about this truth/reality about his state
- **Are you excited about this truth class?**

Story # 3 (Other old friend of Charlie & I's, who embraces Lordship/fruit inspecting view)

- My friend Brian, after I checked on Charlie, a conversation (about Charlie, & theology that created his doubt/questioning)
- Brian says, “he may not be saved”
- Me, “Why do you say that?”
- His answer, “He doesn't, besides showing fruit, believe in the “complete” sovereignty of God”
- Me, “huh?, please define ‘complete sovereignty of God’...”
- “So in addition to not having fruits, he also denies that God is completely sovereign by denying the doctrine of election, he's not sure he is elect”
- Me, “Oh, so to be justified (declared righteous before God), one must not just believe in Him (98X in Jn), but also believe in election/that you are elect to be saved??”

Story #3 Brian

- From there Brian gives me an example of a person who “says” (so confesses) she is saved, but not living like she is (his sister-in-law.....of whom I know....& know her confession)
- So instead of exhorting her to live out her new identity, he constantly tells her she never believed, based on her sinful lifestyle
- In his book *Balancing the Christian Life*, Charles Ryrie quotes 2 famous Christian authors that are Lordship adherents:
- “Or will it leave them supposing that all they have to do is to trust Christ as sin-bearer, not realizing that they must also deny themselves & enthrone Him as their Lord (the error which we might call only-believism)?”J.I. Packer
- “I am suggesting, therefore, that it is as unbiblical as it is unrealistic to divorce the Lordship from the Saviorhood of Jesus Christ”

Lordship Salvation (Cont.)

- Ryrie says this, “In other words, if one does not give over the control of his life to the Lord when he receives Him as Savior, he cannot be saved”
- “Recently there has been a modification of this position to say that willingness to be controlled by the Lord at the time of salvation is all that is required in addition to faith in order to be saved”
- “But in both variations of this viewpoint the lordship of Christ over one’s life becomes a condition for salvation along with faith in Him for forgiveness of sins”

Lordship Salvation (Cont.)

- “The importance of this question cannot be overestimated in relation to both salvation & sanctification. The message of faith only & the message of faith plus commitment of life cannot both be the gospel; therefore, one of them is a false gospel & comes under the curse of perverting the gospel or preaching another gospel (Gal. 1:6-9), and this is a very serious matter. As far as sanctification is concerned, if only committed people are saved people, then where is there room for carnal Christians? Or, if willingness alone is required at the moment of salvation, to what extent is this willingness necessary?” ...Ryrie, p. 178

Natural/Eventual Result of saying
“did I truly believe” &
“Lordship/Fruit Inspecting”



Concluding Remarks on Lordship/Fruit inspecting & a better/orthodox/exegetically sound view

- “Free grace”why insert the “free” before grace.....good ?.....Isn't this a redundancy? Yes it is!.....it is the same/synonymous with why we say “plenary inspiration” when referring to the how God inspired the Bible
- “Free Grace is not the belief that holiness & good works do not matter, nor that walking an ailese or saying a prayer means a person is saved. And it has nothing to do with the health, wealth, & prosperity gospel”Grant Howley, *21 Tough Questions about Grace*, p. 13

Concluding Remarks on Lordship/Fruit inspecting & a better/orthodox/exegetically sound view

- “So, what is Free Grace? Free Grace is the belief that we **receive justification—a once for all declaration that we are righteous—and eternal life as a free gift through faith alone in Christ alone.** Free Grace also understands that, though outwardly visible progressive sanctification is not guaranteed, justification & eternal life, once given, **cannot ever be lost** under any circumstance. **We did not earn grace through our own actions, and we cannot lose it through our own actions. Grace is free & there are no strings attached.**”
- “The most fundamental element that I find usually separates Free Grace from other belief systems of belief **is assurance.** Is true assurance attainable? And if we can be truly certain, is it based upon Christ’s work & promises alone, **or is it a combination of His work & our performance?**”Grant howley, Editor of *21 Tough Questions about*

