

# GENESIS 12

Written and compiled by Gary Kukis

**Genesis 12:1–20**

**God Directs Abram to the Land of Promise**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

## Document Navigation

[Document Beginning](#)

[Verse Navigation](#)

[Outline of Chapter](#)

[Charts, Doctrines and Graphics](#)

[Definition of Terms](#)

[Introduction to Chapter](#)

[Chapter Summary](#)

[Addendum](#)

[The Translation of Genesis 12](#)

## Verse Navigation

[Genesis 12:1](#)

[Genesis 12:2](#)

[Genesis 12:3](#)

[Genesis 12:4](#)

[Genesis 12:5](#)

[Genesis 12:6](#)

[Genesis 12:7](#)

[Genesis 12:8](#)

[Genesis 12:9](#)

[Genesis 12:10](#)

[Genesis 12:11](#)

[Genesis 12:12](#)

[Genesis 12:13](#)

[Genesis 12:14](#)

[Genesis 12:15](#)

[Genesis 12:16](#)

[Genesis 12:17](#)

[Genesis 12:18](#)

[Genesis 12:19](#)

[Genesis 12:20](#)

This is a collection of the weekly lessons of Genesis ([HTML](#)) ([PDF](#)) interspersed with the complete word-by-word exegesis of this chapter from the Hebrew with some information from Genesis ([HTML](#)) ([PDF](#)) thrown in. Furthermore, the examination of this chapter has been expanded with additional commentary as well. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined. At some point in the future, I need to go back and edit this material and consider other source material as well. Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)).

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them.<sup>1</sup> However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

**Preface:** God has told Abram to go to Canaan, so he finally does. God gives Abram the Abrahamic Covenant in this chapter. Abram and family travel throughout Canaan. However, when there is a famine in the land, Abram goes down to Egypt. There he misrepresents his wife as his sister and causes problems for the Pharaoh because of this.

This should be the most extensive examination of Genesis 12 available, where you will be able to examine in depth every word of the original text.

### Quotations:

Kukis: [Genesis 12:7] is the first time that God makes a promise to Abraham about *his seed*, but fathering a son will be fundamental to all of the promises which God makes to Abraham. Without the son, all of God's promises to Abraham are meaningless. And for us, without the Son, all that is found in the Bible is meaningless.

### Outline of Chapter 12:

#### Introduction

- |           |  |
|-----------|--|
| vv. 1–3   | <b>God Gives Marching Orders to Abram</b>                                |
| vv. 4–9   | <b>Abram Enters into the Land of Promise</b>                             |
| vv. 10–13 | <b>A Famine Cause Abram to Move to Egypt</b>                             |
| vv. 14–16 | <b>Abram Deceives Pharaoh about his Wife Sarai</b>                       |
| vv. 17–20 | <b>God Afflicts Pharaoh's Household; Pharaoh Ejects Abram from Egypt</b> |

#### Addendum

### Charts, Graphics and Short Doctrines:

- |              |  |
|--------------|--|
| Introduction | <b>The Prequel of Genesis 12</b>   |
| Introduction | <b>The Principals of Genesis 12</b>  |
| Introduction | <b>The Abrahamic Timeline</b>  |
| Introduction | <b>A Synopsis of Genesis 12</b>  |
| v. 1         | <b>A Map of Abram's Journeys</b>   |
| v. 1         | <b>When Did Terah and His Family Move to Haran? When Did Abram Move to Canaan?</b> |
| v. 2         | <b>How God Would Bless Abram</b>   |
| v. 3         | <b>Galatians 3:1–9</b>   |
| v. 3         | <b>The Abrahamic Covenant—Genesis 12:2–3</b>                                       |
| v. 3         | <b>"I will Bless Those who Bless you; and I will Curse Those who Curse you."</b>   |
| v. 3         | <b>Examples from Ancient History</b>   |
| v. 3         | <b>Examples from Modern History</b>  |
| v. 3         | <b>The Kukis Paraphrase of Genesis 12:1–3</b>                                      |
| v. 4         | <b>Should Abram have taken Lot with Him?</b>                                       |
| v. 6         | <b>Map of the Route that Abram took</b>  |

<sup>1</sup> This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it. Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

- v. 7            **The Doctrine of Theophanies**
- v. 7            **Links to the Doctrine of Theophanies**
- v. 7            **Categories of Passages with a Double Meaning**
- v. 8            **A Map of Central Canaan**
- v. 10          **The Doctrine of the Will of God**
- v. 10          **Abram and the Geographic Will of God**
- v. 13          **Abram’s Half-Lie about Sarai**
- v. 13          **The Doctrine of Faith-Rest**
- v. 13          **The Goals of Communism in America**
- v. 16          **The Abbreviated Doctrine of the Laws of Divine Establishment**
- v. 16                **The 5 divine institutions**
- v. 16                **Attacks against the 5 divine institutions**
- v. 16                **The Ten Commandments**
- v. 16                **The Purpose of the Laws of Divine Establishment**
- v. 16                **Countries Which Reject the Laws of Divine Establishment**
- v. 16                **The Separation of Church and State**
- v. 16                **An Example of Illegitimate Authority**
- v. 16                **Establishment and Morality**
- v. 16                **The Component Parts of the Laws of Divine Establishment in a Nation**
- v. 16                **Unregenerate Man and the Laws of Divine Establishment**
- v. 17          **Parallels to the Exodus**
  
