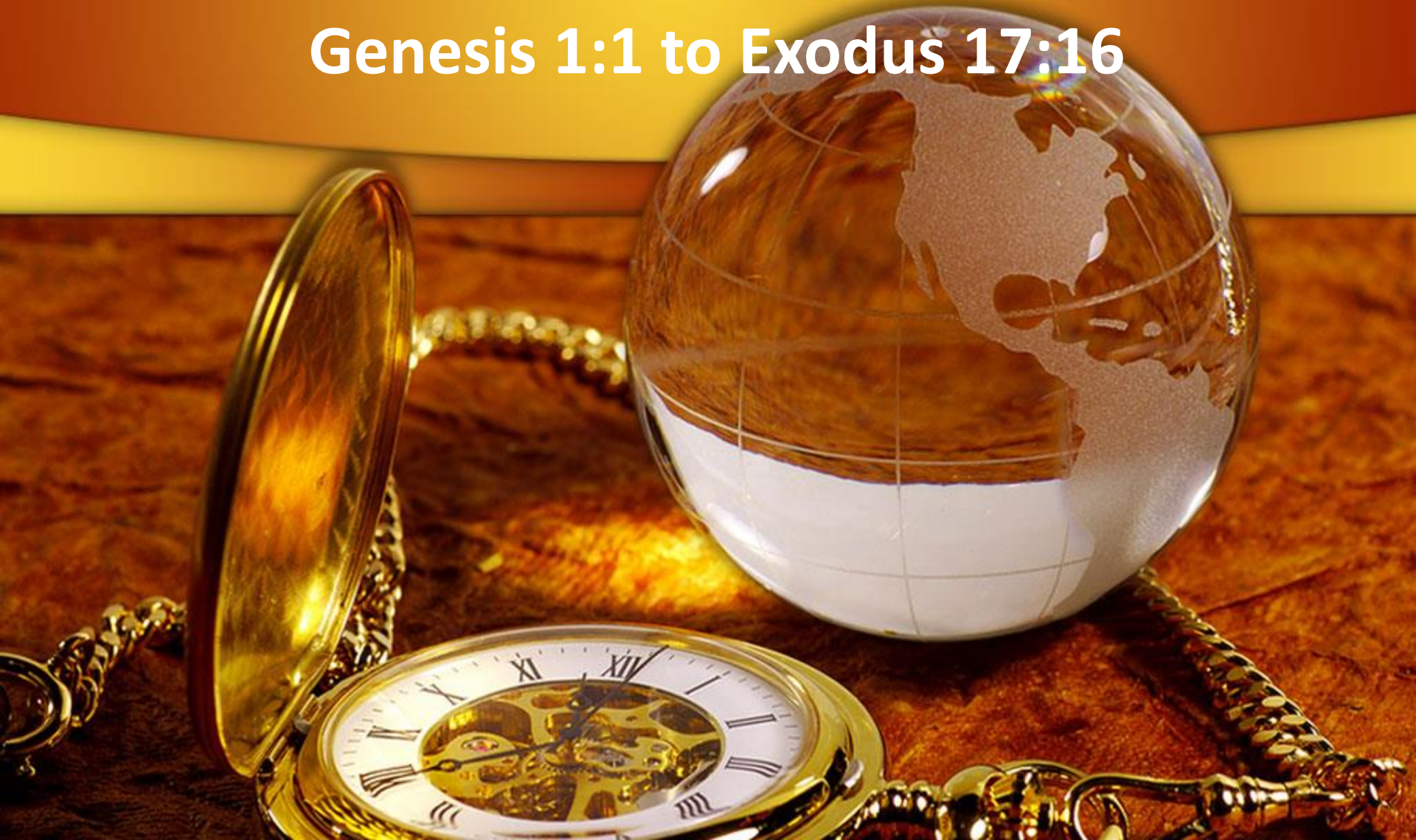


From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



Martin Luther (1483–1546)

Unless I am refuted and convicted by testimonies of **the Scriptures** or by clear arguments (since I believe neither the Pope nor the Councils alone; it being evident that they have often erred and contradicted themselves), **I am conquered by the Holy Scriptures** quoted by me, and my conscience is bound in **the word of God**: I can not and will not recant any thing, since it is unsafe and dangerous to do any thing against the conscience.



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 FIVE (GENESIS 12:1–25:18)

This section covers the life of Abraham.

- I. The Conversion and Calling of Abram (12:1–5)
 - A. **The place (12:1): Ur of the Chaldeans (see Genesis 11:31).**
 - B. **The promises (12:2–3): Abram will found a great nation; and God will bless him, make his name great, and cause him to bless others. Those who bless Abram will be blessed; those who curse him will be cursed. Everyone on earth will be blessed through him. This takes place through Jesus Christ, a descendant of Abram.**
 - C. **The pilgrimage (12:4–5): Abram travels from Ur to Haran and from Haran to Canaan.**
 - D. **The Canaan of Abram (12:6-9)**

