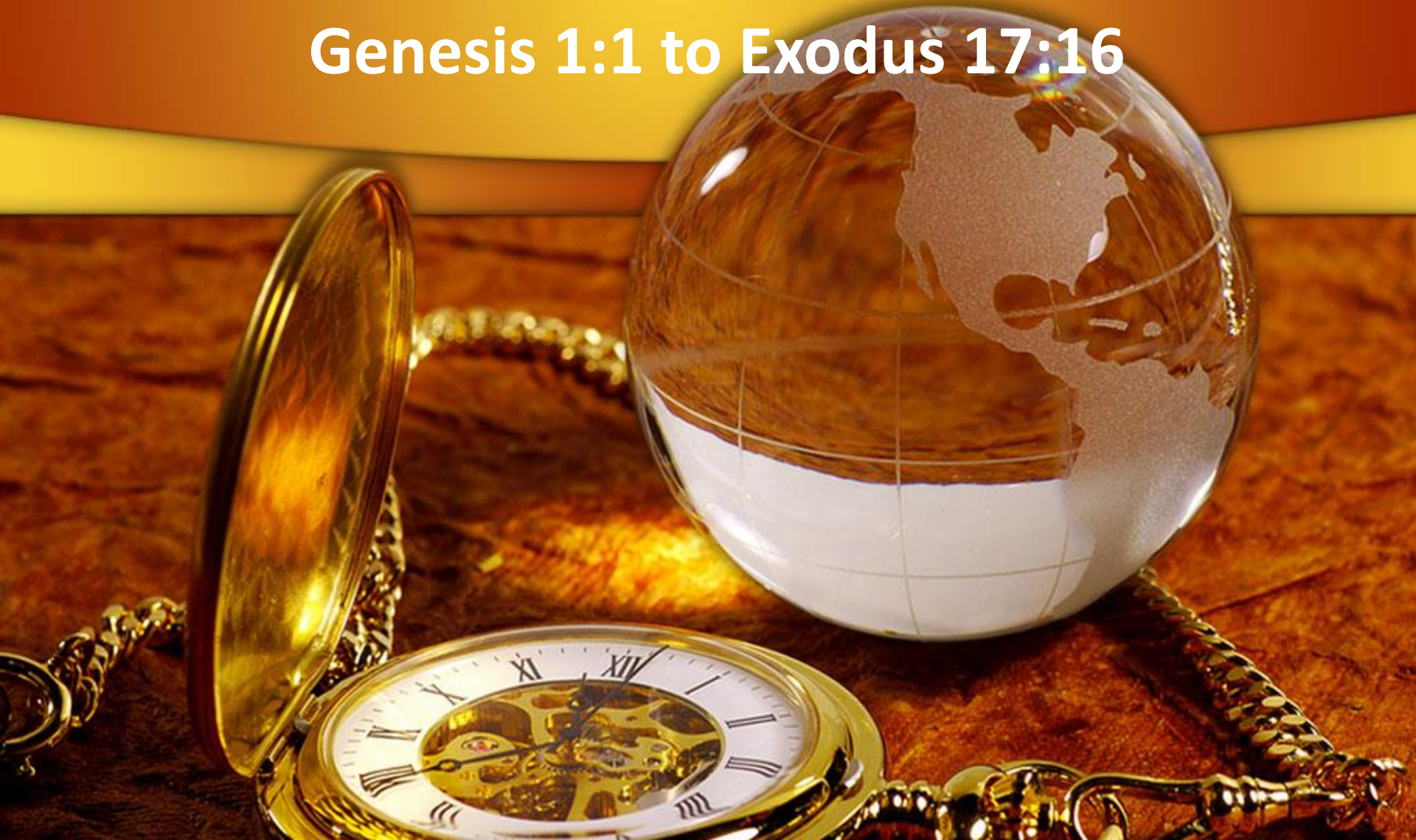


From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



Chapter 12 Audio



Genesis 12:1-9 Outline

Primeval-----Patriarchal

THE PATRIARCHS (12–50)

This second part of Genesis describes four great heroes: Abraham, Isaac, Jacob, and Joseph.

SECTION OUTLINE (GENESIS 12:1–12:20)

Verses 1-9 Abram in God's will

- I. vv. 1-3 Yahweh **audibly** speaks/commands Abram
- II. vv. 4-6 Abram responds along with the other family & believers, **the only way one would upon hearing Yahweh** (I know, I know this might be an offense to Abram's "free/ volitional will".....right?.....Wrong!)
- III. V.7a Yahweh **appears (theophany)** to Abram & reinforced His land promise; v. 7b Abram (in God's will) responds by worshipping Yahweh (built an alter)
- IV. Vv. 8-9 Abram proceeds (in God's will) to other area of promised YHWH land and again worships (builds alter)