- Summary        **Chapter Summary**
- Summary        **An Abbreviated Exegesis of Genesis 12**
- Summary        **The Subsections of Genesis 12**
- Summary        **Abram’s Travels from Haran to Canaan (a Casual English Bible Map)**
  
- Addendum     **Drawing Conclusions from Genesis 12:10–20**
- Addendum     **Josephus’ History of this Time Period**
- Addendum     **Edersheim Summarizes Genesis 12**
- Addendum     **A Complete Translation of Genesis 12**
- Addendum     **Doctrinal Teachers Who Have Taught Genesis 12**
- Addendum     **Word Cloud from the Kukis Paraphrase of Genesis 12**
- Addendum     **Word Cloud from Exegesis of Genesis 12**

| <b>Document Navigation</b>                       |                                     |   |
|--|-------------------------------------|---|
| <a href="#">Document Beginning</a>               | <a href="#">Verse Navigation</a>    | <a href="#">Outline of Chapter</a>            |
| <a href="#">Charts, Doctrines and Graphics</a>   | <a href="#">Definition of Terms</a> | <a href="#">Introduction to Chapter</a>       |
| <a href="#">Chapter Summary</a>                  | <a href="#">Addendum</a>            | <a href="#">The Translation of Genesis 12</a> |
| <a href="http://www.kukis.org">www.kukis.org</a> |                                     | <a href="#">Exegetical Studies in Genesis</a> |

| <b>Doctrines Alluded To</b>                  |                            |                                    |                                    |
|--|----------------------------|------------------------------------|------------------------------------|
|  | <a href="#">Faith-Rest</a> | <a href="#">Abrahamic Covenant</a> | <a href="#">Abrahamic Timeline</a> |
| <a href="#">Laws of Divine Establishment</a> | <a href="#">Morality</a>   |                                    | <a href="#">Slavery</a>            |

| Doctrines Alluded To             |  |                          |             |
|----------------------------------|--|--------------------------|-------------|
| The Trinity in the Old Testament |  | Wealthy Men in the Bible | Will of God |

| Chapters of the Bible Alluded To |            |            |            |
|----------------------------------|------------|------------|------------|
| Genesis 3                        | Genesis 10 | Genesis 11 | Genesis 17 |

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

| Definition of Terms                                 |   |
|---|---|
| <b>Abrahamic Covenant</b>                           | A contract made between God and Abram.  |
| <b>Blessing by Association</b>                      | Friends and relatives and associates of a spiritually mature believer receive some overflow of blessing from that believer.   |
| <b>Dispensations</b>                                | A reference to the different game plans which God has for various periods of time in history.   |
| <b>The Jewish Age</b>                               | The period of time which includes the patriarchs (Abraham, Isaac and Jacob); the nation Israel; and the Tribulation (which takes place at the end of the Church Age).   |
| <b>Positional Truth</b>                             | Things which are true of us positionally at the point of salvation. Such as, we are in Christ; because of this, we share His eternal life, His destiny, His righteousness. We may not act very righteous, but his righteousness is imputed to us as a part of positional truth.   |
| <b>Rebound (Restoration to fellowship with God)</b> | In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). |
| <b>Suzerain-vassal treaty</b>                       | The is a treaty or contract made between the sovereign ruler of a nation and the people in another location. Often, this contract would demand taxes or some form of remuneration, which brought them both protection from the sovereign and from other foreign powers. It would be the sovereign who proposed the details of the contract.   |

Some of these definitions are taken from

[http://gracebiblechurchwichita.org/?page\\_id=1556](http://gracebiblechurchwichita.org/?page_id=1556)  
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>  
<http://rickhughesministries.org/content/Biblical-Terms.pdf>  
<http://www.gbible.org/index.php?proc=d4d>  
<http://www.wordoftruthministries.org/termsanddefs.htm>  
<http://www.realtime.net/~wdoud/topics.html>  
<http://www.theopedia.com/>

## An Introduction to Genesis 12

**Introduction:** Genesis 11 end with a chronology which mentions Abram. In Genesis 12:1, we will pick up with God speaking to Abram and giving him marching orders. Although this will appear to be a seamless transition, it will become apparent, with a little study, that when God first gave this order, Abram only obeyed it halfway.

Abram, known today to us as Abraham, is the father of the Jews. He is the first Jew (along with his wife Sarai). The children that they will produce together will be Jews and children of Abraham with other women will be Arabs. The promises of this chapter are directed specifically to Abraham and his descendants through Sarai.

Genesis 12 is the first time it is noted that God spoke to anyone since Noah emerged from the ark, roughly 400 years previous. This does not mean that God has not spoken to others; but, if He has, we are not told about it.<sup>2</sup>

Abram has just about traveled as far as he could go and still be near fresh water. The next travel leg is going to take Abram away from the Euphrates and Tigris Rivers toward the coast of the Mediterranean Sea into the land of the Canaanites.

It is important to understand what has gone before.