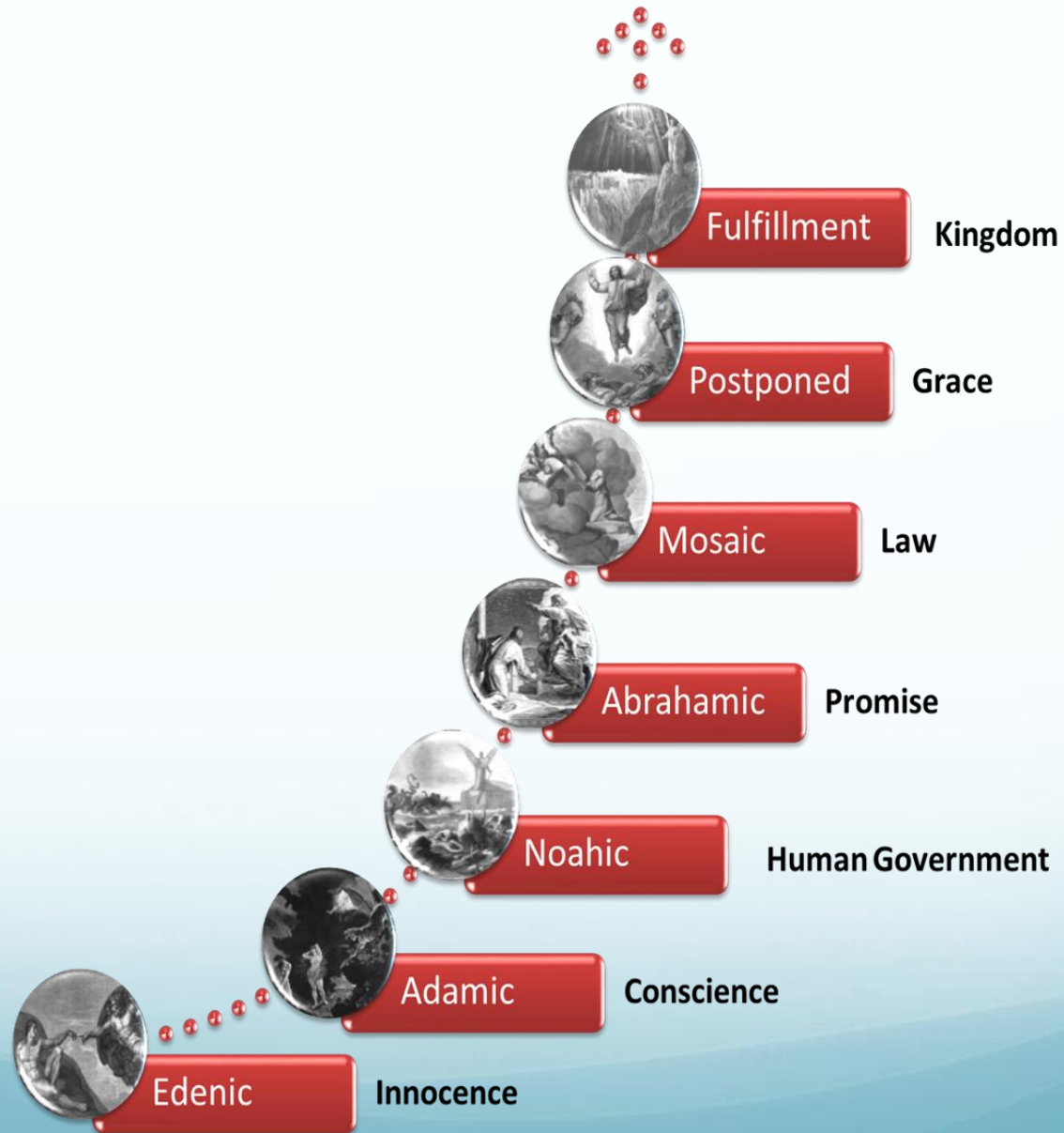
Chapter 12 Audio



Great/Accurate Statement on Genesis from Dr. Ken Hanna

- “The purpose of the book of Genesis is to serve as an introduction to God’s revelation in the Bible. It tells an important story in its own right, but it is designed to be a prescript for what follows. None of the 66 books of the Bible stands alone but none of the other 65 books could stand at all without Genesis. Genesis is the foundation on which all other Scripture is built; the seed plot from which all later revelation is grown.”

Review of Covenants in the Bible & Dispensations



Dispensation of Promise

- **IV. THE DISPENSATION OF PROMISE OR PATRIARCHAL RULE**
- GENESIS 12:1 - EXODUS 18:27

- **A. The Names**

The fourth dispensation given two names:

- the Dispensation of Promise: emphasizes the revelatory aspect in that God was revealing Himself by making a specific series of many promises.. derived from four passages in the New Testament: Romans 4:1-25; Galatians 3:15-19; Hebrews 6:13-15; and 11:9. In all four of these passages, **the key thing to notice is the emphasis on the concept of promise in relationship to Abraham**
- the Dispensation of Patriarchal Rule: emphasizes the governmental aspect. God was applying His governance and His will in this dispensation by means of His Patriarchs: Abraham, Isaac, Jacob, Joseph, and others.

- **B. The Chief Person**

The **key person for this dispensation is Abraham**. Abraham stands as the head of this new age, and new divine revelation is given to him, which then becomes the basis of a new dispensation.

- **C. Man's Responsibility**

The responsibility in this dispensation was based on the Abrahamic Covenant: the **responsibility to believe the promises of God**. Even though the promises may not have been realized, yet **the people were to believe the promises of God**. Abraham, of course, carried out this responsibility for we are told in Genesis 15:6: ***And he believed in Jehovah; and he reckoned it to him for righteousness.***

Dispensation of Promise (Cont.)

- **D. Man's Specific Test**

The specific test in the fourth dispensation was **to stay in the Land** where God had brought them.

- **E. Man's Failure**

The failure in this dispensation is seen in the tendency to leave the Land. For example, **Abraham left the Land in Genesis 12 and got himself into a lot of trouble**. Isaac was contemplating leaving the Land in Genesis 26, but God warned him against doing so.

Later,

Jacob also left the Land and got his descendants into a lot of trouble. The brothers of Joseph sold him to someone that would make him a slave, not in the Land, but in Egypt instead.

Failure was seen on the part of the Israelites because of their consistent tendency to leave the Land.

