

## OT-OV

### Lesson 41

1. Last week I taught in part Gen 17:1; when time expired we had just completed a review of several Scriptures where Didache and Didaskalia are translated Doctrine.
2. I want to review some of that learned and then we will resume with new material on page two.

Gen 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

1. It is never too late for God. There is no such thing as age for the One who is Himself the eternal One, the alpha and the omega, the beginning and the end. One who is a child of God will be carried by the Lord to the end.
2. The good work begun in us is to be performed, not till we are old and feeble, not until we die, but until the day of Jesus Christ (Phil 1:4-6).

Psa 71:9 Do not cast me away when I am old; do not forsake me when my strength is gone.

Psa 71:10 For my enemies speak against me; those who wait to kill me conspire together.

Psa 71:11 They say, "God has forsaken him; pursue him and seize him, for no one will rescue him."

Psa 71:12 Be not far from me, O God; come quickly, O my God, to help me.

3. God is concerned not with the outward man that perishes, but with the inward man in order that he may be renewed day by day (2Co 4:16-18).

3.1 Abraham was often renewed by the Word of God which in Abraham's case came from the Lord directly.

3.2 Nothing can cause the soul to grow except the knowledge of God; in our age of grace, knowledge of Him comes through and by means of His written Word.

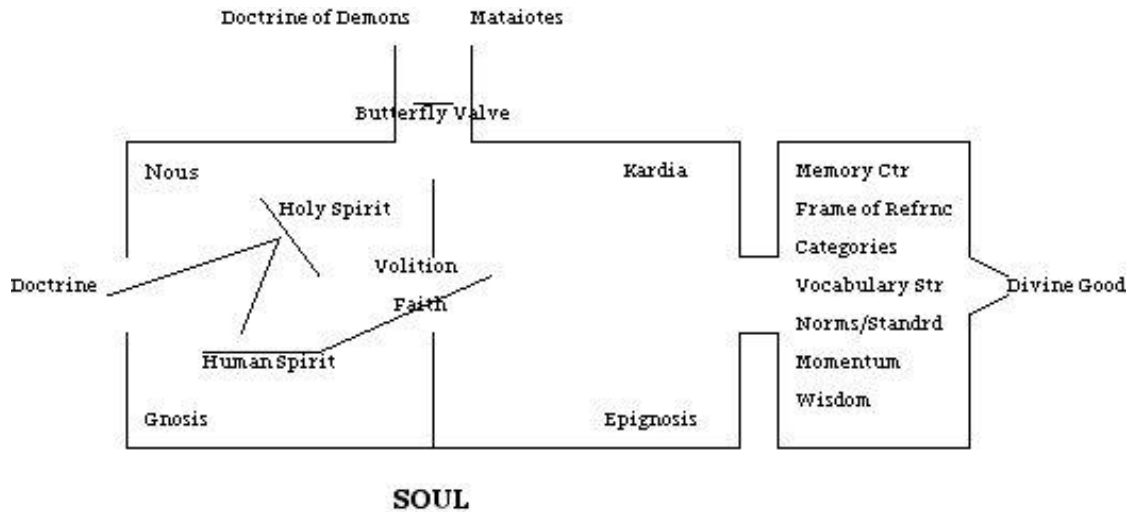
3.2.1 When we metabolize doctrine in our souls we glorify God.

#### Expanded Translation

Ecc 12:13 When all the votes are in and there is nothing left to be said, this is the conclusion of the matter: fear God and Keep His commandments, for this is the whole duty of man.

3.2.2 The Holy Spirit has promised to make Doctrine perspicuous to the positive church age believer. Joh 16:13; 14:26

3.3 We call that which the Holy Spirit makes perspicuous "doctrine" and so does the KJV of the Bible where it can be found some 50 times. Most of these uses are found in the New Testament where Didache or Didaskalia are translated "doctrine:"



3.4 Now for new material and point four.

4. This is not the day of visions and divine appearances, any more than Abram's day was a day of the written Bible.

5. How vastly, yes, infinitely, greater is our advantage as the church in possessing the Holy Spirit who dwells within us, and teaches us through the complete and objective Word which He has given us.

