

## A Summary of Genesis 1-11 from Sarfati

- Indeed, as shown, Genesis 1-11 is the beginning of god's revelation of His messianic program, teaching:
  - The heavens, earth & everything in them were created in 6 consecutive normal-length days, the same as those of our working week (Ex. 20:8-11).
  - Earth is slightly over 6,000 yrs old, as reaffirmed by Jesus when He said mankind was there from the 'beginning of creation', not billions of years later (Mk. 10:6).
  - Adam sinned & brought physical death to mankind (Rom. 5:12-19; 15:21-22).
  - Since man was the federal head of creation, the whole creation was cursed (Rom. 8:20-22), which included death to animals, with the end of the original vegetarian diet for both humans & animals (Gen. 1:29-30).
  - God judged the world by a globe-covering Flood, which Jesus & Peter compared with the coming Judgment (Lk. 17:26-27; 2 Pet. 3:3-7).

# A Summary of Genesis 1-11 from Sarfati

- Indeed, as shown, Genesis 1-11 is the beginning of god's revelation of His messianic program, teaching: (Cont.)
- God then judged the people by confusing their language at Babel—after they had refused to spread out & repopulate the earth after the Flood.
- God chose one man from the line of Noah's son Shem—Abram/Abraham, son of Terah. God would make a covenant through Abraham, his son Isaac, & Isaac's son Jacob. Through their descendants, God would give His written revelation, the Bible; and take on flesh in the form of one of these descendants, in Jesus.
- Thus it is impossible to understand God's Messianic program revealed in the Bible—and hence Christianity itself—unless we understand its prerequisite: the history of Genesis 1-11.
- AMEN!

# 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.”

# Genesis 12:1-9 Outline

## PART TWO : THE PATRIARCHS (12–50)

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

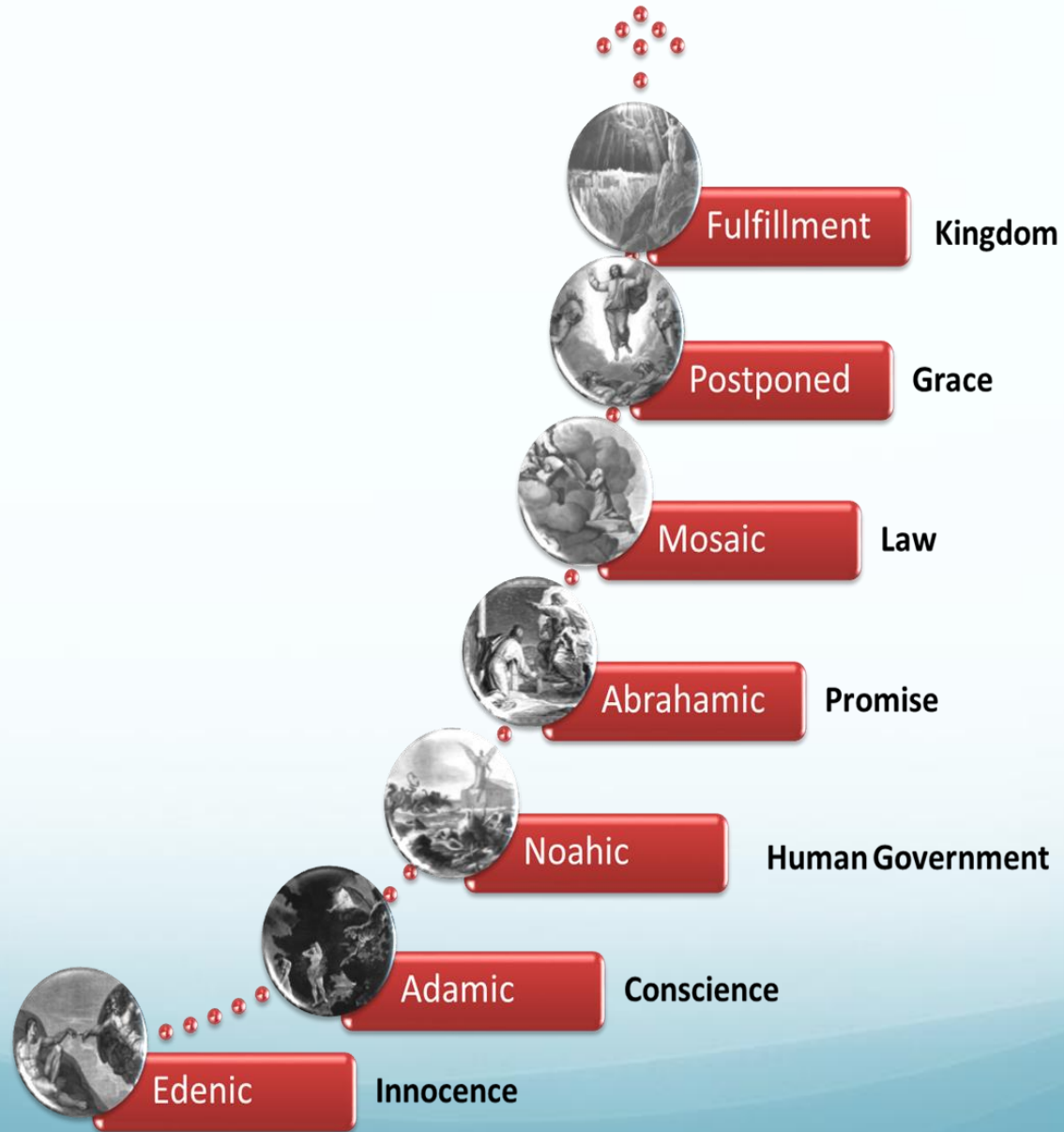
### **SECTION OUTLINE FIVE (GENESIS 12:1–25:18)**