- **F. Man's Judgment**

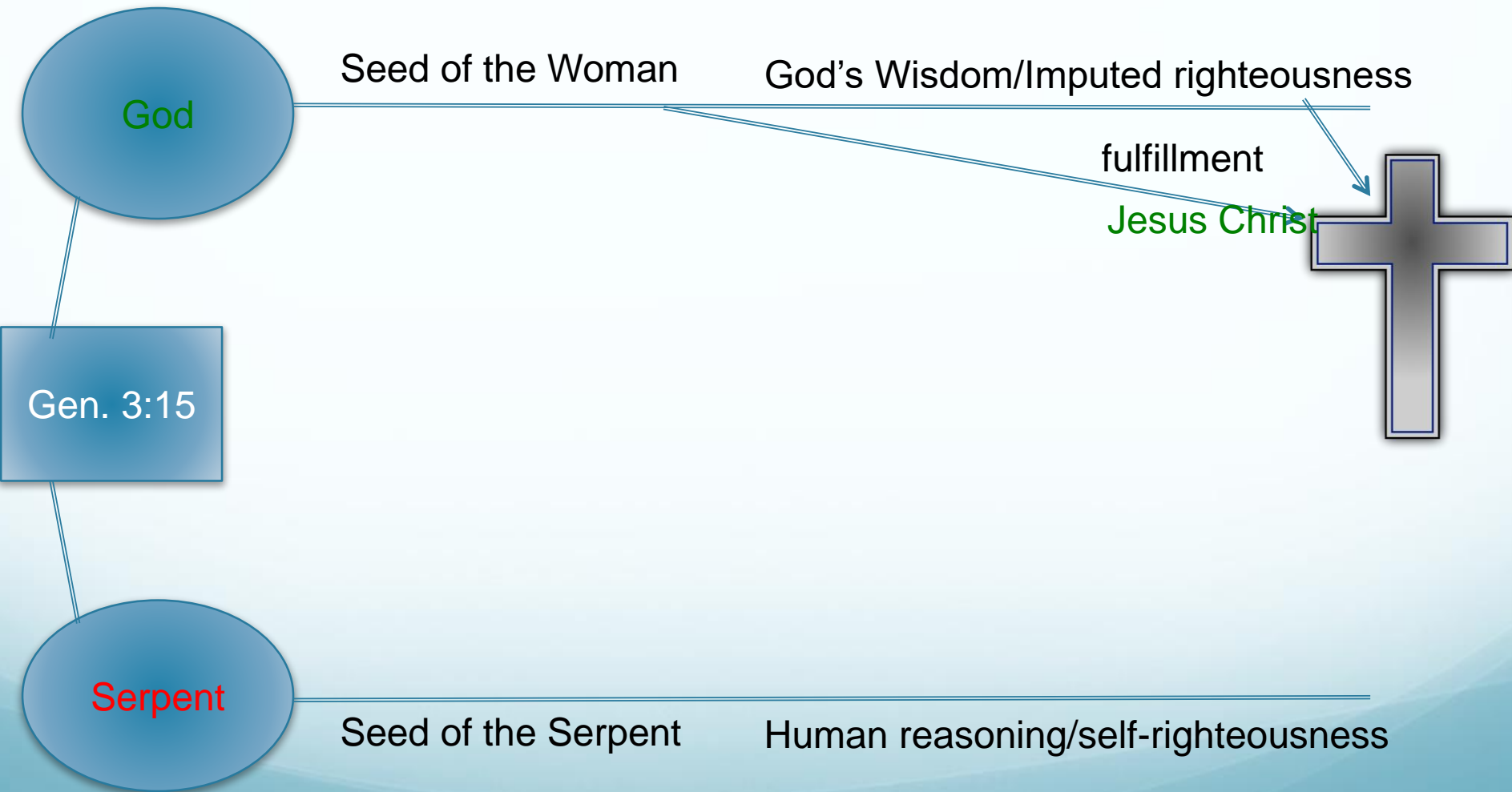
Ultimately, the judgment for failure was the Egyptian bondage.

- **G. God's Display of Grace**

The facet of grace was seen in the preservation of Israel. Israel was preserved whether they were in the Land or outside the Land. **God continued to preserve the seed of the woman, now also to be the seed of Abraham, Isaac and Jacob**

- This info from Fructembaum

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



Important Dating Point

- The chronological framework for the patriarchal stories (Abraham through Joseph) rests on two important texts.
- 1. 1 Kings 6:1 states that the Exodus took place 480 years before the fourth year of Solomon's reign (i.e., 967 B.C.). This makes the date of the Exodus close to 1446 B.C.
- 2. Exodus 12:40 records that "the sons of Israel lived in Egypt" 430 years before the Exodus, or from about 1876 B.C. This is the probable date when Jacob's family moved to Egypt (ch. 46).
- From these two texts we can calculate other dates in the patriarchal period.
 - From Constable's notes, p. 115

Genesis Structure

- Genesis 12-50 (four people)
 - Abraham (12:1–25:11)
 - Isaac (25:12–26:35)
 - Jacob (27–36)
 - Joseph (37–50)

