

OT-OV

Lesson 24

1. Last week I taught Gen 12:1-3 and the *Doctrine of The Four Unconditional Covenants*.

2. Now let's return to verse four.

3. 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.

3.1 Verse 4: "So Abram departed, as the Lord had spoken unto him";

3.2 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 was a repudiation of God's stated protocol. This is what many denominations do today; they choose to accept only parts of the Word not all of the Word.

3.3 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.

3.4 "and Lot went with him ..."

3.4.1 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.

3.4.2 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, but he himself would be justified by faith, and reach the heavenly land as well as the land of Canaan.

3.4.3 Take note of how important Lot was; Sodom and Gomorrah could not be destroyed until Lot had been rescued. All believers are important to God, even the most negative believer. Every member of the family of God is a member of the body and the body cannot function properly without each member.

Gen 19:22 But flee there quickly, because I cannot do anything until you reach it." (That is why the town was called Zoar.)

Gen 19:23 By the time Lot reached Zoar, the sun had risen over the land.

Gen 19:24 Then the LORD rained down burning sulfur on Sodom and Gomorrah-- from the LORD out of the heavens.

1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

1Co 12:14 For the body is not one member, but many.

1Co 12:15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

1Co 12:16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

1Co 12:17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

1Co 12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

4. 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.

4.1 "They went forth ... they came ..."

4.1.1 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 spiritual maturity.

4.1.2 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.

4.1.3 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."

5. 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.

Jer 7:31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

Jer 7:32 Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

Jer 7:33 And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

6.1.3 Topheth was an area in the valley of Hinnom, just south of Jerusalem, where child sacrifices were made to the deity Molech.

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

6.1.5 Wycliffe writes: The gods of the Amorites were somewhat like the later Canaanite pantheon. The temple of Ishtar at Mari and the temple of Dagon at Babylon were Amorite Shrines. Dagon/Dagan, Hadad, and Anath seem to have been Amorite deities forced upon the Canaanites by the invading Amorites from the middle Euphrates region; this is inferred from the discoveries at Ras Shamra.



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

6.3 The chief god of the Assyrian pantheon was Asshur.

6.3.1 The Assyrian pantheon was somewhat like that of Babylonia.

6.3.2 In both localities Semitic deities replaced the older Sumerian gods of Babel, in some cases absorbing their functions and titles.

6.4 The chief god of the Canaanites was El who had a son named Baal who was the storm god known as the one who prevails, the exalted one or lord of the earth. Asherah was the wife of El and mother of 70 other gods.

6.4.1 The Canaanite pantheon is best known from the mythological texts of Ras Shamra, although other information comes from Philo of Byblos (N of Sidon).

6.4.2 Baal was not only the storm god but he was also called the vegetation god. In mythology, Baal is enthroned on a lofty mountain in the north land.

6.4.3 During Ahab's reign in Israel (874-853) El and Baal became the chief god of Israel.

6.5 At Tyre in the north a god named Asherah is said to be Baal's wife; there was also found here and in other places in Canaan evidence of the worship of Dagon, Moloch, Resheph and Rimmon.

6.5.1 In the Ras Shamra texts the goddess Anath is the sister and usually the wife of Baal, but in the Old Testament Ashtoreth (i.e., Asherah) is usually his wife.

6.5.2 At Tyre, home of Jezebel, Asherah was said to be Baal's wife.

6.5.3 In the south in Egypt the gods were so numerous and given so many different names it is difficult to trace their worship practices.

6.5.4 We can from Egyptology find mention of Apis the bull, Hapi the god of the Nile, Hathor the goddess of love and beauty, and Sihor the god of the underworld.

6.5.5 According to the Pyramid texts, the Book of the Dead, and other early Egyptian literature, there were over 1,200 deities known to the Egyptians.

6.5.6 Chief of these deities were: Apis, the bull of Memphis; Hapi, the Nile god; Hathor, the goddess of love and beauty; Ma'at, the god of right and order; Sothis, the dog star; Sihor, the god of the underworld; Shu, the god of the air and Thoth, the scribal god.

6.6 The gods of the Edomite are sometimes mentioned as the gods of Seir.

6.7 The chief god of the Hittite was Teshub the storm god although they seemed to also worship the gods of the Canaanites. The Hittite Empire took in most of eastern Turkey extending south through most of modern Syria.

6.8 The Philistine worshiped Dagon, Ashdod, Ashtoreth and Beelzebub.

6.9 The Syrians worshiped variants of the Canaanites such as Baal, Hadad and Rimmon.

6.10 The gods of the Babylonians were important to Israel in the closing centuries of the kingdom and during the Exile.

6.10.1 There were more than 700 deities listed in Babylonia. The Semitic conquerors of the Sumerians accepted the native gods and added their own.

6.10.2 This situation was further complicated by the fact that each city-state had its own pantheon.

6.11 The gods of the Canaanites are mentioned along with those of other inhabitants of Canaan in connection with the conquest of the land.

6.12 Other tribes mentioned in Scriptures include the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites.

6.13 Except for the Hittites the other tribes were closely allied to the Canaanites and probably worshiped the same deities.

6.14 The gods of the Philistines included Dagon, worshiped at Gaza and Ashdod; Ashtoreth, worshiped at Ashkelon and Baalzebub, worshiped at Ekron.

6.15 The gods of the Syrians are probably variants of the older Canaanite pantheon. Theophoric names such as Ben-hadad and Tabrimmon bear witness to the worship of Baal under the guise of the Amorite Hadad, also known as Rimmon.

6.16 Little wonder that the devil in the 7th century A.D. had to change his plan and get a more sophisticated monotheistic facsimile of Judaism/Christianity to replace the worn out pagan pantheon.

6.17 It was hard for people to believe the myths and folklore of the Hittites, Canaanites, Egyptians, Edomites, Moabites etc. with their vile practices of sanctified debauchery and child sacrifice under the guise of religion.

6.18 Accordingly the Muslim faith was born in about 600 A.D. when what would appear to be an off-shoot of Judaism and Christianity came on the scene of "Arab" history.

7. 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.

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

7.1.1 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.

7.1.2 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.

1Sa 17:47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands.

7.2 "Unto thy seed ..."

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

7.2.2 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.

7.2.3 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.

7.2.4 "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.

7.2.5 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.

7.2.6 The promises are sure because they were made by God the Father .

End Lesson