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)**

H. L. Willmington, *The Outline Bible* (Wheaton, IL: Tyndale House Publishers, 1999), Ge 1250.

# Review of Covenants in the Bible



# Chapter 12 Audio



# 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**

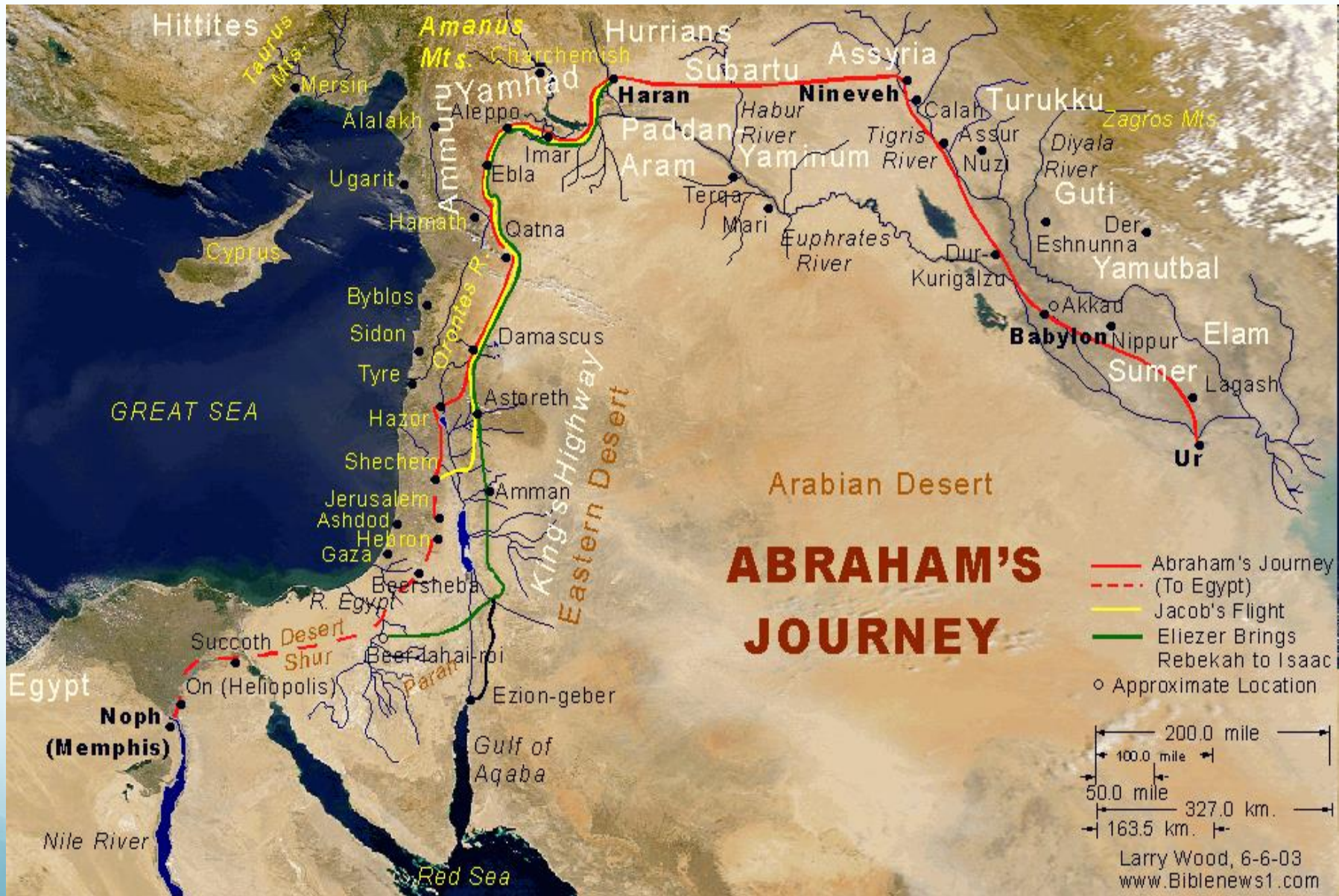