- Taken from Andy Woods p.point on Genesis

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

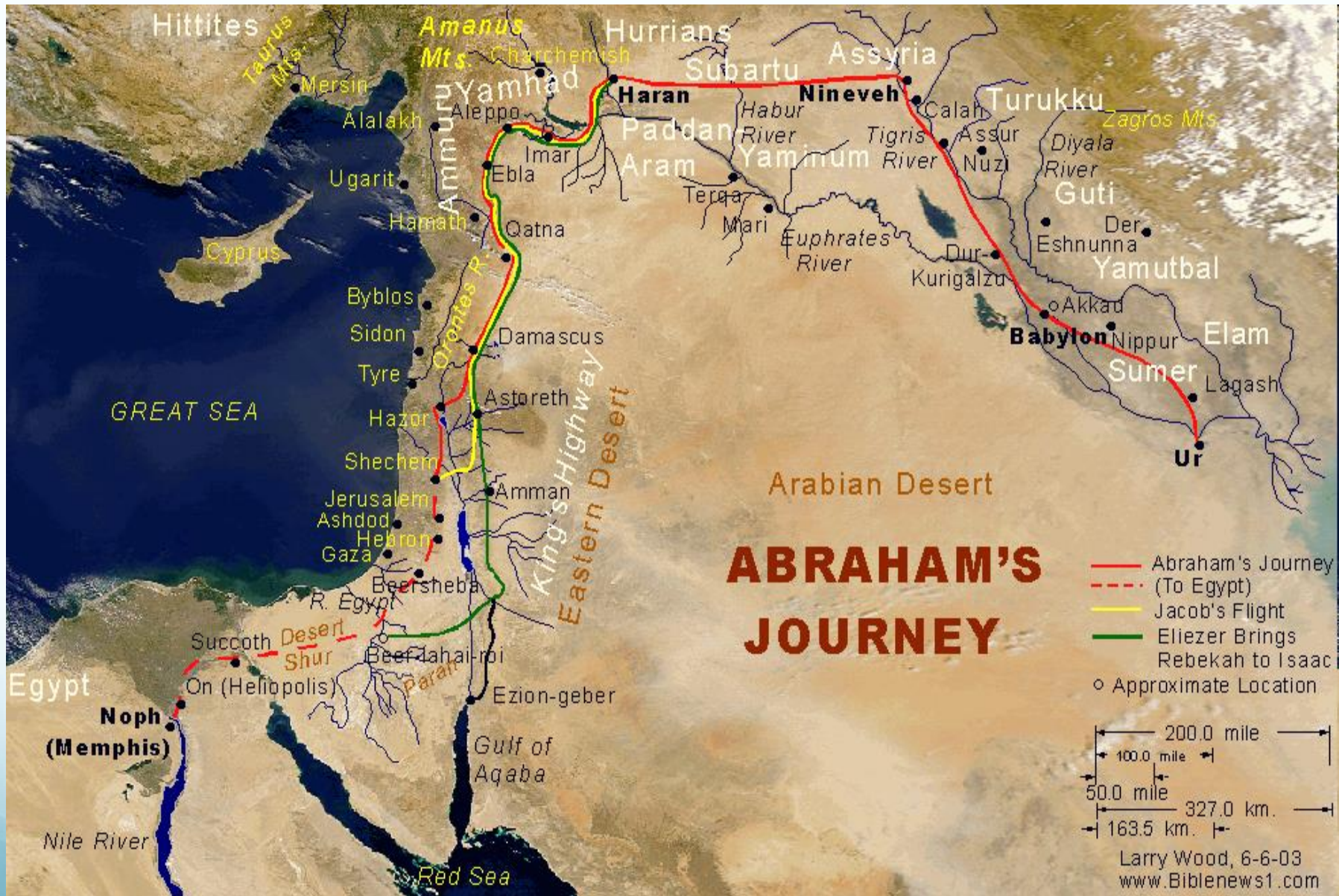
NEW
Jeremiah
31:31-34



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

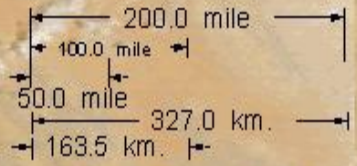
Abrahamic Covenant

- “The covenant is not mentioned at this point; that will come in ch. 15”
- “Both the command of God (v.1) and the promises of God (vv. 2-3) antedate the implementation of the covenant”
- “Moreover, Abram’s faith is also in operation prior to his commitment to be Yahweh’s servant.”



ABRAHAM'S JOURNEY

- Abraham's Journey
- - - (To Egypt)
- Jacob's Flight
- Eliezer Brings Rebekah to Isaac
- Approximate Location



Larry Wood, 6-6-03
www.Biblenews1.com

The Calling of Abram

The Call of Abram: 12:1-9

12:1b: “Go forth from your country....to a land which I will show you”

Followed by 3 YHWH promises: “I will”

- 2a: Make you great nation
- 2b: Will bless you
- 2b: Make your name great

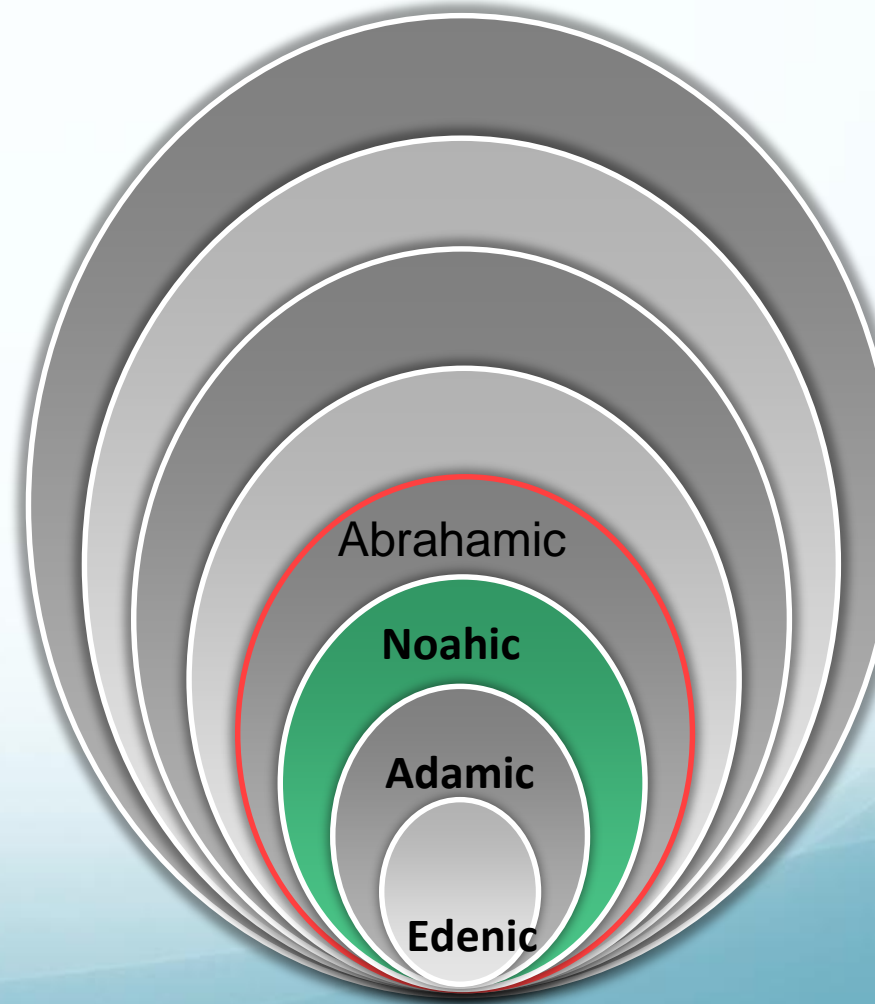
12:2b: “you shall be a blessing”

Followed by 3 more YHWH promises

- 3a: bless those who bless you
- 3a: Curse ones that curse you
- 3b: in you all the families of earth shall be blessed

12:4-5: Abram’s pilgrimage

12:6-9: Abram in Canaan



Why Abram? Were there others with knowledge of the true God?

- There were a few here and there who retained some knowledge of the true God, even among those who practiced polytheism. There were apparently even a few (as illustrated by Job and Melchizedek)
- Why not Job?
- Most likely same period as Abram
- “There was a man in the land of Uz whose name was Job; and that man was blameless, upright, fearing God and turning away from evil”....Job 1:1
- Exhibited/spoke good theology/doctrine: “The Lord gave & the Lord has taken away”.....”through all this Job did not sin nor did he blame God” 1:21-22 (faith & complete reliance of God’s sovereignty and mercy)
- “In truth I know that this is so; But how can a man be in the right before God?” 9:2 (only imputation.....is what I believe Job is exclaiming here)
- “As for me, I know that my Redeemer lives, and at the last He will take His stand on the earth.” 19:25 (belief in the Messiah)
- “Even after my skin is destroyed, yet from my flesh I shall see God” 19:26 (resurrection)

So Why Abram? & not Job?

- “Abram **is not** introduced as a righteous man, nor is he identified in any way as contrasting with the world around him”Hill & Walton, *A Survey of the Old Testament*, p.86
- Scripture makes clear Abram’s family did not worship Yahweh (Josh. 24:2)
- So again, Why Abram? Yahweh’s amazing grace will serve/show more of the doxological purpose (God must/will receive the praise/glory, & apparently more by choosing Abram over Job)
- Waltke, “The gracious God’s broad new strokes to bless the earth come suddenly & brilliantly upon the canvas of sacred history”
- “Reciprocally, Abram, with astounding suddenness, charges out in obedience and faith”

So Why Abram? & not Job?