Genesis 12:1-9 Outline

- **SECTION OUTLINE (GENESIS 12:1–12:20)**

- **Verses 10-20; Abram exercising/relying on his “free agency/will”**

i.e. doing life outside of God’s will (certainly I’m not saying 100% of time a person exercises “free will” they will be outside God’s.....just more often than not)
(let’s see how that works out for him)

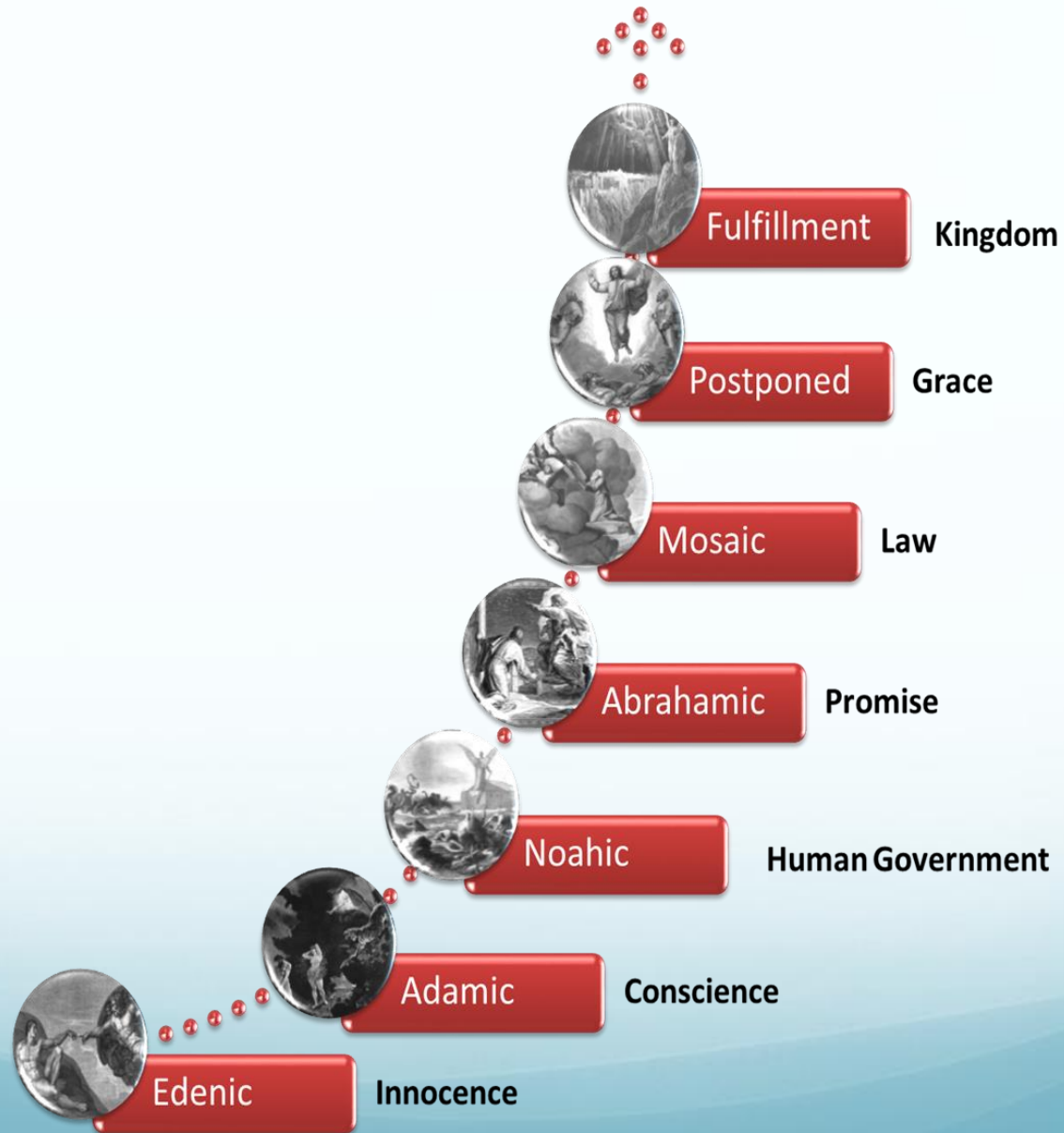
I. v. 10 Abram (man of faith up to now), now volitionally out of YHWH’s will, abruptly (at least textually, not sure actually of time frame, don’t think that matters) leaves the YHWH promised land

