

Back to the beginning - Genesis**Title: “Genesis 30 – Promises to Abram”****Scripture: Genesis 12:1-9****Date preached: July 26th 2026****Scripture: Genesis 12:1-9****1 Now the LORD had said to Abram:****“Get out of your country,****From your family****And from your father’s house,****To a land that I will show you.****2 I will make you a great nation;****I will bless you****And make your name great;****And you shall be a blessing.****3 I will bless those who bless you,****And I will curse him who curses you;****And in you all the families of the earth shall be blessed.”**

4 So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran. 5 Then Abram took Sarai his wife and Lot his brother’s son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan. 6 Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites were then in the land.

7 Then the LORD appeared to Abram and said, “To your descendants I will give this land.” And there he built an altar to the LORD, who had appeared to him. 8 And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD. 9 So Abram journeyed, going on still toward the South.

1 여호와께서 아브람에게 이르사되 너는 너의 고향과 친척과 아버지의 집을 떠나 네게 보여 줄 땅으로 가라

2 너로 민족을 이루고 네게 복을 주어 네 이름을 창대하게 하라니 너는 복이 될자라

3 너를 축복하는 자에게는 복을 주고 너를 저주하는 자에게는 저주하라니 땅의 모든 족속이 너로 말미암아 복을 얻을 것이라 하신지라

4 이에 아브람이 여호와의 말씀을 따라갔고 롯도 그와 함께 갔으며 아브람이 하란을 떠날 때에 칠십오 세였더라 5 아브람이 그의 아내 조카 롯과 하란에서 모은 모든 소유와 얻은 이물과 가나안 땅으로 가려고 떠나서 마침내 가나안 땅에 들어갔더라

6 아브람이 그 땅을 지나 세겔 땅 모레 이르니 그 때에 가나안 그 땅에 거주하였더라

7 여호와께서 아브람에게 이르사되 이 땅을 네 자손에게 주라 하신지라 자기에게 여호와께서 그가 그 곳에서 제단을 쌓고 8 거기서 벧엘 동쪽 옮겨 장막을 차니 서쪽은 벧엘이요 동쪽은 아이라 그가 그 곳에서 여호와께 제단을 쌓고 여호와의 이름을 부르더니 9 점점 옮겨갔더라

Review – The toledat of Terah

In today's study we are going to look at the promises that God made to Abram and his departure from Haran.

But before we look at those things let's recap the most important points from last week's sermon. Last Sunday we concluded chapter 11 by looking at the genealogy of Terah.

Terah comes ninth in the line of seeds sons of promise that come through Shem. His importance

comes from the fact that all three of his named sons would play roles in God's redemption story. Terah's three sons were Nahor, Haran and Abram. Nahor will go on to be the father of several notable children who are significant in the biblical narrative. His son Bethuel becomes the father of Rebekah, who later marries Abraham's son Isaac. Haran was the father of both Lot and Milcah. Milcah went on to marry Nahor. But it is of course the third of the sons who is the most noteworthy. Abram, who will later receive a name change and become Abraham is by far the most important. He holds a pivotal place in biblical history and is rightly revered by Jews, Christians and Muslims alike. Abram is the man picked or elected by God. It is through him that the chosen, or special people will come. Eventually through this people we arrive at the long anticipated messiah about 2000 years later. So let's briefly recap the generations of Terah.

Terah as we have just noted was the father of Nahor, Haran and Abram. All three sons were born in the southern Mesopotamian city of Ur. Moses refers to it as Ur of the Chaldees because to his audience it was known to be the dwelling place of the Chaldeans. It was as I told you last time a prosperous and sophisticated city. An important trading centre as well as being an educational and cultural hub. It also had the unsavoury reputation of being the centre for worship of the moon god Sin (aka Nan-na). This means that for all its culture and sophistication at its core it was a place of wicked demonic pagan practices.

Haran fathered a son Lot and two daughters Milcah and Iscah and then died. He was, we are told, outlived by his father Terah.

Moses then tells us that Abram and his brother Nahor married. Abram married his half sister Sarai whose name means "my princess." Nahor married Milcah the daughter of his brother Haran. Today we are rightly uncomfortable with inter-family marriages, but in the ancient world they were fairly common. Later at part of the Mosaic Law such unions were prohibited.

It would have been expected that following their marriage that children would be born. Unfortunately this was not possible for Abram and Sarai. She was, we are told, barren and unable to produce children. As I said last time for a woman living in antiquity this was a calamitous situation. A wife unable to bear children faced ridicule and shame. She was, at least in the eyes of the community, unable to perform her duty and carry on the family line. This issue as we shall see will play a crucial part in their lives.

We then read that Terah gathered his family together and leaving Ur they set off in the direction of the land of Canaan. No reason is given here for that momentous decision. However we later find out that God had called upon Abram to make this move. Travelling north-west and most likely following the Euphrates River the family eventually arrived in Haran where they settled. It's a journey of around 950 km.

Two questions arise from this. Firstly, what was the appeal of Haran? Why settle here? Well, it is probable that Terah had some familiarity with the city. Some even think that this was his hometown. So perhaps he had family, friends or connections there. It's also worth remembering that Haran was famed for worship of the moon god. Terah worshipped this deity so he'd feel at home here.