### The Prequel of Genesis 12

Genesis 11:10–26 gives us the line of Abram (Abraham), however, at the end of that chapter, everything is spoken of in terms of Abram's father, Terah:

Genesis 11:27–32 These are the family records of Terah. Terah fathered Abram, Nahor, and Haran, and Haran fathered Lot. Haran died in his native land, in Ur of the Chaldeans, during his father Terah's lifetime. Abram and Nahor took wives: **Abram's wife was named Sarai, and Nahor's wife was named Milcah. She was the daughter of Haran, the father of both Milcah and Iscah. Sarai was barren; she had no child. Terah took his son Abram, his grandson Lot (Haran's son), and his daughter-in-law Sarai, his son Abram's wife, and they set out together from Ur of the Chaldeans to go to the land of Canaan. But when they came to Haran, they settled there. Terah lived 205 years and died in Haran. (HCSB).**

So, for unspecified reasons at the end of this chapter, it appears that this family is going to the land of Canaan, but they stop in Haran (Charan) and they stay there.

See **Genesis 11** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more detail.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

<sup>2</sup> God did speak to Job, and he appears to have lived a few generations before Abram.

## The Principals of Genesis 12

| Characters | Commentary   |
|------------|--|
| Abram      | Abram was named in the previous chapter as the son of Terah. In this chapter, God will speak directly to Abram, giving him both marching orders and a promise.         |
| Sarai      | Sarai is Abram’s wife, who goes with him. When they come into Egypt, Abram asks her to represent herself as his sister and not as his wife, in order to protect Abram. |
| Lot        | Lot is Abram’s nephew, who is mentioned in this chapter, but who simply goes along with Abram into Canaan.   |
| Pharaoh    | Pharaoh is a general term for the king, if you will, of Egypt. He apparently had many wives and attempted to add Sarai to his harem.                                   |

Also, there are the servants of Abram and the servants of Pharaoh, each of whom are mentioned in this chapter.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is the basic plot line of Genesis 12, with a few details from Genesis 11 thrown in.

### A Synopsis of Genesis 12

God comes to Abram in Ur of the Chaldees and tells him to leave that place and to leave his family, and go to the land of Canaan. As a result, God would greatly bless Abram. Genesis 12:1–3

Abram half-obey, and moves about ¾<sup>th</sup>s of the way to Canaan, stopping in Charan (Haran), moving there with several members of his family, including his father. Genesis 11:31

After his father dies, Abram moves to Canaan and travels through, stopping at Shechem and later Bethel and Ai, moving in a southern direction. Genesis 11:32 12:4–9

There is a famine in the land, and Abram, therefore, moves his family temporarily to Egypt. He asks his wife to pretend to be his sister, so that the Egyptians do not kill Abram in order to take her. However, with that as their cover story, the Pharaoh summons Sarai to his palace, having been told already of her great beauty. He reward Abram with a great dowry. Genesis 12:10–16

However, Pharaoh and his household are plagued by God over taking Sarai, so he calls in Abram. Finding out the truth, Pharaoh deports Abram and his family, apparently allowing him to keep the great dowry. Genesis 12:17–20

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## The Abrahamic Timeline

| Legend   |                         |
|--|-------------------------|
| Birth or death   | God speaks with Abraham |
| Historical incidents (most of which are related to Abraham)  |                         |
| Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date. |                         |

| Brent MacDonald   | Age of Abraham | Reese's Chronology Bible            | Scripture         | Event/Description   |
|---|----------------|-------------------------------------|-------------------|---|
| 2164 B.C.   | 0              | 1967 B.C.                           | Genesis 11:26–27  | Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 <sup>rd</sup> generation from Adam. Gen 11:26 <b>Terah lived 70 years and fathered Abram, Nahor, and Haran.</b>  |
|   |                | 1961 B.C.<br>1963 B.C.<br>(Klassen) | Genesis 11:28     | Death of Haran, brother of Abram  |
| Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.   |                |                                     |                   |   |
|   |                | 1957 B.C.                           |                   | Birth of Sarai  |
|   |                | 1927 B.C.                           | Genesis 11:29–30  | Marriage of Abram to Sarai  |
|   |                | 1907 B.C.<br>1927 B.C.<br>(Klassen) | Genesis 11:28, 31 | Abram's family travel from <b>Ur to Haran</b> , although their original intention had been to go to the land of <b>Canaan</b> . Gen 11:28, 31 <b>Haran died in his native land, in Ur of the Chaldeans, during his father Terah's lifetime. Terah took his son Abram, his grandson Lot (Haran's son), and his daughter-in-law Sarai, his son Abram's wife, and they set out together from Ur of the Chaldeans to go to the land of Canaan. But when they came to Haran, they settled there.</b> |
|   |                | 1892 B.C.                           | Genesis 11:32     | Death of Terah, Abram's father. Genesis 11:32 <b>Terah lived 205 years and died in Haran.</b>   |
| 2089 B.C.   | 75             | 1892 B.C.                           | Genesis 12:1–4    | Abraham leaves for <b>Promised Land</b> from <b>Haran</b> , after being so instructed by God. Gen 12:4 <b>So Abram went, as the LORD had told him, and Lot went with him. Abram was 75 years old when he left Haran.</b>  |
| Reese actually gives the date of Terah's death as April 1–4, 1892 B.C. and the date of Abram leaving Haran as April 5, 1892 B.C. The New Berkeley Bible gives this date as 2091 B.C. <sup>3</sup> |                |                                     |                   |   |
|   |                | 1891 B.C.<br>1892 B.C.<br>(Klassen) | Genesis 12:10–20  | Abraham & Sarah in <b>Egypt</b> (Goshen, Memphis), return to the <b>Land of Promise</b> (Genesis 12:10-31:1)  |

This is a portion of the complete **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

If anything, I might give Abram a few more years in the land before he travels down to Egypt than Reese or Klassen do.