6. And now for the phrase "Almighty God ..."

6.1 Abram's new need brought a fresh revelation of God and a new name of God to delight his soul and open new vistas on the wonder and being of the God of glory who first appeared to him in Ur.

6.2 The Hebrew El Shaddai translated "Almighty God" has been a subject of controversy. There is however a common noun Shad which means breast,"

6.3 Many believe that the spirit or theology of the passage demands that the meaning, be found in the name itself. God is the One on whose breast His children find their rest and from Whom they will draw their nourishment.

7. Now for the phrase "Walk before me, and be thou perfect ..."

7.1 God never demands anything that He has not already provided. The believer has merely to draw on the resources that have been made available.

7.2 Revealing this name of God was like Moses' striking the rock Ñ the stream gushed forth and Abram was refreshed. He now understands, more clearly than before, the nature of his God.

7.3 Thus it is logical for God to command his walk and his growth. He is to walk before God and to be "blameless." The Hebrew word Tamim and translated "perfect" is used here and elsewhere to mean "without blemish, complete, full, sincerely sound, without spot, undefiled, upright, and whole."

7.4 This recall is the reason God has provided us Scripture.

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.

7.5 God is saying: "I have opened an account, now draw on it."

Gen 17:2 I will confirm my covenant between me and you and will greatly increase your numbers."

1. Verse 2: "I will make my covenant ..."

1.1 All blessings begin with God, He is the One who blesses; all promises come from Him.

1.2 Man has nothing to give, but he satisfies the heart of God through the love that is returned to Him. The promise to Abraham of Isaac is used to teach the guarantee of our salvation and the sureness of His covenant.

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.

Rom 4:1 What then shall we say that Abraham, our forefather, discovered in this matter?

Rom 4:2 If, in fact, Abraham was justified by works, he had something to boast about-- but not before God.

Rom 4:3 What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

Rom 4:4 Now when a man works, his wages are not credited to him as a gift, but as an obligation.

Rom 4:5 However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

Rom 4:6 David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works:

Rom 4:7 "Blessed are they whose transgressions are forgiven, whose sins are covered.  
Rom 4:8 Blessed is the man whose sin the Lord will never count against him."

Rom 4:16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring-- not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all.

Rom 9:7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."

Rom 9:8 In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.

Gal 3:6 Consider Abraham: "He believed God, and it was credited to him as righteousness."

Gal 3:7 Understand, then, that those who believe are children of Abraham.

1.3 What He has promised, He is able also to perform; and when He sets Himself to accomplish something, it is as good as done. For His covenant is an everlasting covenant (Heb 13:20-21).

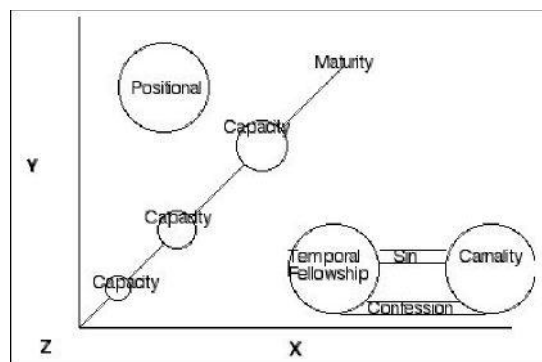
Heb 13:20 May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep,

Heb 13:21 equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen.

2. Now for the phrase "I will multiply exceedingly ..."

2.1 God never does anything by halves. His blessings carry an adverb "exceedingly." When God pours blessing into our cup, there is always an overflow.