The second question is why they didn't continue on to Canaan as God commanded. We are again left to speculate. Perhaps life was comfortable in Haran. Maybe Terah was resolute and stubborn. He liked Haran and refused to budge. Or it may just be that they were apprehensive about what lay ahead. Why venture into uncertainty when you had a good life where you are. So the family decide to stay in Haran. Chapter 11 ends by telling us that Terah died aged 205. His death as we shall see will act as the catalyst to get Abram moving. That will be the subject of our sermon today.

is often noted as being the “hinge point” in the Old Testament. It marks a significant shift in the way that God deals or interacts with human beings. He pivots from dealing with humanity in general to concentrate upon a particular people, a chosen people. This means that we go from the nations (plural) to a nation (singular). It also marks a shift from outlining momentous events to focus instead upon great individuals. Across chapters 1 to 11 we read about four great seismic events. Creation, the fall, the flood and the emergence of the nations following the tower of Babel. Across chapter 12 to 50 we will read about the lives of four great men. Abraham, Isaac, Jacob and Joseph. Finally, we should be aware of the time frame. The events of chapters 1 to 11 played out over approximately 2000 years. The following 38 chapters (12-50) cover a time span of only about 350 years. So now with the introduction complete lets begin chapter 12.

도입

오늘은 창세기 12 장을 시작합니다. 여러 면에서 12 장은 창세기에서 중요한 전환점이 되는 부분입니다. 종종 구약 성경의 "변곡점 hinge point"이라고 불리기도 합니다. 이는 하나님께서 인간을 대하시는 방식, 즉 인간과 상호작용하는 방식에 중대한 변화가 일어났음을 의미합니다. 하나님은 이 때까지 인류 전체를 상대하던 방식에서 특정한 민족, 즉 그분이 선택하신 한 민족을 집중적으로 다루기 시작하십니다. 복수형인 여러 민족에서 단수형인 한 민족으로 바뀌는 것을 의미합니다. 또한 인류에게 일어났던 중요한 사건들을 중심으로 기록하던 방식에서 위대한 인물들에게 초점을 맞추는 것으로 전환합니다. 1 장부터 11 장까지는 창조, 노아, 홍수, 바벨탑 이후 여러 민족의 출현이라는 네 가지 중대한 사건들을 다룹니다. 12 장부터 50 장까지는 아브라함, 이삭, 야곱, 요셉이라는 네 명의 위대한 인물들의 삶을 보게 될 것입니다.

마지막으로, 우리는 시간적 배경을 알아야 합니다. 1 장부터 11 장까지의 사건들은 약 2000 년에 걸쳐 일어났습니다. 다음 38 개 장(12~50 장)은 약 350 년의 기간을 다룹니다. 이제 서론을 마치고 12 장을 시작하겠습니다.

1 Now the LORD had said to Abram:

**“Get out of your country,
From your family
And from your father’s house,
To a land that I will show you.**

We find ourselves at a momentous point in human history. Chapter number 12 begins one of the most crucial sections in the entire Book of Genesis. It is the moment when God cuts a covenant with Abram. Although we should note that it's not officially acknowledged as a covenant until chapter 15.

This section has been described as the central passage of the book of Genesis. This is because we see here God's desire to create and establish a special relationship with a peculiar people. I am of course referring to the nation of Israel. It is a relationship which will culminate in the second person of the Godhead coming down to earth to sacrifice Himself in our place. Let's look then at God's call to Abram.

You will note that we are told that God “had” said to Abram.

So as I told you before its likely that this call came to Abram whilst he was living in Ur. Although chapter 11 ends with the family in Haran we are looking back in time to when God spoke to him in Mesopotamia. In movie or TV terms we are experiencing a “flashback.” Stephen's statement in Acts supports this interpretation.

And he said, “Brethren and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran (Acts 7:2)

This is the first of seven times that Abraham receives a direct revelation (communication) from God.

It is worth us pausing at this point in the story and taking a moment to appraise Abram and his

situation. It is accurate to say that scripture gives us no information on whether Abram had any kind of prior relationship with the Lord. It is probably fair to assume that Abram did not know the one true God. He had probably never prayed or spoken to him before. Abram remember had been born and had grown up in a pagan city. His father worshipped idols so it's unlikely that he had much, if any knowledge of Yahweh. So prior to his calling by God, Abram was pagan in every sense of that word.

We know that Abram was 75 years old when he left Haran. In his day this would have made him late middle-aged. His father Terah had recently died and the family were living in Haran. Abram had done well for himself. He was wealthy and had accumulated many possessions (Gen 12:5). Unfortunately since Sarai was barren they had no children. But despite this obvious deficiency in all other areas of life they were comfortable and well off.

We not told at this point whether Abram was an especially good or bad man. This omission is I believe quite deliberate. God did not select Abram because he was noteworthy or special. There was nothing in him that meant he deserved or merited God's special favour.

How important it is that we recognise this not just in Abram but also in ourselves. Brothers and sisters please put from your mind any silly notion you may have that you are good or meritorious. That in any way you have done something to earn God's merit. Never forget that we contribute nothing to our own salvation. It is a work of God and God alone. The same holds true for Abram. God graciously called him. Let's look now at what God said to him.

**“Get out of your country,
From your family
And from your father’s house,
To a land that I will show you.**

The call Abram receives is a call for separation. He is to physically separate himself by leaving his country, his extended family and even from his father's house. That's quite a call. Imagine having to give up all of those. To leave the country, family and home to which you are attached and connected. Followers of Christ do on occasion still receive that kind of call. Those called to the mission field must temporarily give up all of these things in order to serve the Lord. Its worth asking ourselves how we might respond to such a call. Are we willing to give up all that is comfortable and familiar in order to obey the Lord? Or do we hesitate and look around for someone else to go in our place.

But even on a more mundane level the call to follow the Lord Jesus Christ is a call to separate oneself from the world. We cannot love the world and the things of the world and Jesus too. So in choosing to follow the Holy Spirit's call we may have to give up friends, family members or a lifestyle that is dishonouring to God. We might feel that that God is asking too much of us. Giving up these things is unfair, it's too much to sacrifice.

If we ever feel this way we should think on what the Lord Jesus Christ gave up for us.