II. vv. 11-13 Abram’s concoction/ “half truth” about his wife Sarai

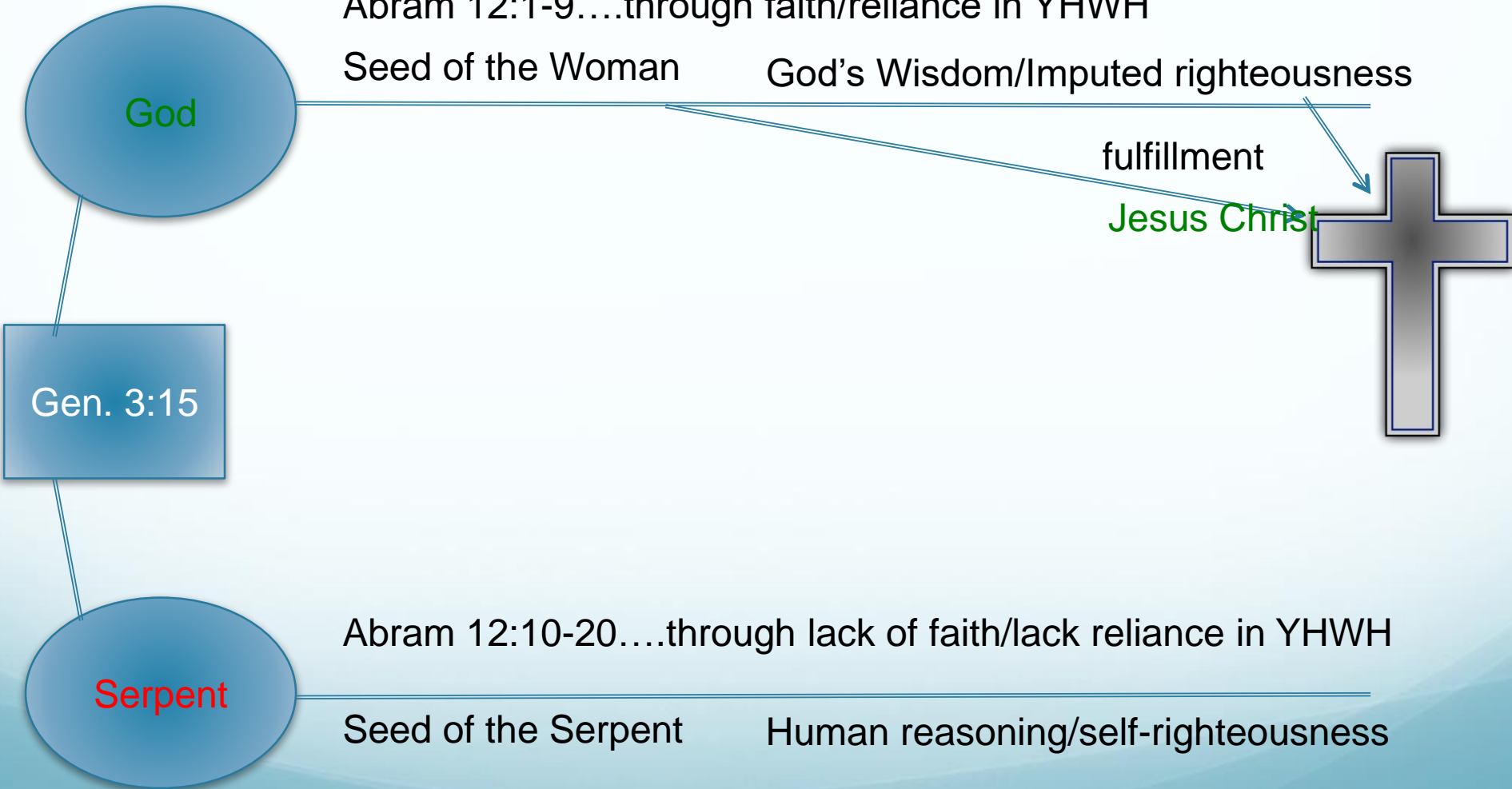
III. Vv. 14-16 The “concoction of human necessity” / “Abram’s will” enacted in Egypt

IV. Vv. 17-20: YHWH’s sovereign protection of His chosen representative (YHWH’s anointed)/imposing of His will upon Pharaoh....

Review of Covenants in the Bible & Dispensations



Important Interpretive Note for **All** of the Bible



Abrahamic Covenant (12–17)

- Abrahamic promises (12)
- Abraham's sanctification (13–14)
- Abrahamic Covenant (15)
- Ishmael's line (16)
- Circumcision (17)
 - Taken from Andy Woods power point on Genesis