An “Uh oh” from Ryrie’s Basic Theology

- My fellow CBS grad friend (Story #1) went to bookstore shelf & showed me a section from Ryrie’s Basic Theology
- Ryrie, like most/many sound theologians (even Phd’s) can misinterpret many “tough” books of the Bible.....in this case James
- “Justification before the bar of God is demonstrated by holiness of life here on earth before the bar of men”
- HUH?.....y’all see any contradictions there
- “This was the perspective of James when he wrote that we are justified by works (Jam. 2:24)”
- “Unproductive faith is not genuine faith; therefore, what we are in Christ will be seen in what we are before men” (Pharisees did things/works to be seen by men)

An “Uh oh” from Ryrie’s Basic Theology

- “Faith and works are like a two-coupon ticket to heaven”
- “The coupon of works is not good for passage, and the coupon of faith is not valid if detached from works”
- “One final thought” justification assures us of peace with God (Rom. 5:1). (He didn’t mention “by faith” from this verse here) Our relationship with Him is right, legal, & eternal. This forms a sure foundation for peace with God”
- I, Richard Robinson, am counting on **the one sided coupon**
- It says “**Sola-fide**” in **Jesus Christ on it**.....and it is in no need of a “back side”otherwise the Lord will throw me out “on my backside”
- I don’t know who[m] Ryrie was trying to “appease” in that section of his Basic theology book, but it sure isn’t God

Genesis 12:1-3 (Cont.)

- Moses originally recorded these lessons for Israel's benefit so the Israelites would emulate Abram's faith. Abram was not without his flaws, and his failings prove as instructive as his successes, as is true of all biblical characters.”Constable, p. 120
- “Lust of the eye” Genesis 3:6 & here (Ch. 12:10) & throughout rest of Genesis (& Bible)...is the opposite of having/exercising faith.....it is living in the “seed of the serpent”/ “philosophy of man” verses having/living in God’s righteousness (imputed) “seed of the woman”/ “philosophy of Yahweh” or put differently desiring to be god verses trusting in God
.....my comments

V. 5b, “& the persons which they had acquired in Haran”

- These persons: Slaves?.....or Proselytes?
- *And the souls [נַפְשׁוֹת nepheš] that they had won [אֲשֶׁר אָסְוּ 'āśū] in Haran] נַפְשׁוֹת nepheš [‘soul’, ‘person’]*
- This expression probably does not refer to the acquisition of slaves, for the Hebrew word *nepheš* would not likely be used for that. And it certainly does not refer to their children, because Sarai was barren until Isaac’s birth (21:1–7) Allen P. Ross, Creation and Blessing, p. 265
- Cassuto argues that this expression probably refers to proselytes (ibid., p. 320). If he is correct, then the narrative implies that, already in Haran, Abram had been sharing his faith in the Lord. Allen P. Ross, Creation and Blessing, p.265
- Possibly the old tradition related that Abram, since he acknowledged his Maker, and hearkened to His voice, which spoke to him, and attained to the belief that He was the supreme God, the Creator of all things and the Lord of all, began to proclaim in Haran the basic principles of his faith, and succeeded in winning for it a number of souls. Also the statement in v. 8, and proclaimed the name of the lord [יְהוָה YHWH [
 - U. Cassuto

V. 5b, “& the persons which they had acquired in Haran” (Cont.)

- “persons” meaning slaves view
- Fructenbaum: “These souls would be slaves or servants, such as Eliezer of Damascus”p. 244
- Fructenbaum seems to dismiss the linguistic analysis by Cassuto & Ross by saying, “According to rabbinic tradition, these were the proselytes of Abram”
- Wenham in *Word Biblical Commentary*, . “...and slaves, literally, persons”.
- This “getting of souls” may refer to proselytizing, that is, to Abram’s influence on some Haranites to follow Yahweh...Ross
- So where they proselytes or slaves?
- YES!

