**Sermon Text – Genesis 15:4-6**

**Date: 10/17/21**

**Title: A Credit**

**Introduction ~**

I think I’ve found a way to self-sacrificingly add some goodie two-shoes credits to my heavenly account. The COVID virus continues to be a problem, and there’s always the risk of being contagious without knowing it. So… I’ve figured out a way to address this, although it will be at great personal sacrifice! Since one of the primary symptoms is a loss of the sense of taste, I’ll just snack on chocolates throughout the day. That way, as long as I can taste the chocolate, I’ll be pretty sure I’m not spreading the virus. That ought to earn me some credits with God, right?

So, in effect, by eating chocolate all day long, I may actually work (or eat) my way into heaven! Great plan, right? Well, to tell you the truth, as good as that plan may sound, the reality is, it isn’t going to work. We find this in Titus 3:4-5 ~

4 But when the kindness and the love of God our Savior toward man appeared, 5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,…[[1]](#footnote-1)

Now, I find it interesting that Abram will accidentally stumble onto this truth, almost as an afterthought. I suppose that’s how most spiritual truths are discovered. We learn them as we are focused on God.

**Context ~**

Abram was faced with a dilemma. As time continued to move on, the possibility of a natural heir became increasingly remote.[[2]](#footnote-2) Then… Abram had another visitation from the Lord, and in the presence of God he expressed his frustration; Genesis 15:1-3 ~

**15** After these things the word of the Lord came to Abram in a vision, saying, “Do not be afraid, Abram. I *am* your shield, your exceedingly great reward.”

2 But Abram said, “Lord God, what will You give me, seeing I go childless, and the heir of my house *is* Eliezer of Damascus?” 3 Then Abram said, “Look, You have given me no offspring; indeed one born in my house is my heir!”[[3]](#footnote-3)

The “word of the Lord” came to Abram with comforting assurances.[[4]](#footnote-4) This took place even as Abram was experiencing a crisis of faith. After all the adventures he’d had there was still the elephant in the room. There was still the very unlikely prospect of God’s promise being realized.[[5]](#footnote-5) In short, there were still no heir.

So Abram, in full honesty, unloaded on God. He pointed out to God (as if God needed anyone to point anything out to Him) that there were still no children running around the house. A servant would end up being the only heir Abram would have. The common translation of “heir” (ירשׁ)[[6]](#footnote-6) [yô rēšʹ] conveys the meaning “to take possession of”[[7]](#footnote-7).[[8]](#footnote-8) And so, we have this taking place in the text:

“heir of my house [*ben mešeq bêtî*] who is Eliezer of Damascus” (v. 2)

“a son of my household as my heir [*ben bêtî yôrēš ʾōtî*]” (v. 3)[[9]](#footnote-9)

The “heir of my house” is Abram’s servant, his steward. Now, it seems that this man was an esteemed servant, his name was Eliezer. The problem was, if things didn’t change, this servant, not the produce of his own body, would become Abram’s heir.[[10]](#footnote-10)

Now, as a literary work, there are some things taking place that we don’t catch in English. There’s wordplay taking place. In verse 2 we have [*mešeq*] (“heir”) and [*dammeśeq*] (“Damascus”).[[11]](#footnote-11) The root sounds the same in both words; what this does is it emphasizes that the inheritance was going to go to an alien, a servant from Damascus.[[12]](#footnote-12) Then God responded; Genesis 15:4 ~

4 And behold, the word of the Lord *came* to him, saying, “This one shall not be your heir, but one who will come from your own body shall be your heir.”[[13]](#footnote-13)

In the face of repeated assurances from God that his descendants would become a mighty nation, Sarai’s continued infertility seems to have been a heavy burden on Abram’s heart.[[14]](#footnote-14) From a human perspective he couldn’t see how the promise could be kept, and this was even more so as the years went rapidly by.[[15]](#footnote-15) So, God emphatically made the point; Genesis 15:5 ~

5 Then He brought him outside and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.”[[16]](#footnote-16)

**Background ~**

Now, before we dive into this passage, we’ve skipped over a little material, so allow me to get you caught up with where we are. We’ve seen Abram rescue Lot, although we didn’t actually take the time to study that event. But after this was accomplished, showing Abram to be a man of valor and action, he met with Melchizedek. He received a blessing from this king, Melchizedek. Following this blessing from a man who was the priest of God Most High, the word of the Lord came to Abram in a vision.

