

Genesis 12–50

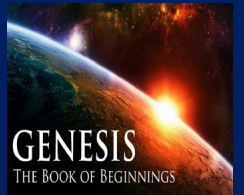
Israel's Birth & Preservation



Dr. Andy Woods

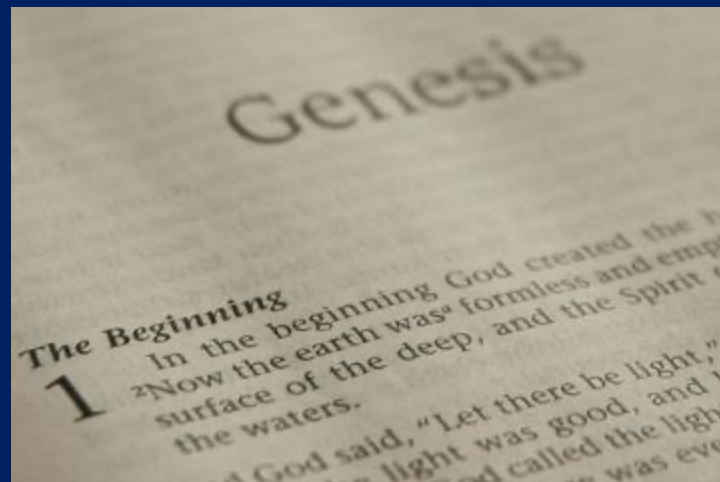
Senior Pastor – Sugar Land Bible Church
President – Chafer Theological Seminary

GENESIS STRUCTURE

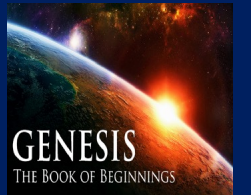


I. Beginning of the Human race (Gen. 1–11)

II. Beginning of the Hebrew race (Gen. 12–50)



GENESIS STRUCTURE



- I. Genesis 1-11 (four events)
 - A. Creation (1-2)
 - B. Fall (3-5)
 - C. Flood (6-9)
 - D. National dispersion (10-11)

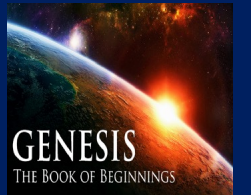


Genesis 3:15

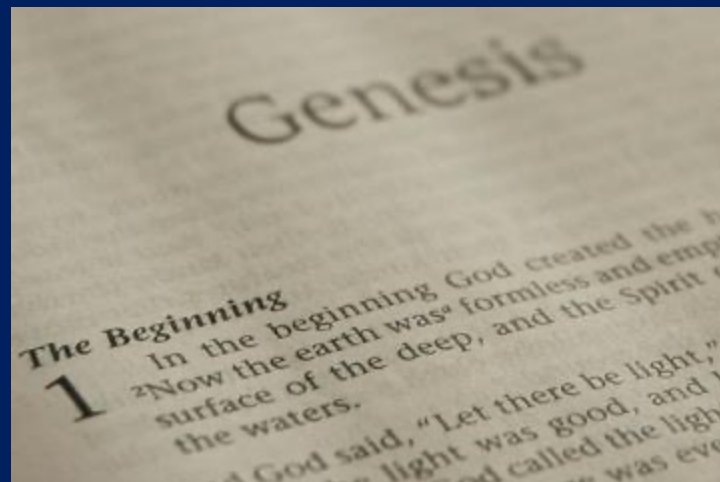
“And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”



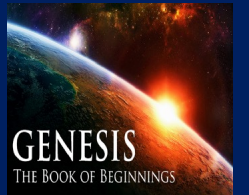
GENESIS STRUCTURE



- I. Beginning of the Human race (Gen. 1–11)
- II. Beginning of the Hebrew race (Gen. 12–50)**



GENESIS STRUCTURE



II. Genesis 12-50 (four people)

A. Abraham (12:1–25:11)

B. Isaac (25:12–26:35)

C. Jacob (27–36)

D. Joseph (37–50)

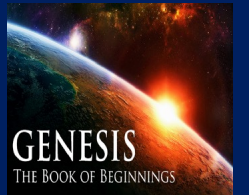


Isaiah 43:1

“But now, thus says the Lord, your Creator, O Jacob, And He who formed you, O Israel, 'Do not fear, for I have redeemed you; I have called you by name; you are Mine!'”



GENESIS STRUCTURE



II. Genesis 12-50 (four people)

A. Abraham (12:1–25:11)

B. Isaac (25:12–26:35)

C. Jacob (27–36)

D. Joseph (37–50)



Genesis 12–14

Abram's Early Journeys

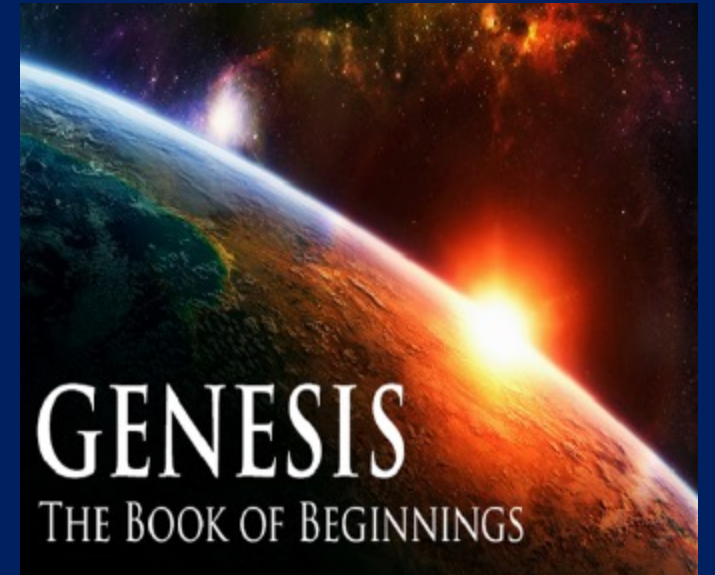
- I. Unconditional promises (Gen. 12:1-3)
- II. From Haran to Canaan (Gen. 12:4-5)
- III. In Canaan (Gen. 12:6-9)
- IV. In Egypt (Gen. 12:10-20)
- V. Abram and Lot Separate (Gen. 13:1-13)
- VI. Reaffirmation of Abram's promises (Gen. 13:14-18)
- VII. Abram Rescues Lot (14:1-24)
- VIII. Abrahamic Covenant (15:1-21)**



Genesis 15:1–21

Abrahamic Covenant

- A. Seed Promise Clarified (15:1-6)
- B. Land Promise Ratified (15:7-21)

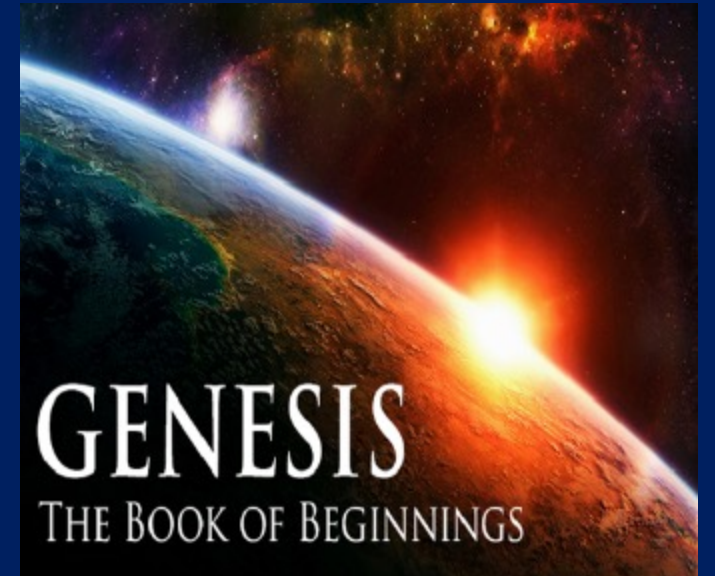


Genesis 15:1–21

Abrahamic Covenant

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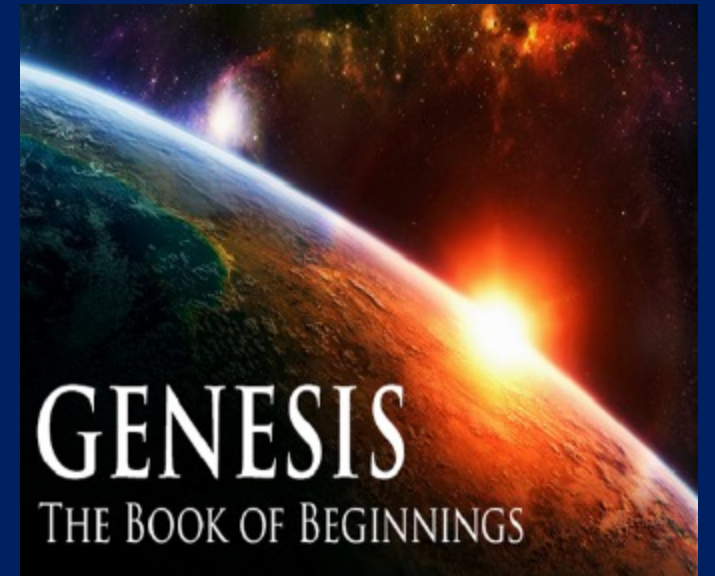
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A. Seed Promise Clarified

Genesis 15:1-6

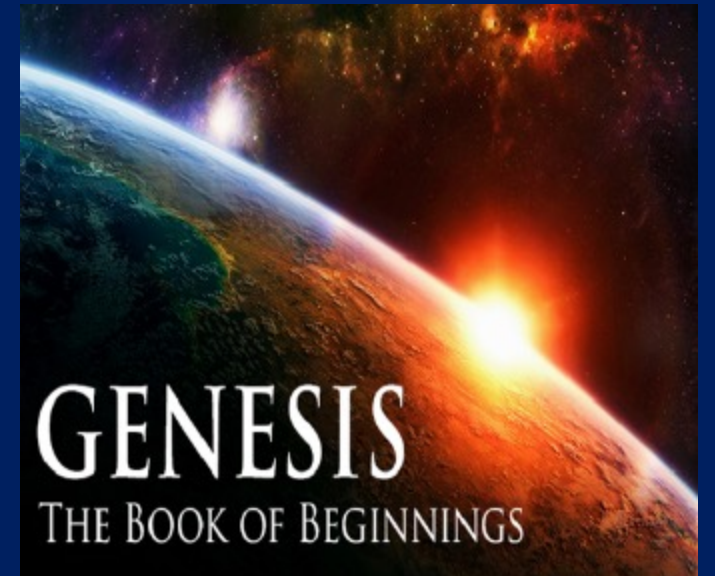
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3. God's clarification (4-5)
4. Abram's response (6)



A. Seed Promise Clarified

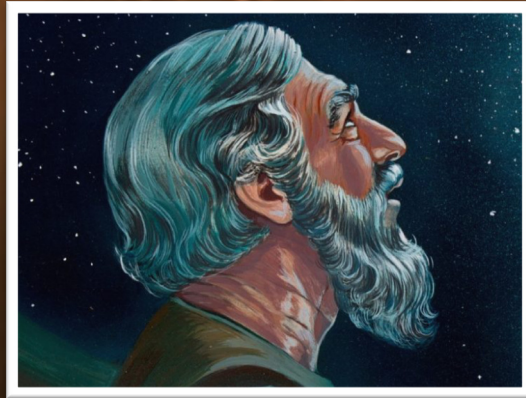
Genesis 15:1-6

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3. God's clarification (4-5)
4. Abram's response (6)



Genesis 15:1

After these things the word of the Lord came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great."





Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 240



“This is the first of seven times that Abraham receives a direct revelation from God. In 12:1–3 is God’s initial call to Abram outside the Land of Canaan; in 12:7 is the first appearance to Abraham in the Land; in 13:14–17, Abraham encounters God after the separation of Lot; in 15:1–21, God signs and seals the Abrahamic Covenant; in 17:1–21, Abraham receives the token of the covenant; in 18:1–33, God speaks to him in conjunction with the destruction of Sodom; and in 22:1–2 and 22:11–18, God directs Abraham to offer Isaac.”

VI. 8 New Promises

Genesis 12:1-3

- A. Land (Gen. 12:1b)
- B. Great nation (Gen. 12:2a)
- C. Personal blessing (Gen. 12:2b)
- D. Great name (Gen. 12:2c)
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- F. Blessing to blessers (Gen. 12:3a)
- G. Cursing to cursers (Gen. 12:3b)
- H. Blessing to the world (Gen. 12:3c)



A. Seed Promise Clarified

Genesis 15:1-6

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Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 273



“The inheritor Abram had was one of his servants: He that shall be possessor of my house is Eliezer of Damascus, who was his chief servant. 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.”