Abrahamic Covenant

ABRAHAMIC
Genesis
15

LAND

SEED

BLESSING

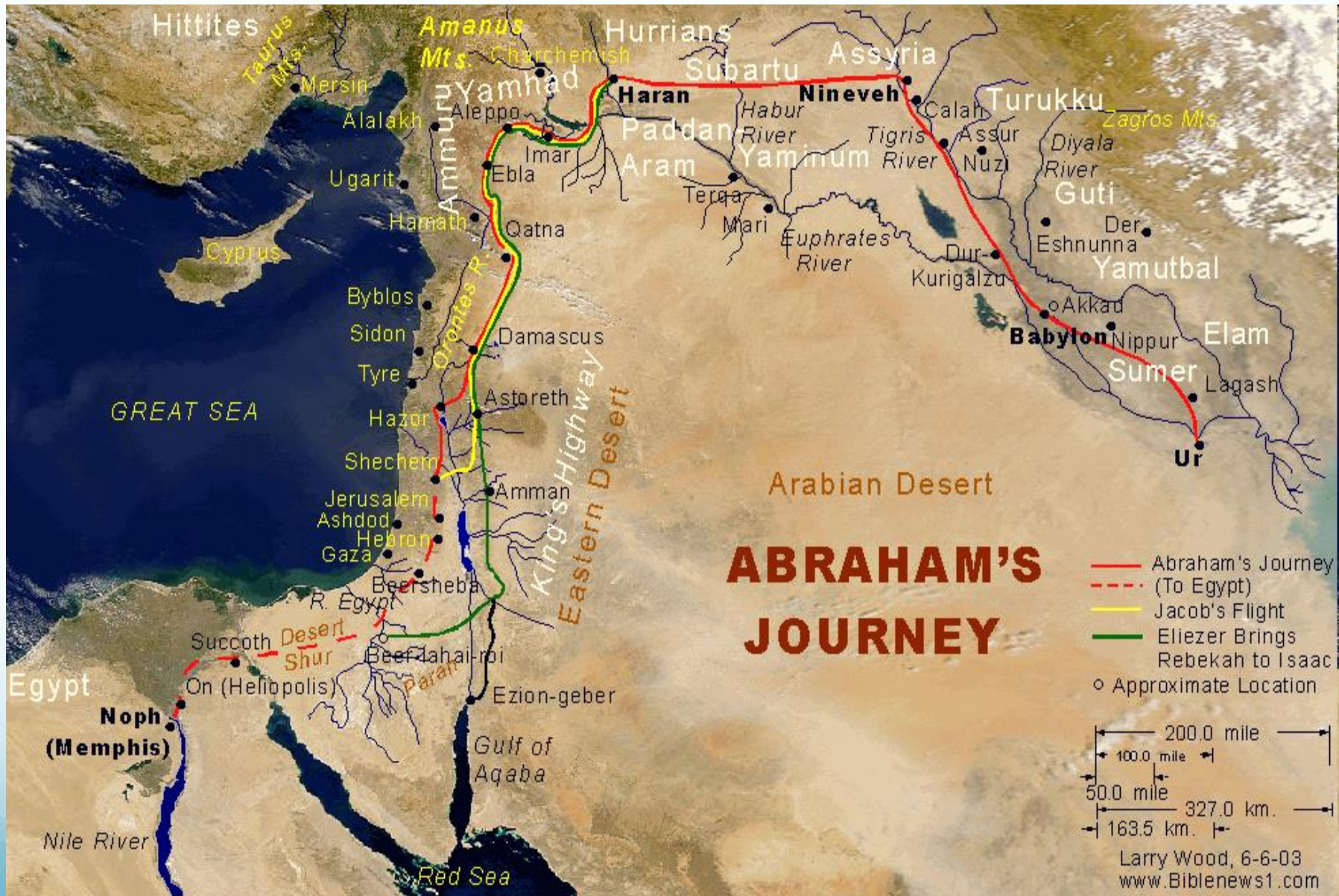
LAND
Deuteronomy
29-30

DAVIDIC
2 Samuel
7:12-16

NEW
Jeremiah
31:31-34



Unconditional covenant with a conditional blessing (Deut. 28; Lev. 26)



.....& Lot went with him
(Robinson Summary from the lengthy Rabbit trail)

- Lot went because like Abram, he believed in Yahweh
- Although Lot, as seen through upcoming chapters, is a “carnal” believer (Gen. 13:10-13; 19:6-8, 33-38)....he is nonetheless a believer
- Scriptural proof? Genesis 18:23-33;
- 2 Peter 2:4-10.... “righteous Lot”..... “that righteous man”
“felt his righteous soul”
- 3 Tenses of Salvation: Justification (freed penalty of sin)----
Sanctification (freed from power of sin)---Glorification (freed from
presence of sin.....my favorite!)
- So, while a sanctified life is prescribed in scripture....the level of
“visible” sanctification is not a basis to judge a persons
justification..so don’t be a “fruit inspector”rather be a “fruit
encourager”the Spirit’s fruit! (Gal. 5:22-23)

Review of verses 12:1-4

- A plain reading (grammatical, literary) of 12-1-4 renders the promises of God unconditional.....unless you presuppose/over-emphasize Abram's response in 4 (overplay his "free will")
- The "I will's" & other divine declarations are a testament to the entire nature of what the Ab. Covenant will be.....a unilateral covenant.....i.e., one that DOES NOT depend on the faithfulness of Israel (Ab. & his descendants through Isaac & Jacob) to fulfill, **but of Yahweh, Who will fulfill His promises....for God cannot lie (Num. 23:19), "God is not a man, that He should lie" (Isa. 40:5c & 40:8a; Heb. 6:13-18; Tit. 1:2)**