2.2 Our God even increases our capacity to hold more, and will continue to increase it forever.



2.3 Note that in Gen 16:10 God promises to multiply Abram's descendants exceedingly (EVEN THE ARABS) and now Abram himself is to be multiplied exceedingly.

Gen 16:10 The angel added, "I will so increase your descendants that they will be too numerous to count."

Gen 16:11 The angel of the LORD also said to her: "You are now with child and you will have a son. You shall name him Ishmael, for the LORD has heard of your misery.

Gen 16:12 He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers."

2.4 Whenever God uses an individual, He not only blesses the work, He also blesses the worker.

2.5 In fact, the worker is much more important to God. Work is getting things done. He could have the work done by angels, but in the Age of the Church God chose to use His own family.

Gen 17:3 Abram fell facedown, and God said to him,

1. Verse 3: Abram fell on his face

1.1 The realization of a great promise will always put us on our face before God who is seeking true worshipers to worship Him in Spirit and in truth (Joh 4:23).

Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

1.2 We may be sure that God is going to get what He is seeking, and we may glory in the fact that He has chosen us so that we might be to the praise of the glory of His grace (Eph 1:6-7).

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

1.3 It is a chain reaction: God saves us, we thank Him, this thanksgiving pleases Him, He blesses us more, we bow before Him, He blesses us exceedingly, we fall on our faces,

1.4 He changes our name by changing our nature, and the whole blessed process will continue forever and ever. He is the great giver, and He will give the most to those who will learn to be great takers.

2. "God talked with him ..."

2.1 How great is the love of God! The Creator of the universe forms man from the dust of the ground, puts life in him with His own breath, redeems him by love, and then makes him a companion and friend by filling the individual with His Word.

Gen 17:4 "As for me, this is my covenant with you: You will be the father of many nations.

1. Vs: The promise is repeated ..."

Gen 17:5 No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations.

1.1 Verse 5: "Neither ... any more " ... Abram but ... Abraham"

1.2 Abraham's name is changed from "the father of nothing to the Father of many."

2. And now for the phrase "have I made thee ..."

2.1 The promise of progenies was not yet fulfilled, but God puts it in the past tense because He is God. Abraham was a "made man." He had come to the end of himself.

2.2 At the age of ninety-nine he had reached El Shaddai, the source of all power. The promises relate not only to Isaac, but to many nations. We have not seen the end of this promise concerning the seed of Abraham.

2.3 The promise will have its greatest and ultimate fulfillment at the 2nd Advent of Christ. It should be noted that God's promises are at first only dimly seen, then they begin to unfold, as seen in the book of Genesis, and their greatness goes on forever.

2.4 He promised him: "A great nation" (Gen 12:2); "as the dust of the earth" (Gen 13:16) and "as the stars" (Gen 15:5).

Gen 12:2 "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.

Gen 13:16 I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted.

Gen 15:5 He took him outside and said, "Look up at the heavens and count the stars-- if indeed you can count them." Then he said to him, "So shall your offspring be."

2.5 Nations shall come from Ishmael, Isaac, the seven sons of Keturah and through Christ innumerable gentile nations as grafted branches -- a Kingdom of Priests. More of this concept of gentile nations later.

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

1. Verse 6: I will make thee exceedingly fruitful ..."

1.1 God first says, "I have made you the father of many nations" (Gen 17:5) and then He says "I will make thee exceedingly fruitful."

1.2 That is always God's way. Promises precede performance; and when we lay hold on the promise, we glorify God.

Isa 30:18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.

1.2.1 His method should teach us to look away from things and to fix our eyes upon Him, the living God.

1.3 John Barnhouse writes: "When I first studied this passage, I found seven promises in one paragraph, each beginning with I will. This set me searching the life of Abraham, and I found that there are three times seven promises beginning with I will. This is the secret of the life of Abraham he was attached to the eternal source of all blessing and power. God wants to teach us that power and life do not come from ourselves but from - His great I will. Abraham is to be "exceedingly fruitful."

End Lesson