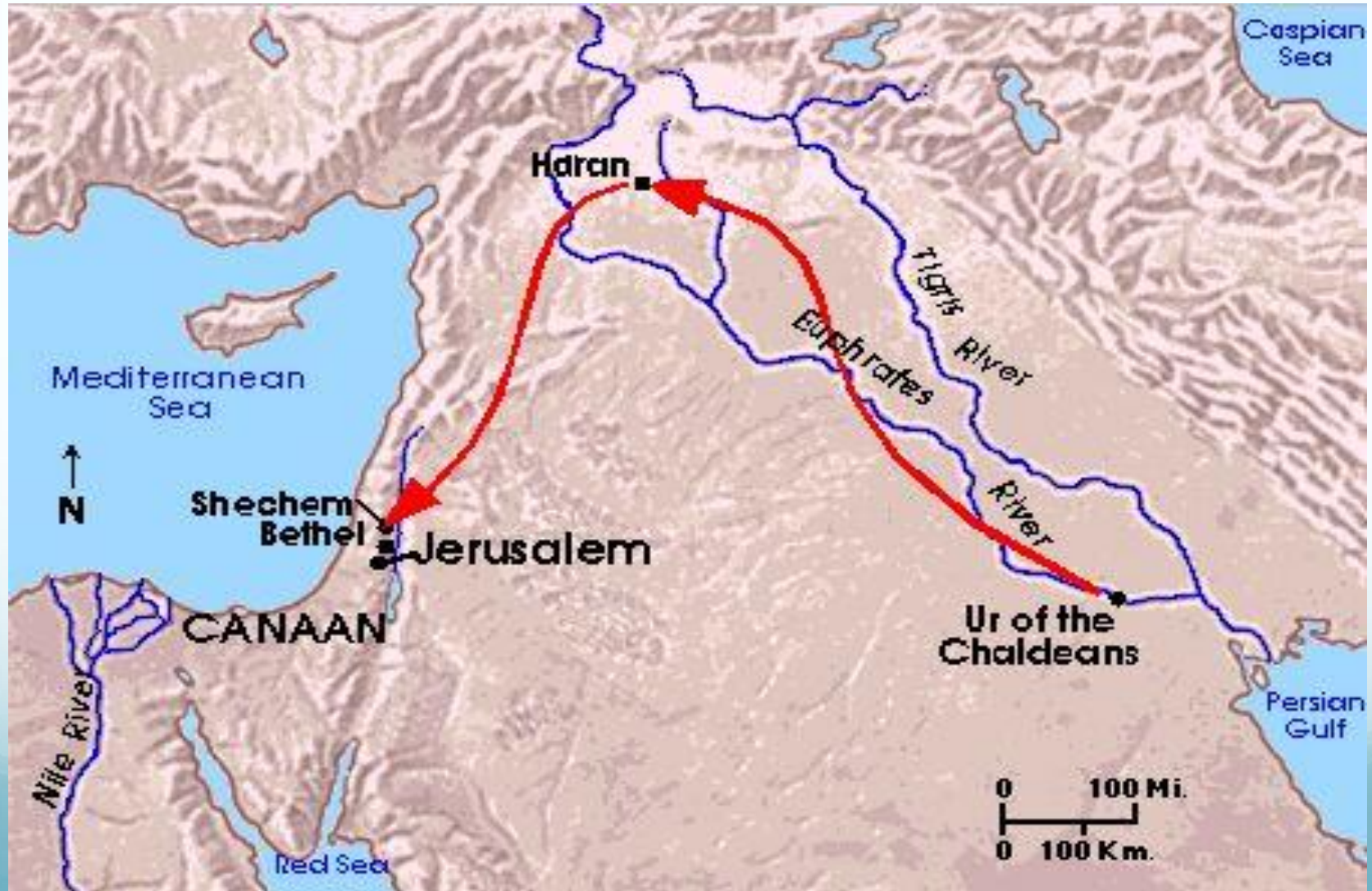
V. 5c, “and they set out for the land of Canaan; thus they came to the land of Canaan”