When we compare what He sacrificed for us, it puts our paltry sacrifice into perspective. We might have to stop associating with some pagan friends or stop going to the pub. Jesus was tortured and then nailed to a cross. So God isn't really asking too much of us, and it's for our own good.

We should also note that at this point in God's call no destination point is identified. The end point remains unnamed. We know it to be the land of Canaan. But Abram is just to go and trust that God will guide him to the right place. This is the essence of faith. Stepping out knowing that God has a plan and wants the very best for you. If he chooses to obey God Abram will be blessed in a number of significant ways. Let's find out about these blessings now.

1 여호와께서 아브람에게 이르시되 너는 너의 고향과 친척과 아버지의 집을 떠나 내가 네게 보여 줄 땅으로 가라

1 절은 인류 역사에 있어서 중대한 시점입니다. 창세기 12 장은 창세기 전체에서 가장 중요한 섹션 중 하나가 시작되는 곳입니다. 바로 하나님께서 아브람과 언약을 맺으시는 순간입니다. 하지만 이 언약이 공식적으로 언급되는 곳은 창

Abram is also told that God will make his name great. Simply put he was to become famous. This is indeed what happened. Three of the world's religions honour him to a lesser or greater degree. He is a figure of honour and importance in Judaism, Christianity, and Islam.

It's interesting to contrast what God says here about Abram with what the Babel tower builders said about themselves. They, as you will recall wanted to make a name for themselves.

They aggressively sought to achieve this through their own efforts. Abram, by contrast was entirely passive. He did not chase after success in a self-serving manner. If his name was to be remembered or revered it would be because God gifted him this honour. Interestingly Abram is not the only recipient in the Bible of this particular promise. God also told David that He would make his name great (2 Sam. 7:9).

The next thing he is told is that he will be a blessing to others. Since Abram is going to be blessed by God, he will by virtue of that fact become a blessing to others. God used him to carry His promise and invite other people into that promise. God will bless those who look to, learn from and follow Abram's example. But beyond Abram God will bless the nations through him. This is because the nation of Israel and the messiah will come through the line of Abram. So although he would be long departed because of what brought into existence many would be blessed.

2 □ 너로 □ 민족을 이루고 네게 복을 주어 네 이름을 창대하게 하라니 너는 복이 될 자라

하나님께서서는 아브람의 충실한 순종에 대한 보상으로 여러 약속을 주십니다. 첫째, 아브람, 더 정확히는 그의 후손을 통해 큰 민족을 이루실 것입니다. 고대 근동에서 "□ □□ a great nation"을 이루는 것은 많은 자손, 부, 그리고 영향력을 의미했습니다. 10 장에서 70 개 민족의 탄생을 보았습니다. 그러나 이제 하나님께서는 특별한 민족 하나를 세우실 것입니다. 그 민족이 바로 이스라엘입니다. 성경적으로 "민족 nation"은 단순히 정치적 실체를 의미하는 것이 아니라, 하나의 이상 또는 공통된 관점을 중심으로 연합된 민족 집단을 의미합니다. 이스라엘의 경우에는 하나님과 맺은 언약으로 하나된 민족 집단입니다. 따라서 이 약속은 매우 특별한 것입니다. 하나님께서 "□ □□ □ □□ □□ 겠다"고 말씀하실 때 그것은 이전에는 볼 수 없었던 것을 약속하시는 것입니다. 이 세상에서 하나님에 대한 유일한 증인으로 삼을 특정 민족을 하나님께서 주도하여 이루시겠다는 약속입니다.

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하나님께서 약속을 이루시고 이스라엘을 위대한 나라로 만드신 사실이 참으로 놀랍습니다. 이스라엘은 과거에도 위대한 나라였고, 1948 년 이후 다시 한번 위대한 나라가 되었습니다. 인구 1 천만 명이 채 되지 않는 현대 이스라엘은 그 규모에 비해 탁월한 국가입니다. 1 인당 GDP 가 세계 15 위권 안에 들며, 여러 지표에서 상위 10 위권에 속합니다. 특히 혁신과 기업가 및 디자이너 육성 부문에서는 세계 2 위를 차지하고 있습니다.

또 다른 놀라운 통계는 1901 년부터 2025 년까지 노벨상 수상자의 약 22%가 유대인 또는 유대인 혈통을 가진 사람들입니다. 전 세계 인구의 0.2%에 불과한 민족으로서 놀라운 수치입니다.

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하나님께서 여기서 아브람에 대해 하신 말씀과 바벨탑 건축자들이 스스로에 대해 했던 말을 비교해 보면 흥미롭습니다. 바벨탑 건축자들은 자신들의 이름을 알리고 싶어 했습니다. 그들은 자신의 노력으로 이를 이루려고 대단히 애썼습니다. 반면에 아브람은 완전히 수동적이었습니다. 그는 자기 이익을 위해 성공을 쫓지 않았습니다. 그의 이름이 기억

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또한 하나님께서는 아브람에게 그가 다른 사람들에게 복이 될 것이라고 말씀하십니다. 아브람이 하나님께 복을 받고, 그로 인해 다른 사람들에게도 복을 가져다줄 것입니다. 하나님은 아브람을 통해 자신의 약속을 전달하시고 다른 이들을 그분의 약속 안으로 초대하셨습니다. 하나님은 아브람의 모범을 보고 배우고 따르는 사람들을 축복하실 것입니다. 그분은 아브람뿐만 아니라, 그를 통해 모든 민족들을 축복하실 것입니다. 이는 아스리엘 민족과 메시아가 아브람의 혈통을 통해 나올 것이기 때문입니다. 그러므로 아브람은 비록 오래전에 세상을 떠났지만, 그가 남긴 모든 것 덕분에 많은 사람들이 복을 받게 될 것입니다.