Colossians 2:8

“See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.”



Romans 12:2

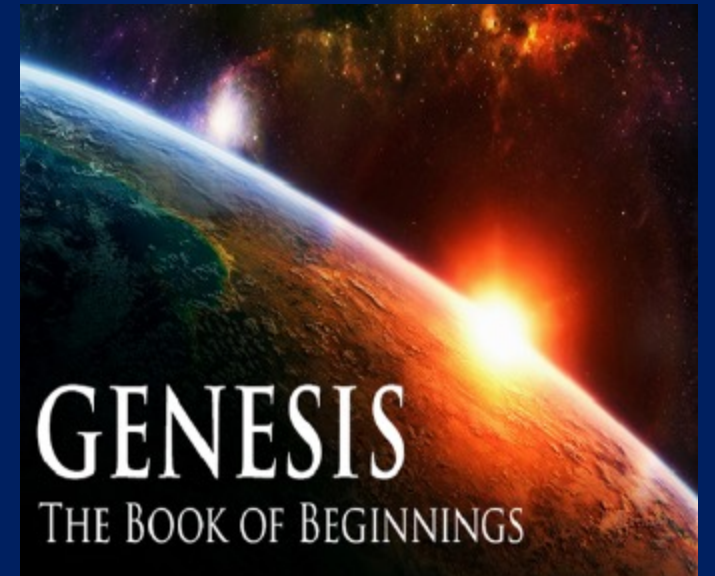
“And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”



A. Seed Promise Clarified

Genesis 15:1-6

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Dr. Arnold G. Fruchtenbaum

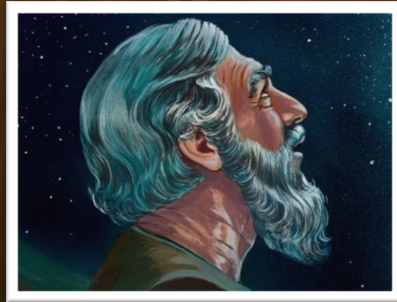
The Book of Genesis, 240



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Genesis 15:4-5

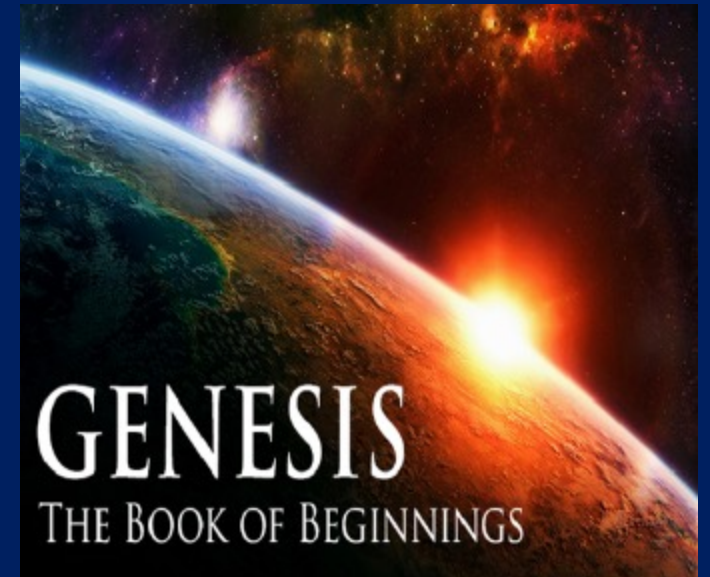
Then behold, the word of the LORD came to him, saying, “This man will not be your heir; but one who will come forth from your own body, he shall be your heir.”⁵ And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.”



A. Seed Promise Clarified

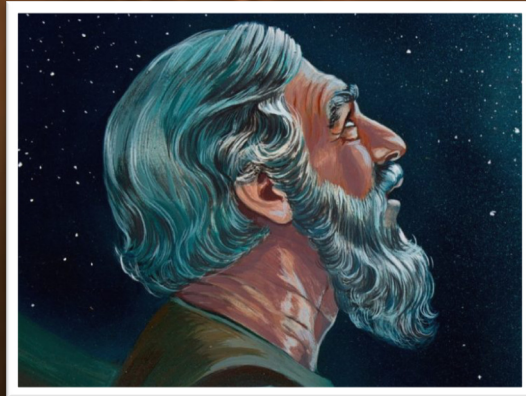
Genesis 15:1-6

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2. Abram's misunderstanding (2-3)
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4. Abram's response (6)



Galatians 3:16

“Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as *referring* to many, but *rather* to one, “And to your seed,” that is, Christ.”



Genesis 3:15

“And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”



Genesis 4:1

“Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, ‘I have gotten a manchild with the help of the Lord.’”



Genesis 5:29

“Now he called his name Noah, saying, ‘This one will give us rest from our work and from the toil of our hands *arising* from the ground which the LORD has cursed.’”



Genesis 9:26

“He also said, “Blessed be the Lord, The God of Shem;
And let Canaan be his servant.”



VI. 8 New Promises

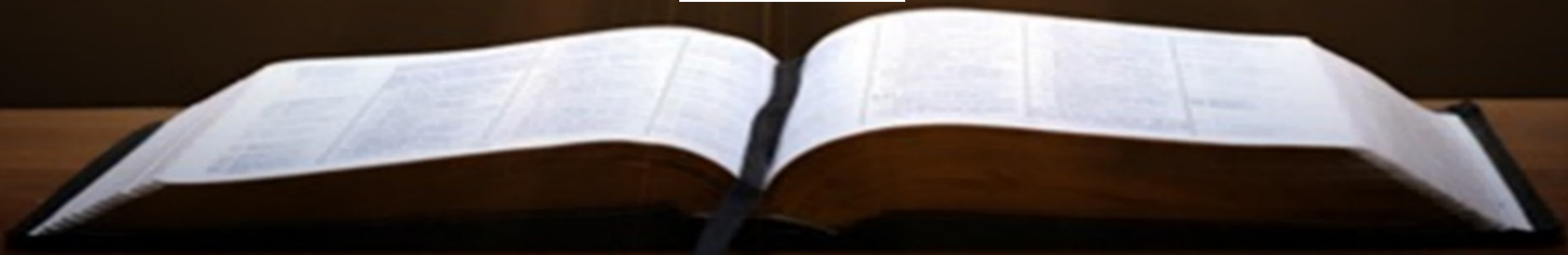
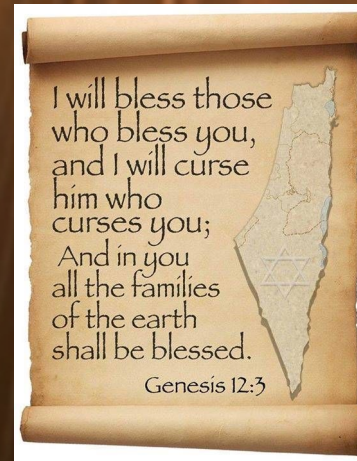
Genesis 12:1-3

- A. Land (Gen. 12:1b)
- B. Great nation (Gen. 12:2a)
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- H. **Blessing to the world (Gen. 12:3c)**

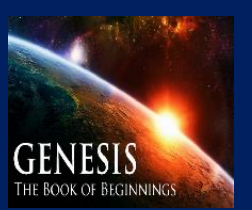


Genesis 12:3

“And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”



God's Messianic Purposes Beginning in Genesis



- *Proto-evangelium* from Adam & Eve (3:15)
- Seth (4:25)
- Noah (Gen 5:29)
- Shem (9:26)
- **Abraham (12:3)**
- Isaac (21:12)
- Jacob (25:23)
- Judah (49:10)





Belief-God's One Condition for Justification



“...because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31).”

Lewis Sperry Chafer, vol. 7, *Systematic Theology*
(Grand Rapids, MI: Kregel Publications, 1993), 265-66.

Belief – God's One Condition for Justification

Gen 15:6

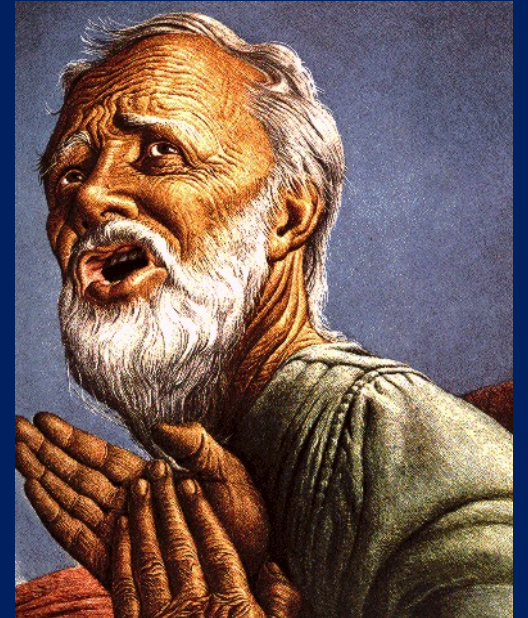
Then he believed in the LORD; and He reckoned it to him as righteousness.

John 3:16

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

Acts 16:30-31

"Sirs, what must I do to be saved?" They said, "Believe in the Lord Jesus, and you will be saved..."

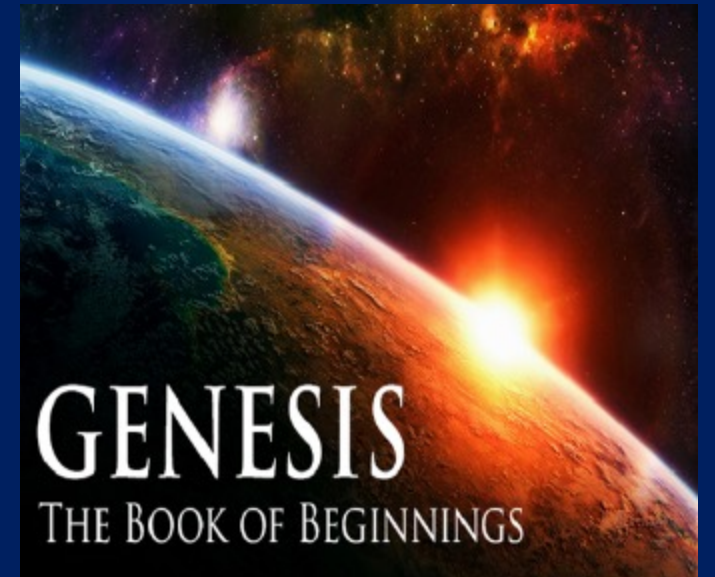


Genesis 15:1–21

Abrahamic Covenant

A. Seed Promise Clarified (15:1-6)

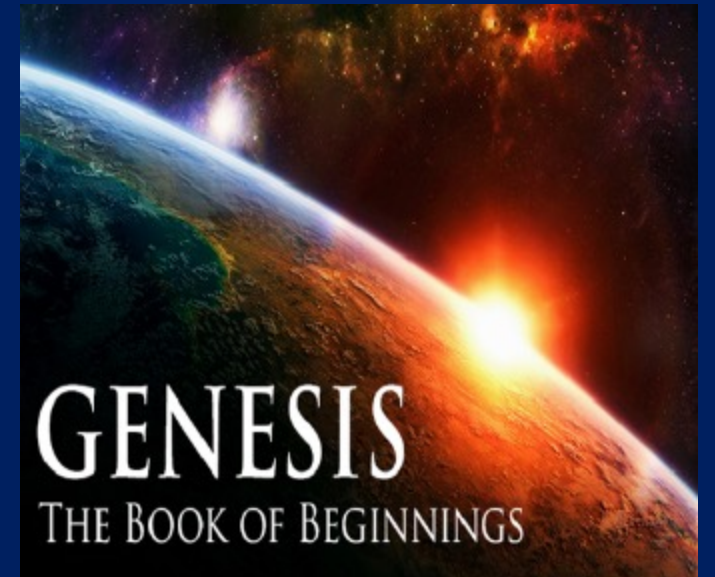
B. Land Promise Ratified (15:7-21)



B. Land Promise Ratified

Genesis 15:7-21

1. God's Promise (7)
2. Abram's Question (8)
3. Preparation of the Animal pieces (9-11)
4. Prophecy of redemption from Egyptian bondage (12-16)
5. Covenant ratification ritual (17-21)