**NEW**  
**Jeremiah**  
**31:31-34**



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

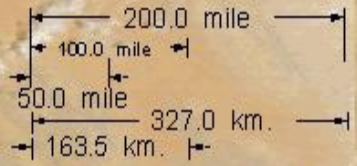
# Abrahamic Covenant

- “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](http://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

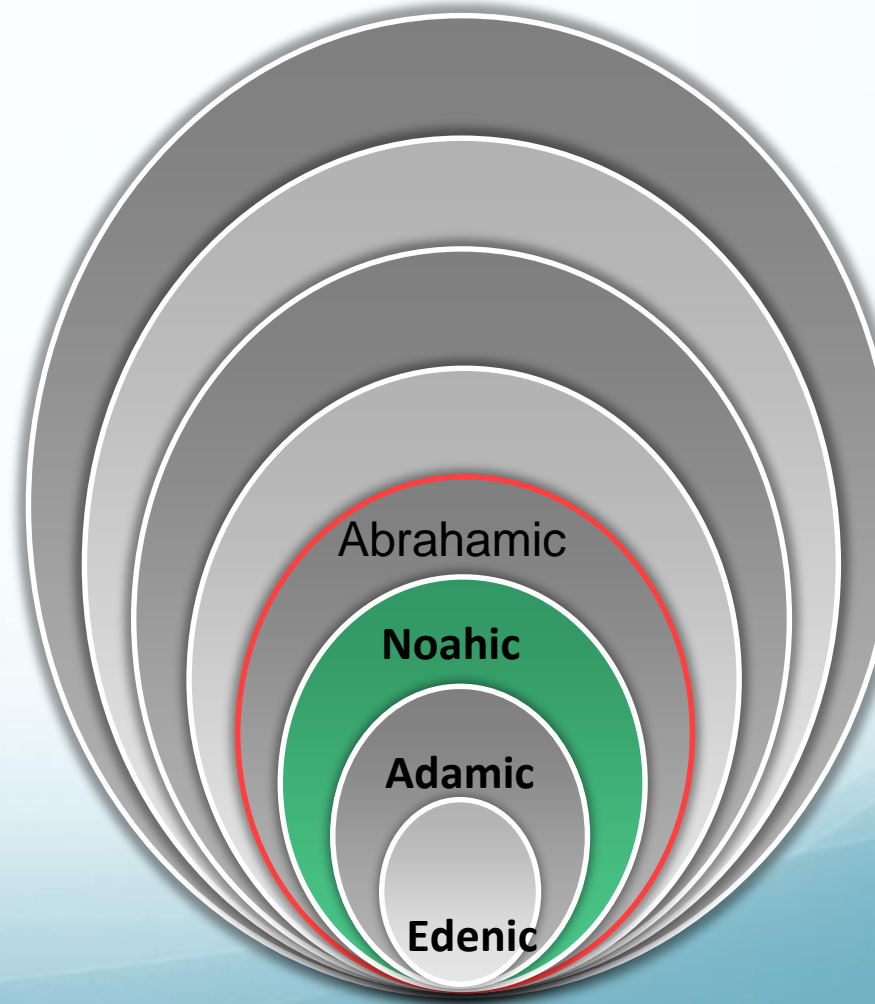
12:2b: “you shall be a blessing”