**3 I will bless those who bless you,
And I will curse him who curses you;
And in you all the families of the earth shall be blessed.”**

Here in verse three God tells Abram that His divine judgement on others will be related to how they treat him. Abram and then later the nation of Israel will encounter a variety of responses. At times, they will find favour with their neighbours or other nations. They will receive the help and support of different people groups. God will see this. Those that bless his people will be rewarded by God. But at other times the nation of Israel will face hatred and hostility. It will be cursed and reviled by various tribes, people group and nations. Israel today finds itself in such a situation. The subject of vile hatred and ire. God will not forget or ignore those who act in this way towards the apple of His eye. They will be cursed by Him. Remember it is God's desire to bless, but He will not stand by and see His chosen people mistreated.

Historically speaking this has always been the case. Nations, individuals or groups that have treated the Jewish people well have often been blessed. God has treated them in favourable ways. The opposite also holds true. Biblically speaking we might bring up the Amalekites who are denounced in Scripture for their hostility towards Israel (Exodus 17:14). The Edomites, descendants of Esau, were also subject to divine judgement for their enmity towards Israel. In Obadiah 1:10, it is written,

**“For violence against your brother Jacob,
Shame shall cover you,
And you shall be cut off forever.**

And finally we might recall Haman. In the Book of Esther, Haman's plot to annihilate the Jews is met with divine intervention. He sought to annihilate the Jews but ended up hanging from the gallows he himself had prepared for Mordecai (Esther 7:10).

It's a promise that God has continued to adhere to throughout history. The following is taken from Donald Grey Barnhouse.

“When the Greeks overran Palestine and desecrated the altar in the Jewish temple, they were soon conquered by Rome. When Rome killed Paul and many others, and destroyed Jerusalem under Titus, Rome soon fell. Spain was reduced to a fifth-rate nation after the Inquisition against the Jews; Poland fell after the pogroms; Hitler's Germany went down after its orgies of anti-Semitism; Britain lost her empire when she broke her faith with Israel.” (Genesis a devotional commentary p.77)

The verse concludes with God promising Abram that in him all the families of the earth will be blessed. So not only was Abram promised blessing, but God also promised to make him a blessing, to all the families of the earth. This amazing promise was fulfilled in the Messiah that came from Abram's lineage. God's blessing to Abram was not for his own sake, or even the sake of the Jewish nation to come. It was for the whole world, for all the families of the earth. All those who call upon the name of the lord Jesus Christ are brought into God's family.

Let's read on and see how Abram responds to God's call.

3 너를 축복하는 자에게는 ◻◻ 복을 ◻◻◻ 너를 저주하는 자에게는 ◻◻ 저주하리니 땅의 모든 족속이 너로 말미암아 복을 얻을 것이라 하신지라

3 절에서 다른 사람들에 대한 하나님의 심판은 그들이 아브람을 어떻게 대하느냐에 따라 결정될 거라고 언급합니다. 아브람과 그 후에 나올 이스라엘 민족은 다양한 대우를 경험할 것입니다. 때로는 이웃이나 다른 나라들이 이스라엘에게 호의를 베풀고, 여러 민족이 도움과 지원을 줄 것입니다. 하나님은 이 모든 것을 지켜보실 것입니다. 하나님의 백성을 축복하는 자들은 하나님께 복을 받을 것입니다. 그러나 이스라엘 민족이 미움과 적대감에 직면할 때도 있을 것입니다. 여러 부족과 민족, 그리고 나라들로부터 저주와 비난을 받을 것입니다. 오늘날 이스라엘이 그러한 상황에 처해 있습니다. 악의적인 증오와 분노의 대상이 되고 있습니다. 하나님은 그분의 눈동자와 같은 백성들을 이렇게 대하는 자들을 잊지 않으실 것입니다. 하나님께서 그들을 저주하실 것입니다. 하나님은 사람들을 축복하기를 원하시지만, 그분의 선택받은 백성들이 부당하게 대우받는 것을 좌시하지 않으실 것입니다.

역사적으로 항상 그러왔습니다. 유대인들을 잘 대해준 나라, 개인 또는 집단은 축복을 받았습니다. 하나님은 그들을 호의적으로 대하셨습니다. 반대의 경우도 마찬가지입니다. 성경적으로 말하자면, 이스라엘에 대한 적대감으로 성경에서 질책받는 이말렉 족속을 떠올릴 수 있습니다(출애굽기 17:14). 에서의 후손인 에돔 족속도 이스라엘에 대한 적대감 때문에 하나님의 심판을 받았습니다. 오바다 1:10 에 이렇게 기록되어 있습니다:

“네가 네 형제 아랍에게 행한 포악으로 말미암아 부끄러움을 당하고 영원히 멸절되리라”

마지막 예로 히만이 있습니다. 에스더서에서 유대인을 몰살시키려던 히만의 음모가 하나님의 개입으로 좌절됩니다. 그는 유대인을 몰살시키려 계획했지만, 결국 모르드개를 죽이려고 준비했던 교수대에 자신이 매달려 죽는 비극을 맞았습니다(에스더 7:10).

