

## OT-OV

### Lesson 22

1. Last week I reviewed Genesis 10 and 11 and when time expired we had just begun an analysis of Genesis chapter twelve.

2. I want to review some of that learned and then we will return to our study of the four unconditional promises to Abram. New material will begin on page three.

3. Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

3.1 Verse One: The Lord had said ...

3.1.1 God did not choose Abram because of anything he was then doing, but because of what God in His omniscience saw Abram later do - faith in the Messiah to come. The Lord distinctly declares: "For when he was but one I called him." (Isa 51: 2)

3.1.2 There were others just as needy, some perhaps morally better, but God is sovereign. He saw this man's choices and called Him. He received the imputed righteousness of God by means of faith in the Christ to come.

Jam 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

3.1.3 Get thee out of thy country ...

3.1.4 The reason for the command to leave Babylonia was the failure of mankind at the tower of Babel. To best do this He decided to create nations. From His sovereignty He also decided to select a people who would later become a promised nation, a one and only Priest nation, i.e., Israel.

3.1.5 By sovereign grace, God set up one man, Abram, as the head of one of those nations through whom righteousness would one day come. From the loins of Abram would come not only a Savior but a righteous King Who would rule the earth.

3.1.6 And from thy kindred ...

3.1.7 It seems heartless to ask a son to leave his father and family, but God was asking the son to leave a godless father and a godless family. (Jos 24:2, 14)

3.1.8 From thy father's house ... to a land that I will show thee.

3.1.9 It makes no difference where it is or how appealing or unappealing. If the Lord leads us there, it is the land for us.

3.1.10 We find the will of God (certainly to include His geographical will) by the use of the two power options. (Rom 12:1-2)

3.1.11 Literally, Abram was being led out of the land of Ur into the land of Canaan. Spiritually, Abram was being led to a heavenly country. He thus confessed that he was a stranger and a pilgrim in the earth.

3.1.12 But as it is, they desired a better country, that is, a heavenly one. "Therefore God is not ashamed to be called their God" (Heb 11:13-16).

3.1.13 The early Patriarchs were pleasing God by means of being convinced concerning the truth of Bible Doctrine.

4. Gen 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

4.1 Thou shalt be a blessing ...

4.1.1 The only possible way in which a man, who is of the lost race of Adam, can be a blessing to another is to become a channel through which God will pour Himself.

4.1.2 Human breath is foul and can carry only the miasma of death. But the Holy Spirit the Holy Breath can come through the throat of a man and bring blessing to multitudes because it is the breath of God, pure and undefiled.

4.1.3 God used Abraham as a nest in which to hatch out all the divine principles of salvation by grace and thus Abraham became a blessing.

5. Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

5.1 Verse 3: I will bless them that bless thee.

5.1.1 Only eternity will reveal how true this has been in the history of the nations. I believe that the Lord has blessed the United States because this nation is a haven for the persecuted Jews.

5.2 Summary:

5.2.1 In the future, at the judgment of the nations, it is written that the Lord Jesus Christ will say to the nations on His right hand, "As you did it to one of the least of these my brethren, you did it to me" (Mat 25:40).

His brethren, of course, are the children of Abraham surviving the Tribulation; and the passage takes on its real meaning when seen in this light.

5.2.2 Recall the phrase: "Curse him that curseth thee."

5.2.3 When a man dies, a physician has to write on the death certificate the cause of death. When a nation dies, more often than not, the cause of death is that the nation has mistreated the Jews. When Ham rebelled against Shem, one- by one, the tribes of Ham were a destroyed or reduced to a minor state: Egypt, Iran, Iraq, the Turks, the Palestinians etc.

5.2.4 When the Greeks overran Palestine and desecrated the altar in the Jewish temple in c. 168 B.C., they were soon conquered by Rome. When Rome killed Paul and destroyed Jerusalem, the fall of Rome began.

5.2.5 Spain was reduced to a fifth-rate nation after the Inquisition against the Jews; Poland fell after their pogroms; Hitler's Germany went down after its orgies of Anti-Semitism; Britain lost her empire when she broke her faith with Israel. In thee shall all families of the earth be blessed.

5.2.6 Here is another great promise of the Saviour. For, even as unborn Levi was in the loins of Abraham (Heb 7:10), so the humanity of the Lord Jesus was in the loins of Abraham.

5.2.7 Thus some will be saved from every tribe, in every tongue, in every people and in every nation. No tribe is so remote that it will not be reached and touched by the God of Abraham, who will pluck brands from the burning out of every family of men.