<sup>3</sup> The Modern Language Bible (*The New Berkeley Version*); Gerrit Verkuyl, Ph.D., Editor-in-chief; revised edition; Hendrickson Publishers, © 1969, p. 10 (footnote).

## Chapter Outline

## Charts, Graphics and Short Doctrines

It is not unusual in God's plan for God to move someone from point A to point B. We find this repeatedly, and one purpose appears to be that of separation. We develop habits and we have set influences where we are raised, and, for some people, it is best to change that. This is not to imply that you personally need to sell your house and move to wherever; but this is found on several occasions in Scripture.

In the case of Abraham (actually, *Abram*), God was not just separating him from his idolatrous family, but God was going to show off the Land of Promise to Abram. God is going to give a huge chunk of land to Abraham's descendants, and God wanted Abram to walk through this land to see it and to appreciate what God was promising him and his descendants. Ultimately, God was not a proponent of the *two-state solution* with regards to Israel.

At this point, we will begin to examine the life and person of Abram (later renamed Abraham by God), who is known as the father of the Jewish race.

**Chapter Updates:**

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

## Chapter Outline

## Charts, Graphics and Short Doctrines

**God Gives Marching Orders to Abram**

Slavishly literal:

**And so says Y<sup>e</sup>howah unto Abram, "Go, for yourself, from your land and from your family and from a house of your father unto the land which I will make you see.**

Genesis  
12:1

Moderately literal:

**Y<sup>e</sup>howah said to Abram, "Go, for yourself, away from your land and [away] from your family and [away] from your father's house, [and go] to the land I will show you.**

Paraphrase:

**Jehovah said to Abram, "Leave your land and your family and your father's home, and go to the land I will show you.**

Here is how others have translated this verse:



**Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>4</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Take from <http://targum.info/targumic-texts/pentateuchal-targumim/> and first published in 1862.

Targum of Onkelos

AND the Lord said to Abram, Go you from your land; separate thyself from your kindred; go forth from the house of your father; go into the land which I will show you. And I will make you a great people, and will bless you, and magnify your name, and you will be blessed.

Latin Vulgate

And the Lord said to Abram: Go forth out of your country, and from your kindred, and out of your father's house, and come into the land which I will shew you.

---

<sup>4</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

|                         |  |
|-------------------------|--|
| Masoretic Text (Hebrew) | And so says Y <sup>e</sup> howah unto Abram, "Go, for yourself, from your land and from your family and from a house of your father unto the land which I will make you see. |
| Peshitta (Syriac)       | NOW the LORD said to Abram, Depart from your country, and from the place of your nativity, and from your fathers house, to a land that I will show you;...                   |
| Septuagint (Greek)      | And the Lord said to Abram, Go forth out of your land, and out from your family, and out of the house of your father, into the land which I will show you.                   |

Significant differences:

### Thought-for-thought translations; paraphrases:

|                       |   |
|-----------------------|---|
| Common English Bible  | <b>Abram's family moves to Canaan</b><br>The Lord said to Abram, "Leave your land, your family, and your father's household for the land that I will show you.  |
| Easy English          | <b>God calls Abram, 12:1-9</b><br><b>Abram leaves Haran</b><br>The *Lord said to Abram, `Go from your country, your *tribe and your father's house. Go to the country that I shall show you.  |
| Easy-to-Read Version  | The Lord said to Abram,<br>"Leave your country and your people.<br>Leave your father's family<br>and go to the country I will show you.   |
| Good News Bible (TEV) | The LORD said to Abram, "Leave your country, your relatives, and your father's home, and go to a land that I am going to show you.  |
| New Berkeley Version  | The Lord said to Abram: as for you, Leave your land, your relatives and your father's household for a land which I will show you,...  |
| New Century Version   | <b>God Calls Abram</b><br>The Lord said to Abram, "Leave your country, your relatives, and your father's family, and go to the land I will show you.  |
| The Voice             | One day, the Eternal One called out to Abram.<br><b>Eternal One:</b> Abram, get up and go! Leave your country. Leave your relatives and your father's home, and travel to the land I will show you [Acts 7:3]. <i>Don't worry-I will guide you there.</i> |

### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | Then Jehovah said to Abram: 'Leave this land, your family, and your father's home, and go to a land that I will to show you; because, I'm going to make a great nation of you. A portion of v. 2 was included for context.   |
| New American Bible (R.E.) | <i>Abram's Call and Migration.</i><br>The LORD said to Abram: Go forth [Go forth.find blessing in you: the syntax of the Hebrew suggests that the blessings promised to Abraham are contingent on his going to Canaan.] from your land, your relatives, and from your father's house to a land that I will show you. Acts 7:3; Heb 11:8. |
| NIRV                      | <b>God Chooses Abram</b><br>The Lord had said to Abram, "Leave your country and your people. Leave your father's family. Go to the land I will show you.   |

