

## Friends of the Chapel Weekly Scripture Study

### Second Sunday in Lent

March 1, 2026

#### Old Testament Reading

#### Genesis 12:1–9

#### Scripture Text (ESV)

Now <sup>m</sup>the LORD said<sup>1</sup> to Abram, “Go from your country<sup>2</sup> and your kindred and your father’s house to the land that I will show you. <sup>2</sup> <sup>n</sup>And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. <sup>3</sup> <sup>o</sup>I will bless those who bless you, and him who dishonors you I will curse, and <sup>p</sup>in you all the families of the earth shall be blessed.”<sup>3</sup>

<sup>4</sup> So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from <sup>q</sup>Haran. <sup>5</sup> And Abram took Sarai his wife, and Lot his brother’s son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, <sup>6</sup> Abram <sup>r</sup>passed through the land to the place at Shechem, to <sup>s</sup>the oak<sup>4</sup> of <sup>t</sup>Moreh. At that time <sup>u</sup>the Canaanites were in the land. <sup>7</sup> Then the LORD appeared to Abram and said, <sup>v</sup>“To your offspring I will give this land.” So he built there an altar to the LORD, who had appeared to him. <sup>8</sup> From there he moved to the hill country on the east of <sup>w</sup>Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the LORD and called upon the name of the LORD. <sup>9</sup> And Abram journeyed on, still going toward the Negeb.

#### Historical Context

Genesis 12 marks a major turning point in redemptive history. After the spread of sin in Genesis 3–11, God calls Abram and establishes promises that will shape the unfolding story of salvation. The covenant promises of land, offspring, and blessing begin here.

#### Verse-by-Verse Exegetical Commentary

Verses 1–3 – God sovereignly calls Abram and promises land, nationhood, blessing, and global impact.

Verse 4 – Abram responds in obedient faith, departing as the LORD had spoken.

Verse 5 – The journey begins toward Canaan, marking trust in divine promise.

Verse 6 – The Canaanites are present, underscoring future tension regarding the land promise.

Verse 7 – The LORD appears and reiterates the promise to Abram’s offspring.

Verse 8 – Abram builds an altar, signifying worship and covenant response.

Verse 9 – Abram continues journeying, living as a pilgrim in the promised land.

### Theological Themes

- Divine election and sovereign calling
- Justifying faith expressed through obedience
- Covenant promise of land and offspring
- Blessing for all nations

### Epistle Reading

#### Romans 4:1–8, 13–17

#### Scripture Text (ESV)

What then shall we say was gained by Abraham, <sup>1</sup>our forefather according to the flesh? <sup>2</sup>For if Abraham was justified by works, he has something to boast about, but <sup>3</sup>not before God. <sup>3</sup>For what does the Scripture say? <sup>4</sup>“Abraham believed God, and it was counted to him as righteousness.” <sup>4</sup>Now <sup>5</sup>to the one who works, his wages are not counted as a gift but as his due. <sup>5</sup>And to the one who does not work but <sup>6</sup>believes in <sup>1</sup>him who justifies the ungodly, his faith is counted as righteousness, <sup>6</sup>just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

<sup>7</sup> <sup>y</sup>“Blessed are those whose lawless deeds are forgiven,

and whose sins are covered;

<sup>8</sup> blessed is the man against whom the Lord will not <sup>z</sup>count his sin.”

<sup>13</sup>For <sup>e</sup>the promise to Abraham and his offspring <sup>f</sup>that he would be heir of the world did not come through the law but through the righteousness of faith. <sup>14</sup><sup>g</sup>For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void.

<sup>15</sup>For <sup>h</sup>the law brings wrath, but <sup>i</sup>where there is no law <sup>j</sup>there is no transgression.

<sup>16</sup> That is why it depends on faith, <sup>k</sup> in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, <sup>m</sup> who is the father of us all, <sup>17</sup> as it is written, <sup>n</sup> “I have made you the father of many nations”—in the presence of the God in whom he believed, <sup>o</sup> who gives life to the dead and calls into existence <sup>p</sup> the things that do not exist.

### Historical Context

In Romans 4, Paul appeals to Abraham as the model of justification by faith. Righteousness is credited apart from works, demonstrating that salvation has always been grounded in grace rather than law.

### Verse-by-Verse Exegetical Commentary

Verses 1–2 – Abraham was not justified by works; otherwise he would have grounds for boasting.

Verse 3 – Scripture declares that Abraham believed God, and it was counted to him as righteousness.

Verses 4–5 – Justification is a gift of grace, not earned wages.

Verses 6–8 – David confirms the blessedness of forgiven sin and imputed righteousness.

Verse 13 – The promise to Abraham precedes and transcends the Mosaic Law.

Verses 14–15 – If inheritance depends on law, promise is nullified; law brings wrath.

Verses 16–17 – The promise rests on grace and extends to all who share Abraham’s faith.

### Theological Themes

- Justification by faith alone
- Imputed righteousness
- Promise grounded in grace
- Abraham as father of all believers

## Concluding Reflection

The Second Sunday in Lent highlights the faith of Abraham and the faithfulness of God. God calls, promises, and blesses; Abram responds in obedient trust. Paul reveals that this pattern of grace and faith culminates in Christ. The journey of Lent mirrors Abram's pilgrimage—walking by faith in the promise of life.

## Thoughts to Consider – 03/01/26

- 1. Genesis 12 begins with God's initiative.**  
What does Abram's call teach us about divine election and human response?  
How does this shape our understanding of faith?
- 2. Abram obeys before seeing fulfillment.**  
What does it mean to live as a "pilgrim" in the promises of God? Where do we see this dynamic in our own spiritual lives?
- 3. Paul argues that Abraham was justified by faith apart from works.**  
Why is this distinction so important for the gospel? What dangers arise when works are confused with the basis of righteousness?
- 4. Romans 4 emphasizes that the promise rests on grace.**  
How does grounding salvation in grace rather than law create assurance for believers?
- 5. Both passages center on promise.**  
How do the promises made to Abraham find their fulfillment in Christ, and what implications does that have for the Church today?