하나님께서 인류 역사를 통해 계속해서 이 약속을 지켜오셨습니다. 다음은 도널드 그레이 빈하우스의 글에서 발췌한 내용입니다:

“그리스가 팔레스타인을 침략하고 유대 성전의 제단을 더럽혔을 때 그들은 곧 로마에 의해 정복당했다. 로마가 바울과 많은 ◻◻◻◻ 죽이고 티투스 치하에서 예루살렘을 파괴했을 때 로마는 곧 몰락했다. 스페인은 유대인에 대한 종교 재판 이후 5 류 국가로 전락했고, 폴란드는 포그롬 pogroms 이후 함락되었으며 히틀러의 독일은 반유대주의 광풍 이후 몰락했고, 영국은 이스라엘과의 약속을 저버리면서 제국을 잃었다 (창세기 묵상 주석 77 쪽)

이 구절은 하나님께서 아브람을 통하여 땅의 모든 족속이 복을 받을 것이라고 약속하시고 끝맺습니다. 즉, 아브람에게 복을 약속하셨을 뿐 아니라, 그를 통해 땅의 모든 족속에게 복을 주시겠다고 약속하셨습니다. 이 놀라운 약속은 아브람의 혈통에서 오신 메시아를 통해 성취되었습니다. 하나님께서 아브람에게 주신 복은 그만을 위한 것이나 장차 올 유대 민족만을 위한 것이 아닙니다. 그것은 온 세상 사람들, 땅의 모든 족속을 위한 것입니다. 주 예수 그리스도의 이름을 부르는 모든 사람은 하나님의 가족이 됩니다.

이제 아브람이 하나님의 부르심에 어떻게 응답했는지 살펴보겠습니다.

4 So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran.

As we know from previous studies Abram came up from Ur with his father, Sarai and Lot. They arrived in Haran and for an unstated reason dwelt there. This was not what God wanted. The promised land and the blessings that came with it were connected to a particular piece of real estate. It was not Haran. So finally, when Terah died aged 205 Abram made a move. He remembered what the Lord had said and he packed up and left Haran. He was 75 years old at this time making his wife Sarai around 65. It should be seen and recognised as an act of faithful obedience. Abram without

knowing where he was going followed the Lord's instructions.

We should also note who tagged along. His nephew Lot decided to come too. Now some commentators feel that Abram was wrong to allow Lot to come. They think he failed to heed God's command to separate and leave his family behind. Others disagree and think that this command to separate and leave the family behind only applied to the time when they were in Ur.

The fact that he is taken is simply recorded in the bible as a neutral fact. It is neither positive nor negative. However as we read on Lot will prove to be a problematic addition to the party. Abram probably later wished he'd left him in Haran.

4 이에 아브람이 여호와와 그의 말씀을 따라갔고 롯도 그와 함께 갔으며 아브람이 하란을 떠날 때에 칠십오 세였다

이전에 보았듯이 아브람은 아버지, 모친, 롯과 함께 우르를 떠나 하란에 도착했고, 어떤 이유에서인지 그곳에 정착했습니다. 이것은 하나님께서 원하시는 바가 아니었습니다. 약속의 땅과 그에 따르는 축복은 특정 땅과 관련되는데, 그곳은 하란이 아니었습니다. 마침내 데라가 205 세에 세상을 떠났을 때, 아브람은 결심했습니다. 그는 하나님의 말씀을 기억하고 짐을 싸서 하란을 떠났습니다. 당시 아브람은 75 세였고, 그의 아내 사래는 65 세 정도였습니다. 이것은 신실한 순종의 행위였습니다. 아브람은 어디로 가든지 모른 채 주님의 지시를 따랐습니다.

또한 누가 아브람과 함께 갔는지도 주목해야 합니다. 그의 조카 롯이 함께 떠났습니다. 어떤 주석자들은 아브람이 롯을 데려간 것이 잘못이라고 생각합니다. 그들은 아브람이 가족을 두고 떠나는 하나님의 명령을 무시했다고 생각합니다. 다른 이들은 가족을 두고 떠나는 명령은 우르에 있을 때만 적용된다고 주장합니다.

롯이 잡혀간 사실은 성경에 그저 중립적인 사실로 기록되어 있을 뿐 긍정적이지도 부정적이지도 않습니다. 하지만 앞으로 살펴보면 롯은 아브람 일행에게 골칫거리임이 드러납니다. 아브람은 아마도 나중에 그를 하란에 남겨둬야 했을 거라고 후회했을 지도 모릅니다.

5 Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan.

The camels are packed, everyone's visited the toilet and the long trek south to Canaan begins. Among the party we have Abram, Sarai and Lot but they are also accompanied by the "people" they had acquired in Haran. In the King James translation this is rendered as "souls." Who exactly were these souls? Simply put they were the hired help. It's referring to servants or slaves that the wealthy Abram had accrued whilst they dwelt in Haran for probably a number of years. According to Rabbinic tradition included among the entourage were people who admired and respected Abram and aligned themselves with him. I suppose we might refer to such people as fervent supporters.

Let us read on and find out about their journey.

5 아브람이 그의 아내 사래와 조카 롯과 하란에서 모은 모든 소유와 얻은 영혼들 이르고 가나안 땅으로 가려고 떠났

낙타에 짐을 싣고 화장실에 들렀다가, 가나안이 있는 남쪽을 향한 긴 여정이 시작됩니다. 그 일행들 중에 아브람, 롯이 있었지만, 하란에서 얻은 "people"도 함께했습니다. "영혼들souls"이라고 번역합니다. 이 "영혼들"은 정확히 누구였을까요? 간단히 말해, 고용된 사람들을 가리킵니다. 부유했던 아브람이 하란에 몇 년 동안 거주하는 동안 얻은 하인이나 노예들을 의미합니다. 랍비 전통에 따르면, 일행에는 아브람을 존경하고 그를 따르는 사람들이 있었다고 합니다. 아마도 그들은 아브람의 열렬한 지지자였을 것입니다.

이제 그들의 여정에 대해 자세히 알아보겠습니다.

6 Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites were then in the land.

The party travelled through the land of Canaan until they reached Shechem. In case you were

wondering it's a journey of around 650 km from Haran to Shechem.

Shechem was an ancient biblical city in Israel located about 35 miles (54 km) north of Jerusalem. Today, the area in which ancient Shechem is located is known as Tell Balata.