### Mostly literal renderings (with some occasional paraphrasing):

|                        |   |
|------------------------|---|
| Bible in Basic English | Now the Lord said to Abram, Go out from your country and from your family and from your father's house, into the land to which I will be your guide:... |
| The Expanded Bible     | <b>God Calls Abram</b>  |

|                                    |  |
|------------------------------------|--|
| Ferar-Fenton Bible                 | <p>The Lord said to Abram, "Leave your country, your relatives, and your father's family [‘house], and go to the land I will show you [‘Canaan, the Promised Land].</p> <p><b>History of the House of Abram</b></p> <p>The EVER-LIVING then said to Abram, “Depart from your native land, and from the home of your forefathers, to the land to which I will direct you.</p>   |
| New Advent Bible                   | <p>Meanwhile, the Lord said to Abram, Leave thy country behind thee, thy kinsfolk, and thy father's home, and come away into a land I will shew thee.</p>  |
| NET Bible®                         | <p><b>The Obedience of Abram</b></p> <p>Now the Lord said [The Lord called Abram while he was in Ur (see Gen 15:7; Acts 7:2); but the sequence here makes it look like it was after the family left to migrate to Canaan (11:31-32). Genesis records the call of Abram at this place in the narrative because it is the formal beginning of the account of Abram. The record of Terah was brought to its end before this beginning.] <b>to Abram</b> [The call of Abram begins with an imperative לֵךְ-לְיָכָח (lekh-lykha, “go out”) followed by three cohortatives (v. 2a) indicating purpose or consequence (“that I may” or “then I will”). If Abram leaves, then God will do these three things. The second imperative (v. 2b, literally “and be a blessing”) is subordinated to the preceding cohortatives and indicates God’s ultimate purpose in calling and blessing Abram. On the syntactical structure of vv. 1-2 see R. B. Chisholm, “Evidence from Genesis,” A Case for Premillennialism, 37. For a similar sequence of volitive forms see Gen 45:18.] [It would be hard to overestimate the value of this call and this divine plan for the theology of the Bible. Here begins God’s plan to bring redemption to the world. The promises to Abram will be turned into a covenant in Gen 15 and 22 (here it is a call with conditional promises) and will then lead through the Bible to the work of the Messiah.],</p> <p><b>"Go out</b> [The initial command is the direct imperative (לֵךְ, lekh) from the verb לָלַךְ (halakh). It is followed by the lamed preposition with a pronominal suffix (לְךָ, lykha) emphasizing the subject of the imperative: “you leave.”] <b>from your country, your relatives, and your father's household</b></p> <p><b>to the land that I will show you</b> [To the land that I will show you. The call of Abram illustrates the leading of the Lord. The command is to leave. The Lord's word is very specific about what Abram is to leave (the three prepositional phrases narrow to his father's household), but is not specific at all about where he is to go. God required faith, a point that Heb 11:8 notes.]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.</p> |
| NIV – UK                           | <p><b>The call of Abram</b></p> <p>The Lord had said to Abram, `Go from your country, your people and your father's household to the land I will show you.</p>   |
| <b>Jewish/Hebrew Names Bibles:</b> |  |
| Complete Jewish Bible              | <p>Now ADONAI said to Avram, "Get yourself out of your country, away from your kinsmen and away from your father's house, and go to the land that I will show you.</p>   |
| exeGesés companion Bible           | <p><b><u>YAH VEH CALLS ABRAM</u></b></p> <p>And Yah Veh says to Abram,<br/>Go from your land and from your kindred<br/>and from the house of your father<br/>to a land I show you:...</p>  |
| Hebrew Names Version               | <p>Now the LORD said to Avram, "Get out of your country, and from your relatives, and from your father's house, to the land that I will show you.</p>  |
| Judaica Press Complete T.          | <p>And the Lord said to Abram, "Go forth from your land and from your birthplace and from your father's house, to the land that I will show you.</p>   |

|                       |   |
|-----------------------|---|
| Kaplan Translation    | <i>Abram's Call and Migration</i><br>God said to Abram, 'Go away from your land, from your birthplace, and from your father's house, to the land that I will show you.    |
| Orthodox Jewish Bible | <b>[LECH LECHA]</b><br>Now Hashem had said unto Avram, Get thee out of thy country, and from thy kindred, and from the bais avicha, unto ha'aretz that I will show thee;. |

