

GOD'S PROMISES TO ABRAHAM

Introduction: The last time that I had the opportunity to speak, I talked about one of the key passages of the Old Testament, Genesis 3. This passage helps us to realize that we live in a sin curse world and we lost fellowship with God. The rest of the Bible is explaining God's plan of restoring this fellowship. Tonight, I would like for us to take a look at the second key passage of the Old Testament, Genesis 12:1-3.

Text: Genesis 12:1-3

Introduction:

I. The promises.

A. Scriptures.

1. Genesis 12:1-3 (call to go to the land of Canaan)
 - a. a great nation. (This is the most startling promise, for Abram at seventy-five years has no children, and Sarai is "barren"...)
 - b. God will bless Abraham.
 - c. Make Abraham's name great.
 - d. Abraham shall be a blessing to people.
 - e. Bless those who bless him.
 - f. God will curse those who curse Abraham.
 - g. All families will be blessed.
2. Genesis 12:7 (after they had arrived in Canaan) - land promise
3. Genesis 13:14-17 (After Abraham and Lot separated)
 - a. Land
 - b. The great nation
4. Genesis 15:13, 18.
5. Genesis 17:3-7, 16 (talking about his wife Sarah) - kings shall come from him.
6. Genesis 22:15-18. (Sacrifice of Isaac)

B. To sum up the promises:

1. Bless and protect Abraham
2. To multiply his seed (the great nation)
3. The land promise
4. Kings
5. The seed promise. (all nations (Jew and Gentile) will be blessed)

C. This is the key of the rest of the Bible (because the rest of the Bible is about the fulfillment of these promises especially the seed promise through

#514 God's Promises to Abraham (Perry Heights) 2

whom all the nations of the earth would be blessed).

II. The fulfillment of the promises.

- A. To bless and protect Abraham.
 - 1. Suggest that you read Genesis 12-25 and see how God kept His promises to Abraham.
 - 2. For example: when Abraham was in Egypt.
- B. Then his children (a great nation).
 - 1. Exodus 2:23-25
 - 2. Exodus 32:13-14
 - 3. The prophets
 - 4. Psalms 105:8-45
- C. The land promise.
 - 1. Joshua 21:43-45
 - 2. Psalms 105:44
 - 3. Nehemiah 9:7-8
 - 4. 1 Kings 4:21
 - 5. But some will ask, Didn't God promised that the literal children of Abraham (Israel) will have possession of the land of Canaan "forever" (Genesis 13:15)?
 - a. Joshua 23:14-16
 - b. Deuteronomy 28:58-64
 - c. Keil's comment on Genesis 13:15: The promise of God is unchangeable. As the seed of Abraham was to exist before God for ever, so Canaan was to be its everlasting possession. But this applied not to the lineal posterity of Abram, to his seed according to the flesh, but to the true spiritual seed, which embraced the promise in faith, and held it in a pure believing heart. The promise, therefore, neither precluded the expulsion of the unbelieving seed from the land of Canaan, nor guarantees to existing Jews a return to the earthly Palestine after their conversion to Christ. (Keil, C. F., & Delitzsch, F. (1996). *Vol. 1: Commentary on the Old Testament* (128). Peabody, MA: Hendrickson.)
 - d. Nelson - "the word can mean 'into the indefinite future... Duet.23:3".

□*olam* (עולם, 5769), "eternity; remotest time; perpetuity." ...First, in a few passages the word means "eternity" in the sense of not being limited to the present... Second, the word signifies "remotest time" or "remote time." ... With the preposition □*ad*, the word can mean "into the indefinite future": "An Ammonite or Moabite shall not enter into the

congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever" (Deut. 23:3). The same construction can signify "as long as one lives": "I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide *for ever*" (1 Sam. 1:22). This construction then sets forth an extension into the indefinite future, beginning from the time of the speaker. (Nelson's Expository of the Old Testament)

- b. Wilson - "everlasting; duration of time that is concealed or hidden; eternity; ever, forever; evermore."
- c. Leupold translates "for a long time." We have preferred to render this expression thus, because it actually implies nothing more than an indefinitely long season whose end cannot yet be determined...Under circumstances the expression may mean actual eternity. On the other hand, it may imply no more than the rest of a man's lifetime. Cf. Exodus 21:6 "Shall serve him forever."
- d. "With our later knowledge of language we see the idea of 'age lasting' or 'to the end of the age' as being a practical definition of the term 'forever'. The proper meaning of it is 'age lasting.' This means further that when the term is used with reference to the continuation of a thing, it intends to convey the thought that it will last through to the end of the particular age to which it pertains." (Bible Commentary by E. M. Zerr) p. 25.
- e. Genesis 17:8, 13.
 - (1) Canaan is an "everlasting" possession and circumcision is an "everlasting" covenant.
 - (2) Galatians 5:3-4.

5769. עוֹלָם □ *ōlām*: A masculine noun meaning a very long time. The word usually refers to looking forward but many times expresses the idea of looking backward. It may cover a given person's lifetime (Ex. 21:6; 1 Sam. 1:22); a period of many generations (Josh. 24:2; Prov. 22:28); the time of the present created order (Deut. 33:15; Ps. 73:12); time beyond this temporal sphere, especially when used regarding God (Gen. 21:33; Ps. 90:2; Dan. 12:2, 7). The term also applies to many things associated with God, such as His decrees, His covenants, and the Messiah (Gen. 9:16; Ex. 12:14; Mic. 5:2[1]). This word describes the span of time in which God is to be obeyed and praised (1 Chr. 16:36; Ps. 89:1[2]; 119:112). In the age to come, there will be no need for sun or moon, for God Himself will be the everlasting light (Isa. 60:19, 20; cf. Rev. 22:5) (Baker, W., &

#514 God's Promises to Abraham (Perry Heights) 4

Carpenter, E. E. (2003). *The complete word study dictionary: Old Testament* (813–814). Chattanooga, TN: AMG Publishers.)

עוֹלָם *olam* or **עָלַם** *olam* (761d); from an unused word; *long duration, antiquity, futurity*: (Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition*. Anaheim: Foundation Publications, Inc.)

D. Kings

1. David
2. Solomon
3. Jesus Christ
 - a. Matthew 1:1
 - b. Acts 2:30-31
 - c. Daniel 7:13-14
 - d. Micah 5:2

E. The Seed promise

1. Acts 3:25-26
2. Galatians 3:8, 14, 16

IV. The promises today

- A. The physical things in the Old Testament became spiritual in the New Testament.
- B. The children of Abraham today.
 1. Who are his children today?
 2. Romans 4:11-12.
 3. Galatians 3:6-7, 16.
- C. The land promise
 1. Hebrews 11:9-10, 16
 2. Hebrews 4:9
 - a. The writer has discussed the children of Israel not entering the promise land (a land of rest).
 - b. And that is a type of the spiritual land of rest, heaven.
- D. King - Jesus
- E. Seed - Christ

Conclusion:

- I. Have you become one of his children?
- II. The way to be a child of Abraham is:
 - A. Hear the gospel - Romans 10:17.
 - B. Believe that Jesus is the Son of God and the fulfillment of the Seed promise to Abraham - Mark 16:16.
 - C. Repent (change of mind or purpose) of your past sins - Acts 2:38.
 - D. Confess your belief in Christ - Romans 10:9-10.
 - E. Be baptized into Christ - Romans 6:3-4; Acts 2:38;

#514 God's Promises to Abraham (Perry Heights) 5

22:16.

1.