- Waltke mentions obedience prior to faith (maybe unintentional of significance/word order)
- The Reason Abram? He is “our forefather according to the flesh” (Rom. 4:1).....found what?
- He, like Enoch Gen. 5:22,24 “walked with God” & Noah “walked with God” Gen. 6:9c.....Abram, “went forth” (same Hebrew root word, many conservative linguists believe ‘walked’ should/could have been used here.....both mean same thing)
- Means **Abram had faith**....i.e. **he believed!** Received Yahweh’s imputed righteousness..... If any doubt.....
- V. 7c, 8 confirms him as a believer, “& there he built an alter to the Lord & called upon the name of the Lord”

NT Confirms the Perfect Choice of Abram/Abraham

- Was/is God more glorified by choice of Abram?
- Galatians 3:6-9..... “Abraham, the believer”

Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.

Therefore, be sure that it is those who are of faith who are sons of Abraham.

The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU.”

So then those who are of faith are blessed with Abraham, the believer.

Genesis 12:1-3

- Emphasis change at this point in Genesis **cursing in the primeval** record to **blessing in the patriarchal** narratives. The Abrahamic Covenant is most important in this respect.. Dr. Constable's notes on Genesis from *soniclight.com*
- “Genesis is moving us progressively from generation (chs. 1—2), to degeneration (chs. 3—11), to regeneration (chs. 12—50).”Hamilton, p. 10-11
- “the history of redemption, like that of creation, begins with God speaking”Derek Kidner, *Tyndale Old Testament Commentaries: Genesis*, p. 124
- Genesis 12—50 focuses on the promise of posterity (an heir, seed), though the other promises receive much attention. Constable, p. 119
- The “seed of the woman” vs. “the seed of the serpent” is all throughout Gen. 3:15- Rev. 20:15.....not to imply “vs.” meaning seed of serpent had a “fighting chance” or equal in power...i.e. Star Wars theology/mysticism

More Gleanings from Constable's Notes & Others

- **The divine promises 12:1-9**
- Fundamental importance for Theology of Gen.
 - Bind together primeval & patriarchal history
 - Look beyond to the subsequent history of nation Israel
- "Whereas chapters 1—11 generally portray man's rebellion, chapters 12— 50 detail God's bringing man into a place of blessing."
- ". . . this is the central passage of the Book of Genesis."
- Waltke, "The repetition of 'blessing' human beings [5x in 12:1-3 compared to 5x in ch. 1-11] & 'cursing' is also an allusion to the creation account. These links confirm that Abraham is of the seed of the woman"Waltke p. 203
- The fourth dispensation, the dispensation of promise, extended from Abram's call to the giving of the Mosaic Law at Mt. Sinai (Exod. 19—24). **Man's stewardship rested on God's promises to Abram**, which appear first in 12:1-3 but receive **confirmation and enlargement in 13:14-17; 15:1-7; 17:1-8, 15-19; 22:16-18; 26:2-5, 24; 28:13-15; 31:13; and 35:9-12.**

Constable (Cont.)

- Individual Blessings depended on individual Obedience (12:1)
- Yahweh promised (unconditionally..maybe initially conditional on Ab. Believing in Yahweh) blessing through Ab. Descendants to the nation of Israel (12:2; 15:18-21)
- To the church (future) through the Messiah (Jesus Christ) (Gal. 3:16, 28-29)
- To the Gentile nations (12:3); & individuals (Pharaoh 12:17; Abimelech 20:3,17), nations (Egypt, chs. 47-50; Exod. 1-15)
- God's promises were **not annulled/end** with giving of Mosaic Law (Gal. 3:17; cf. Exod. 32:13; 33:1-3; Lev. 23:10; 25:2; 26:6; Deut. 6:1-23; 8:1-18; Josh. 1:2, 11; 24:13; Acts 7:17; Rom. 9:4).
- As test of Israel's stewardship of divine truth, **the dispensation of promise was suspended, not annulled, by the disp. Of Law (Exod. 19:3-8)**

Constable (Cont.)

- "The LORD" called Abram to leave his homeland and to proceed to a different country.
- Yahweh called Abram to leave 3 things, each progressively more difficult:
 - His country
 - His family
 - His father's house
- In Abram's world....this was unheard of
- "The name Yahweh, translated as LORD, is not explained until Ex. 3:14, 15. But the readers of Genesis needed to know that the one who spoke to Abram is the same Yahweh who later would form the nation of Israel and who had created all things (2:4) [and had called them out of Egypt to a new land]."

Genesis 12:1-3 (Cont.)

- Providing these blessings, Yahweh had to overcome obstacles (Abram's 'missteps'walking from 'seed of serpent' bottom line.....not faith, i.e. 'seed of the woman' ...i.e. top line)
- Obstacles Ab. Encountered....was opportunity for Ab. To grow in faith in God (12:1obedeince= faith grew,10 disobedience= faith waned)
- Each episode reveals God's power & faithfulness
- Also teaches the reader (chapter 12 & Bible as a whole) about responding to God's promises in midst of various trials & difficulties.....this is the plot of the Ab. Narrative.....Constable, p.119
- 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

The Challenges to Abram's Faith

- The problems Abram's faith encountered were these.
- Sarai was barren and incapable of producing an heir (11:30).
- Abram had to leave & go to the Promised Land, which God had told him he would inherit (12:10)
- Abram's life was in danger in Egypt (12:11-20).
- Abram's nephew (heir?), Lot, strove with him over the land (ch. 13).
- Abram entered a war and could have died (14:1-16).
- Abram's life was in danger from retaliation in the Promised Land (15:1).
- God ruled Eliezer out as Abram's heir (15:2-3).
- Hagar, pregnant with Abram's son (heir?), departed (16:6).
- Abimelech threatened Sarai's reputation and child (heir?) in Gerar (ch. 20).
- Abram had two heirs (21:8-11).
- God commanded Abram to slay his heir (ch. 22).
- Abram could not find a proper wife for his heir (24:5).

Ross's Gleanings from BKC

- This passage records **how God called Abram** out of a pagan world and **made astounding promises to him**, promises that later became part of the formal Abrahamic Covenant
- The passage also **points up the faith of Abram** (i.e. a believer from 12:1), and teaches that faith obeys
- God Abram was middle-aged, prosperous, settled, and thoroughly pagan. The word of the Lord came to Him—though it is not known exactly how—and he **responded by faith and obediently left everything to follow God's plan**. That is why **he is the epitome of faith in the Bible** (cf. Rom. 4:1–3, 16–24; Gal. 3:6–9; Heb. 11:8–19; James 2:21–23).

Ross on Ch. 12 (Cont.)

- The religio-historical point of the passage certainly is the call of Abram to found a new nation. Israel would learn by **this that her very existence was God's work through a man who responded by faith and left for Canaan.** It would be a message to convince Israel of the divine call they were facing, **and their need of faith** for their move from Egypt to Canaan.