**Literal, almost word-for-word, renderings:**

|                                 |   |
|---------------------------------|---|
| <i>The Amplified Bible</i>      | Now [in Haran] the Lord said to Abram, Go for yourself [for your own advantage] away from your country, from your relatives and your father's house, to the land that I will show you.  |
| Concordant Literal Version      | Now saying is Yahweh to Abram, "Go you from your land and from your kindred and from your father's house to the land which I shall show you.  |
| Context Group Version           | Now YHWH said to Abram, Get out of your country, and from your family, and from your father's house, to the land { or earth } that I will show you.   |
| English Standard Version        | <b>The Call of Abram</b><br>Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you.  |
| The updated Geneva Bible        | Now the LORD had said unto Abram [From the flood to this time were four hundred and twenty-three years. ], Get you out of your country, and from your kindred, and from your fathers house, unto a land [In appointing him no certain place, he proves so much more his faith and obedience.] that I will shew you.         |
| NASB                            | <b>Abram Journeys to Egypt</b><br>Now the Lord said to Abram,<br>"Go forth [Lit Go for yourself] from your country,<br>And from your relatives<br>And from your father's house,<br>To the land which I will show you;...  |
| New King James Version          | <b>Promises to Abram</b><br>Now the Lord had said to Abram:<br>"Get out of your country,<br>From your family<br>And from your father's house,<br>To a land that I will show you.  |
| Syndein/Thieme                  | Now Jehovah/God had said {'amar} unto Abram, "Get you out of your country and from your kindred/relatives {Lot}, and from your father's house {his father Terah}, unto a land {his promised land of Canaan} that I will show you." {Note: See Acts 7:2 and following. 'Your country' is not Haran, but Ur of the Chaldees}. |
| Webster updated Bible           | Now the LORD had said to Abram, Depare from your country, and from your kindred, and from your father's house, to a land that I will show you.  |
| World English Bible             | Now Yahweh said to Abram, "Get out of your country, and from your relatives, and from your father's house, to the land that I will show you.  |
| Young's Updated <sup>5</sup> LT | And Jehovah says unto Abram, "Go for yourself, from your land, and from your kindred, and from the house of your father, unto the land which I will show you.   |
| <b>The gist of this verse:</b>  | God tells Abram to leave his country and family for a land that God would show him.   |

---

<sup>5</sup> Wherever you see the word *updated* (particularly in the lower case) in reference to a translation, it simply means that I ran a WP macro which changes *thou* to *you*; *hath* to *has*; etc. No real change to the text were made except to update the anachronistic words and forms of word.

| Genesis 12:1a   |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's #         |
| wa (or va) (ו) [pronounced wah]                                   | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>                     | wâw consecutive   | No Strong's #<br>BDB #253  |
| 'âmar (אָמַר) [pronounced aw-MAHR]                                | <i>to say, to speak, to utter; to say [to oneself], to think</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #559<br>BDB #55   |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH]                  | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                                  | proper noun   | Strong's #3068<br>BDB #217 |
| 'el (אֵל) [pronounced eh]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| 'Ab <sup>e</sup> râm (אֲבִרָם) [pronounced ab <sup>v</sup> -RAWM] | <i>father of elevation, exalted father; and is transliterated Abram</i>                                 | masculine singular proper noun                                | Strong's #87<br>BDB #4     |

**Translation:** Y<sup>e</sup>howah said to Abram,...

It appears almost out of nowhere, God speaks to Abram, who was mentioned in the previous chapter in a family line. This suggests that there was some communion between God and Abram before and that Abram was almost ready to accept God's authority in this matter.

Prior to this, God spoke to individuals and worked through individuals. God spoke with Adam and Eve, with Cain to place judgement upon him, with Enoch (we assume), with Noah, with Job and with Abram. Approximately 2000 years of human history have passed and God's Word has revealed a very small number of individuals who God spoke to. This is why, if you meet someone with whom God speaks, you might want to distance yourself from that person. We live in the dispensation of the completed Word of God, so direct communications with God are not necessary, and probably a sign of mental illness, drug-induced hallucinations (I know at least two people who have claimed to speak with God when under the influence of drugs), some chemical-imbalance in the body producing hallucinations, or they are liars (often with a very vivid imagination).

The Bible does not give us an organization for the worship of God, beyond animal sacrifices (which are barely mentioned) and the prohibition of murder (along with its punishment) at the exit of Noah and company from the ark. We have followed the line of Seth through the line of Shem, but this is the first time we have the promise of blessing upon an ancestral line.

We also do not know what form that God took or under what conditions God came to Abram. However, when we are told this information, God appears to Abram as a man.

The last recorded incident when God spoke to man was God speaking to Noah when he exited the ark (Genesis 9:1–17).<sup>6</sup> 300 (or 1200) years have passed since then (recall the difference between the Hebrew and Greek texts). It is possible that during this time, the incidents recorded in the book of Job took place.

Suddenly, seemingly out of nowhere, God is speaking to Abram. We do not know what has led to this. We do not know anything about Abram's background, apart from his family lineage recorded in the previous chapter. We

<sup>6</sup> In Genesis 11, God spoke to the other members of the Trinity.

do not know in what form God is. We may reasonably assume that Abram has believed in Jehovah Elohim (which will be confirmed in Genesis 15:6), and Jehovah Elohim is speaking directly to Abram.