B. Land Promise Ratified

Genesis 15:7-21

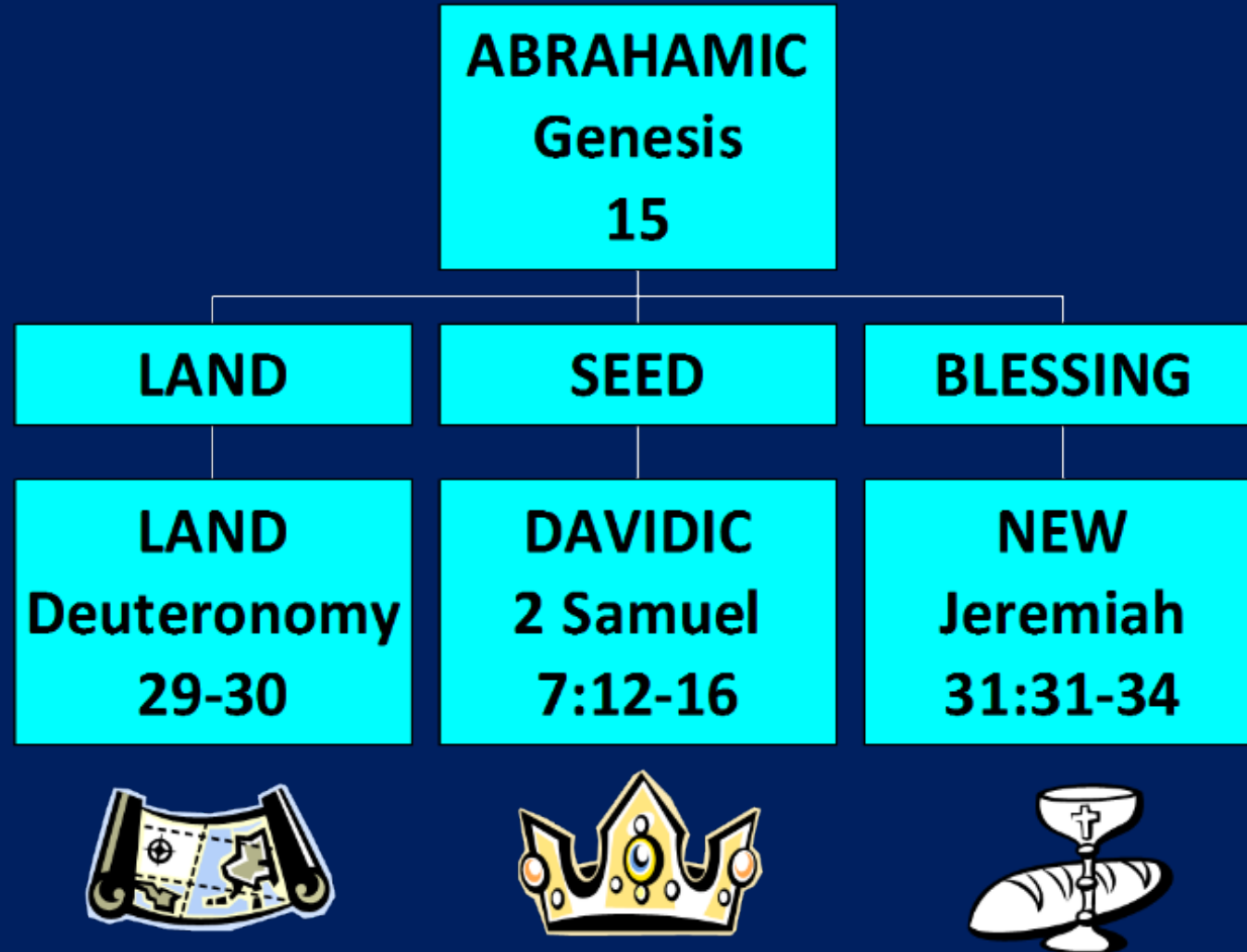
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Abrahamic Covenant



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

B. Land Promise Ratified

Genesis 15:7-21

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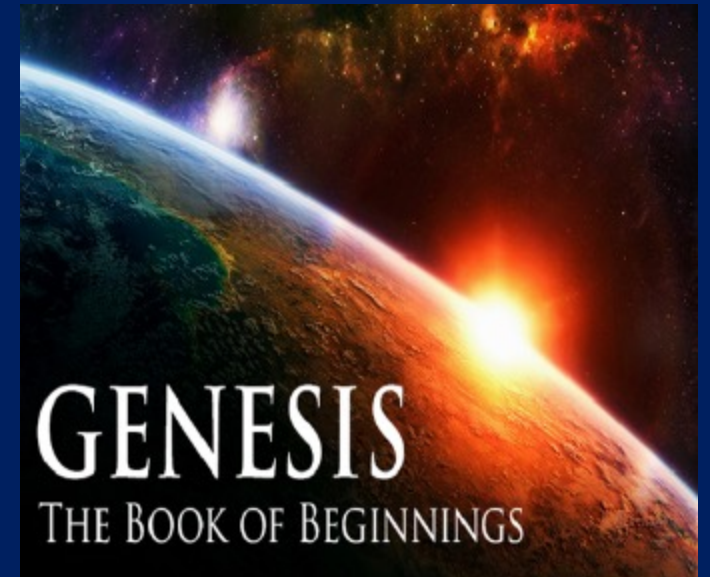
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Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 279-80



“The nature of a blood covenant is spelled out in Jeremiah 34:8–11 and 17–20. A blood covenant pledged the lives of the ones making the covenant to the covenant: If one failed, his blood was to be poured out just as the blood of the animal had been poured out. In other words, he would invoke upon himself the death penalty. The animal sacrificed was the substitute in death for the two making the covenant. Once the covenant was made and once both parties walked between the pieces of the animal, the terms of the covenant could not be changed.”



Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 279



“The exception is that while he divided the three animals, he did not divide the birds. This was all in keeping with the ancient methods of making a blood covenant. For example, in the *Mari Tablets*, to make a covenant was ‘to slay an animal.’ Normally, when two men made a blood covenant, only one animal was used.”

B. Land Promise Ratified

Genesis 15:7-21

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Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 280



“The Hebrew word for deep sleep is *tardeimah*; it was a supernatural deep sleep that fell upon Abram. It was the same deep sleep that fell upon Adam (Gen. 2:21) in preparation for the creation of Eve. It also fell upon Saul (I Sam. 26:12 and Dan. 8:18; 10:9). It is also mentioned in Job 4:13 and 33:15.”

Proverbs 3:5-6

“Trust in the LORD with all your heart And do not lean on your own understanding. In all your ways acknowledge Him, And He will make your paths straight.”





Evidence of Abrahamic Covenant's Unconditional Nature

- ANE covenant ratification ceremony (Gen 15)
- Lack of stated conditions for Israel's obedience (Gen 15)
- Covenant's eternality (Gen 17:7, 13, 19; Ps. 90:2)
- Covenant's immutability (Heb 6:13-18; Mal. 3:6)
- Trans-generational reaffirmation despite perpetual national disobedience (Jer 31:35-37)



ANE covenant ratification ceremony (Genesis 15)

- ANE covenant ratification ceremony (Jer. 34:8-10, 18-19)
- Abram never passed through the animal pieces
 - ◆ Asleep (Gen. 15:12)
 - ◆ *Tardeimah* (Gen. 2:21)
- God alone passed through the animal pieces (Gen. 15:17; Exod. 13:21)
- Oven and torch do not represent God and man



Trans-generational reaffirmation despite perpetual national disobedience

- Covenant continuously reaffirmed to Abraham (Gen. 13:14-17; Rev. 22:17-18) despite his perpetual disobedience (Gen. 12:10-20; 20; 12:1, 4-5, 10; Acts 7:3-4)
- Covenant continuously reaffirmed to Jacob (Gen. 28:14-15) despite his perpetual disobedience (Gen. 27; meaning of “Jacob”)
- Covenant continuously reaffirmed to the nation of Israel (Jer. 31:35-37) despite her perpetual disobedience (Jer. 7:18; 44:17-18)



Joseph's Journey to Egypt



John 13:19; 14:29

“^{13:19} From now on I am telling you before *it* comes to pass, so that when it does occur, you may believe that I am *He*... ^{14:29} Now I have told you before it happens, so that when it happens, you may believe.”

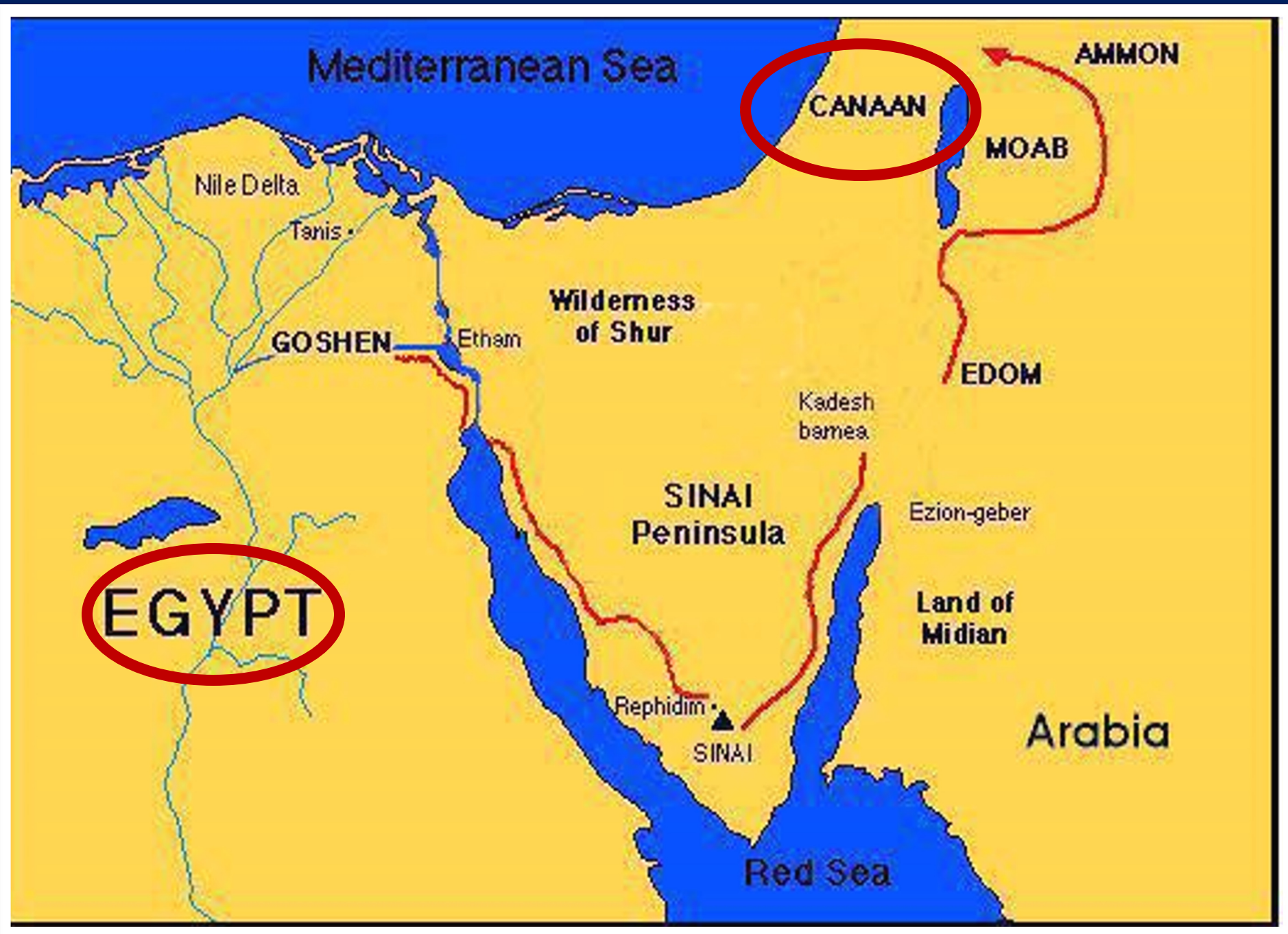


What Happened to Christ's Disciples?

Disciple	Place	Martyrdom
James the Son of Alphaeus	Jerusalem	Clubbed to death
Simon the Zealot	Jerusalem	Martyred
James the Son of Zebedee	Judea (Acts 12:2)	Executed
Thaddeus	Mesopotamia	Beaten to death
Peter	Babylon, Rome	Crucified upside down
Matthew	Parthia (Tehran)	Beheaded

What Happened to Christ's Disciples?