Fruchtenbaum Gleanings

- “In the opening phrase of 12:1 is the beginning of Abraham’s friendship with God; Abraham is referred to as the friend of God 3 times (2 Chron. 20:7, Isa. 41:8, Jas. 2:23).”
- Jesus also called the disciples His friends in upper room (Jn. 15:14-15)
- “The structure of Genesis 12:1-3 in the Hebrew text is that of 2 imperatives, followed by 3 promises by God.”
- “The structure goes something like this: ‘you do one and I will do 3; then in turn, you do one more thing, and I will do 3 more things.’”
- “Abram moved from the lesser-the greater.....in that separating from least imp. Place to most imp. place”
- “promise thus far only to be shown a land; nothing more promised at this point (v.1).”

Genesis 12:2

- 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”**
- Isaiah 40:5c & 40:8a, “for the mouth of the Lord has spoken”...”But the word of our God stands forever”
- Turn to Hebrews **6:13-18**; where **Luke (I believe was the author)** uses the example of God promising Abraham that He would multiply his seed after Abraham was found faithful/willing to sacrifice Isaac.....”it is impossible for God to lie.”
- Titus 1:2; “in the hope of eternal life, which God, Who cannot lie, promised long ages ago”
- Verse 2 “I will make you a great nation”..... The Jewish nation i.e., the descendants of Abraham through Isaac & Jacob

12:2-3 (Cont.)

- V. 2b: “I will bless you” as Fruchtenbaum says simply, “meaning **God will** bless Abram”
- “These blessings upon Abram included both material and spiritual blessings”
- “make your name great”v2.bb; “was to become famous, and he is to this day; 3 of the world’s religions honor him to a lesser or greater degree: Judaism, Christianity, and Islam.” ...*Fruchtenbaum, p.242*
- John Walton in the *NIV Application Commentary: Genesis*, aptly says this, “**There is also a double contrast to Babel. There the people settled and wanted to make a name for themselves.**”p. 392

VV. 2-3 (Cont.)

- Verse 2c “you shall be a blessing” NASB is rendered/interpreted incorrectly
- Constable: “the Hebrew text says, “be a blessing” (v. 2), not “you shall be a blessing.” This was a command rather than a prediction. However as Abram blessed others he would become a blessing (i.e., enriched, as in enriched uranium or plutonium). God would make his life more rich and powerful, and he would enrich the lives of others.”

Verse 3a, “And I will bless those who bless you, And the one who curses you I will curse”

- Ryrie in his study Bible says this, “Abraham’s relation to God was so close that to bless or curse him was, in effect, to bless or curse God. See examples in 20:2-18; 21:22-34; 23:1-20.”notes p. 21
- Constable: “The Hebrew words translated "curse" in verse 3 are significant. The word *qll* in "the one who curses you" really means "disdains," but the word *'rr* in "I will curse" means "curse." It was only disdain for Abraham that would provoke God's judgment.”
- Verse 3b: “And in you all the families of the earth shall be blessed”
- Ryrie, “This promise was fulfilled in the coming of Abraham’s seed, Christ (Gal. 3:8, 16).”
- * Important note on Gal. 3:7-16: “sons of Abraham” (7) “Abraham’s physical descendants through Isaac & Jacob are the Jewish people, but his spiritual descendants are those who believe in God for salvation—men of faith as contrasted with men of works or men of circumcision.”Ryrie, p. 1869

V.3 Important Issue of interpretation..i.e. Replacement Theology/Amillennial Theology

- The amillennial interpretation of this promise is that it "does not pertain today to unbelieving, ethnic 'Israel' (see Rom. 9:6-8; Gal. 3:15) **but to Jesus Christ and his church (see 12:7; 13:16 and notes; Gal. 3:16, 26-29; 6:16).**" This interpretation applies the promise to the spiritual seed of Abraham and not to the physical seed. However, there is no reason for accepting this more obscure explanation. **Abraham understood the promise as applying to his physical descendants, and later revelation encourages us to understand it this way too.**

V.3 Important Issue of interpretation..i.e. Replacement Theology/Amillennial Theology

● REVELATIONS TO THE PATRIARCHS

● Abraham	Isaac	Jacob	Joseph
● Gen. 12:1-3	Gen. 26:2-5	Gen. 28:12-15	Gen. 37:5-7
● Gen. 12:7	Gen. 26:24	Gen. 31:3	Gen. 37:9
● Gen. 13:14-17		Gen. 31:11-13	
● Gen. 15		Gen. 32:24-29	
● Gen. 17:1-21		Gen. 35:1	
● Gen. 18		Gen. 35:9-12	
● Gen. 21:12-13		Gen. 46:2-4	
● Gen. 22:1-3			

Concluding Gleanings from VV. 1-3

- Fruchtenbaum: “Two observations on the 1st 3 verses can be made. 1st is the principle of election, in that God chose Abram to father the elect nation.”
- “In addition, while Abram was elected individually, the national election of Israel also begins.”
- “Second is the use of the number seven. Seven statements of benevolence follow the command to Abram.”
- “As far as New Testament quotations & applications, 3 things can be noted: 1st, Gen. 12:1 is quoted by Stephen in Acts 7:3; Gen. 12:3 is quoted by Peter in Acts 3:25, where Peter is speaking to the Jews. Paul also quotes Gen. 12:3 in Gal. 3:8.”

Henry Morris' Remarks on 12:1-3

God's calls are not always easy to follow. He stressed the difficulties first of all, telling Abram he would have to leave his home and family and go into a strange land, a land which even at that time had become notorious for its wickedness, the land settled by the descendants of Canaan, the cursed son of Ham. At the same time, God also made to Abram a wonderful promise. He told him He would establish a great nation through him, a nation through which someday all other nations would be blessed.

This promise has justifiably been regarded as one of the first promises of the coming Savior, who would bring salvation to all nations.

God had long ago made it clear that the Savior would be born into the human family ("seed of the woman," as promised in Genesis 3:15), and now it becomes clear to Abram that it would be accomplished through his own family.