The name Shechem means shoulder. It probably got this name from the geography of the area. The idea may be that the two hills Gerazim and Ebal were like “shoulders” with Shechem lying along the ridge between them. Shechem was not only located in the midst of two mountains, but it was also right in the middle of Canaan. Abram deliberately chose this spot to put down a stake.

The name Shechem is identified with a number of significant biblical events. Let me run through some of them now.

It was where Jacob came safely when he returned with his wives and children from his sojourn with Laban (Genesis 33:18).

Shechem was where Jacob bought a piece of land from a Canaanite named Hamor, for 100 pieces of silver (Genesis 33:19).

Shechem was where Jacob built an altar to the Lord and called it “El Elohe Israel” (Genesis 33:20). This established the connection between Jacob and what became known as Jacob’s Well.

Shechem was the also the place where Dinah, the daughter of Jacob, was raped and the sons of Jacob massacred the men of the city in retaliation (Genesis 34).

Shechem was where the bones of Joseph were eventually buried when they were carried up from Egypt (Joshua 24:32).

Shechem was where Joshua made a covenant with Israel, renewing their commitment to the God of Israel and proclaiming: as for me and my house, we will serve the Lord (Joshua 24).

And finally let me give you a New Testament reference. Shechem is known in the New Testament by the name Sychar. It is probably in this location where Jesus met the Samaritan woman at the well (John 4:5-6).

So, it's clearly a place with a lot of biblical history.

We then read that Abram went as far as the terebinth (oak) tree of Moreh. This was clearly a prominent landmark. One that was well known in this area. But there is a little more going on here beneath the surface. In the ancient world trees or groves of trees especially those growing in high places were often places for pagan worship and sacrifice. This is certainly the case for this oak in Moreh. It was connected with Canaanite paganism, idolatry and occult practices. People believed that in such places you could question the gods and receive messages from them in response.

So why would Abram choose to go to such a place? The bible does not tell us. Some wonder whether he hoped to receive a message from God here. Others think that he was claiming this place for Yahweh. It was formerly a place associated with the occult but now its being taken over and recommissioned.

The same thing happened across once pagan Britain. Many Churches are built on the hills which were once the sites for pagan worship. Those early British Christians reclaimed the geography for Christ.

The verse concludes by telling us that the Canaanites were still in the land. It's worth being reminded of this important fact. The land had been promised to Abram and his descendants but it was not unoccupied. There were other people living there who were hostile and who objected to someone coming and taking their land. In fact, they would not give it up until they were forced out by God’s judgment some 400 years later.

Let us continue.

6 아브람이 그 땅을 지나 세겜 Shechem 땅 모레 나무 아래 이르니 그 때에 가나안 사람이 그 땅에 거주하였더라
일행은 가나안 땅을 통과해 세겜에 이르렀습니다. 하란에서 세겜까지 약 650km 거리입니다.

7 Then the LORD appeared to Abram and said, “To your descendants I will give this land.” And there he built an altar to the LORD, who had appeared to him.

We read here that the Lord appeared to Abram in Shechem to impart something very important. This was the first time that God spoke to him within the borders of Canaan. God promises Abram that all the land he is able to see is to be given to his descendants. It will be for his people. This of course speaks to the nation of Israel. This promise is still in place. It is an unconditional promise. It does not matter what others claim about land ownership. Neither does it matter what governments or international organisations around the world demand. The land was promised to Israel and God never fails to deliver on His promises.

It's interesting to think that Abram remained a nomadic tent dweller all his life. He was certainly rich enough to have been able to construct a fine building. A palace even, but he chose instead to live in tents. It's also fascinating to think that despite the land being given to him and his descendants he only ever technically owned a small part of it. I am referring to the burial plot he bought to bury Sarah (Genesis 23:14-20). I'll come back to speak on Abram's tent dwelling in my closing.

His response to hearing this news regarding the land is to worship the Lord. That is the appropriate response to God's grace. When God blesses us and gives us what we do not deserve or merit how are we to react? By falling to our knees and praising our awesome God.

Abram responded in a manner repeated by others who encounter or hear from the Lord in scripture. He constructed an altar in the place where God appeared to him. He may well have made an animal sacrifice, though that is not mentioned. It's certainly possible that Abram's altar at Shechem stood as a reminder or a memorial of this visit from the Lord for many years to come.

Let us conclude our study for today with the following verses.

7 여호와께서 아브람에게 이르시되 이 땅을 네 자손에게 주리라 하신지라 자기에게 그 곳에서 제단을 쌓고

하나님께서 세겜에서 아브람에게 나타나 중요한 말씀을 하십니다. 이 구절은 가나안 땅에서 하나님께서 아브람에게 말씀하신 첫 번째 사례입니다. 하나님은 아브람에게 그가 볼 수 있는 모든 땅을 그의 후손에게 주시겠다고 약속하십니다. 그 땅은 그의 백성 즉 이스라엘 민족에게 주어질 것입니다. 이 약속은 오늘날에도 여전히 유효하며, 무조건적인 약속입니다. 어느 누가 땅 소유권에 대해 주장을 하든, 세계 어떤 정부나 국제기구가 어떤 요구를 하든지 상관없습니다. 그 땅은 이스라엘에게 약속되었고, 하나님은 결코 약속을 어기지 않으십니다.

흥미롭게도 아브람은 평생 유목민처럼 천막에서 살았습니다. 그는 분명히 좋은 집, 심지어 궁전을 지을 만큼 부유했지만, 천막에서 살기로 선택했습니다. 또한 그와 그의 후손에게 땅이 약속되었음에도 불구하고, 그는 실제로 그 땅의 극히 일부만 소유했습니다. 그 땅은 아브라함이 사리를 장사 지내기 위해 구입한 땅 창세기 23:14-20)이었습니다. 아브람의 장막에 대해서는 마지막에 다시 이야기하겠습니다.