Disciple	Place	Martyrdom
John	Asia Minor, Patmos, Ephesus	Fried in boiling oil
Philip	E. Turkey	Tortured & crucified
Thomas	India	Speared
Bartholomew	India	Flayed & crucified
Andrew	Ukraine, Russia, Greece	Hanged



VI. 8 New Promises

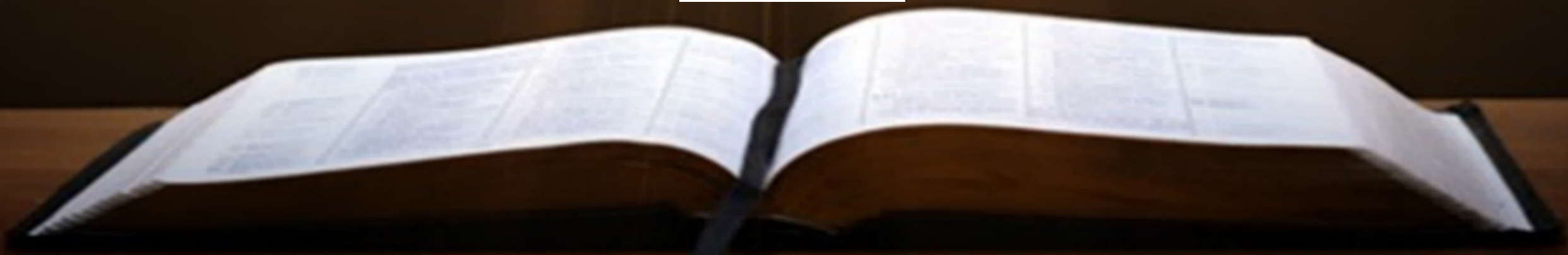
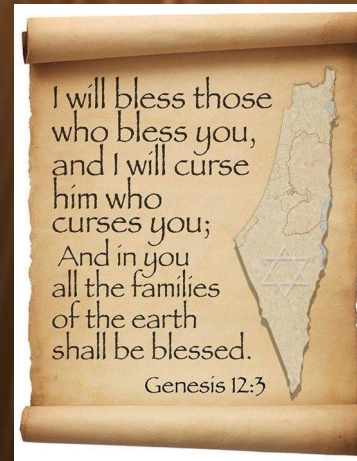
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Genesis 12:3

“And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”



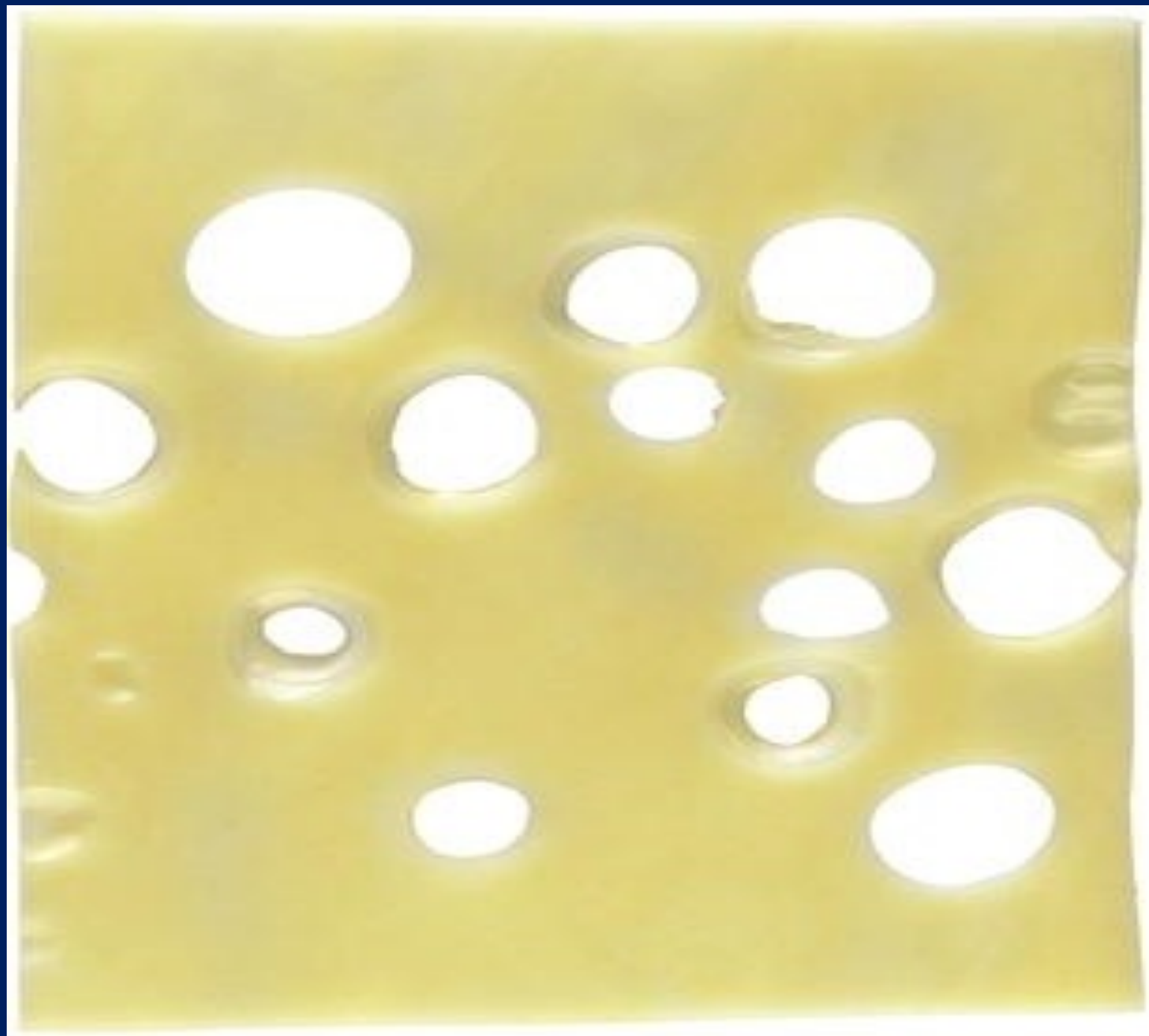
Chafer Theological Seminary Distinctives



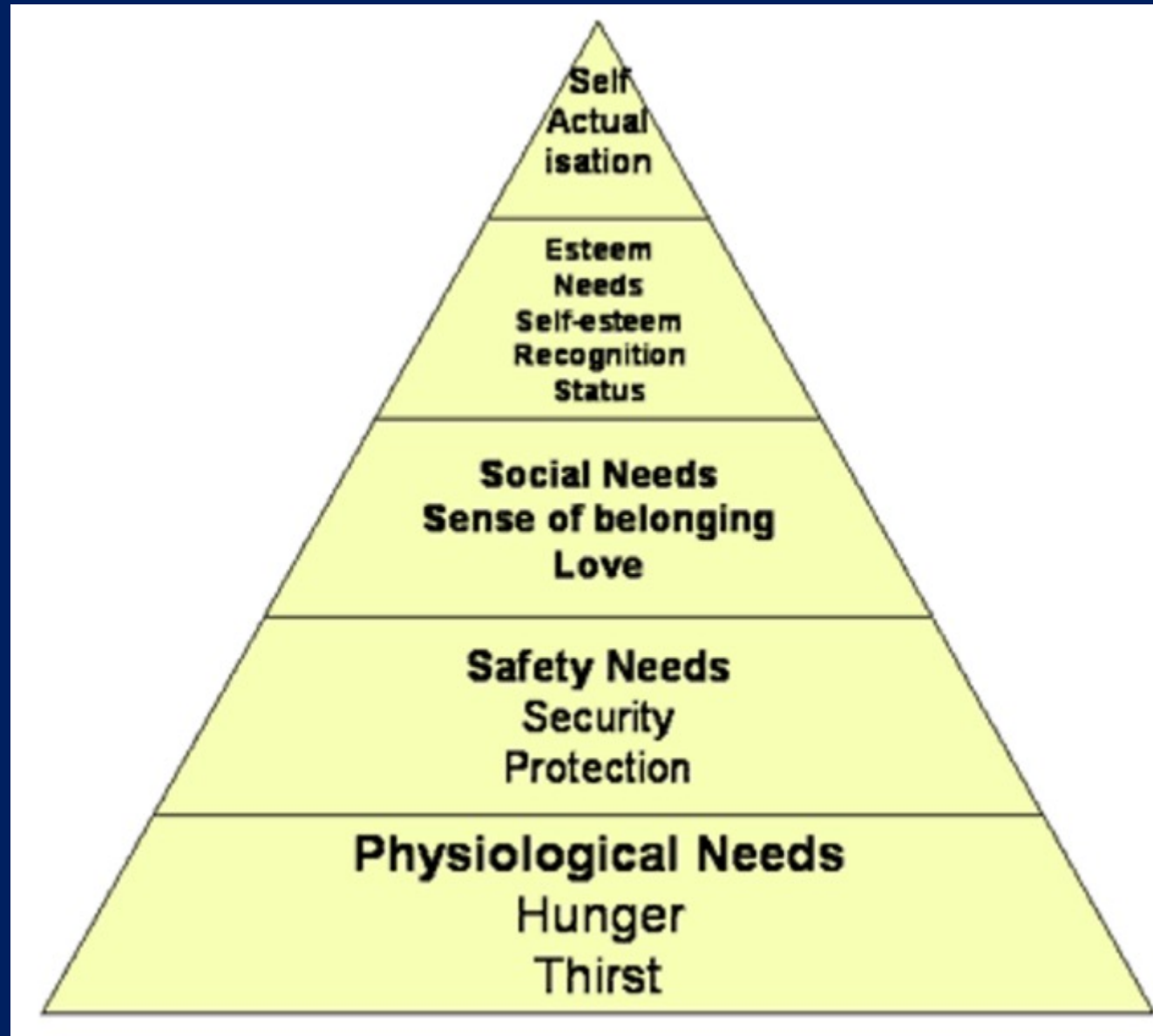
SUFFICIENCY OF THE SCRIPTURES

"We believe in the complete adequacy of Scripture, for in it God has given us all things that pertain to life and godliness. We hold, therefore, that the Word of God by itself is sufficient to prepare a person for a lifetime of effective ministry."

<https://www.chafer.edu/distinctives>



Maslow's Hierarchy of Needs



1 Peter 2:2

“like newborn babies, long for the pure [adolos] milk of the word, so that by it you may grow in respect to salvation, ³ if you have tasted the kindness of the Lord.”



2 Timothy 3:16-17

“All Scripture is inspired by God [*theopneustos*] and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”



2 Peter 1:3-4

“³ Seeing that His divine power has granted to us **everything** pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. ⁴For by these He has granted to us His precious and magnificent **promises**, so that by them you may become partakers of *the* divine nature, having escaped the corruption that is in the world by lust.”



Daniel 12:2

“Many of those who sleep in the dust of the ground will awake, these to everlasting (*olam*) life, but the others to disgrace *and* everlasting (*olam*) contempt.”





Dr. Arnold G. Fruchtenbaum

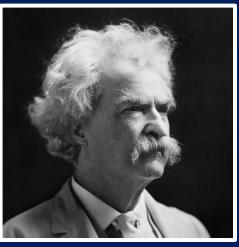
The Book of Genesis, 283



“By stating: You shall go to your fathers, God is saying that the ancestors of Abram are viewed as being in a definite place to which Abram will go. That definite place is Sheol in the center of the earth. This kind of phraseology always emphasizes the afterlife and reflects faith in the afterlife. Furthermore, this has to be a reference to the soul of Abram and not to the interment of his body because the fathers of Abram were in Haran and in Ur, but they were not here in the Land where Abram’s physical remains would be buried.”

Luke 16:24-26

“²⁴ And he cried out and said, ‘Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.’ ²⁵ But Abraham said, ‘Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. ²⁶ And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.’”



Mark Twain

Autobiography, 2:37

“A myriad of men are born; they labor and sweat and struggle for bread; they squabble and scold and fight; they scramble for little mean advantages over each other. Age creeps upon them and infirmities follow; shames and humiliations bring down their prides and their vanities. Those they love are taken from them, and the joy of life is turned to aching grief. The burden of pain, care, and misery grows heavier year by year. At length ambition is dead, pride is dead, vanity is dead; longing for release is in their place. It comes at last-the only un-poisoned gift earth ever had for them-and they vanish from a world where they were of no consequence; where they achieved nothing, where they were a mistake and a failure and a foolishness; where they left no sign that they have existed-a world that will lament them a day and forget them forever.”