**Application:** If you have a believer in Jesus Christ, and you think that you have spoken with God (not in prayer, but as a conversation with audible speech from God), then you may want to rethink this. (1) Even when God spoke to various men, it was less than 1/1000<sup>th</sup> of 1%; and (2) it all took place prior to the completion of the Canon of Scripture. If you are in a church where the pastor claims to have had visions of having splash fights with Jesus in the heavenly River Jordan,<sup>7</sup> you are in the wrong church.

| Genesis 12:1b  |  |  |                                     |
|--|--|--|-------------------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's #                  |
| hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ] | <i>go, come, depart, walk; advance</i>   | 2 <sup>nd</sup> person masculine plural, Qal imperative                                      | Strong's #1980 (and #3212) BDB #229 |
| lâmed (ל) [pronounced l <sup>e</sup> ]                       | <i>to, for, towards, in regards to</i>   | directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix | No Strong's # BDB #510              |
| min (מן) [pronounced min]                                    | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>                             | preposition of separation  | Strong's #4480 BDB #577             |
| 'erets (ארץ) [pronounced EH-rets]                            | <i>earth (all or a portion thereof), land, territory, country, continent, ground, soil; under the ground [Sheol]</i> | feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix             | Strong's #776 BDB #75               |

**Translation:...**“Go, for yourself, away from your land...”

Recall that Abram was originally living in Ur of the Chaldees (near the Persian Gulf), and now is living with his father northeast of Canaan. He is actually fairly close to the land where God wants him to be.

What begins here is the Abrahamic covenant. Abram has done nothing of note to that time, because this information is not recorded. He is certainly a believer in Jesus Christ and has some semblance of maturity since God is speaking to him, but God is giving him an unconditional covenant. That means, that what God promised him, God would perform, regardless of his behavior.

This informally introduces the concept of the geographical will of God. There is a place where God wants us to be. This is obviously related to the *will of God*, a doctrine that we will cover in an upcoming lesson.

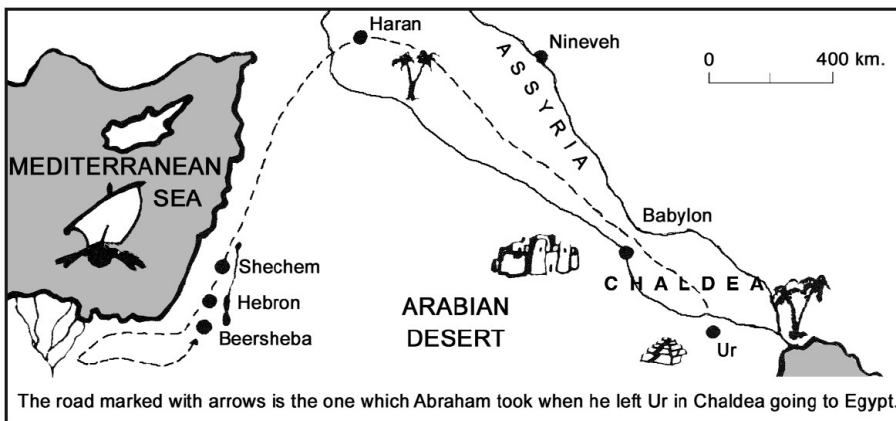
Terah (Abram's father) has moved his family to Haran (also transliterated *Charan*) and they have lived there long enough for it to be called *his country*.

There is a point to Abram leaving his father's house. Abram is 75 years old and he lives in the shadow of his father and he is under the authority of his father. Abram has to separate himself like a man, and raise his family separate from his father. Abram cannot be seen as the patriarch of his family if he is living in his father's shadow under his father's authority.

<sup>7</sup> Yes, there is really a person out there who makes this claim.

So far, this is what we have: **Y<sup>e</sup>howah said to Abram, “Go, for yourself, away from your land...** Abram is originally living with his family in Ur of the Chaldeans. It appears that God spoke to Abram while there and not while in Hebron, as at the end of the previous chapter.

There are actually two possibilities here: God spoke to Abram while he was in Ur, and Abram half-obeyed; or God spoke to Abram first in Ur, and then again in Haran, after his father died. The former scenario appears to be the case.<sup>8</sup> Originally, Abram was supposed to leave this land of Ur and go to Canaan.



The **Map of Abram’s Journeys** is taken from The Christian Community Bible [website](#) (which I believe is a Catholic organization), accessed June 20, 2013. This map will cover Abram’s travels throughout this chapter. One slight quibble I have with this map is, Abram and his family move up between the rivers. I would have guessed that Abram and company remain south of the Euphrates River, but travel along side of it. Also, given the proximity (in time) to the flood, the Arabian desert would not have been the desert then that it is today.

Abram half-obeyed this order given him by God.

| Genesis 12:1c  |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong’s #         |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]     | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction   | No Strong’s #<br>BDB #251  |
| min (מן) [pronounced <i>min</i> ]  | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>                     | preposition of separation  | Strong’s #4480<br>BDB #577 |
| môwl <sup>e</sup> deth (תּדלומ) [pronounced <i>mohl<sup>e</sup>-DETH</i> ] | <i>birth, origin, native; kindred, family; progeny, [female] offspring, children; circumstances of birth</i> | feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong’s #4138<br>BDB #409 |

**Translation:** ...and [away] from your family...

Here is the first problem. Abram was to separate from the rest of his family. He was to leave his family and come into Canaan only with his wife. It was to be clear to all observers that the family of Jews came from Abram exclusively.

<sup>8</sup> When quoted in Acts, how would the teacher know he was in Ur except by the Scriptures.