V. 5b, “& the persons which they had acquired in Haran”

- These persons: Slaves?.....or Proselytes?
- *And the souls [נַפְשׁוֹת nepheš] that they had won [אֲשֶׁר אָסְּוּ 'āśū] in Haran] נַפְשׁוֹת nepheš [‘soul’, ‘person’]*
- This expression probably does not refer to the acquisition of slaves, for the Hebrew word *nepheš* would not likely be used for that. And it certainly does not refer to their children, because Sarai was barren until Isaac’s birth (21:1–7) Allen P. Ross, Creation and Blessing, p. 265
- Cassuto argues that this expression probably refers to proselytes (ibid., p. 320). If he is correct, then the narrative implies that, already in Haran, Abram had been sharing his faith in the Lord. Allen P. Ross, Creation and Blessing, p.265
- Possibly the old tradition related that Abram, since he acknowledged his Maker, and hearkened to His voice, which spoke to him, and attained to the belief that He was the supreme God, the Creator of all things and the Lord of all, began to proclaim in *Haran the basic principles of his faith, and succeeded in winning for it a number of souls. Also the statement in v. 8, and proclaimed the name of the lord [יְהוָה YHWH]*
 - U. Cassuto

V. 5b, “& the persons which they had acquired in Haran” (Cont.)

- “persons” meaning slaves view
- Fructenbaum: “These souls would be slaves or servants, such as Eliezer of Damascus”p. 244
- Fructenbaum seems to dismiss the linguistic analysis by Cassuto & Ross by saying, “According to rabbinic tradition, these were the proselytes of Abram”
- Wenham in *Word Biblical Commentary*, . “...and slaves, literally, persons”.
- This “getting of souls” may refer to proselytizing, that is, to Abram’s influence on some Haranites to follow Yahweh...Ross
- So where they proselytes or slaves?
- YES!

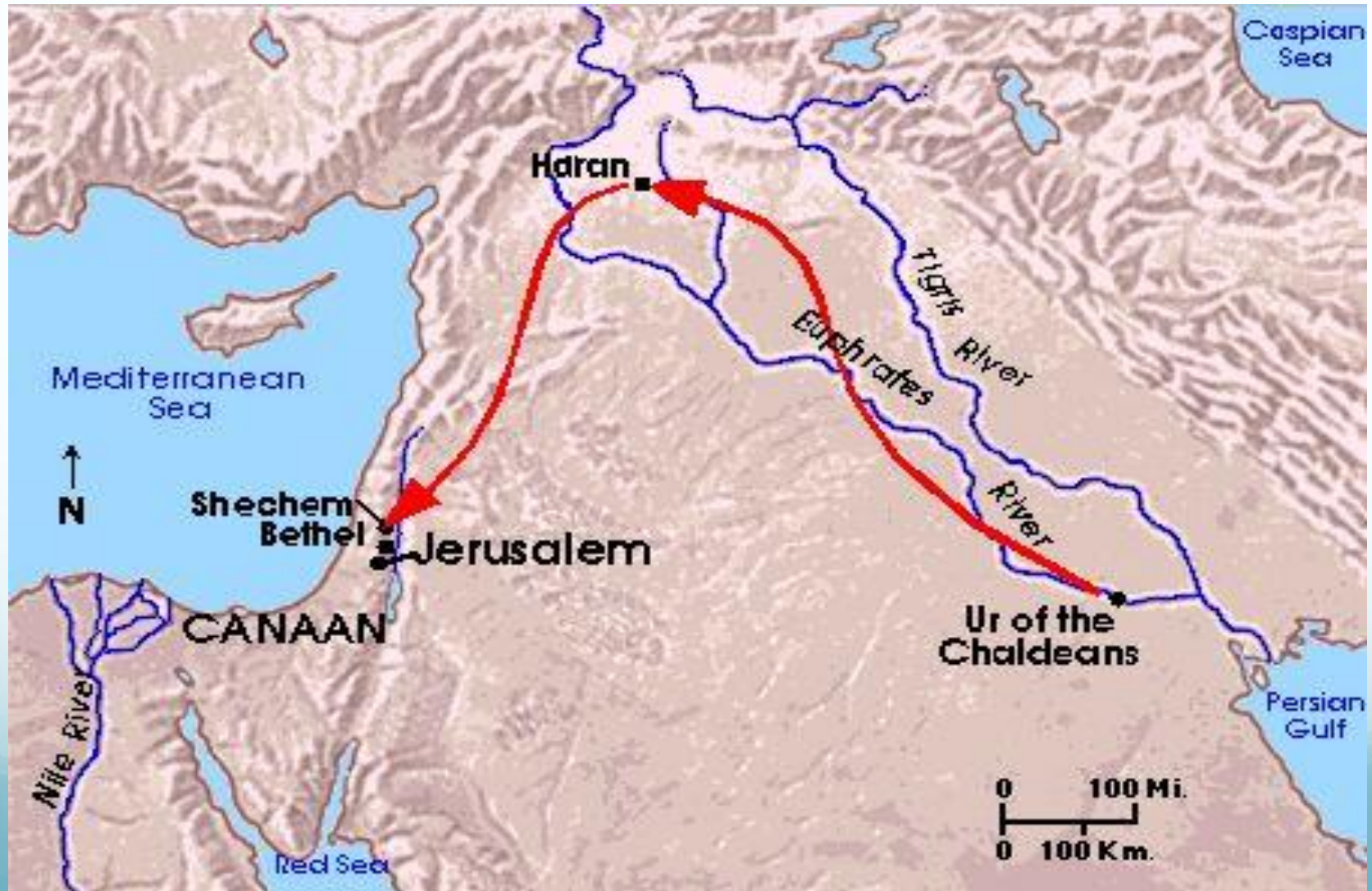
V. 5c, “and they set out for the land of Canaan; thus they came to the land of Canaan”