- Comparison of this account verses 11:31.... “they (Terah & family)....went out together from UR of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran”
- Waltke, “they set out.....they arrived.....The Hebrew verbs ys’, ‘to go forth,’ & bo’, ‘to come, enter,’ repeat 11;31. The first migration to Canaan under Terah failed....this one under God succeeds.”*Waltke, p. 207*
- Cassuto makes this astute observation
- The rest of the family, however, did not feel that inner compulsion that Abram and his followers experienced, and did not succeed in resisting the lure of idolatry and abandoning paganism

V. 5c, “and they set out for the land of Canaan; thus they came to the land of Canaan” (Cont.)

- So Terah was trusting in his false god's & his own strength & failed to enter Canaan..... while Abram believed/trusted “walked” with the only true God, Yahweh.....& succeeded to enter Canaan

Abram's journey to Schechem



Verse 6 “Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land

- “terebinth of Moreh” (*ʿēlôn mōreh*) Moreh in Hebrew means “teacher.”
- The Oak of Moreh was frequently a Canaanite place of idolatry
- But in these passages the sanctity of the place is something necessarily deduced from the context, whereas intrinsically the word מִקְוֵה *māqōm* retains its basic meaning of ‘place’...Cassuto
- “site” *māqōm*, The Hebrew means “sacred site”....the mention of Shechem suggests it was an ancient sanctuary”....Waltke, p. 207
- Likely a large oak tree whose greater height makes it a preferred place of worship (see 13:18;14:13; 18:1; 21:33)
- Pagans worshipped fertility deities under such trees

to the oak of Moreh (Cont.)

- Fructembaum:... “The 2 Hebrew words [Eilon] & [Moreh] together mean the ‘Terebinth of the Teacher,’ which was actually a center of the Canaanite teaching of the oracles.”
- The Oak of Moreh in scripture: Gen 35:4, where Jacob’s household bury their idols; Deut. 11:30, identified with Shechem; Josh 24:26, Joshua lays a large stone here; Judg. 9:6, place where Abimelech sought his own coronation; Judg. 9:37, it is referred to as the “Terebinth of the Diviner
- Although Abram was surrounded by idolatrous pagans, he did not come to be absorbed by the Canaanites or worship their gods, he did not participate in their paganism

Verse 6c.... “Now the Canaanite was then in the land”

- This parenthetical clause indicates a tension
- Throughout the Book of Genesis the Canaanites are the antagonists
- The reader already knows that an oracle of cursing lies over them. This additional clause, then, informs the reader that (1) the land promised to Abram was inhabited by others and (2) those who inhabited it were pagan (and perverse, as subsequent passages would show). The situation in Canaan revealed that the reception of the promises would not be without difficulty.

• *Allen P. Ross, Creation and Blessing, p. 266*

Verse 7, “The Lord appeared to Abram & said ‘to your descendants I will give this land’”

- This was a confirmation Abram was not worshipping idols under the “tree”
- Outside the Land, it was given to Abraham only to hear the Divine voice (v. 1); *but here, in the land destined to be specifically dedicated to the service of the Lord, he was also vouchsafed the privilege of a Divine vision. What he saw is not stated in detail; we are only told that the Vision was accompanied by a Voice.* U. Cassuto, A Commentary on the Book of Genesis: Part II, p.32
- A reaffirmation of the Abrahamic Covenant.....1st appearance audible.....2nd, a theophany
- Hamilton, “The shift is not incidental..a theophany is a way of augmenting an audition to heighten its dramatic force, & reinforce the claim that a divine intervention has occurred.”NICOT, p. 377

Verse 7, “The Lord appeared to Abram & said ‘to your descendants I will give this land’” (Cont.)