땅에 대한 약속을 들은 아브람은 하나님께 경배를 드렸습니다. 이것이 바로 하나님의 은혜에 대한 합당한 반응입니다. 하나님께서 우리를 축복하시고 우리가 받기에 합당하지 않은 것을 주실 때 어떻게 반응해야 할까요? 당연히 무릎을 꿇고 위대한 하나님을 찬양해야 합니다.

아브람은 성경에서 주님을 뵈거나 그분의 말씀을 들은 다른 사람들처럼 반응했습니다. 그는 하나님께서 자기에게 나타내신 것들을 보고 감탄했습니다. 언급은 없지만, 아마도 동물을 제물로 바쳤을 가능성이 있습니다. 아브람이 세겜에 세운 제단은 오랫동안 하나님의 나타나심을 기념하는 기념물이 되었을 것입니다.

오늘의 공부를 다음 구절들로 마무리하겠습니다.

8 And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD. 9 So Abram journeyed, going on still toward the South.

From Shechem we are told that Abram went to the mountain east of Bethel. He found a suitable

place to camp with Bethel to his west and Ai to the east. No reason is given for his decision to move to a different location. Some posit that he was seeking better grazing land for his flocks. Perhaps this new location was more desirable in other ways. In this new place he again built an altar upon which to worship the Lord.

This means that Abram had travelled from north to south through the land of Canaan. He has in doing so staked a claim to all of it. This after all was God's promise. The nation that would come from Abram were not to get a part or portion. It was all to be theirs. It is also worth remembering that the land was occupied by people who were aggressively hostile. And yet Abram was not attacked or bothered during his travels. It demonstrates two things. Firstly, it highlights Abram's trust and faith in God. He was not fearful about moving through hostile territory. He knew that God had his back. Secondly, it demonstrates the Lord's divine protection. God had plans for Abram. He was not about to let anyone attack him.

Are you ready for your useless fact of the day. For those of you who look out for interesting numerical patterns in scripture the name "Abram" and the word "land" each appear seven times in today's passage. Pure coincidence or a symbol for perfection, completeness. You be the judge.

Following this Abram travelled towards the "south" meaning that he went into what is the Negev Desert region. Today it is a very dry and barren place. Most inhospitable but it may not have been like this in Abram's day. It is from here that he will go on into Egypt. That will be the subject Lord willing of next week's sermon.

8 거기서 벨알 동쪽 □□ 옮겨 장막을 차니 서쪽은 벨알이요 동쪽은 아이라 그가 그 곳에서 여호와께 제단을 쌓고 여호와의 이름을 부르다 9 점점 □□ 옮기니라

세겜에서 아브람은 벨알 동쪽 산으로 이동했습니다. 그는 벨알을 서쪽에, 아이를 동쪽에 두고 장막을 칠 장소를 찾았습니다. 그가 왜 이 곳으로 옮겼는지에 대한 이유는 나와 있지 않습니다. 어떤 이들은 그가 아마도 양 떼를 위한 더 좋은 목초지를 찾아다녔을 거라고 추측합니다. 아니면 새로운 장소가 어떤 이유로 더 나았을 수도 있습니다. 그는 이 새로운 곳에서 다시 제단을 쌓고 하나님을 예배했습니다.

여기서 아브람이 가나안 땅을 통해 북쪽에서 남쪽으로 이동했음을 알 수 있습니다. 그는 그렇게 함으로써 가나안 땅 전체에 대한 소유권을 주장한 것입니다. 이것이 바로 하나님의 약속이었습니다. 아브람의 후손들은 그 땅의 일부만이 아니라, 전체를 소유하게 될 것입니다. 그 당시 가나안 땅에는 적대적인 사람들이 살고 있었습니다. 하지만 아브람은 여행하는 동안 공격받거나 괴롭힘을 당하지 않았습니다. 이는 두 가지를 보여줍니다. 첫째, 아브람의 하나님에 대한 신뢰와 믿음을 보여줍니다. 그는 적대적인 지역을 통해 여행하는 것을 두려워하지 않았습니다. 하나님께서 자신을 지켜주실 것을 알았습니다. 둘째로, 이는 하나님의 신성한 보호를 보여줍니다. 하나님께서는 아브람을 위한 계획이 있으셨고, 누구도 그를 해치는 것을 허락하지 않으셨습니다.

흥미로운 사실 하나 알려드릴까요? 성경에서 흥미로운 숫자 패턴을 찾는 분들을 위해 말씀드리자면, 오늘 본문에는 "아브람 Abram"이라는 이름과 "땅 land"이라는 단어가 각각 일곱 번씩 나옵니다. 단순한 우연일까요, 아니면 완전함과 충만함을 상징하는 것일까요? 여러분이 판단하십시오.

그 후 아브람은 점점 "□□"으로 이동했는데, 이는 오늘날의 네게브 사막 지역으로 갔다는 뜻입니다. 오늘날 네게브 □□ Negev Desert 은 매우 건조하고 황량한 곳으로 사람이 살기 어려운 곳이지만, 아브람 시대에는 그렇지 않았을 것입니다. 아브람은 이곳에서 이집트로 향했습니다. 다음 주 설교에서 그 내용을 다루겠습니다.

Lessons to learn

I have drawn two lessons from today's study.

오늘 연구에서 두 가지 교훈을 얻었습니다.

1 Living as a sojourner

I remember going camping as a child. Back in the late 1970s the camping experience was very different to how it is today. Campers today require numerous trailers in which to transport all their

stuff. From fold-up tables and chairs, to full size beds, shower cubicles, portable refrigerators and gas ovens. When I went camping as a child we sat and slept on the ground and went to the toilet in a bucket!