6. Let's review our *Doctrine of Anti-Semitism*

### *Doctrine of Anti-Semitism*

1. Anti-Semitism will always be punished but in God's perfect timing.

2. Gen 12:3 addresses the caveat at the time of the selection of Abram as the first Jew.

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

2.1 Paul makes clear not all Israel is Israel:

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Rom 9:8 They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Rom 9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

Rom 9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

Rom 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom 9:12 It was said unto her, The elder shall serve the younger.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

3. Nations who persecute the Jew shall receive discipline from God; often such discipline results in national destruction.

4. It is God who disciplines His own though at times, as taught by Zechariah, He uses horns but at the same time He creates smiths to handle the horns.



5. God does not need our help, Israel is His to discipline.

6. Nations who treat the Jew well will prosper provided they have a pivot; one of the characteristics of a nation with a pivot is Pro-Semitic policies.

7. Anti-Semitism is inspired by Satan as a ploy to spoil the plan of God; without Jews, Christ has "no one to come back to."

8. Because the decrees of God are immutable there will always be Jews no matter how many nations or peoples try to destroy them.

9. A few historical examples will help illustrate how pervasive has been Anti-Semitism:

9.1 Egypt c. B.C. 1400

9.2 Assyria c. B.C. 720

9.3 Babylon c. B.C. 606

9.4 Persia c. B.C. 539

9.5 Ptolemies and Seleucids c. 323-147 B.C.

9.6 Rome c. B.C. 4-476 A.D.

9.7 Spain 1500 c. A.D.

9.8 France WWI and WWII Vichy Government;

9.9 England 1948

9.10 Germany WWII;

9.11 "Arabs" 1948 - today.

10. An ethnic Jew is anyone with a gene from the pool of Abraham; a regenerate Jew or real Jew is a believing Jew. Once a Jew believes in the Lord Jesus in the church age, he or she becomes one in Christ and is no longer a Jew.

Gal 3:28 There is no longer male or female, bond or freeman, Jew or Gentile for we are all one in Christ.

11 So how do you evaluate a Jew today? Like anyone else.

12 As a nation they are to be evaluated according to God's establishment principles.

13 As a fellow citizen of the U.S.A. they are, like everyone else, to be vetted as to their political and social standards.

13.1 For example Marx and Engels were two very evil Jews who were infamous international communists.

14 When a racial Jew becomes a believer he is not to be evaluated at all.

15 Remember Jewish Christians without doctrine are just like a gentile Christian without doctrine.

16 The future of the Jew:

16.1 As a believer he or she has eternal life.

16.2 In the Tribulation the Jew will be the active catalyst.

16.3 Born-again Jews of Ages one and two will move into the Millennium with our Lord.

16.4 In the Millennium the Jew will show the rest of the world how to live and worship the Messiah King.

17 In closing let me quote from what Col. R. B. Thieme has written in his book *Anti-Semitism* concerning how to evaluate Israel as a nation.

"This poses something of a problem. What remained of the once great Jewish nation was scattered throughout the world in A.D. 70, when God allowed Rome to administer the fifth cycle of discipline, beginning the second dispersion. Israel as an elect nation is now set aside until the Second Advent of Jesus Christ. At that future time the nation will consist of regathered, living, born-again Jews and resurrected Old Testament saints. Today, [1999] America is a host nation for dispersed Jews and should receive these people as we would any other. When they become citizens, they are simply Americans with a different ethnic background, not an uncommon circumstance in the history of the United States. Jews who choose to immigrate to other countries merge and adapt to the culture of their adopted nation. What of Palestine as a homeland for the Jews? This, as we saw, is God's design for Israel's future. The present gathering of the Jews in Israel is of no prophetic significance; it is not the regathering of national Israel forecasted in the Scriptures. The Israeli nation which exists today has man's, not God's, stamp of approval. Consequently, the present Jewish state is evaluated on its national and international policies, adherence to law, and the host of other criterion upon which we approve or disapprove the actions of any allied nation.

"Notably, since Israel's inception in 1948, the United States has maintained close diplomatic and political relations. Where does the American Jew's allegiance belong? Is he obligated to Israel because he is a Jew, or to America because he is an American? Some Zionists argue that every Jew's loyalty should be directed toward the Jewish homeland. This is not so! Americans owe their allegiance to the flag of the United States. However, if an American Jew wishes to contribute to the support of Israel, he may do so on the same premise as he would any cause he deems worthy; but this should not be an arbitrary demand. An American Jew is in no way obligated to the Jewish nation. As for the Christian's attitude toward Israel, there is no command in Scripture to reverence that nation as some sacred cow. As with all nations Israel has good and bad policies and must stand or fall on its own merits. Neither malign nor deify Israel, but evaluate her policies as you would any other nation on the basis of your knowledge of Bible doctrine. Currently Israel is one of the few countries that understands freedom through military victory. Therefore, respect Israel for its patriotic, courageous stand."