Don’t skip over that. It says; Genesis 15:1a ~

**15** After these things the word of the Lord came to Abram in a vision,…[[17]](#footnote-17)

It says, “the word of the Lord,” so we expect something audible, but… the word of the Lord came to Abram in a vision (מַחֲזֶה)[[18]](#footnote-18) [mă ḥăzĕ(h)ʹ]. This expression is used to convey that God was speaking to Abram directly; that is, He was not speaking through a prophet.[[19]](#footnote-19) Here “the word of the Lord” (דְבַר־יְהוָה֙)[[20]](#footnote-20) [ḏeḇăr-yeh wāhʹ] emphasizes God’s self-revelation through what He says,[[21]](#footnote-21) it’s a concrete expression of His personality[[22]](#footnote-22) since God does not lie.

It’s through His “word” (יְהוָה֙)[[23]](#footnote-23) [ḏeḇăr] that He makes Himself known to His creatures.[[24]](#footnote-24) In that sense, we find that Jesus is the ultimate revelation of God to man; Hebrews 1:103 ~

***1*** God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds; 3 who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,…[[25]](#footnote-25)

So, we’re not specifically told that this was Jesus who appeared to Abram in a vision, but whatever the vision revealed, it served to reassure Abram that God was with him. But… Abram seemed to miss the point. God was *with* Him; Genesis 15:1b ~

**…** “Do not be afraid, Abram. I *am* your shield, your exceedingly great reward.”[[26]](#footnote-26)

Beyond anything else, God was (and is) Abram’s reward, but Abram didn’t seem to tumble to that.

**The Point ~**

So God met Abram where he was. Abram’s frustration at God’s apparent failure to keep His promises was answered, and God emphatically reaffirmed that Abram will have a true son, his own flesh and blood, who will inherit from him.[[27]](#footnote-27) Now, for the first time, we have an explicit promise of a son.[[28]](#footnote-28) Genesis 15:4 ~

4 And behold, the word of the Lord *came* to him, saying, “This one shall not be your heir, but one who will come from your own body shall be your heir.”[[29]](#footnote-29)

God confirmed that His promise related to Abram’s biological offspring.[[30]](#footnote-30) The son would be the product of Abram’s own body, in the Hebrew it is literally from his own “loins” (מעה), which references internal organs, bowels, intestines, digestive organs, or organs of procreation.[[31]](#footnote-31) The Lord answered Abram’s concerns by restating that his heir would be his own child.[[32]](#footnote-32) But God went beyond this. Not only would Abram father a son, God reiterated the promise that he would be the founder of multitudes, descendants as numerous as the stars;[[33]](#footnote-33) Genesis 15:5 ~

5 Then He brought him outside and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.”[[34]](#footnote-34)

There’s another wordplay taking place between verse 4, “coming [*yēṣēʾ*] from your own body,” and verse 5, “took [*wayyôṣēʾ*] him outside.”[[35]](#footnote-35) The result is an emphasis on the multitude of descendants Abram would have.

When you think about the things children do, and the consternation they can cause, you have to wonder why Abram was so set on children. For example:

A woman was trying to get packed for a trip, and her three year-old was playing on the bed. At one point, the child interrupted what “mom” was doing, and said, “Mom, look at this!”

Trying to keep the child entertained, the mother bent over and stuck the child’s fingers in her mouth, pretending to eat them. She then rushed out of the room to continue gathering what she needed in order to finish packing.