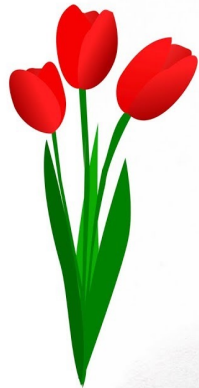
2 Timothy 4:7-8

“⁷ I have fought the good fight, I have finished the course, I have kept the faith; ⁸ in the future there is reserved for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.”



Ephesians 2:10

“For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk (*peripateō*) in them.”



Total Depravity
Unconditional Election
Limited Atonement
Irresistible Grace
Perseverance of the Saints



Genesis 15:16

“Then in the fourth generation they will return here, for the wrongdoing of the Amorite is not yet complete.”

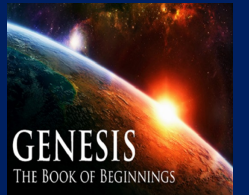


Reliability of the “Divine Regathering” Predictions

	RETURN	PREDICTED	FULFILLED
1 st	From Egypt to Canaan	Gen. 15:13-14	Joshua 1–12
2 nd	From Babylon to Israel	Jer. 25:11; 29:10	Ezra & Nehemiah
3 rd	From the Diaspora to Israel’s restoration	Ezekiel 36:24-28	Millennial Kingdom



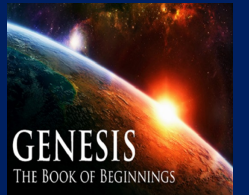
Ham's Sons (vs. 6)



1. Cush
2. Mizraim
3. Put
4. Canaan

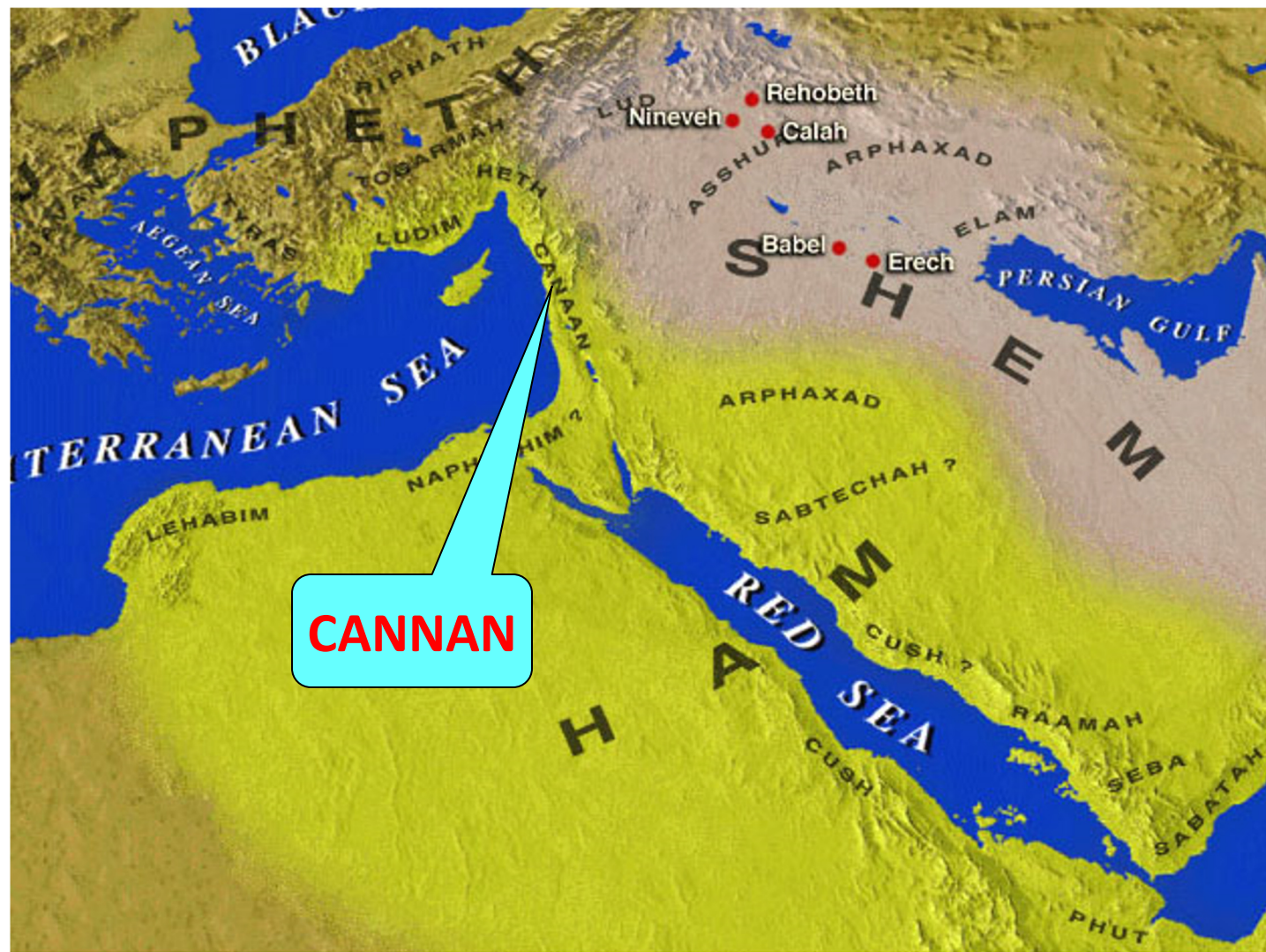


4. Canaan's Sons (vs. 15-18)



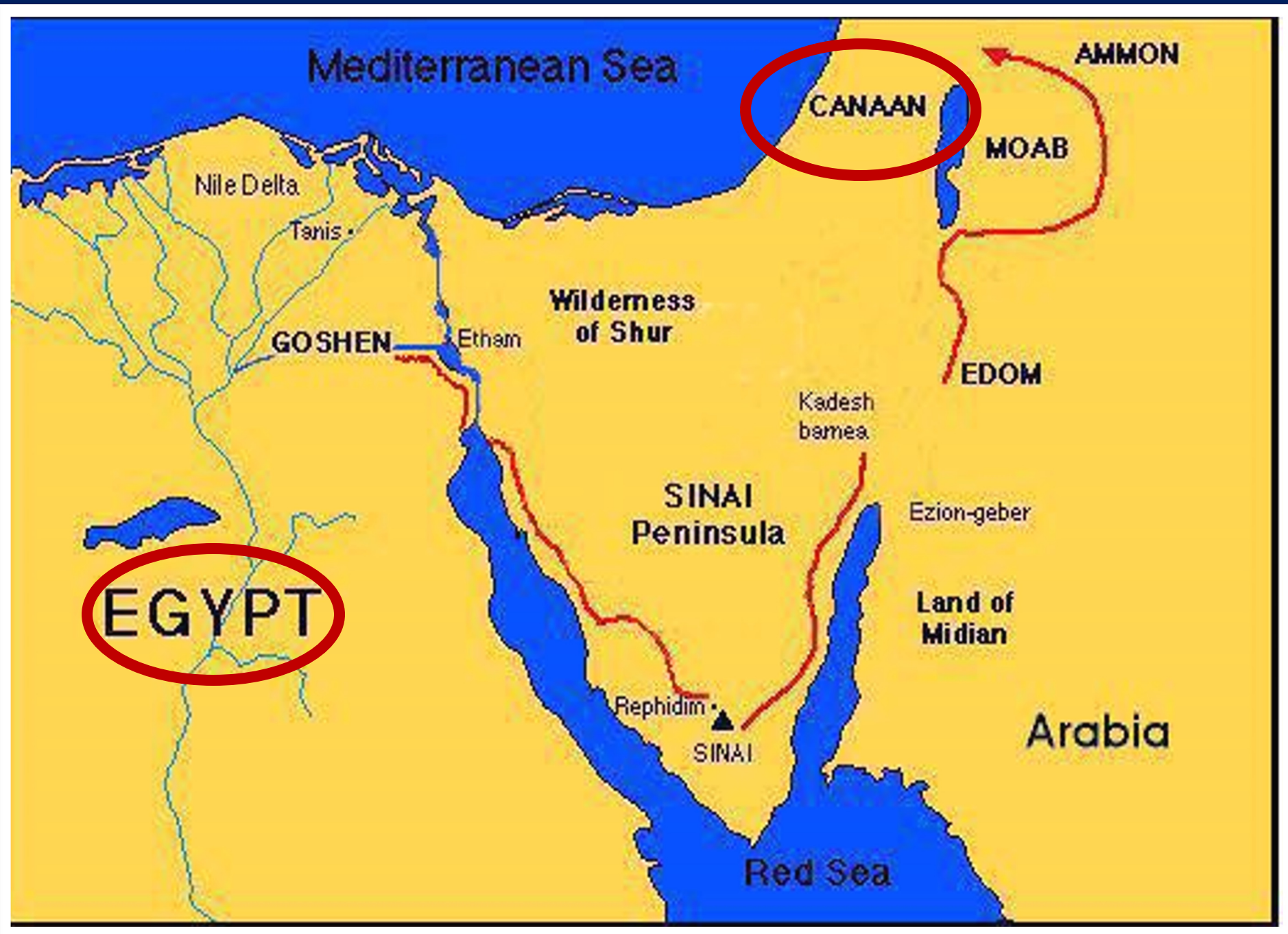
- | | |
|---------------|--------------|
| A. Sidon | G. Arkite |
| B. Heth | H. Sinite |
| C. Jebusite | I. Arvadite |
| D. Amorite | J. Zemarite |
| E. Girgashite | K. Hamathite |
| F. Hivite | L. Perrizite |





Geographical Distribution Of The Sons Of Noah

The three sons of Noah migrated to different areas. The Semites occupied the Tigris–Euphrates valley and most of Arabia; the Japhethites moved north, around the Black Sea, and even west to Spain; the Hamites went south into lower Asia Minor, coastal Syria and Palestine, and the Red Sea coast of Arabia, but principally into Africa.



Genesis 6:1-4

“¹ Now it came about, when men began to multiply on the face of the land, and daughters were born to them, ² that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. ³ Then the Lord said, ‘My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and . . .’



Genesis 6:1-4

. . . twenty years.'⁴ The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown."



2 Peter 3:9

“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.”



Romans 2:5

“But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God.”



Genesis 6:1-4

“¹ Now it came about, when men began to multiply on the face of the land, and daughters were born to them, ² that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. ³ Then the Lord said, ‘My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and . . .



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B. Land Promise Ratified

Genesis 15:7-21

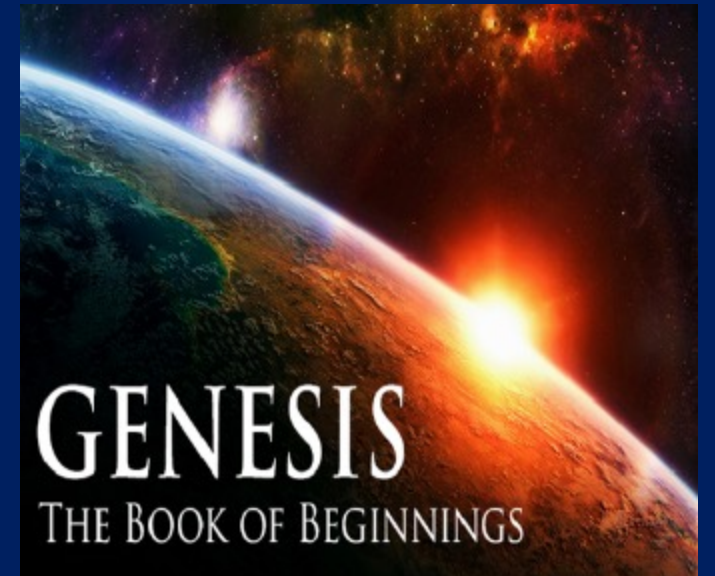
1. God's Promise (7)
2. Abram's Question (8)
3. Preparation of the Animal pieces (9-11)
4. Prophecy of redemption from Egyptian bondage (12-16)
5. Covenant ratification ritual (17-21)



5. Covenant Ratification Ritual

Genesis 15:17-21

- a. The ceremony (17)
- b. The covenant (18a)
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Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 280



“The Hebrew word for deep sleep is *tardeimah*; it was a supernatural deep sleep that fell upon Abram. It was the same deep sleep that fell upon Adam (Gen. 2:21) in preparation for the creation of Eve. It also fell upon Saul (I Sam. 26:12 and Dan. 8:18; 10:9). It is also mentioned in Job 4:13 and 33:15.”