- Not to Abram, but his progeny
- Cassuto, “And so it was said to him at Shechem: *This land is the desired land, and it shall become the heritage of your descendants. Although it is at present in the possession of other masters, be assured that I shall give it to your offspring.*”
- Not sure about Morris’ “preincarnate” appearance of Christ view:
- At this point, God “appeared unto him.” This is the first time in Scripture where we read of an actual appearance of God. God had “walked” and spoken with Adam, Enoch, and Noah, and perhaps He also had been visible in some way to them, but Scripture does not say so. Here, however, there must have been an actual visible manifestation—a theophany—and, therefore, we must understand this as a preincarnate appearance of Christ (John 1:18).

Verse 7, “The Lord **appeared** to Abram & said ‘to your descendants I will give this land’” (Cont.)

- More comfortable with this view:
- “First, he appears to Abram at Shechem, his first residence in the land (v. 7b). This theophany reassured Abram of the Lord’s presence” K. A. Mathews, Genesis
- the Lord reassured Abram by reiterating the two signal promises: children and land (v. 7a) K. A. Mathews, Genesis

Verse 7c, “So he built an altar there to the Lord who had appeared to him”

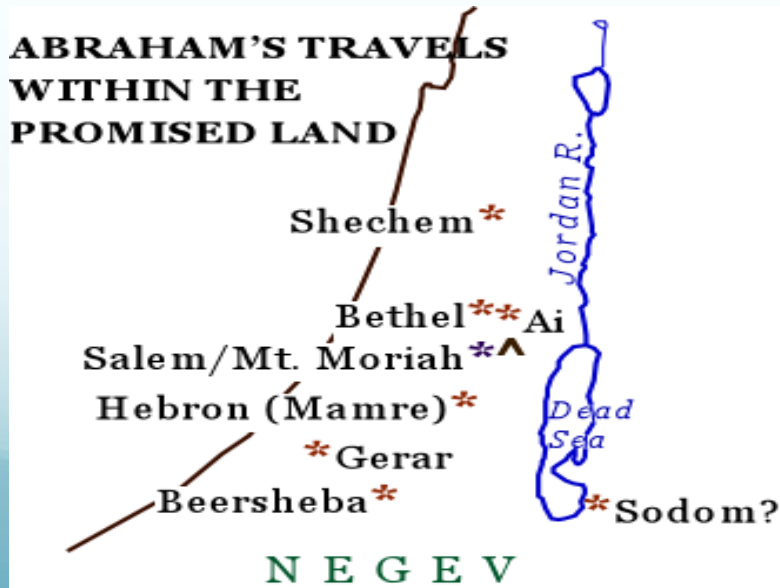
- Proof of Abram as a believer.....why would he build an altar (2x) if not?
- The response to God’s confirming appearance **was worship**. The idea of sacrifice, presumed here with the building of an altar, continues the ancient form of expressing gratitude and devotion. But at the second mention of his building an altar to worship the Lord is the report that he “**made proclamation of the Lord by name [wayyiqrā’ b^ešēm YHWH].**” *This expression, first used in Genesis 4:26, refers to the public proclamation of faith in the Lord*
- Martin Luther translated it “preached” [*predigte*], *a good rendering in this context.*

Verse 7c, “So he built an alter there to the Lord who had appeared to him” (Cont.)

- Ross:
- When we recall that the Shinarites (Babel) were involved in their disobedient enterprise in **order to make a name for themselves** (11:4), *we can see how different the man of faith was. Those who seek fame through disobedience will be given an infamous name, but those who seek to exalt the name of the Lord through their obedient service will be made famous.*
- Instructive for Israel (Abram’s faith)
 - Proved Canaan was their destiny
 - Abram’s pilgrimage (Shechem, Bethel, Ai, and the Negev)
 - Israel’s pilgrimage (Negev to Bethel, Ai, and Shechem)
 - God required faith for any generation that wished to share in those promised blessings
 - Israel same calling: go on a pilgrimage by faith to the land of Promise to worship & proclaim Yahweh