- Comparison of this account verses 11:31.... “they (Terah & family)....went out together from UR of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran”
- Waltke, “they set out.....they arrived.....The Hebrew verbs ys’, ‘to go forth,’ & bo’, ‘to come, enter,’ repeat 11;31. The first migration to Canaan under Terah failed....this one under God succeeds.”*Waltke, p. 207*
- Cassuto makes this astute observation
- The rest of the family, however, did not feel that inner compulsion that Abram and his followers experienced, and did not succeed in resisting the lure of idolatry and abandoning paganism

V. 5c, “and they set out for the land of Canaan; thus they came to the land of Canaan” (Cont.)

- So Terah was trusting in his false god's & his own strength & failed to enter Canaan..... while Abram believed/trusted “walked” with the only true God, Yahweh.....& succeeded to enter Canaan

Abram's journey to Schechem



Verse 6 “Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land

- “terebinth of Moreh” (*ʿēlôn mōreh*) Moreh in Hebrew means “teacher.”
- The Oak of Moreh was frequently a Canaanite place of idolatry
- But in these passages the sanctity of the place is something necessarily deduced from the context, whereas intrinsically the word *מִקְוֵה* *māqōm* retains its basic meaning of ‘place’...Cassuto
- “site” *māqōm*, The Hebrew means “sacred site”....the mention of Shechem suggests it was an ancient sanctuary”....Waltke, p. 207
- Likely a large oak tree whose greater height makes it a preferred place of worship (see 13:18;14:13; 18:1; 21:33)
- Pagans worshipped fertility deities under such trees

to the oak of Moreh (Cont.)

- Fructembaum:... “The 2 Hebrew words [Eilon] & [Moreh] together mean the ‘Terebinth of the Teacher,’ which was actually a center of the Canaanite teaching of the oracles.”
- The Oak of Moreh in scripture: Gen 35:4, where Jacob’s household bury their idols; Deut. 11:30, identified with Shechem; Josh 24:26, Joshua lays a large stone here; Judg. 9:6, place where Abimelech sought his own coronation; Judg. 9:37, it is referred to as the “Terebinth of the Diviner
- Although Abram was surrounded by idolatrous pagans, he did not come to be absorbed by the Canaanites or worship their gods, he did not participate in their paganism

Verse 6c.... “Now the Canaanite was then in the land”

- This parenthetical clause indicates a tension
- Throughout the Book of Genesis the Canaanites are the antagonists
- The reader already knows that an oracle of cursing lies over them. This additional clause, then, informs the reader that (1) the land promised to Abram was inhabited by others and (2) those who inhabited it were pagan (and perverse, as subsequent passages would show). The situation in Canaan revealed that the reception of the promises would not be without difficulty.

• *Allen P. Ross, Creation and Blessing, p. 266*

Verse 7, “The Lord appeared to Abram & said ‘to your descendants I will give this land’”

- This was a confirmation Abram was not worshipping idols under the “tree”
- Outside the Land, it was given to Abraham only to hear the Divine voice (v. 1); *but here, in the land destined to be specifically dedicated to the service of the Lord, he was also vouchsafed the privilege of a Divine vision. What he saw is not stated in detail; we are only told that the Vision was accompanied by a Voice.* U. Cassuto, A Commentary on the Book of Genesis: Part II, p.32
- A reaffirmation of the Abrahamic Covenant.....1st appearance audible.....2nd, a theophany
- Hamilton, “The shift is not incidental..a theophany is a way of augmenting an audition to heighten its dramatic force, & reinforce the claim that a divine intervention has occurred.”NICOT, p. 377

Verse 7, “The Lord appeared to Abram & said ‘to your descendants I will give this land’” (Cont.)

- Not to Abram, but his progeny
- Cassuto, “And so it was said to him at Shechem: *This land is the desired land, and it shall become the heritage of your descendants. Although it is at present in the possession of other masters, be assured that I shall give it to your offspring.*”
- Not sure about Morris’ “preincarnate” appearance of Christ view:
- At this point, God “appeared unto him.” This is the first time in Scripture where we read of an actual appearance of God. God had “walked” and spoken with Adam, Enoch, and Noah, and perhaps He also had been visible in some way to them, but Scripture does not say so. Here, however, there must have been an actual visible manifestation—a theophany—and, therefore, we must understand this as a preincarnate appearance of Christ (John 1:18).