Evidence of Abrahamic Covenant's Unconditional Nature

- ANE covenant ratification ceremony (Gen 15)
- Lack of stated conditions for Israel's obedience (Gen 15)
- Covenant's eternality (Gen 17:7, 13, 19; Ps. 90:2)
- Covenant's immutability (Heb 6:13-18; Mal. 3:6)
- Trans-generational reaffirmation despite perpetual national disobedience (Jer 31:35-37)



Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 283-84

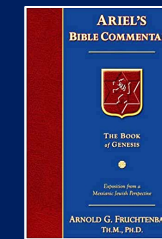


“The normal procedure was for both persons making the covenant to walk between the pieces of the animal, rendering the terms of the covenant obligatory to both parties. This procedure also rendered the covenant conditional: If one party broke the terms and forfeited his life, it would exempt the other party from keeping his part of the covenant. Since the covenant was between God and Abram, it was normal here that God passed between these pieces. The previous abnormality was the fact that in place of one animal, there were five. Now there was a second differentiation.”



Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 283-84

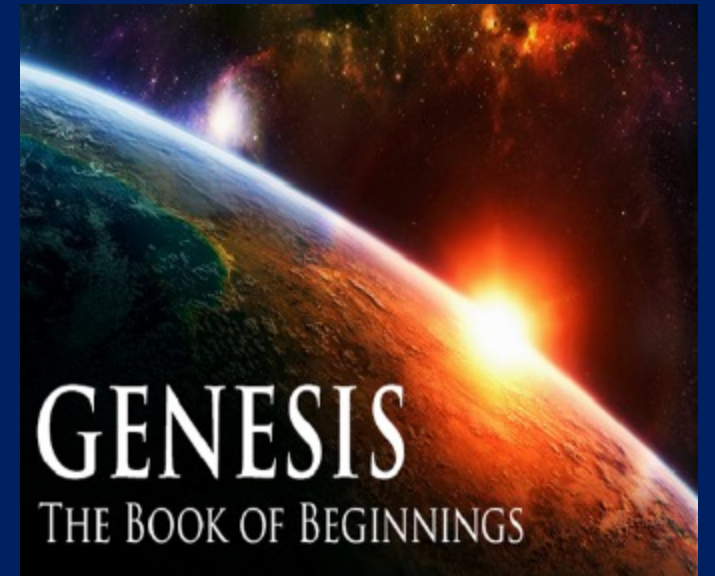


“It was not God and Abram that walked between these pieces of the animals, but it was God alone Who passed between the pieces of the animals, which rendered the covenant unconditional. Abram’s lack of participation emphasizes the unconditionality of this particular covenant. So Abram did not become an active participant in the signing and sealing of the covenant as such; he was only the recipient of the covenant and the covenantal promises. It meant that no matter how often Abram failed (and he will fail in the next chapter), and no matter how often his seed, the Jewish people fail, the Abrahamic Covenant cannot be rendered null and void.”

5. Covenant Ratification Ritual

Genesis 15:17-21

- a. The ceremony (17)
- b. The covenant (18a)
- c. The land (18b-21)



Genesis 15:18-21

¹⁸ On that day the LORD made a covenant with Abram, saying, “To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates: ¹⁹ the Kenite and the Kenizzite and the Kadmonite ²⁰ and the Hittite and the Perizzite and the Rephaim ²¹ and the Amorite and the Canaanite and the Girgashite and the Jebusite.”



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Noahic vs. Abrahamic & Mosaic Covenants

Name	NOAHIC	ABRAHAMIC	MOSAIC
Human agent	Noah	Abraham	Moses
Scripture	Gen. 8–9	Gen. 12–17	Exod. 19–40
Covenant (<i>Berit</i>)	Gen. 9:9	Gen. 15:18	Exod. 19:5
Party	World, humanity	Israel, Hebrews	Israel, Hebrews
Israel	Pre-Israel	Post-Israel	Post-Israel

Noahic vs. Abrahamic & Mosaic Covenants

Covenant	NOAHIC	ABRAHAMIC	MOSAIC
Conditional or unconditional	Unconditional	Unconditional	Conditional
Promises	No more flood judgment, enduring earth, capital punishment	Ownership of land, seed, and blessing	Enjoyment or possession of land, seed, and blessing
Sign	Rainbow	Circumcision	Sabbath
Purpose	Restrain & preserve	Redemptive	Redemptive
Directly binding today?	Yes	No	No

Dr. William F. Albright

W. F. Albright, *Yahweh and the Gods of Canaan: A Historical Analysis of Two Contrasting Faiths* (Garden City, NY: Doubleday, 1968), 106-08.

“Contracts and treaties were common everywhere, but only the Hebrews, so far as we know, made covenants with their gods or God. Being prevailing caravaneers and so ethno-political intruders in the West, the early Hebrews were in constant need of contractual and treaty protection.’ Of course, we biblicists would insist that it was God that made the contracts with men, not the other way around.”

Charles C. Clough, "Social-Political Implications of the New Covenant," in *An Introduction to the New Covenant*, ed. Christopher Cone (Hurst, TX: Tyndale Seminary Press, 2013), 277, fn. 13.

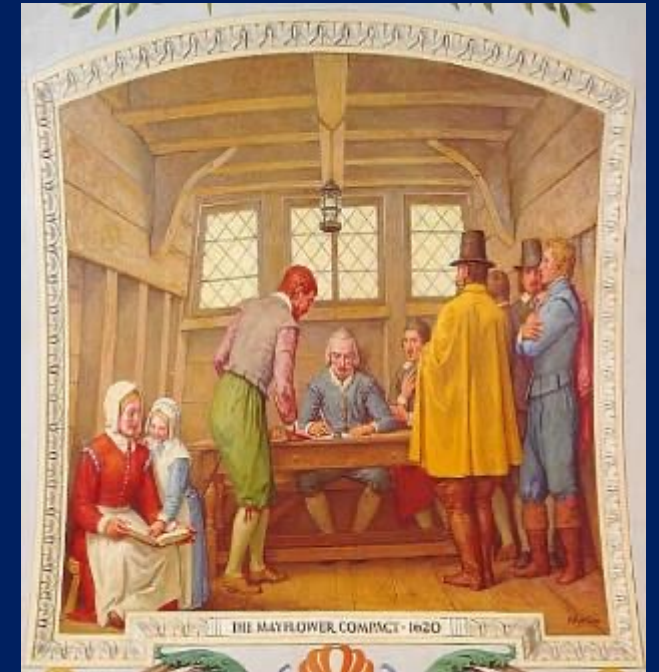
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Mayflower Compact (1620)

Mayflower, in 1620, recites: “Having undertaken for the glory of God and advancement of the Christian faith and the honor of our king and country a voyage to plant the first colony in the northern parts of Virginia.”





Exodus 2:24

“So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob.”



Ezekiel 36:22

“Therefore, say to the house of Israel, ‘This is what the Lord God says: “It is not for your sake, house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations where you went.””



Jeremiah 31:35-37

Thus says the LORD, Who gives the sun for light by day And the fixed order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar; The LORD of hosts is His name:³⁶ “If this fixed order departs From before Me,” declares the Lord, “Then the offspring of Israel also will cease From being a nation before Me forever.”³⁷ Thus says the LORD, “If the heavens above can be measured And the foundations of the earth searched out below, Then I will also cast off all the offspring of Israel For all that they have done,” declares the LORD.



John 10:27-29

“My sheep hear My voice, and I know them, and they follow Me; ²⁸ and I give eternal life to them, and they will never perish **[ou mē; aiōnia]**; and **no one will snatch them** out of My hand. ²⁹ My Father, who has given *them* to Me, is greater than all; and **no one is able to snatch them** out of the Father’s hand.”



2 Timothy 2:11, 13

“The statement is trustworthy:...If we are faithless, He remains faithful, for He cannot deny Himself.”





John MacArthur

John MacArthur, *The Gospel According to Jesus*, p. 140

"Eternal life is indeed a free gift (Rom. 6:23). Salvation cannot be earned with good deeds or purchased with money. It has already been bought by Christ, who paid the ransom with His blood. But that does not mean there is no cost in terms of salvation's impact on the sinner's life. This paradox may be difficult but it is nevertheless true: salvation is both free and costly. Eternal life brings immediate death to self. 'Knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin' (Rom 6:6). Thus in a sense we pay the ultimate price for salvation when our sinful self is nailed to a cross. It is a total abandonment of self-will, like the grain of wheat that falls to the ground and dies so that it can bear much fruit (cf. John 12:24). It is an exchange of all that we are for all that Christ is. And it denotes implicit obedience, full surrender to the lordship of Christ. Nothing less can qualify as saving faith."



John MacArthur

John MacArthur, *Faith Works*, p. 25

“Jesus is Lord of all, and the faith He demands involves unconditional surrender...He does not bestow eternal life on those whose hearts remain set against Him.”



John MacArthur

John MacArthur, *Transcription of The Art of Self-Discipline*, part 2, www.gty.org.

“Self discipline comes when you look back to the covenant of your salvation...that is to say when you remember that at the point of your salvation you made a promise to submit to the Lord. You made a pledge at that time to be obedient to Christ. You confessed Him as Lord...And Lord means that He is above all. It’s essential then as believers to remember that we made a covenant of obedience when we confessed Jesus as Lord. We were saved unto obedience which God had before ordained that we should walk...and obedience characterized by good works...and obedience to God's Word. That pledge was inherent in salvation. God at the time you came to Him for salvation promised you forgiveness and eternal life and all the grace necessary to fulfill His will, and the Holy Spirit, and you pledged obedience. And you need to go back and remember that and have the integrity to be faithful to your original promise...”

5. Covenant Ratification Ritual

Genesis 15:17-21

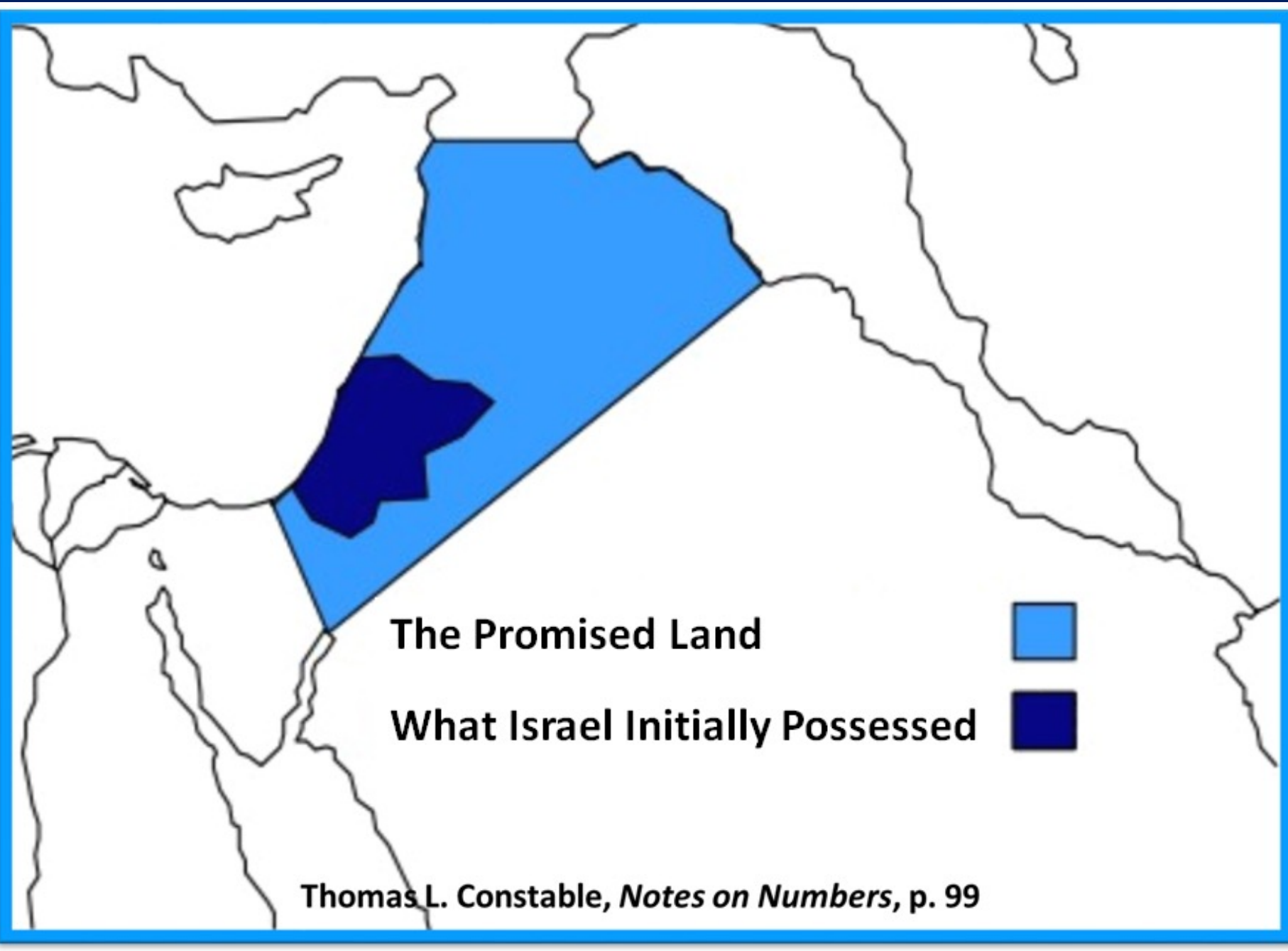
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Genesis 15:18-21