God also promised protection, saying He would bless those that bless Abram and curse those that curse him. This was an unconditional promise,

HENRY M. MORRIS

Dr. Ron Rhodes “Life Lessons” from 12:1-3

- “Just as Abram had to exercise faith in following God, so must you and i. The Bible defines faith as ‘being sure of what we hope for & certain **of what we do not see**’ (Heb. 11:1). The big problem for most people is that they **tend to base everything on what the 5 senses reveal**. The spiritual world is not subject to any of these, so many people’s faith is often weak & impotent. **The eye of faith, however, perceives this unseen reality**. The spiritual world lies all about us, enclosing us, embracing us, altogether within our reach. Do you want a stronger faith? The key is to saturate your mind with God’s Word (see Romans 10:17; Jn. 20:31).
- “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 Godmy comments

12:4 “So Abram went forth as the Lord had spoken to him; & Lot went with him

- Abram obeyed (because of his/by faith... Hebrews 11:1 defined....8-10 confirmed by his response.....by faith also....as opposed to results/actions judgment)
- **12:4–5 “So Abram left, as the Lord had told him” reports the first step of obedient **faith**; similar language commends Noah (6:22; 7:9, 16) and Moses (Exod 39:43; 40:16) for their **compliance**.** K. A. Mathews, Genesis 11:27-50:26, vol. 1B, The New American Commentary
- That Abram departed “as the Lord had spoken [dibber] to him”.....is equal to the obedience of Noah (Gen 6:22; 7:5, 16)
- “The point is clear: Abram went as an act of obedience to the Word of the Lord, not as natural migration”.....Ross, *Creation & Blessing*, p. 265

12:4 “So Abram went forth as the Lord had spoken to him; & Lot went with him

- Also the similar language commends Moses (Exod. 39:43; 40:16) for his faithful compliance.....as believers in YWEH
- “The point of this phrase is that Abram’s obedience was immediate, & it was an act of faith (Heb.11:8).”Fructenbaum, p. 244
- Here’s a quote from Fructenbaum that I’m not sure I totally agree with: Maybe Dr. F is stressing here the importance of his response to Yahweh, not that it superseded (?) or flipped God’s sovereignty on “it’s head” (which was my initial thoughts.....not wanting to open “can of theological worms”)
- “It was this obedience that rendered unconditional all the promises of verses 1-3; once he met this condition of leaving, everything else became unconditional, since he fulfilled the only condition that had been given”
- Maybe similar to salvific one condition/required response to “believe”

Conditional? Or Unconditional? At this stage

- Dr. Pentecost put it this way
- "It is important, therefore, to observe the relationship of obedience to this covenant program. Whether or not God would institute a covenant program with Abram depended on Abram's act of obedience in leaving the land. Once this act was accomplished, however, and Abram did obey God, God instituted an irrevocable, *unconditional* program."
- Dr. Walvoord....although he is referencing ch. 15, this is helpful
- "In what sense is the Abrahamic covenant [ch. 15] unconditional? The point here, which has often been misunderstood, is that *while the fulfillment of any particular generation of Israel depended on obedience to God, the ultimate possession of the land is promised unconditionally to Israel even though she does not deserve it*. Scripture prophesies that a godly remnant of Israel will be the ultimate possessors of the land at the second coming (Ezek. 20:33-38)."

.....& Lot went with him

- Important note here
- Not disobedience to take Lot with him (maybe asking for trouble, as we see later, maybe should have left him 20-20 hindsight advantage we have....Abram didn't, & Lot was a believer)
- Some commentators say allowing Lot was disobeying God's command to separate "from your relatives"
- "the commandment to Abram was to separate from his family in Haran, & if members of the family chose to go along with him, there was nothing wrong"Fructembaum, p. 244
- "Unlike when Terah took Abram & Lot with him, Lot agrees on his own to go with his uncle in his venture of faith. Abram is not violating the command to go it alone"Waltke, p. 207

.....& Lot went with him (Negative comments/View)

- Cassuto from a Hebrew viewpoint, not a Messianic Christian
- *And Lot went with him] Our knowledge of Lot goes back to what we were told about him in the final paragraph of chapter 11; already there the Bible mentions him together with Abram and Sarai, as though to inform us that since then the orphan Lot had formed part of the special group of his uncle Abram within the larger family circle of Terah. But the wording of our verse indicates a difference between Abram and Lot: Abram went because thus the Lord had commanded him (and Abram went, as the Lord had told him), **whereas Lot went only on account of Abram** (and Lot went with him). **Lot was unable to raise himself to the level of his uncle; and the gulf between them becomes increasingly evident in the continuation of the passage.***
- Cassuto here shows his “Jewishness”...& possible “Pharasitic” biases, and not being a believer in Messiah Jesus Christ....i.e. “works based” evaluation of Lot (possibly.....this is what I sense from Cassuto.....I very well may be wrong)

.....& Lot went with him (Robinson comments/analysis)

- 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?
- We can stay in Genesis.....turn to chapter 18:23-33
- 2 Peter 2:4-10.... “righteous Lot”..... “that righteous man”..... “felt his righteous soul”
- 3 Tenses of Salvation: Justification----Sanctification---Glorification
- Lot, like many of us (really all), Lot struggled with the middle one
- Because we have to be “willing”please go to Romans 8:28-30..... “these whom He justified, He also glorified”

Verse 4b, “Now Abram was 75 years old when he departed from Haran”

- “Throughout the account of Abram, his age is always given at specific turning points in his life”....Fructembaum, p. 244
- “An event is related to a specific age of Abram (12:4; 16:16 Hagar bore Ishmael; 17:1 Lord appearing to Abram, changed name to Abraham, 24 Abraham & Ishmael circumcised; 21:5 Isaac born; 25:7 Abraham’s death).....”.....Hamilton *NICOT*, p. 376
- the text includes a parenthetical clause about Abram’s age. The advanced age of Abram and Sarai, **as well as the barrenness of Sarai (11:30)**, (this provides tensions through the following narratives..... *Allen P. Ross, Creation and Blessing*, p. 265
- “Seventy-five years old” implies that Abram left Harran 60 years before his father died: cf. 11:26,32. Without spelling it out explicitly, **this remark shows Abram putting the call of God above loyalty to his family (cf. Deut. 13:7-11; Matt. 10:37)**..Wenham, *WBC*, p. 278
- Cassuto notes Abram’s life shows an interesting symmetry:
 - 75 years with his father
 - 25 years without father or son
 - 75 years with his son

Verse 4b, “Now Abram was 75 years old when he departed from Haran” (Cont.)

- 75 years...”10 years beyond modern retirement age, Ab. Begins his new venture. The text blanks the reason for the decreasing life span after the flood, declining from Arphaxad (438 yrs, 11:13), to Abraham (175 yrs, 25:7) to Jacob (147 yrs, 47:28), to Joseph (110 yrs, 50:22)...by the time of Moses 70 or 80 years is normal (Ps. 90:10)”Waltke, p. 207
- Cassuto says this: “Abram did not hesitate; the Lord said to him, ‘Go!’, and he went. It is quite clear, therefore, that the mention of his age at the time of trial is not an alien element in the narrative proper. It is alluded to incidentally, and in this form it leaves a deeper impression on the perceptive reader than would an explicit statement about the greatness of Abram’s virtue. ...U. Cassuto, A Commentary on the Book of Genesis: Part II, p. 317

Verse 5a, “Abram took Sarai his wife & Lot his nephew, & all their possessions which they had accumulated.....”