Returning to the room, the young mother noticed her child standing on the bed with a shocked expression. Finally, the child said, “Mommy, where’s my booger?”[[36]](#footnote-36)

**Stars ~**

Now, this whole business of counting the stars comes up quite a bit in Scripture. It will be used when God meets Abram at Moriah; [[37]](#footnote-37) Genesis 22:17 ~

… 17 blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which *is* on the seashore;…[[38]](#footnote-38)

This metaphor is again used as God makes a similar promise of heirs to Isaac:[[39]](#footnote-39) Genesis 26:4 ~

4 And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed;…[[40]](#footnote-40)

The promise is recalled again by Moses at Sinai in Exodus 32:13[[41]](#footnote-41) ~

13 Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, ‘I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit *it* forever.’ ”[[42]](#footnote-42)

And then, it’s further extended to the founding of the Davidic monarchy;[[43]](#footnote-43) 1 Chronicles 27:23 ~

23 But David did not take the number of those twenty years old and under, because the Lord had said He would multiply Israel like the stars of the heavens.[[44]](#footnote-44)

**Faith ~**

So, God was pretty clear about what He said He’d do. Following this, it fell to Abram to make a decision; he had to decide to leave the future to the God he followed, at this point a God that he’d followed for an extended period of time.[[45]](#footnote-45)

Now we are at the pivotal statement: in the middle of the chapter there’s embedded one of the most important sentences in the Old Testament;[[46]](#footnote-46) Genesis 15:6 ~

6 And he believed in the Lord, and He accounted it to him for righteousness.[[47]](#footnote-47)

Note what it says, Abram believed *in the Lord*, and it was credited to him as righteousness; it wasn’t just believing the promise, it was believing the Source of the promise. The remark stands out as if to call attention to that fact that Abram didn’t simply trust, he trusted the trustworthiness of his Covenant-God.[[48]](#footnote-48) It’s described this way, in Romans 4:20-22 ~

20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, 21 and being fully convinced that what He had promised He was also able to perform. 22 And therefore *“it was accounted to him for righteousness.”*[[49]](#footnote-49)

God promised something that was entirely impossible.[[50]](#footnote-50) And yet, the text describes Abram’s response to God as belief, or trust, in the Lord.[[51]](#footnote-51) Abram’s belief in God is held up in the New Testament as an example of saving faith.[[52]](#footnote-52)

This is the first time in the Hebrew Scriptures that this form of the word is used.[[53]](#footnote-53) What we find here is the germ of the great doctrine of “the Lord our righteousness;”[[54]](#footnote-54) 1 Corinthians 1:30-31 ~

30 But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—31 that, as it is written, “*He who glories, let him glory in the Lord*.”[[55]](#footnote-55)

Getting back to our text; Genesis 15:6 ~

6 And he believed in the Lord, and He accounted it to him for righteousness.[[56]](#footnote-56)

The construct used for the word translated “believed” (וְהֶאֱמִ֖ן)[[57]](#footnote-57) [wehĕ ’ĕminʹ] means to place trust in someone with confidence.[[58]](#footnote-58) It conveys the picture of one who leans their entire weight upon a support.[[59]](#footnote-59) This faith was, and is, unconditional trust in the Lord, and therefore in His word.[[60]](#footnote-60) This is what Abram did.

Given a clear promise, Abram believed God.[[61]](#footnote-61) The verbal form (והאמין) (*waw* + perfect) “and he believed” indicates either a repeated or continuous action on Abram’s part.[[62]](#footnote-62) This was not a one-time decision.[[63]](#footnote-63) Faith was simply Abram’s normal response to the Lord’s words.[[64]](#footnote-64) He was habitually trusting in faithfulness of God.

So the faith Abram exercised was a faith that was willing to place his future under God’s control.[[65]](#footnote-65) At this point there was nothing that he could do, there was no way that he could rely on his own abilities to bring about the fulfilment of the promise.[[66]](#footnote-66) Now, this doesn’t mean Abram’s not going to have some challenges, and some failures, but it does mean Abram has taken an important step, a step of faith.

**Credit ~**

As a consequence of Abram’s belief, the Lord “credited” ( חשׁב)[[67]](#footnote-67) [yăḥ šeḇĕʹ] Abram’s faith as “righteousness” (צְדָקָה)[[68]](#footnote-68) [*ṣĕdāqâ*]. [[69]](#footnote-69) The only factor that mattered in Abram’s relationship with God was his faith in God.[[70]](#footnote-70) We’ve already seen that Abram wasn’t perfect, and we’ll see that again. Even so, Abram’s faith was expressed through trust and reliance, even when it didn’t make sense to continue to trust and rely.