7. At this point I think we should review the four unconditional covenants to Israel: The Abrahamic, Palestinian, Davidic and New.

7.1 Abrahamic-Although properly distinguished from the other three covenants the Abrahamic Covenant incorporates many aspects of the other three.

Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Gen 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

7.1.1 He will get a land and be a great nation.

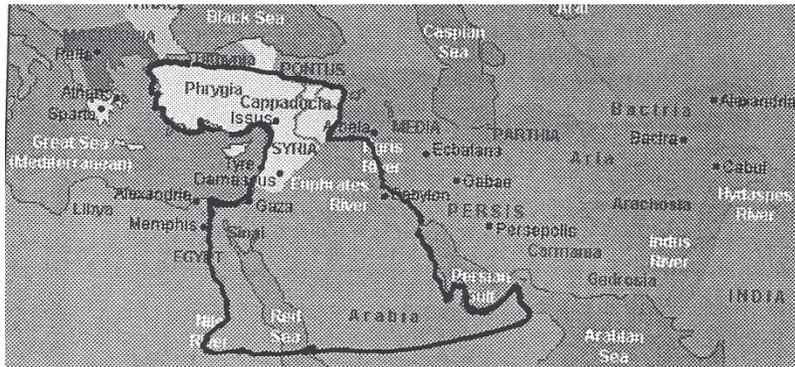
7.1.2 He will be a blessing to the world and his name shall be great.

7.1.3 Those kind to Abraham will be blessed and those who are not will be cursed.

Gen 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward ...

Gen 15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

Gen 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.



7.1.4 He will get a son from his own loins when he has capacity to enjoy the boy.

7.1.5 His descendants shall be numerous.

Gen 17:4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Gen 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

Gen 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

Gen 17:7 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.

Gen 17:8 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.

7.1.6 It will be unilateral! The sign shall be ... a unilateral symbol. Gen 15:8-12

Gen 15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

Gen 15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

Gen 15:10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

Gen 15:11 And when the fowls came down upon the carcasses, Abram drove them away.

Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

7.1.7 He will have nations come from his loins.

7.1.8 He will have kings come from his loins.

7.1.9 He will get a new name.

7.1.10 He has a promise not only for himself but for his descendants after him.

7.1.11 God will be his God. Gen 22:16-18 (Abe offered Isaac)

Gen 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

Gen 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

Gen 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

7.1.12 In a repeat of the promise after the temporal sanctification of Abraham when he offered Isaac, God reiterates the essence of the Covenant and adds that Abraham shall garrison the gates of his enemies.

7.1.13 The promise is confirmed repeatedly and enlarged in a number of instances and in no case is it ever made conditional on the faithfulness of Abraham or his descendants.

Notice first to Jacob and then to Israel even in the midst of terrible apostasy just before being exiled to Babylon.

Gen 28:10 And Jacob went out from Beersheba, and went toward Haran.

Gen 28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

Gen 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Gen 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

7.1.14 The promise is repeated even to an apostate Israel just before exile:

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me forever.

7.1.15 In the New Testament there is a recognition of the Covenant as being an everlasting one and UNCONDITIONAL in nature. Heb 6:13-18

Heb 6:13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

Heb 6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

Heb 6:15 And so, after Abraham had patiently endured, he obtained the promise.

Heb 6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Heb 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

Heb 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

7.1.16 Take notice God swore by two immutable things: His promise and His oath!

7.2 Davidic-2Sa 7:10-16

2Sa 7:10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as before time,

2Sa 7:11 And as since the time that I commanded judges to be over my people Israel, and have shall caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

2Sa 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

2Sa 7:13 He shall build a house for my name, and I will establish the throne of his kingdom forever.

2Sa 7:14 I will be his father, and he shall be my son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

2Sa 7:15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

2Sa 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever.

7.2.1 The promise is in summary "that God will always have a descendant on the throne of Israel from the line of David."

7.2.2 As you can see from verse 16 it is an everlasting promise and has dual application to both Solomon and Christ as the everlasting heir.