Verses 8-9

- Abram moved to the mountain “the east of Bethel”
- Moving East is usually not good idea
- Abram built an alter to the Lord
- & called upon the name of YHWH
- Abram still being faithful



**Verses 10-20; Abram exercising/relying on his “free agency/will”
i.e. doing life outside of God’s will
(let’s see how that works out for him)**

- V. 10 the Famine apparently was severe 2x listed & doesn’t seem to be a divine judgment here like other places in scripture (Deut. 28:23-24; Amos 4:6-8)
- Was common to “sojourn” (temporary stay) In Egypt because of abundant natural resources such as water
- Verse 11 “The scheme concocted” Sarai his sister (half-lie= a lie)
- Apparently at 65, Sarai was very beautiful woman (a commentator said at this period she would be equivalent to a woman in her early 40’s in modern times) , Pharaoh’s taking foreign wives was commonplace.
- So by telling this is “my sister” was for self-preservation purpose
- Ironically even after both an audible & a theophany by YHWH, Abram very abruptly exercises human reasoning (bottom line)

Abram's Unfaithfulness (Cont.)

- Verse 14: Let's see how the concoction works
- So the “human plan” works & Sarai is not only taken as into the Pharaoh's harem, Abram (as he predicted) was treated well (materially)
- We see this pattern when the Patriarch's do this:
 - Here Abram enriched
 - 20:14-16 Abimelech (Philistines) reward Abram
 - 26:12-14 Isaac/Rebeka....Abimelech (here YHWH blesses Isaac)
- In each occurrence of the Patriarchs failure to have faith, we see the Lord extend His grace, protecting His anointed, and plundering the Pagan enemies

Verse 17-20

- 17-20: YHWH's sovereign protection of His chosen representative (YHWH's anointed) & **imposing of His will** upon Pharaoh....
- The Plagues inflicted on Pharaoh likely are of a sexual nature
- Verse 18 Pharaoh realizes (by either Sarai confessing, or divine revelation...like in 20:3 to Abimelech) Sarai & Abram are married & this is the cause of the plagues
- The 3 Questions asked by Pharaoh & Abram's apparent silence is possibly an admittance of guilt (rightly)
- Amazingly Pharaoh sends Abram & his family away without any penalty, whereas if not God's sovereign intervention, Pharaoh would have normally had Abram killed

Verses 17-20 (Cont.)

- “Pharaoh could have had Abram executed; but Pharaoh had experienced the power behind Abram, and so Pharaoh is not about to go any further than he already had”Fructenbaum, p. 251
- It is quite obvious from verse 10-20 the fact that the promises YHWH made were going to be fulfilled because of God’s faithfulness and not Abram’s
- “Abram must learn that he survives not by human strategy, as he thought, but by divine covenantal protection. It is God Who intervenes to save the situation & not Abram. Although it was Abram who sinned, God still intervenes because the Abrahamic Covenant is indeed unconditional”Fructenbaum, p. 250
- So if we used the “Lordship/fruit inspecting/can never be carnal evaluation of Abram, we would have to say/question if he actually “truly” was a believer.....& as we will see, this isn’t the last time he is not “enthroning” YHWH

Concluding Exhortations

- So brothers & sisters in Christ, it is not at all what we do or our faithfulness or faithlessness, but the perfect One that indwells, seals, and fills us that is 100% faithful that will never “leave or forsake us” that, like Abram had to realize, is the ONLY WAY (for every tense of salvation.....grace is key to all 3)
- Also, we must realize the demarcation of the tenses of salvation & during this tense, like the first, is based solely on a “grace walk” (As Andy pointed out a few weeks ago in sermon)
- Sanctification is **progressive**, and sometimes **regressive**, but even when we are regressing/backsliding we are secure in the first tense (justification) and that maybe, yes truly the Lordship of Christ is certainly desirable & possible in this tense (not perfection, that’s the last tense)

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