The expression, “credited” means “to assign … value”[[71]](#footnote-71) It seems likely that the experiences of Abram were intended to be a forerunner of that of later generations.[[72]](#footnote-72) In this case the Lord finds value in Abram’s faith and in response assigns it the value of righteousness.[[73]](#footnote-73)

But let’s take it out of the theoretical, and get down to where the rubber meets the road. This is the kind of faith that trusts in God when the stakes are high and you’re likely to lose.

In the late 1800’s a rancher walked into the general store of a frontier town on the Great Plains and asked the owner for credit for supplies. “Doing any fencin’ this spring Josh?” asked the store owner. “Sure am, Will,” said the rancher. “Fencin’ in another three hundred and fifty acres across the creek.” “Good to hear it, Josh. You have the credit. Just tell Henry out back what you need.”

A visitor overheard the conversation, and commented that it was certainly an unusual credit system. “It works,” said the store owner. “If a man’s fencing out, he’s running scared with what he’s got. If a man’s fencing in, he’s got hope. I always give credit to a man who’s fencin’ in.”[[74]](#footnote-74)

That’s what Abram did, he was, in a sense, “fencin’ in,” and “It was counted to him” (ויחשׁבה) [wăy yăḥ šeḇĕʹ hā] as righteousness. The verb embedded here is an imperfect Qal form of the verb (חשׁב) [yăḥ šeḇĕʹ].[[75]](#footnote-75) This is an active verb.[[76]](#footnote-76) God did this. But as an imperfect verb in Hebrew, it conveys the idea of something habitual or customary,[[77]](#footnote-77) that is, God, on an ongoing bases, considered Abram to be righteous. It wasn’t a one and done deal. Abram continued to believe, and God continued to credit.

**Righteous ~**

Throughout the Hebrew Scriptures faith is shown to be the only acceptable response to God’s self-revelation.[[78]](#footnote-78) This faith is most clearly displayed in crisis situations.[[79]](#footnote-79) That doesn’t sound so bad, at least on paper. In practice that can be very difficult.

Now, to be righteous is to be pure of heart, it is to be and to do what is right.[[80]](#footnote-80) Normally “righteousness” (צְדָקָֽה)[[81]](#footnote-81) [ṣeḏā qā(h)ʹ] is defined in terms of moral conduct, an example of this is found in Ezekiel 18:5[[82]](#footnote-82) ~

5 But if a man is just

And does what is lawful and right;[[83]](#footnote-83)

But Genesis 15:6 doesn’t describe Abram as a man who’s doing what’s righteousness. In fact, we’ve already noted that the Scriptures give us a picture of a man who made mistakes, who sometimes failed to do the right thing. In fact, the universal testimony of Scripture tells us Abram did not consistently do the right thing; an example is Ecclesiastes 7:20 ~

20 For *there is* not a just man on earth who does good

And does not sin.[[84]](#footnote-84)

Abram was righteous, not in the sense that he was perfectly doing God’s will, but in the sense that he was accepted and forgiven by God.[[85]](#footnote-85) He was, even though it’s doubtful that he understood what the basis of his acceptance was, experiencing what is described in Romans 8:1 ~

**8** T*here is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.[[86]](#footnote-86)

Abram’s faith made him faithful to God, but he wasn’t accepted by being faithful.[[87]](#footnote-87) The righteousness that Abram receives is not due to conformity to some moral standard at all.[[88]](#footnote-88) Instead, it has little (actually it has nothing) to do with Abram, it is only possible because God bequeathed righteousness to him.[[89]](#footnote-89) Here faith, the right response to God’s revelation, counts as more than simple righteous conduct.[[90]](#footnote-90) It overflows into being considered righteous, perfect, before God.