7.2.3 Christ was indeed guilty of the sin of all the world by means of imputation and God did chastise Him for us.

7.2.4 The Covenant is unconditional given verses 14 and 15.

7.2.5 There is also as you can see a promise of land and protection in the land.

Jer 33:20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

Jer 33:21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

Jer 33:22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

7.2.6 The Covenant is said to be everlasting and therefore UNCONDITIONAL just as is the Abrahamic Covenant.

7.2.7 All of this everlasting promise at a time when Israel was in full scale national reversionism and about to go out under the fifth cycle of discipline to Babylon. Even in their exile the promise is reiterated:

Eze 37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

Eze 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince forever.

Eze 37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

7.2.8 While in Babylon they are promised an everlasting and UNCONDITIONAL Covenant of a King, Land and safety under a reincarnated David who will serve as Christ's Executive Officer in the Millennium.

### 7.3 Palestinian- Eze 20:33-37

Eze 20:33 As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

Eze 20:34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

Eze 20:35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

Eze 20:36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

Eze 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

7.3.1 Here is a promise of the land and the regathering of Israel to inhabit the land but only after they are abused during the Tribulation period.

7.3.2 The treatment in the Tribulation is followed by a renewed and changed people who enter the land to be blessed says verses 42 and 44 following.

Eze 20:42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

Eze 20:43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

Eze 20:44 And ye shall know that I am the LORD when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

7.3.3 The land is defined in Gen 15:18-21:

Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen 15:19 The Kenites, and the Kenizzites, and the Kadmonites,

Gen 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Gen 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

#### 7.4 New Covenant- Jer 31:31-37

Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Jer 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jer 31:34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me forever.

Jer 31:37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

7.4.1 Israel is remade and they will no longer sin in the Millennium and the everlasting nature of the Covenant is reiterated.

7.4.2 The eternal and UNCONDITIONAL nature of the Covenant is reiterated in verses 35-37 of Jeremiah chapter 31.

8. Now let's return to our lesson and verse four.

9. Gen 12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy five years old when he departed out of Haran.

9.1 Verse 4: So Abram departed, as the Lord had spoken unto him

9.2 It is a great thing to obey God, and to obey Him meticulously. The fact that Abram allowed his old father to go along with him at first, perhaps allowing the neighbors to think that Terah was managing the expedition, is now passed over.

9.3 Only the obedience of faith is in view here. When the Lord tells the story in the eleventh chapter of Hebrews, there is no hint of the delayed obedience, it is one straight account of Abraham's travels, and it reads, "By faith Abraham obeyed, when he was called to go out." Heb 11:8

Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9.4 " and Lot went with him ..."

9.4.1 Of all the idolaters of the land of Ur, it would seem that only Lot caught the same vision given to Abraham and Sarah. Lot believed God. Something in the faith and life of his uncle Abraham showed him the glory that had been revealed to Abraham, and Lot would go with Abraham to the end.

9.4.2 Lot would not be as strong as Abraham; he would cause Abraham a lot of trouble; he would not even be able to save his wife and children, but he himself would be justified, and reach the heavenly land as well as the land of Canaan.

10. Gen 12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

10.1 "They went forth . . . they came ..."

10.1.1 There was no dallying now. They started, and they arrived. The life of faith consists in pressing on to the end of the road and the goal of salvation.

10.1.2 God had given the promise, "I will ... I will ...." and these promises were unconditional. When Abram stepped out and traveled, it was the proof that he believed the "I will" of the promise.

10.1.3 The Holy Spirit, in the New Testament, teaches us that the Gospel was preached to Abraham when God said, "In thee shall all nations be blessed." (Gal 3:8).

Gal 3:8 The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you."

Gal 3:9 So those who have faith are blessed along with Abraham, the man of faith.

Gal 3:10 All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."

Gal 3:11 Clearly no one is justified before God by the law, because, "The righteous will live by faith."

11. Gen 12:6 And Abram passed through the land unto the place of Shechem, unto the plain of Moreh. And the Canaanite was then in the land.

11.1 "The Canaanite was then in the land ..."

11.1.1 These were the sons of Ham, and they intended to oppose the way of God's people at every step. The Canaanites were demon possessed peoples; Satan made sure his people would do everything possible to block the way of God's promise.

12. Frequently the Old Testament speaks of the gods of the various nations surrounding Israel in general terms. Let's review some of that which we know.