As I noted during the sermon Abram elected to live all his life in a tent. He lived a nomadic life travelling from place to place. Tents are the home of sojourners, those who are just passing through and choose not put down permanent roots. Abram knew that he was just a sojourner on this earth.

Now we might not live in the way Abram did. Most of us live settled lives. We don't travel from place to place never putting down permanent roots. On the contrary typically we spend many years in the same place. In the past it was quite common to spend an entire lifetime in the same town, city or geographic region. I have an aunt who has lived in the same house for 60 years. My Korean mother-in-law who is in her 80s has never left Korea. However we should not lose sight of the fact that we are sojourners here on earth.

As believers and followers of Christ we are to live as sojourners or people just passing through. This concept is a recurring theme throughout the bible. We are reminded that we should live as people who have their permanent dwelling place in heaven, not on earth. Let us not forget that this world is not our home. Realising this helps keep us properly grounded and focused. Our eyes should be on heaven, on the eternal and not on the perishable treasures and trinkets of earth. Let us then not get too tied to the things of this world and learn to live as sojourners.

1. 캠핑

어린 시절 캠핑 갔던 때가 생각납니다. 1970년대 후반의 캠핑은 오늘날과는 매우 달랐습니다. 요즘 캠핑족들은 온갖 짐을 싣기 위해 트레일러가 필요합니다. 접이식 테이블과 의자부터 침대, 휴대용 냉장고, 가스 오븐까지 말아쥌. 제가 어렸을 적 캠핑은 땅바닥에서 앉고 자고, 화장실은 양동이였습니다.

설교에서 언급했듯이 아브람은 평생을 장막에서 살기로 선택했습니다. 그는 이곳저곳을 떠돌아다니며 유목민처럼 살았습니다. 텐트는 나그네, 즉 잠시 머물다 가는 사람들의 집입니다. 영구적인 뿌리를 내리지 않기로 선택한 사람들의 집이죠. 아브람은 자신이 이 땅에서 나그네일 뿐임을 알았습니다.

우리는 아브람처럼 살지 않습니다. 대부분은 정착해서 살아갑니다. 영구적인 정착지 없이 이곳저곳을 떠돌아다니는 삶은 아닙니다. 오히려 대부분 한 곳에서 오랫동안 살아갑니다. 과거에는 한 마을, 혹은 한 지역에서 평생 사는 것이 흔했습니다. 제 이모는 60년 동안 같은 집에서 사셨고, 80대이신 제 장모는 한국을 떠나본 적이 없습니다. 하지만 우리는 이 땅에서 나그네라는 사실을 잊어서는 안 됩니다.

그리스도를 믿는 자로서 우리는 나그네, 즉 이 세상을 잠시 스쳐가는 사람들처럼 살아야 합니다. 이 개념은 성경 전체에 걸쳐 반복적으로 나타납니다. 우리의 영원한 거처가 이 땅이 아니라 하늘에 있음을 알며 살아야 합니다. 세상이 우리의 집이 아님을 잊지 말아야 합니다. 이 사실을 깨달으면 우리는 흔들리지 않고 올바른 길에 집중할 수 있습니다. 우리의 눈은 덧없는 세상의 재물이 아니라 영원한 하늘을 향해야 합니다. 그러므로 이 세상의 것들에 너무 얽매이지 말고 나그네처럼 살아가는 법을 배워야 합니다.

2 Don't forget to thank the Lord

One of the essential things that was imparted to me growing up in Britain was the necessity for good manners. When people ask me for my advice or tips about a trip to the UK my answer is always the same. You cannot say please and thank you too often.

British people will excuse your English language mistakes or other cultural faux pas provided you don't jump a queue and always say please and thank you.

As believers everything we have is a gift from God. Not quite a lot, most of, the majority or nearly all but ALL. Therefore what should our attitude be? Just like in British culture we cannot say thank you enough. And yet often we do. All too frequently we take God's generosity for granted. In fact, we forget entirely where all the things we enjoy really come from. We mistakenly come to believe

its down to our hard work or effort.

In today's account we saw that on two occasions Abram stopped and built an altar. He worshipped the Lord and thanked Him for His ongoing grace and mercy. Let us learn from Abram's example and be deliberate and frequent in our thanks.

2 주님께 감사하는 것을 잊지 마십시오

영국에서 자라면서 배운 가장 중요한 것 중 하나는 예의범절입니다. □□□□□□ □□□ □□ □□□ □□□ □□□ 제 대답은 항상 같습니다. "please"와 "thank you"는 아무리 여러번 말해도 지나치지 않습니다. 여러분이 새치기하지 않고 항상 "please"와 "thank you"를 말한다면 영국인들은 영어 실수나 다른 문화적 실례를 너그럽게 봐줄 것입니다.

신앙인으로서 우리가 가진 모든 것은 하나님께서 주신 선물입니다. 아주 많이, 대부분, 또는 거의 전부가 아니라 **모든 것**이 하나님의 선물입니다. 그렇다면 우리의 태도는 어때야 할까요? 영국 문화처럼 우리가 하나님께 감사를 아무리 많이 드려도 지나치지 않습니다. 그런데도 우리는 너무나 자주 그분의 너그러움을 당연하게 여깁니다. □□, 우리가 누리는 모든 것들이 어디에서 오는지 완전히 잊어버립니다. 우리는 그것이 우리의 노력이나 열심히 일한 덕분이라고 잘못 생각합니다.

오늘 본문에서 우리는 아브람이 두 번이나 제단을 쌓는 것을 보았습니다. 그는 하나님을 경배하고 그분의 끊임없는 은혜와 자비에 감사했습니다. 아브람의 본보기를 따라 우리도 의식적으로 그리고 자주 하나님께 감사를 드립니다.