It’s not unusual to hear someone ask, “How were people saved during Old Testament times?”[[91]](#footnote-91) Frankly, that’s a reasonable question. Some believe that the Old Testaments saints were saved by believing that the Messiah would die for their sins.[[92]](#footnote-92) To be honest, there’s nothing in Genesis that suggests Abraham knew that much.[[93]](#footnote-93)

How much do you need to know to be saved? John 8:56 tells us ~

56 Your father Abraham rejoiced to see My day, and he saw *it* and was glad.”[[94]](#footnote-94)

Jesus based this statement upon what the Scriptures said: That Abraham believed that God would one day bless the whole world through his descendants. [[95]](#footnote-95) We’re never told if he really understood how that was going to happen. All we know is that blessings through his descendants would happen. That promise is fulfilled by Jesus in ways beyond anything Abraham could have foreseen.[[96]](#footnote-96)

Fundamentally, the requirement is the same for everyone. We trust in God, and through Jesus’ sacrifice we are saved. But do not confuse what it is that saves us. We are not saved by our faith, we are saved by Jesus. Faith is the conduit used to apply the value of Jesus’ sacrifice to our lives.

**How About Us ~**

It’s worth noting that this is the only place in the Hebrew Scriptures where “faith” explicitly is counted as righteousness.[[97]](#footnote-97) That doesn’t mean it’s the only place that this takes place. After all, if we look at any of the heroes of the Old Testament we’ll find people who were messed up, and yet were accepted by the Lord. How was that accomplished for Moses, or Samuel, or David, of Isaiah, or any of the others? They were accepted by faith.

Genesis 15:6 is significant as we consider God accepting us by faith as well.[[98]](#footnote-98) The fact is that Abraham actually has two strings of descendants, one based on physical descent, and one based on faith.[[99]](#footnote-99) We find this in Galatians 3:5-7 ~

5 Therefore He who supplies the Spirit to you and works miracles among you, *does He do it* by the works of the law, or by the hearing of faith? 6 just as Abraham *“believed God, and it was accounted to him for righteousness.”* 7 Therefore know that *only* those who are of faith are sons of Abraham.[[100]](#footnote-100)

God never saves by any other means than grace applied to our lives through faith.[[101]](#footnote-101) The righteousness of God, that is, acceptance by God, is applied to our lives through a faith response, not through trying to be good enough.[[102]](#footnote-102) This is clearly stated in Ephesians 2:8-9 ~

8 For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, 9 not of works, lest anyone should boast.[[103]](#footnote-103)

This is illustrated as Paul shows that our righteous standing is a free gift; [[104]](#footnote-104) Romans 5:17 ~

17 For if by the one man’s offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)[[105]](#footnote-105)

Righteousness will never be earned through human effort.[[106]](#footnote-106) It is only faith in Jesus Christ, the Word of God, the revelation of the Father to humanity; that results in believers being credited with righteousness before God.[[107]](#footnote-107) The nature of our justification isn’t based on us at all, it’s based on imputed righteousness, we’re acquitted by God in spite of compliance, or failure to comply, with the Divine Law.[[108]](#footnote-108) That happens through Jesus Christ; 2 Corinthians 5:21 ~

21 For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.[[109]](#footnote-109)

God sent His Son to take our sins upon himself.[[110]](#footnote-110) If we’ll simply take God at his word, if we’ll simply trust what Jesus has done for us, it will be reckoned to us as righteousness![[111]](#footnote-111)

**Application ~**

I want to circle back to something that I only touched on earlier. God himself is His people’s best reward.[[112]](#footnote-112) Genesis 15:1 ~

**15** After these things the word of the Lord came to Abram in a vision, saying, “Do not be afraid, Abram. I *am* your shield, your exceedingly great reward.”[[113]](#footnote-113)

When we’re accepted by the Father we discover that He is our exceedingly great reward. We’ve received clearer revelation, and we’re responsible to it, but the faith required is the same.[[114]](#footnote-114) In Old Testament God received men by faith… in light of the future sacrifice of Christ.[[115]](#footnote-115) And in that revelation we discover that God is actually the prize.

Promised mercies may be delayed, and in our unbelief we will likely conclude they have been denied.[[116]](#footnote-116) At times Abram was as unpredictable as the wind as he waited on the promises of God; but the one constant throughout his life was the faithfulness of God.[[117]](#footnote-117)

What about us? Are we seeking anything other than the Lord? Are we more interested in what God can give us than in God? Nothing that God promises comes apart from a relationship with the Promiser. How could it be any different? He is the Creator, the Author of life, the Sustainer, the Saver.