12.1 The Amorites had Molech.

1Ki 11:7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

12.1.1 The worship of Molech included child sacrifices and sexual perversion.

2Ki 23:10 And Josiah defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

12.1.2 TOPHETH was an area in the valley of Hinnom, just south of Jerusalem, where child sacrifices were made to the deity Molech (2Ki 23:10; Jer 7:31).

12.1.2 There is evidence the Amorites also worshiped Hadad and Anath; it would seem the Amorite deities were forced upon the Canaanites by the invading Amorites.

12.2 Much of the information about the gods of the Canaanites come from ancient records found in various digs located in Syria at an ancient site called Ugarit.

13. Now let's return to our study and Gen 12:7:

Gen 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

13.1 "And the Lord appeared unto Abram ..."

13.1.1 There were to be great trials, great struggles and great blessings. The Lord who called Abram at the beginning now appears to him as he enters the land. With God such is always the case. His grace meets us at every point in our journey.

13.1.2 A nation may put soldiers on the field of battle without sufficient ammunition and supplies; but not so with God, there is always enough of His grace to go around. The battle recall is the Lord's.

13.2 "Unto thy seed ..."

13.2.1 God has never required anything of a believer that He has not already furnished.

13.2.2 God demands righteousness and provides Christ. God demands conflict and He, Himself, comes to fight for His own (Exo 14:14).

Exo 14:13 Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. The Egyptians you see today you will never see again.

Exo 14:14 The LORD will fight for you; you need only to be still."

Exo 14:15 Then the LORD said to Moses, "Why are you crying out to me? Tell the Israelites to move on.

Exo 14:16 Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground.

13.2.3 The New Testament tells us that God was not promising something solely to the physical descendants of Abraham, but that He was promising it to Christ.

13.2.4 "Now the promises were made to Abraham and to his offspring." It does not say, 'And to offsprings,' referring to many; but, referring to one, 'And to your offspring,' which is Christ" (Gal 3:16, RSV).

Gal 3:16 The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ.

Gal 3:17 What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.

Gal 3:18 For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

13.2.5 In modern language it would be: God, party of the first part, makes a promise to Abraham and Christ, joint parties of the second part ... But suppose that Abraham goes bankrupt? That makes no difference as long as Christ remains solvent.

13.2.6 The promises are sure because they were made between God the Father and God the Son.

13.2.7 The New Testament quotes this passage in order to make clear that God knew the difference between one and more than one, and that He used the singular here and not the plural because He was talking about Christ, and not about Israel.

13.2.8 This is great teaching on the nature of the Bible. Some insist that the thoughts and not the words are inspired. Satan hates the doctrine of verbal inspiration because he knows that such a belief is the true point on the sword of the Spirit, which is the Word of God.

Eph 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Heb 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13.2.9 If he can break off the point of the Word of God, he will save himself many a riposte. Everyone who denies the inspiration of the Word plays into the devil's hands. God says that He knows how to count and that He has sense enough to set down exactly what He means.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, throughly furnished unto all good works.

13.3 "There built he an altar ..."

13.3.1 In the place of the appearance of the presence of God, stood the altar which signified sacrifice, worship and communion. Back in Ur God had told Abram ... to go "to a land that I will show you."

13.3.2 Now Abram has seen it and God says, "this land I will give to your descendants." Abram builds an altar, for there is worship and communion that goes with the gifts and promises of God.

13.3.3 Here is the first time in the Bible that God is said to have appeared to anyone. He called and spoke to Adam, Cain, Noah and Abram, but now to faith which as obeyed comes a manifestation of the presence of God that calls forth special worship.

14. Gen 12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

14.1 Verse 8: "He removed from thence ..."

14.1.1 Abram by now was learning that the life of faith is a life of pilgrimage. From Ur to Haran, from Haran to Shechem. Then to Bethel, from plain to mountain. God may call some of His children to settle down temporarily, but others He calls to a life of pilgrimage.

14.1.2 Even though we have homes, remember in this the devil's world we are pilgrims. The only land Abram ever bought was a burying place. He looked for a city which had foundations, whose builder and maker was God (Heb 11:10).

Heb 11:9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:  
Heb 11:10 For he looked for a city which hath foundations, whose builder and maker is God.

14.1.3 The true believer will never have his heaven in a bank; he will always have his bank in heaven. Stocks, bonds, and deeds may be possessed, but they will never possess the yielded believer.

14.2 "And pitched his tent ... he builded an altar ..."

14.2.1 Abram was what men call a nomad but he had his tent and his altar and he was walking with God; as with us, God had a way of teaching Abram that the life of faith is subject to change without notice.