Verse 7, “The Lord **appeared** to Abram & said ‘to your descendants I will give this land’” (Cont.)

- More comfortable with this view:
- “First, he appears to Abram at Shechem, his first residence in the land (v. 7b). This theophany reassured Abram of the Lord’s presence” K. A. Mathews, Genesis
- the Lord reassured Abram by reiterating the two signal promises: children and land (v. 7a) K. A. Mathews, Genesis

Verse 7c, “So he built an altar there to the Lord who had appeared to him”

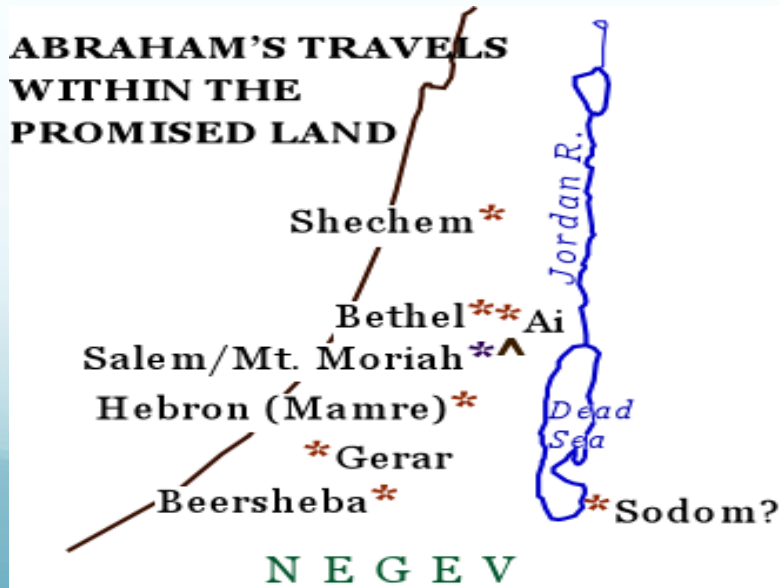
- Proof of Abram as a believer.....why would he build an altar (2x) if not?
- The response to God’s confirming appearance **was worship**. The idea of sacrifice, presumed here with the building of an altar, continues the ancient form of expressing gratitude and devotion. But at the second mention of his building an altar to worship the Lord is the report that he “**made proclamation of the Lord by name [wayyiqrā’ b^ešēm YHWH].**” *This expression, first used in Genesis 4:26, refers to the public proclamation of faith in the Lord*
- Martin Luther translated it “preached” [*predigte*], a good rendering in this context.

Verse 7c, “So he built an alter there to the Lord who had appeared to him” (Cont.)

- Ross:
- When we recall that the Shinarites (Babel) were involved in their disobedient enterprise in **order to make a name for themselves** (11:4), *we can see how different the man of faith was. Those who seek fame through disobedience will be given an infamous name, but those who seek to exalt the name of the Lord through their obedient service will be made famous.*
- Instructive for Israel (Abram’s faith)
 - Proved Canaan was their destiny
 - Abram’s pilgrimage (Shechem, Bethel, Ai, and the Negev)
 - Israel’s pilgrimage (Negev to Bethel, Ai, and Shechem)
 - God required faith for any generation that wished to share in those promised blessings
 - Israel same calling: go on a pilgrimage by faith to the land of Promise to worship & proclaim Yahweh

Verses 8-9

- Abram moved to the mountain “the east of Bethel”
- Moving East is usually not good idea
- Abram built an alter to the Lord
- & called upon the name of YHWH
- Abram still being faithful



**Verses 10-20; Abram exercising/relying on his “free agency/will”
i.e. doing life outside of God’s will
(let’s see how that works out for him)**

- V. 10 the Famine apparently was severe 2x listed & doesn’t seem to be a divine judgment here like other places in scripture (Deut. 28:23-24; Amos 4:6-8)
- Was common to “sojourn” (temporary stay) In Egypt because of abundant natural resources such as water
- Verse 11 “The scheme concocted” Sarai his sister (half-lie= a lie)
- Apparently at 65, Sarai was very beautiful woman (a commentator said at this period she would be equivalent to a woman in her early 40’s in modern times) , Pharaoh’s taking foreign wives was commonplace.
- So by telling this is “my sister” was for self-preservation purpose
- Ironically even after both an audible & a theophany by YHWH, Abram very abruptly exercises human reasoning (bottom line)

Abram's Unfaithfulness (Cont.)