Are you believing God? And if you are, what are you believing Him for? All of His promises are fulfilled in Himself and our relationship with Him. Are you cultivating that relationship?

1. [The New King James Version](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Tt3.4&off=0&ctx=hating+one+another.+~4%25C2%25A0But+when+d%25EF%25BB%25BFthe+kin) (Nashville: Thomas Nelson, 1982), Tt 3:4–5. [↑](#footnote-ref-1)
2. H.C. Leupold, *Genesis* in The Biblical Expositor: The Living Theme of the Great Book, Volume I, consulting ed., Carl Henry, (Baker Book House, Grand Rapids, MI.: 1960), 67. [↑](#footnote-ref-2)
3. [The New King James Version](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Ge15.1&off=26&ctx=Covenant+with+Abram%250A~15+After+these+thing) (Nashville: Thomas Nelson, 1982), Ge 15:1–3. [↑](#footnote-ref-3)
4. Carl Friedrich Keil and Franz Delitzsch, [Commentary on the Old Testament](https://ref.ly/logosres/kdotcomm?ref=BibleBHS.Ge15.1-6&off=1029&ctx=mind.+To+meet+this,+~the+word+of+the+Lord), vol. 1 (Peabody, MA: Hendrickson, 1996), 135. [↑](#footnote-ref-4)
5. Carl Friedrich Keil and Franz Delitzsch, [Commentary on the Old Testament](https://ref.ly/logosres/kdotcomm?ref=BibleBHS.Ge15.1-6&off=786&ctx=+the+promised+land,+~there+was+as+yet+no+), vol. 1 (Peabody, MA: Hendrickson, 1996), 135. [↑](#footnote-ref-5)
6. Christo van der Merwe, [The Lexham Hebrew-English Interlinear Bible](https://ref.ly/logosres/fhhebint?ref=BibleBHS.Ge15.3&off=79&ctx=%25D6%25BC%25D6%25B5%25D6%25A5%25D7%2594+%25D7%2591%25D6%25B6%25D7%259F%25D6%25BE%25D7%2591%25D6%25BC%25D6%25B5%25D7%2599%25D7%25AA%25D6%25B4%25D6%2596%25D7%2599%25EF%25BB%25BF*+~%25D7%2599%25D7%2595%25D6%25B9%25D7%25A8%25D6%25B5%25D6%25A5%25D7%25A9%25D7%2581+%25D7%2590%25D6%25B9%25D7%25AA%25D6%25B4%25D6%25BD%25D7%2599%25D7%2583%250A4+%25D7%2595) (Bellingham, WA: Lexham Press, 2004), Ge 15:3. [↑](#footnote-ref-6)
7. James Strong, [Enhanced Strong’s Lexicon](https://ref.ly/logosres/strongs?ref=HebrewGK.HGK3769&off=428&ctx=+seize,+dispossess,+~take+possession+off,) (Woodside Bible Fellowship, 1995). [↑](#footnote-ref-7)
8. K. A. Mathews, [Genesis 11:27–50:26](https://ref.ly/logosres/nac01b?ref=Bible.Ge15.2-3&off=3648&ctx=the+same+thing.%25EF%25BB%25BF250%250A~The+common+translati), vol. 1B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2005), 165. [↑](#footnote-ref-8)
9. K. A. Mathews, [Genesis 11:27–50:26](https://ref.ly/logosres/nac01b?ref=Bible.Ge15.2-3&off=3648&ctx=the+same+thing.%25EF%25BB%25BF250%250A~The+common+translati), vol. 1B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2005), 165. [↑](#footnote-ref-9)
10. John Peter Lange et al., [A Commentary on the Holy Scriptures: Genesis](https://ref.ly/logosres/lange01ge?ref=Bible.Ge15.1-6&off=1808&ctx=us+with+house-born.+~It+has+a+deeper+mean) (Bellingham, WA: Logos Bible Software, 2008), 410. [↑](#footnote-ref-10)
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