- Lot probably mentioned here again to show “the close relationship between them”Wenham, p. 278
- “Abram’s acquisition of wealth in Harran foreshadows his profitable visits to other foreign parts..(cf. 12:16; 20:14)”...(Wenham).....I would add here, only because of Abram being God’s anointed.....i.e. “I will bless you”.....unconditionally apparently (as we will see in his disobedient sojourn to Egypt)
- A third qualification of Abram’s obedience is that he took his possessions and people with him (12:5). Cassuto observes a “leaving formula” in this verse: so-and-so (the head of the family) took so-and-so (members of the family) and such-and-such possessions and went (*Commentary on Genesis, vol. 2, p. 278*). *Parallel passages that employ this construction are Genesis 11:31 (Terah), 36:6 (Esau), 46:5–6 (Jacob), and Exodus 18:2–4 (Jethro). The formula shows that the report of this departure with its participants follows a normal pattern.....* Allen P. Ross, *Creation and Blessing*, p.265

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”.
- Ross in BKC seems less assured compared to when quoted Cassuto in his commentary.....
- This “getting of souls” may refer to proselytizing, that is, to Abram’s influence on some Haranites to follow Yahweh.

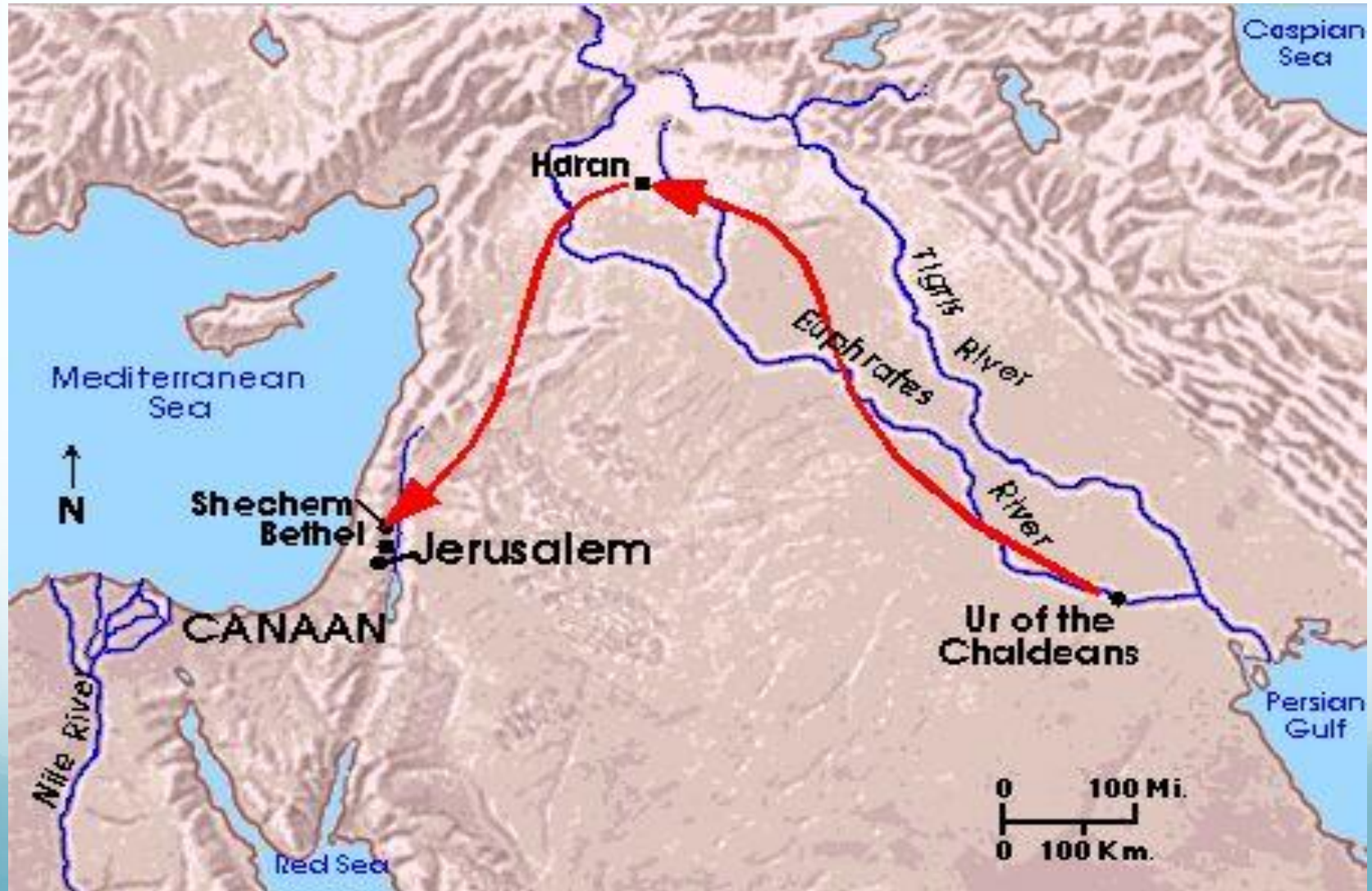
V. 5c, “and they set out for the land of Canaan; thus they came to the land of Canaan”

- 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’ comments too good not to paste here:
- The interesting feature about **this proclamation** at the altar is the substance—the name of the Lord (i.e., the **attributes and activities of the Lord**). When Abram’s proclamation is combined with the wording of the call, we can see something of **the nature of true faith**. The Lord promised to make Abram’s *name great, to make him famous, and Abram responded by proclaiming the name of the Lord—making the Lord famous in Canaan, as it were.*

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

- Ross continues:
- 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

Dr. Ken Hanna's summary of Genesis 12

- “The importance of God’s covenant with Abraham is evident from its strategic location in the book. It is the hinge on which the story of Genesis turn.”
- “The history of all mankind is covered in just 11 chapters. The events are important, but they are preparatory to God’s covenant with Abraham (12:3).”
- “The remaining 39 chapters trace the progress of God’s covenant dealings with Abraham & his descendants.”
- “The covenant with Abraham enjoys pride of place. It is the focal point toward which the 1st eleven chapters are moving. It is the uniting thread that binds together the patriarchal narratives that follow.”

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