- Verse 14: Let's see how the concoction works
- So the “human plan” works & Sarai is not only taken as into the Pharaoh's harem, Abram (as he predicted) was treated well (materially)
- We see this pattern when the Patriarch's do this:
 - Here Abram enriched
 - 20:14-16 Abimelech (Philistines) reward Abram
 - 26:12-14 Isaac/Rebeka....Abimelech (here YHWH blesses Isaac)
- In each occurrence of the Patriarchs failure to have faith, we see the Lord extend His grace, protecting His anointed, and plundering the Pagan enemies

Verse 17-20

- 17-20: YHWH's sovereign protection of His chosen representative (YHWH's anointed) & **imposing of His will** upon Pharaoh....
- The Plagues inflicted on Pharaoh likely are of a sexual nature
- Verse 18 Pharaoh realizes (by either Sarai confessing, or divine revelation...like in 20:3 to Abimelech) Sarai & Abram are married & this is the cause of the plagues
- The 3 Questions asked by Pharaoh & Abram's apparent silence is possibly an admittance of guilt (rightly)
- Amazingly Pharaoh sends Abram & his family away without any penalty, whereas if not God's sovereign intervention, Pharaoh would have normally had Abram killed

Verses 17-20 (Cont.)

- “Pharaoh could have had Abram executed; but Pharaoh had experienced the power behind Abram, and so Pharaoh is not about to go any further than he already had”Fructenbaum, p. 251
- It is quite obvious from verse 10-20 the fact that the promises YHWH made were going to be fulfilled because of God’s faithfulness and not Abram’s
- “Abram must learn that he survives not by human strategy, as he thought, but by divine covenantal protection. It is God Who intervenes to save the situation & not Abram. Although it was Abram who sinned, God still intervenes because the Abrahamic Covenant is indeed unconditional”Fructenbaum, p. 250
- So if we used the “Lordship/fruit inspecting/can never be carnal evaluation of Abram, we would have to say/question if he actually “truly” was a believer.....& as we will see, this isn’t the last time he is not “enthroning” YHWH

Genesis 12:1-3 (Cont.)

- Moses originally recorded these lessons for Israel's benefit so the Israelites would emulate Abram's faith. Abram was not without his flaws, and his failings prove as instructive as his successes, as is true of all biblical characters.”Constable, p. 120
- “Lust of the eye” Genesis 3:6 & here (Ch. 12:10) & throughout rest of Genesis (& Bible)...is the opposite of having/exercising faith.....it is living in the “seed of the serpent”/ “philosophy of man” verses having/living in God’s righteousness (imputed) “seed of the woman”/ “philosophy of Yahweh” or put differently desiring to be god verses trusting in God
.....my comments

Concluding Exhortations

- So brothers & sisters in Christ, it is not at all what we do or our faithfulness or faithlessness, but the perfect One that indwells, seals, and fills us that is 100% faithful that will never “leave or forsake us” that, like Abram had to realize, is the ONLY WAY (for every tense of salvation.....grace is key to all 3)
- Also, we must realize the demarcation of the tenses of salvation & during this tense, (sanctification) like the first, is based solely on a “grace walk” (As Andy pointed out a few weeks ago in sermon)
- Sanctification is **progressive**, and sometimes **regressive**, but even when we are regressing/backsliding we are secure in the first tense (justification) and that maybe, yes truly the Lordship of Christ is certainly desirable & possible in this tense (not perfection, that’s the last tense)

Bibliography

- Cassuto, Umberto, and Umberto Cassuto. *A Commentary on the Book of Genesis*. 3rd ed. Jerusalem: Magnes, the Hebrew U, 1959. Print.
- Enns, Paul P. *The Moody Handbook of Theology*. 2nd ed. Chicago, Ill.: Moody, 1989. Print.
- Fruchtenbaum, Arnold G. *Ariel's Bible Commentary: The Book of Genesis*. San Antonio, Tex.: Ariel Ministries, 2009. Print.
- Hamilton, Victor P. *The New International Commentary on the Old Testament: The Book of Genesis Chapters 1-17*. Grand Rapids: Eerdmans, 1990. Print.
- Hanna, Kenneth G. *From Moses to Malachi: Surveying the Old Testament*. Ed. Roy B. Zuck. 2nd ed. Bloomington: Cross, 2014. Print.
- Kidner, Derek, and Derek Kidner. *Tyndale Old Testament Commentaries: Genesis*. London, Downer's Grove, ILL: Intervarsity, 1967. Print.
- Longman, Tremper. *The Expositor's Bible Commentary*. Rev. ed. Grand Rapids, Mich.: Zondervan, 2006. Print.
- Morris, Henry M. *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings*. Grand Rapids, Michigan: Baker Book House, 1976. Print.
- Rhodes, Ron. *40 Days Through Genesis*. Eugene: Harvest House, 2015. Print.
- Ross, Allen P. *Creation & Blessing: A Guide to the Study and Exposition of Genesis*. Grand Rapids: Baker Academic, 1998. Print.
- Sarfati, Jonathan D. *The Genesis Account: A Theological, Historical, and Scientific Commentary on Genesis 1-11*. Powder Springs: Creation Book, 2015. Print.
- Walvoord, John F. *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, Ill.: Victor, 1983. Print.