14.2.2 Back in the land of the Chaldee, his brother Nahor built a city and called it after his own name (Gen 24:10). The world might have considered Nahor a success and Abram a failure, but with God it was the other way around.

Gen 24:2 Abraham said to his chief servant ...

Gen 24:3 I want you to swear by the LORD, the God of heaven and the God of earth, that you will not get a wife for my son Isaac from the daughters of the Canaanites, among whom I am living,

Gen 24:4 but will go to my country and my own relatives and get a wife for my son Isaac."

Gen 24:5 The servant asked him, "What if the woman is unwilling to come back with me to this land? Shall I then take your son back to Ur?"

Gen 24:6 "Make sure that you do not take my son back there," Abraham said.

Gen 24:7 "The LORD, the God of heaven, who brought me out of my father's household and my native land and who spoke to me and promised me on oath, saying, 'To your offspring I will give this land'-- he will send his angel before you so that you can get a wife for my son near Haran ...

Gen 24:10 Then the servant took ten of his master's camels and left, taking with him all kinds of good things from his master. He set out for Aram Naharaim and made his way to the town of Nahor.

Gen 24:11 He had the camels kneel down near the well outside the town; it was toward evening, the time the women go out to draw water.

Gen 24:12 Then he prayed, "O LORD, God of my master Abraham, give me success today, and show kindness to my master Abraham.

Gen 24:13 See, I am standing beside this spring, and the daughters of the townspeople are coming out to draw water.

Gen 24:14 May it be that when I say to a girl, 'Please let down your jar that I may have a drink,' and she says, 'Drink, and I'll water your camels too'-- let her be the one you have chosen for your servant Isaac. By this I will know that you have shown kindness to my master."

Gen 24:15 Before he had finished praying, Rebekah came out with her jar on her shoulder. She was the daughter of Bethuel son of Milcah, who was the wife of Abraham's brother Nahor.

Gen 24:16 The girl was very beautiful ...

14.2.3 Our old sin nature which we inherited from Adam may delight in outward things and settle down in and of the world, but the spirit that is given us by God will have no certain dwelling place, but our abiding will be in Him. As long as we have the altar with our tent, we have all that is necessary.

15. Gen 12:9 And Abram journeyed, going on still toward the south.

15.1 "And Abram journeyed ..."

15.1.1 In the next verse we shall see that his ultimate destination was Egypt. He left Bethel, which means "the house of God," and in so traveling he left his altar, his place of worship.

15.2 Gen 12:10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

15.2 "There was a famine in the land ..."

15.2.1 God had brought Abram all the way from Ur, not in order to let him die of hunger. The famine was to test and strengthen the faith by which Abram was learning to walk.

15.2.2 Faith is not a mushroom that grows overnight in damp soil; it is an oak tree that grows with time under the blast of the wind and rain.

15.2.3 Faith is not a work to be regarded but a gift to be developed. After all of the booming crescendo like unconditional promises, there was also the still small voice of promise of daily blessing, conditioned upon Abrams dwelling in the land.

15.2.4 Abram perhaps failed this test by not trusting God to care for the little pilgrim whom He had brought so far.

15.3 "Abram went down into Egypt ..."

15.3.1 Like a coin that has a head and a tail, every event in life has a side that can draw us to God and a side that can draw us away from God. The famine was just such an event.

15.3.2 If Abram had seen it as a bulwark for his faith, he would have stayed in the land on full rations until the last mouthful was eaten, and then he could have expected God to rain food from heaven. God would have had to do this to keep His promise.

15.3.3 John Barnhouse has written:

"In olden days both sides of an event were called temptations, but now only the downward side is so called. This explains the contradiction between the statement that God tempts no man (Jam 1:13), that is, draws no man downward, and the prayer, "Lead us not into temptation" (Mat 6:13). This latter verse means: Lord, do not expose us to tests that have two sides, for we will always go down if left to ourselves. Do not put us to the test. When God does not answer that prayer, but permits us to be tested, it is never more than we are able to meet (1Co 10:13)."

Jam 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

Mat 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

15.4 "The famine was greivous ..."

15.4.1 The famine was awful and the Canaanites still held the land and yet it was still the land of promise.

15.4.2 At times our walk with God will be such that even faith will hardly know where to turn.

15.4.3 The enemy the devil will always resist us.

Gen 12:11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

Gen 12:12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

Gen 12:13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

Gen 12:14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

Gen 12:15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

Gen 12:16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

Gen 12:17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

End Lesson