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, Melchizedek, and others) who genuinely loved God and tried as best they could to maintain a form of true spiritual worship among their own families and communities. But such were few and scattered, with the result that there was real danger that, in a generation or so, knowledge of God would vanish from the earth.....*Henry Morris, The Genesis Record*

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

- 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
- Why dating book of Job around Patriarchal period:
  - Job lived more than 140yrs (42:16)
  - Economy in Job’s day....wealth in livestock (1:3)
  - Was, like Abraham, priest of his family (1:5)
  - No mention of nation Israel or the Mosaic Law
  - Used same terms for angels as Genesis (sons of God) 1:6; 38:7

# Other people with knowledge of true God (Cont.)

- Job: “Lord said to Satan, ‘have you considered My servant Job? For there is no one like him on the earth, a blameless & upright man, fearing God & turning away from evil’” 1:8 (had to be through/because of imputed righteousness)
- 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)

## Robinson Doctrinal “Bunny trail”

- Positive “why Abram/Abraham” doctrines affirmed
- Imputed righteousness
- “Means ‘to place on one’s account,’ whether as a charge or a credit.....Christ’s righteousness is credited to all who believe on Him.” .....*The Moody handbook of theology, p.713*
- Akin to Justification: freed from the penalty of sin; judicial verdict of not guilty and substitutionary atonement...all 3 of these are everywhere throughout the Bible
- “Then he believed in the Lord; and He reckoned (credited) it to him as righteousness.” 15:6
- Human philosophy/reasoning/self-righteousness verses the imputed righteousness of God is theme from Gen. 3 (see 3:7 vs 3:21)



## Important Doctrinal Bunny Trl. (Cont.)

- Cain (self-righteousness) vs Abel (imputed righteousness) Gen. 4:3-8
- Genealogy of Gen. 5 lists many, and that they died verses Enoch (taken directly by God, 5:21-24)
- Gen. 6:5, “Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually,’ ...also “the sons of God (demons/fallen angels) took wives for themselves, whomever they chose”, ...verses 6:9 “.....Noah was a righteous man, blameless in his time; Noah walked with God.”
- Ham & his descendants (Canaan, Nimrod), (self-righteous) 9:22;10:6-20; 11:2-4... verses Shem & Japheth and their descendants (imputed righteousness)



## Important Doctrinal Bunny Trl. (Cont.)

- We Must now go to Romans:
- Romans 3:19-4:25.....here's what Ryrie rightly says about ch.4. "Paul's point in this chapter is that faith-righteousness principle is not new, and he uses Abraham as proof" .....also regarding vv. 6-8, "Like Abraham, David also knew the righteousness of God apart from any works"
- Strong exhortation: (Robinson....but Biblical).....if you can't/don't get excited about the doctrine of imputation.....then I TOTALLY don't understand what in the world as a BELIEVER who has received this to your account can be excited about?!?!
- Galatians 3:6-9

