

## Genesis 15 Part 1

**Ge 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.**

After Abram pledged his allegiance to God rather than the world (14:22) he was given this wonderful promise by God. The next time the word shield appears in scripture is **De 33:29** Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, **the shield of thy help...** The first and only time it appears in the N.T. is **Eph 6:16** Above all, taking the **shield of faith**, wherewith ye shall be able to quench all the fiery darts of the wicked. It is recommended "above all" as it quenches the fiery darts of the wicked. Job had a "hedge" that surrounded him. **Pr 21:31** The horse is prepared against the day of battle: but safety is of the LORD. Thus, the saying, "you and God make a majority." Furthermore, God offered himself as an exceeding great reward, but look at Abram's response in vs.2.

**Ge 15:2-5** And Abram said, Lord GOD, **what wilt thou give me**, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

Abram may have missed the point! God said, "I am...thy...reward", but Abram's response was, "what wilt thou give me?" What more can a man ask for than to have God as his reward. This is indeed the definition of great riches. Paul said in **1Ti 6:6** "...godliness with contentment is great gain." BUT, while this may appear to be a lack of faith on Abram's part, it was actually a legitimate question. God had already promised him to be a father, yet he had no son. God responded in vs.4-5 by reconfirming his original promise in **Gen.12:1-2**. Notice that before speaking to Abram, God "brought him forth" (vs.5) from where he was and showed him the heavens. A man would do well to put down his hobbies, devices, entertainment, etc. and get outdoors to consider the heavens. The natural response of the conscience should be humility, and an acknowledgment of the excellency of God, **Ps.8**.

**Ge 15:6** And he believed in the LORD; and he counted it to him for righteousness.

Believing God for this impossibility was the reason it was counted to him for righteousness. **Rom.4:18-20** gives great insight to Abram's faith, "Who **against hope believed in hope**, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. **19** And being not weak in faith, **he considered not his own body now dead**, when he was about **an hundred years old**, neither yet the deadness of Sara's womb: **20** He **staggered not at the promise** of God through unbelief; but was **strong in faith**, giving glory to God;

Romans four is one reason why many will claim that O.T. salvation is the same as N.T. They go on to cite **Gal.3:8** And the scripture, foreseeing that God would justify the heathen through faith, preached before **the gospel** unto Abraham, saying, In thee shall all nations be blessed (see **Gen.18:18**). Since the word "gospel" is used, they errantly connect **Gal.3:8** with Paul's gospel, not realizing there are several gospels in scripture (*good tidings*, **Isa.61:1**, **Lk.4:18**). The good tidings given to Abraham is right in the verse, "In thee shall all nations be blessed". Righteousness was imputed to Abraham (**Rom.4:5**, **4:9**) for believing he would have a son. This is not Paul's gospel (**1Cor.15:1-4**, **Rom.16:25**).

**O.T. righteousness** was based on personal integrity. David states in **2Sa.22:21** The LORD rewarded me according to **my righteousness**: according to the cleanness of **my hands** hath he recompensed me. (See also **1Ki.8:32**) However, it did not justify the individual as they could turn from their righteousness (**Gen.20:6-7**, **Eze.18:24**). In fact, **Jas.2:21-24** tells us that Abraham was not justified until he performed the "work" of offering Isaac in **Gen.22:16**. **Jas.2:22** says, "by works was faith made perfect" (our faith needs no perfecting) and so "the scripture was fulfilled" (vs.23) by that work. Thus, there is no contradiction between James and Paul.

**This was true under the Mosaic Law.** The O.T. saint under the Law must perform works as evidence of his faith. The law itself could never justify him (**Gal.2:16**); faith must accompany the works (**Rom.9:31-32**). Under the law "the just" lives "by his faith" (**Hab. 2:4**); whereas the New Testament believer is living "...by the faith OF THE SON OF GOD, who loved me..." (**Gal.2:20**). See also **Rom.1:17**.

**Today**, no one is counted as righteous unless they accept the gift of Jesus Christ. **Ro 3:21-22** But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; **22** Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: **Ro 3:26** To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

**Today**, our soul is instantly saved and justified upon belief in the man Christ Jesus (**Heb.10:39**, **Rom.3:24**, **4:25**). Our spirits are born again (**1Cor.6:17**). We are immediately baptized into the body of Christ (**1 Cor. 12:13**, **Rom.6:3**, **Gal.3:27**) and become bone of his bone (**Eph. 5:30**). Our sins are redeemed / washed away (**Col. 2:13**, **Tit. 2:14**). We are spiritually circumcised (**Col. 2:11-12**). We are indwelt by the Holy Spirit and sealed until the redemption of our bodies (**Eph. 1:14**, **4:30**) and are made new creatures in Christ (**2 Cor. 5:17**). **NONE of this happened to Abraham!**