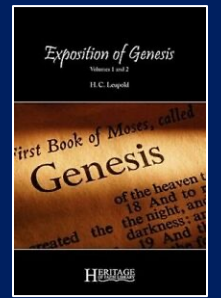
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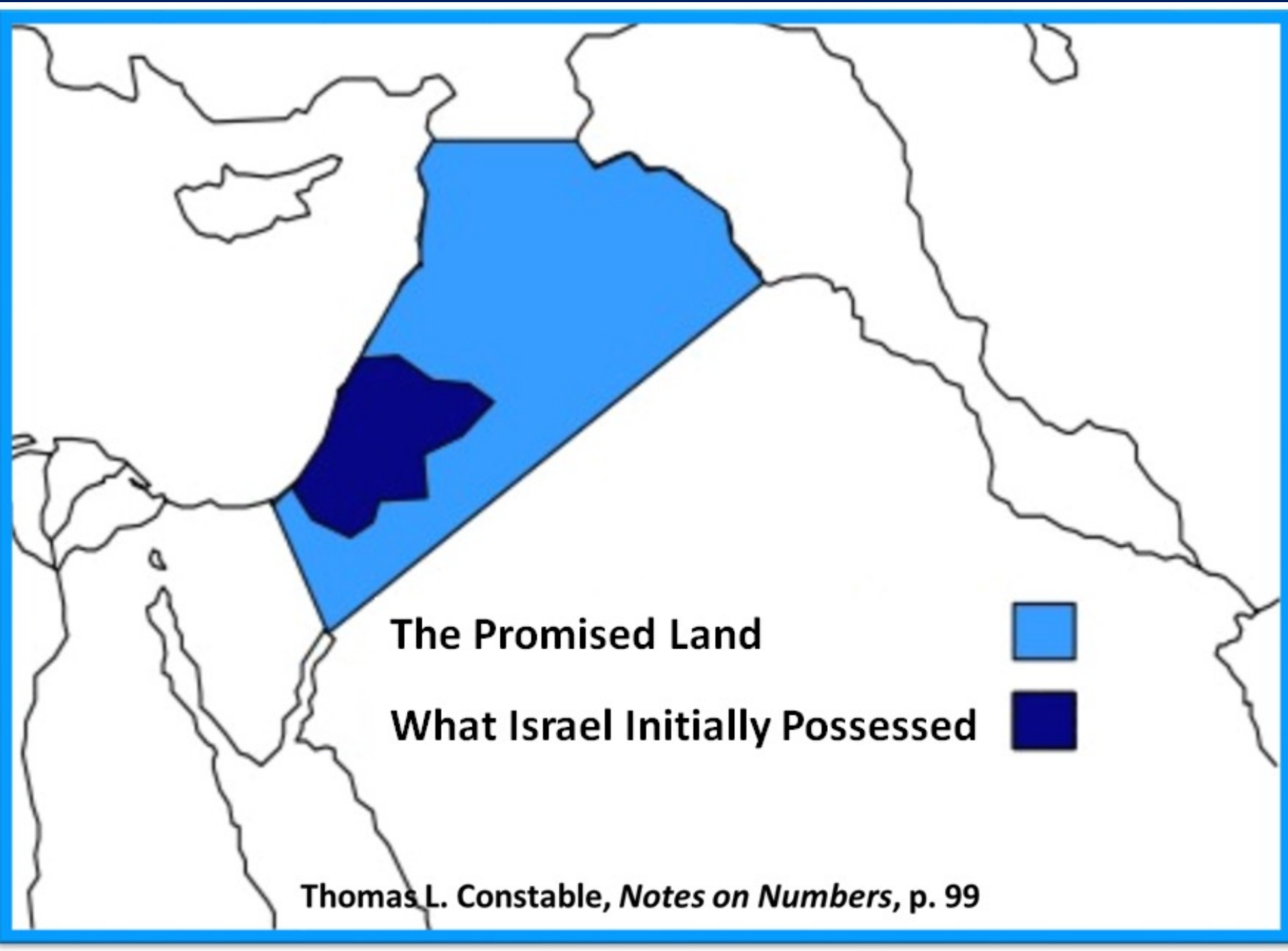
H. C. Leupold

H.C. Leupold, *Exposition of Genesis*, 490.



“‘The River of Egypt’ could hardly be the Wady el ‘Arish (*Rhinocolura*), for that insignificant winter torrent could hardly be set in contrast to the ‘Great River, the River Euphrates.’ Consequently, ‘the River of Egypt’ is the Nile.”









Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 284



“The southern border of the Land is from the river of Egypt. The river of Egypt is not the Nile, as has often been misinterpreted; for if it was the Nile, the Jews were already in the Promised Land before they ever left Egypt. Nor is the River of Egypt the Wadi el-Arish, the wadi that runs through the center of the Sinai Peninsula, because that was referred to in the Bible as the Brook (*nachal*) of Egypt, not the River (*nahar*) of Egypt. The river of Egypt refers to the most eastern branch of the Nile Delta. As the Nile River flows from south to north before emptying into the Mediterranean Sea, it breaks up into various branches flowing through the Nile Delta, and the most eastern branch was known as the River of Egypt. This is known today as the *Pelogiac* branch of the Nile Delta, which flows into Lake *Sironbis*. It is also known as the River *Shihor*, the fourteenth *nome* of Egypt.”



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Land Promises Fulfilled in the Time of Joshua (Josh. 11:23; 21:43-45) or Solomon (1 Kgs. 4:21)?

- Extended context (Josh 13:1-7; Judges 1:19, 21, 27, 29, 30-36)
- Land gained in conquest was only a fraction of what was promised (1 Kgs. 4:25)
- Jerusalem not conquered in Joshua's day (Josh 15:63; 2 Sam 5)
- Solomon's reign extended to the border of Egypt (1 Kgs. 4:21) and not the River of Egypt (Gen. 15:18)
- Solomon's reign was tributary only (1 Kgs. 4:21)
- Forever? (Gen 17:7-8, 13, 19)
- Reaffirmation of land promises long after Joshua and Solomon's time (Amos 9:11-15)



* The tribe of Levi, as the priesthood, were distributed throughout the other tribes.

Daily Bible Study

www.keyway.ca

Dan to Beersheba

1 Kings 4:21

“Now Solomon ruled over all the kingdoms from the River to the land of the Philistines and to the border of Egypt; they brought tribute and served Solomon all the days of his life.”