## Imputation (Cont.)

- What about the book of James?? James 2:14-26
- Before continuing on a review of the concepts of James is in order. First of all the issue is that of the wisdom of God, or His character. This character has been imputed to the believer (the seed implanted) and is the Word of God. The believer, however, can operate from that character (hearer and doer) or can operate from his former character based on human wisdom (hearer only). Trials or temptations to do evil, e.g., react from human wisdom come regularly and the question is not whether a believer will respond, but how he will respond, from one of two alternatives. The character of God is the humility of sacrificial mercy while the character of man is selfish arrogance.
- The illustration of Abraham fits into the point of James. Abraham, after having recognized God's gift to him in the promise of children like the stars (Genesis 15:5-6), did not act like God and assume God would provide as promised in the following chapters (Genesis 16—21). He sought to preserve himself (or work to deserve) through self-righteous, or self-provision of the seed (e.g., through Hagar (16)). It was only when Abraham recognized that God was a giving God (through the sacrifice of His Son), that Abraham then imitated God, attempting to sacrifice his son for the future of the nation. So Abraham's faith (content of his belief about God) was not complete until he learned and appropriated *hesed*, that he was created to give as God gave.
  - these points are from Dr. Charlie Bayliss' [thebiblicalstory.org](http://thebiblicalstory.org)

## Abraham quoted in James (Cont.)

- Bayliss referring to James 2:21 says this: (rightly & consistent by utilizing an exegetical/contextual reading)
- The word here “justified” is stating the question as to whether he is a godly man in his actions. The antagonist is claiming his actions (riches, arrogance, anger) are justified (right) based on a worldly view (results). James is claiming that proper actions are justified (Godly) based solely on the representation of God from the Scriptures. Thus Abraham was justified (in his actions as Godly) since they reflected obedience to the revelation of God’s word. Killing one’s son is *never* viewed by the world as a success. Thus James point is that justification for one’s actions as godly are *only* based on the word of God, never on a worldly perception of success as godly.

## Abraham used in book of James

- Bayliss comments on James 2:23:
- The point of this quotation however is not just simply to say that Abraham finally believed God. He believed God in the first place (Gen. 15:6). And in fact, Abraham did many things to bring about God's promise. The problem was that Abraham was selfish. He saw the promise as physical prosperity (his) and not that he was to be the funnel of blessing to others. The promise of him as mediator (representative) required that he be like God, unselfish and sacrificial. Yet Abraham was not willing to do that and continued to work for himself, but not according to God's character. Finally, Abraham acts in Genesis 22, not to save himself, but to save others. The way that Isaac's symbolic-death saved others is that Abraham knew Genesis 3:15. **He knew that one of his promised children would have to have substitutionary death for the sake of the world.** God thus commanded that Isaac be (or imitate) the one. Abraham was willing to have Isaac go to death (and of course with him his own hopes) for the sake of others. Thus he knew God was going to resurrect Isaac (and so the Seed of the Woman) since God had promised that Isaac was the Seed. Thus when God says, "In your seed . . ." he means Isaac physically but Christ, the One like Isaac who would sacrifice Himself for the sake of the nation, Abraham's ultimate Son.

# Genesis 12:1-3

- One of the significant changes in the emphasis that occurs at this point in Genesis is from **cursing in the primeval** record to **blessing in the patriarchal** narratives. The Abrahamic Covenant is most important in this respect. How Abram's family gained and provided these blessings unfolds. Israel could, and we can, identify with their experiences. 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

## More Gleanings from Constable's Notes

- **The divine promises 12:1-9**
- "These verses are of fundamental importance for the theology of Genesis, for they serve to bind together the primeval history and the later patriarchal history and look beyond it to the subsequent history of the nation."
- "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."
- 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 blessing depended on individual obedience (12:1; 22:18; 26:5). God unconditionally promised blessing through Abram's descendants to the nation of Israel (12:2; 15:18-21; 17:7-8), to the church through Christ (Gal. 3:16, 28-29), and to the Gentile nations (12:3). Individuals (e.g., Pharaoh, 12:17; Abimelech, 20:3, 17) and nations (e.g., Egypt, chs. 47—50; Exod. 1—15) that proved favorable toward Abram's seed would experience divine blessing, **but those that proved hostile would experience divine cursing (12:3; cf. Matt. 25:31-46).**
- Christians are called upon to trust God as Abram did and so enter into **the spiritual blessings of the Abrahamic Covenant**, which covenant inaugurated the dispensation of promise (Rom. 4:11, 16, 23-25; Gal. 3:6-9). **God's promises to Abram and his descendants did not end with the giving of the 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). However as a test of Israel's stewardship of divine truth, the dispensation of promise was **superseded, not annulled**, by the dispensation of law (Exod. 19:3-8).



## Constable (Cont.)

- "The LORD" called Abram to leave his homeland and to proceed to a different country.
- "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.)

- “To provide these blessings, **God** had to overcome many obstacles. Each obstacle provided an opportunity **for Abram to grow stronger in faith**, and each one **tested** his faith. Each episode in the Abraham narrative reveals something important about **God's power and faithfulness**. It should also teach the reader something about **responding to God's promises in the midst of various difficulties**. This is the plot of the Abraham narrative.” .....Constable, p.119
- “ Each problem Abram encountered is typical of problems that every believer has to deal with in **seeking to live by faith**. Consequently each episode in Abram's life teaches us something **about God's power and faithfulness** and **should enable us to live by faith more consistently**. 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

# Cassuto on Genesis 12

- Scriptures motive was to teach:
- How Abram came to know his Creator (I, Richard would say also Savior)
- Devote himself to His service (i.e....I see obedience...& his disobedience and how God deals with both....my commentary)
- Chosen as bearer of YHWH's covenant with him
- So that he may establish a religious society that transcends the idolatry (I'd add establish/re-confirm that one is justified through faith alone & YHWH's righteousness ONLY!.....i.e. one of my fav. Doctrines, imputation)
- To guide his children in way of the Lord & His righteousness
- how Abraham received Divine promises concerning the future of his descendants

## Cassuto (Cont.)

- their increase in number without end, and the acquisition of the land of Canaan as their everlasting possession;
- events of Abraham's life paralleled the destiny of the people of Israel
- in the sense that the experiences of the sires prefigured those of the scions; and how the reader may conclude from this that the history of the Israelites was not the result of chance, but the execution of plans that were predetermined from the beginning by God's will

## 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, 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.

# Genesis 12:1 gleanings from Fructembaum

- “v.1 is first of 7 times that Abraham receives a direct revelation from God”
- 12:1-3; God’s call to go to Canaan
- 12:7; 1<sup>st</sup> appearance to Abram in the Land
- 13:14-17; Abram encounters God after separation from Lot
- 15:1-21; God signs & seals the Ab. Cov.
- 17:1-21; Abraham receives the token of the cov.
- 18:1-33; God speaks to Ab. About dest. Of Sodom & Gom.
- 22:1-2 & 22:11-18; God directs Abraham to offer Isaac
  - *Fructembaum, Ariel’s Bible Commentary: The Book of Genesis, p. 240*

## Fruchtenbaum Gleanings (Cont.)

- “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”
- Hebrews 6:13-18; Luke (I believe it was) 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 clears this up: “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)."<sup>508</sup> 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 1<sup>st</sup> 3 verses can be made. 1<sup>st</sup> 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: 1<sup>st</sup>, 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).

## 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 1<sup>st</sup> eleven chapters are moving. It is the uniting thread that binds together the patriarchal narratives that follow.”

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