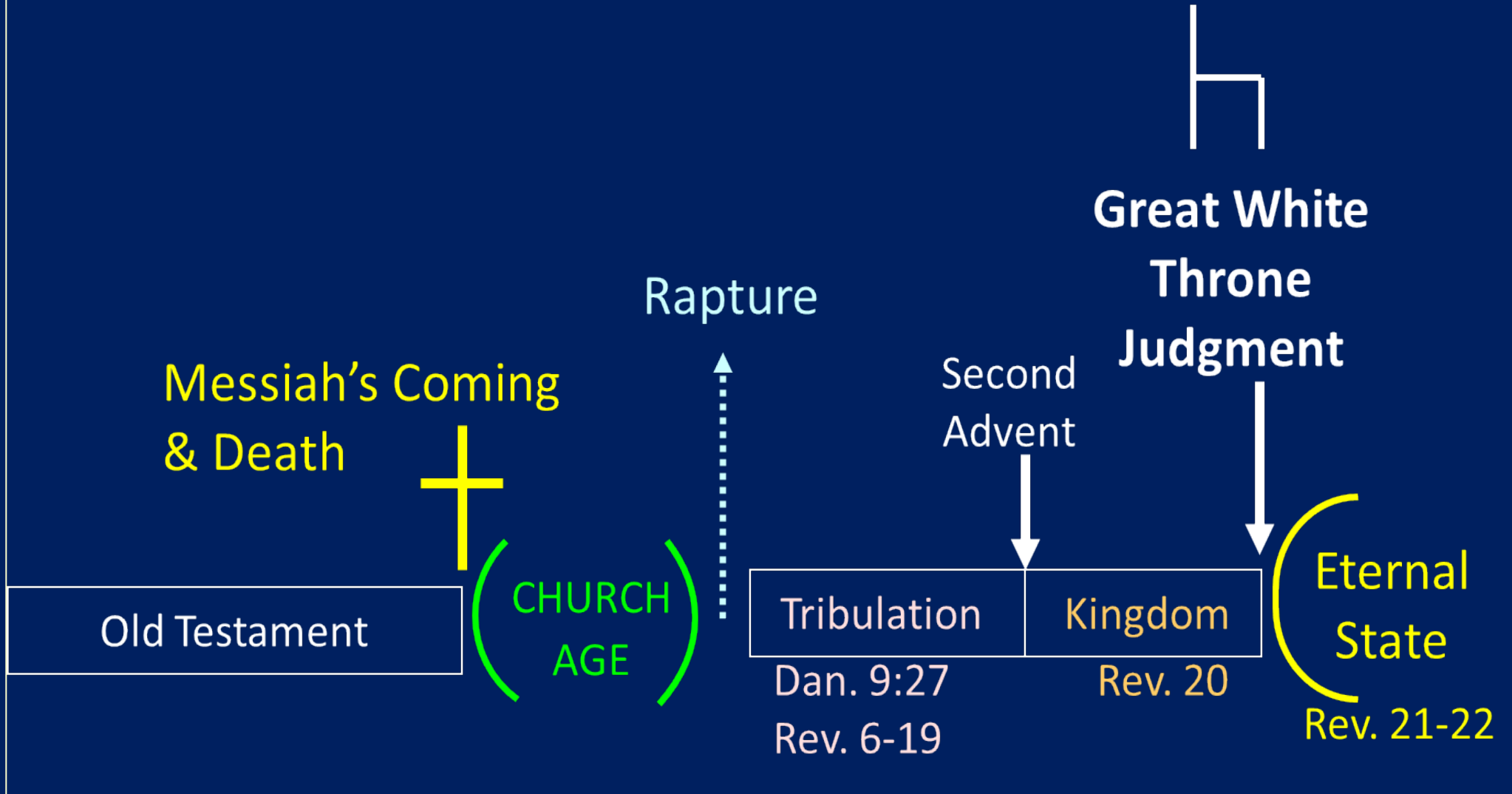


IMPORTANCE

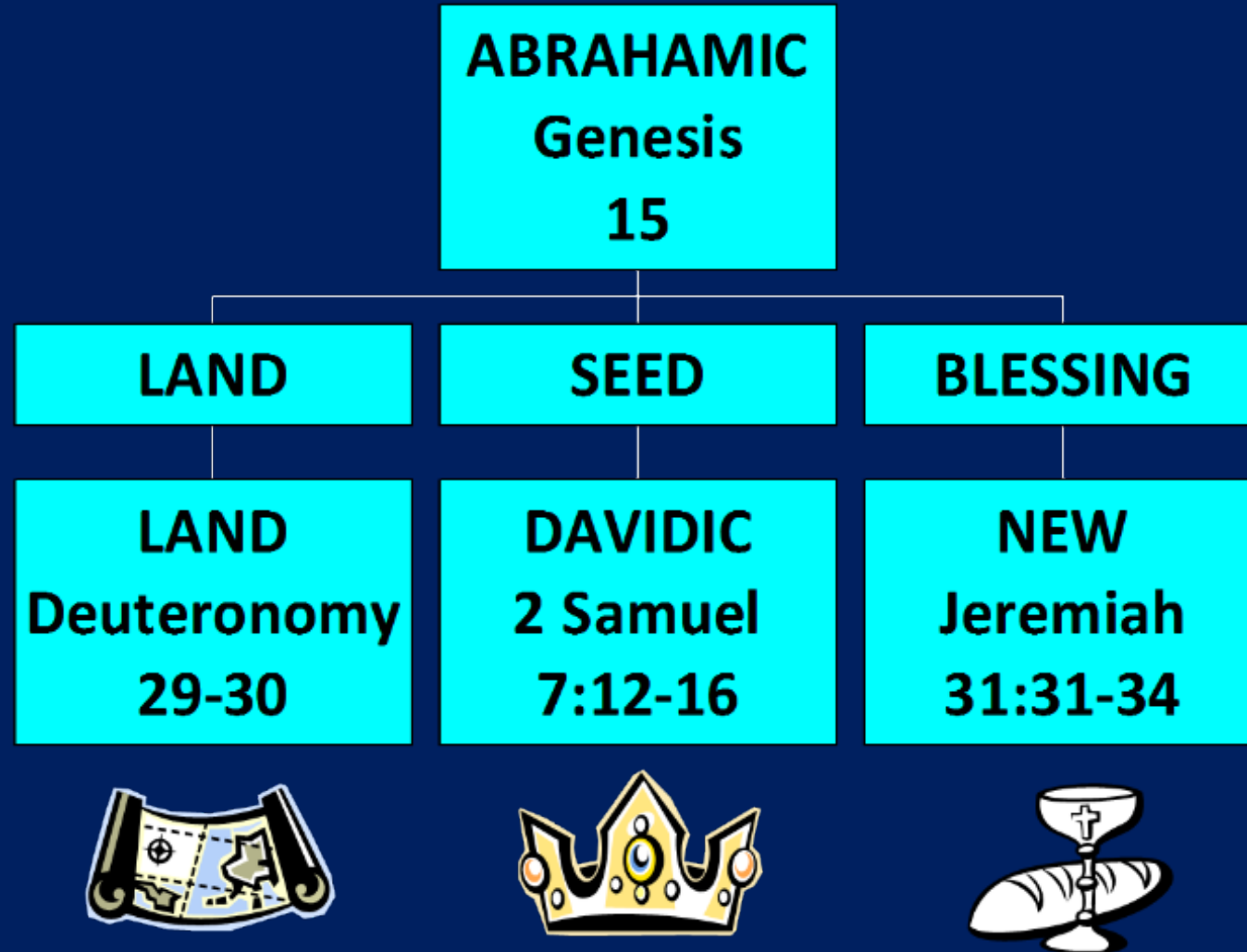
- God's promises and covenant to Israel remain literal, reliable, unconditional, and unfulfilled (Gen. 23)
- Basis of God's intervention in history (Gen. 15:14-16; Exod. 2:24)
- God must once again move His hand in history to fulfill His Word (Ezek. 36:22)
- Forms the expectation of a future earthly kingdom



Prophecy Panorama



Abrahamic Covenant



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

Deuteronomy 29:1

“These are the words of the covenant which the LORD commanded Moses to make with the sons of Israel in the land of Moab, besides the covenant which He had made with them at Horeb.”



Deuteronomy 30:3

“Then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you.”



2 Samuel 7:12-16

“When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. ¹³ He shall build a house for My name, and I will establish the throne of his kingdom forever. ¹⁴ I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, ¹⁵ but My lovingkindness shall not depart from him, as I took *it* away. . .



2 Samuel 7:12-16

. . .from Saul, whom I removed from before you. ¹⁶ **Your house and your kingdom shall endure before Me forever; your throne shall be established forever.** ¹⁷ In accordance with all these words and all this vision, so Nathan spoke **to David.**”



Jeremiah 31:31-34

“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah,³² not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD.³³ “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will. . .



Jeremiah 31:31-34

. . . write it; and I will be their God, and they shall be My people.
³⁴ They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

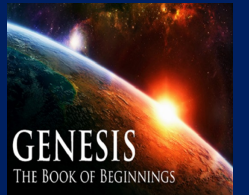


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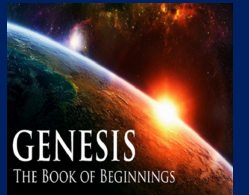
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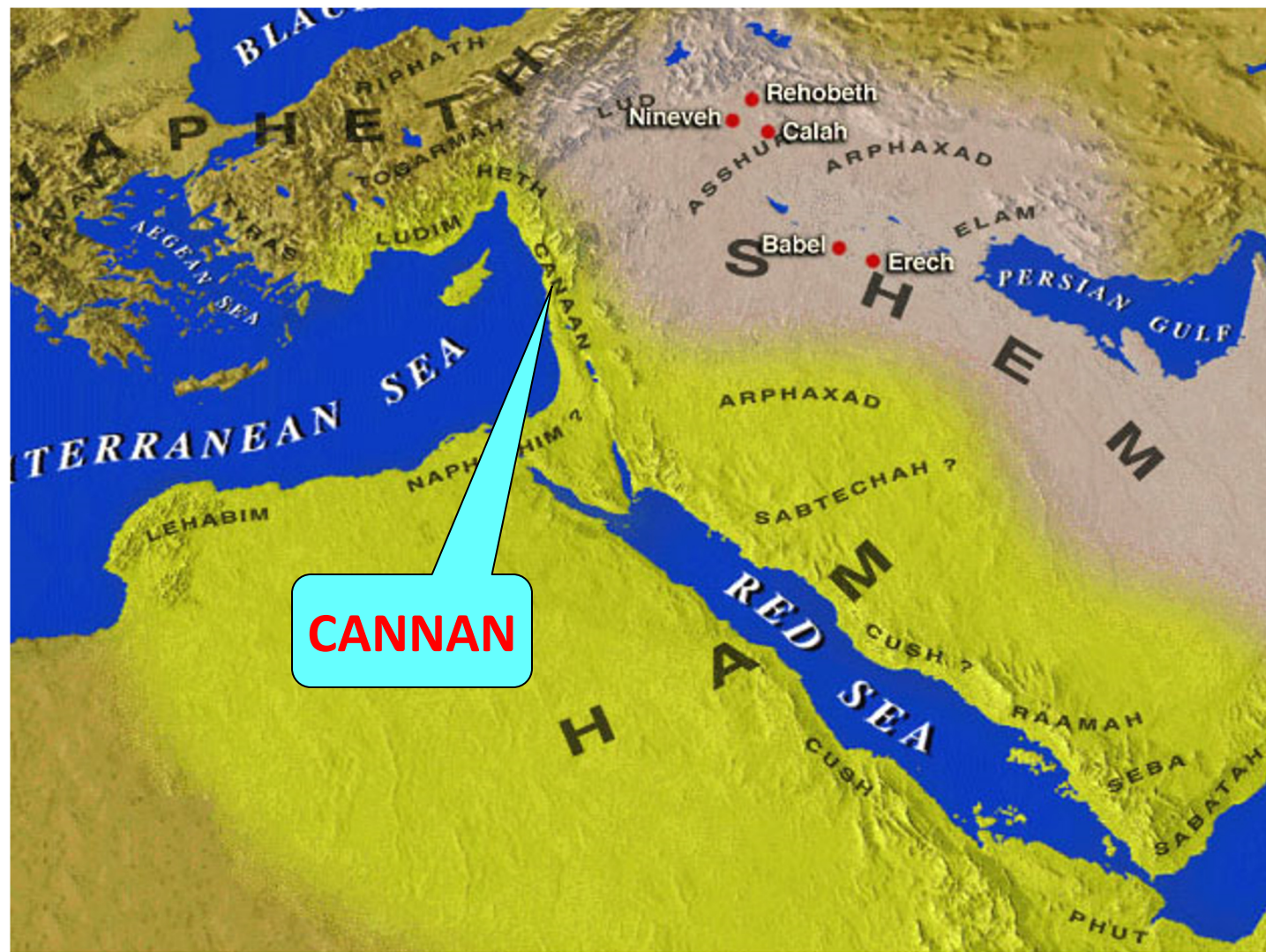


4. Canaan's Sons (vs. 15-18)



- | | |
|---------------|--------------|
| A. Sidon | G. Arkite |
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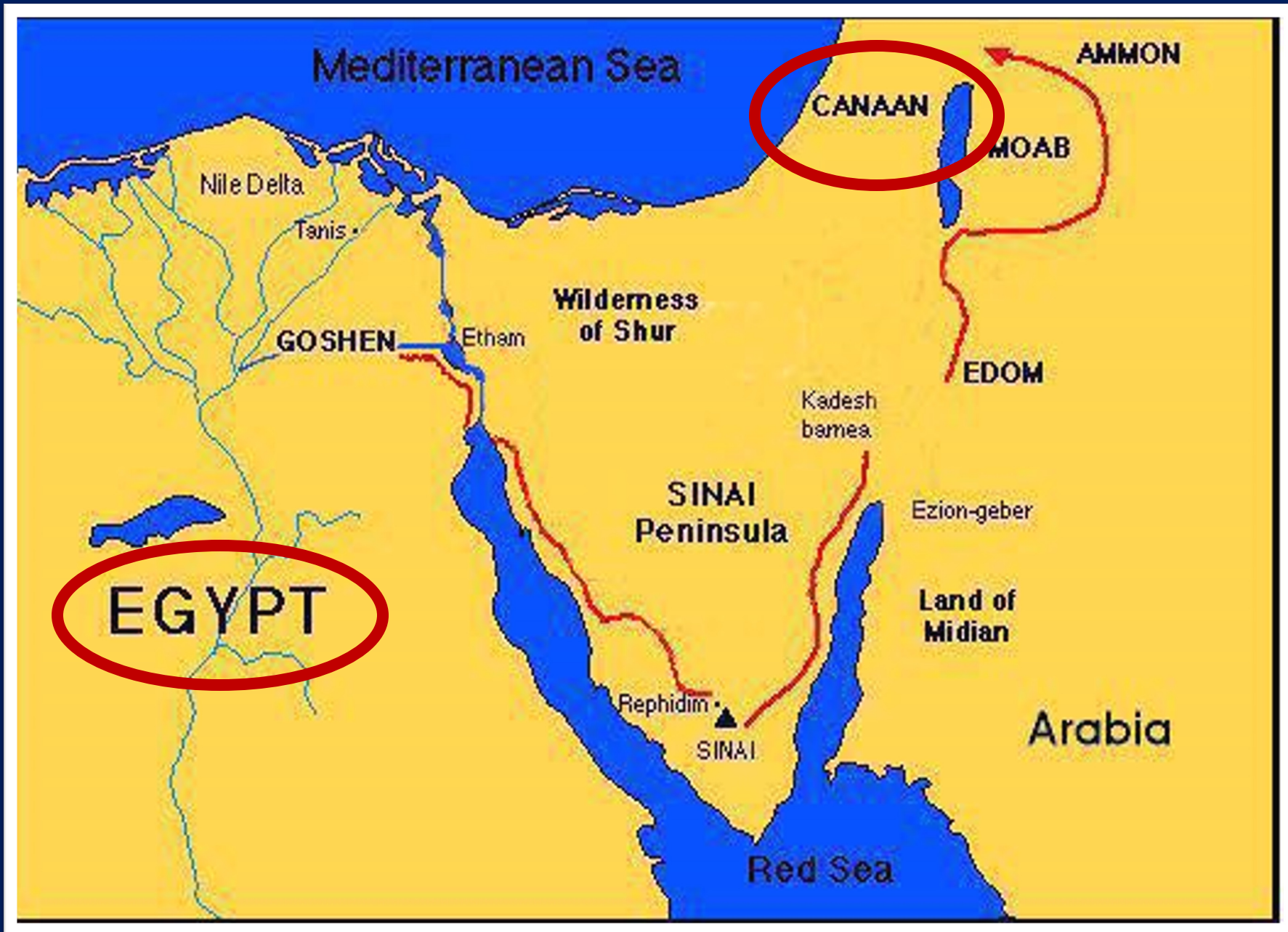
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Genesis 15:16

“Then in the fourth generation they will return here, for the wrongdoing of the Amorite is not yet complete.”





Conclusion

Genesis 15:1–21

Abrahamic Covenant

- A. Seed Promise Clarified (15:1-6)
- B. Land Promise Ratified (15:7-21)





“The LORD bless you and keep you; the LORD make his face shine on you and be gracious to you; the LORD turn his face toward you and give you peace.” (NIV)