## Genesis 12:1d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's #         |
|--|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| min (מִן) [pronounced <i>min</i> ]                                     | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>              | preposition of separation   | Strong's #4480<br>BDB #577 |
| bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]                          | <i>house, residence; household, habitation as well as inward</i>                                      | masculine singular construct  | Strong's #1004<br>BDB #108 |
| 'âb (אָב) [pronounced <i>aw<sup>b</sup>v</i> ]                         | <i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i> | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #1 BDB #3         |

**Translation:** ...and [away] from your father's house,...

God is very specific here—Abram was to separate from his father's house. When he left to go where God told him to go, it was to be without his father. Abram did not obey God in this way. His father came with him. It will become clear that his father slowed him down.

The first verse indicates that his father is still alive when these words are first spoken. Abram had to separate from his father in order to grow spiritually. He had to get out from under his father's shadow and his father's influence. We know that there is a problem in this regard, as God told Abram these things in Ur, yet Abram came as far as Charan (Haran), with his father and, apparently, with several members of his family, and he stopped right there. In one ear, God is telling Abram one thing, and in the other, his father Terah is modifying God's commands.

## Genesis 12:1e

| Hebrew/Pronunciation                         | Common English Meanings  | Notes/Morphology  | BDB and Strong's #         |
|--|--|---|----------------------------|
| 'el (אֶל) [pronounced <i>ehl</i> ]           | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied)   | Strong's #413<br>BDB #39   |
| 'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]  | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>   | feminine singular noun with the definite article  | Strong's #776<br>BDB #75   |
| 'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ] | <i>that, which, when, who, whom</i>  | relative pronoun  | Strong's #834<br>BDB #81   |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]   | <i>to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]</i> | 1 <sup>st</sup> person singular, Hiphil imperfect with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #7200<br>BDB #906 |

**Translation:**...[and go] to the land I will show you.

The land that God would show Abraham would be Canaan.



The emphasis here is not on Abram, but upon God's mandates, God's promises, and God's grace. The idea is, God is telling Abram, "Here is your pathway, here is your destination; and I will greatly bless you if you get onto that pathway."

The final word in this verse is the Hiphil (causative) imperfect (future and/or continuous action) of the very common verb *râ'âh* (הָאָר) [pronounced *raw-AWH*], which means *to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know*. In the Hiphil stem, it means *to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]*. Strong's #7200 BDB #906. God is going to *show* Abram this great land that He is giving him; and the imperfect tense indicates that this will be a process, not a singular event. That is, Abram will not go into the land, park himself in one spot, look around, and think, "That's not bad." He is going to walk throughout much of the land over a period of decades. God will prosper Abram as He shows him the land He is giving to him.

**Application:** Even though God speaks directly to Abram and directs him, God does not give Abram every single detail. Abram does not know exactly where he is going to move to. Our lives as believers are much the same. We have a whole set of principles and mechanics in Scripture, so that we do not know where we might go, but God is still guiding us, nonetheless.

**Gen 12:1** Now the LORD said to Abram, "Go from your country and your family and your father's house to the land that I will show you.

Genesis 12:1 Y<sup>e</sup>howah said to Abram, "Go, for yourself, away from your land and [away] from your family and [away] from your father's house, [and go] to the land I will show you. (Kukis mostly literal translation)

Genesis 12:1 Jehovah said to Abram, "Leave your land and your family and your father's home, and go to the land I will show you. (Kukis paraphrase)

There is a lot of narrative found in this and the previous verses (from the end of Genesis 11) which really require a fleshing out.

### When Did Terah and His Family Move to Haran? When Did Abram Move to Canaan?

Let's now take this apart bit by bit. First, let's look at Stephen's sermon: Acts 7:2–4 He [Stephen] said, "Brothers and fathers, listen. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran, and said to him, 'Get out of your land, and from your relatives, and come into a land which I will show you.' Then he came out of the land of the Chaldeans, and lived in Haran. From there, when his father was dead, God moved him into this land, where you are now living. (WEB)

Many people look at this passage and assume that the quotation comes from Genesis 12:1, which reads: **And Y<sup>e</sup>howah speaks unto Abram, "Go for yourself from your country and [away] from your family and from your father's house unto the land which I will cause you to see [or, I will show you]."** When Y<sup>e</sup>howah speaks, that is a Qal imperfect preceded by a wâw consecutive. This means that we are weaving into a narrative of consecutive actions, which actually began in the previous chapter and verse, which reads . **And so the life of Terah is 205 years and so Terah dies in Haran** (Genesis 11:32). And this continues a series of consecutive events from the previous verse.

Therefore Stephen is speaking of God appearing to Abram in Mesopotamia before he moved to Haran; and Genesis 12:1, which occurs after Terah (whose name means *delay*) dies at the age of 205 in Haran. So, Abram's family began to move in this direction toward Canaan, but they stopped in Haran. What happened? Haran, the son of Terah, died when they were all still living in Ur of the Chaldees (Genesis 11:28). So, Terah (whose name means *delayed*) moves the family up to Haran (probably a settlement that he named after his son who died). But they stop there and Terah eventually dies there (Genesis 11:32).

## When Did Terah and His Family Move to Haran? When Did Abram Move to Canaan?

Now God tells Abram (Abraham) to get off his duff and take his personal family and move to Canaan, leaving the rest of his relatives behind. Abram is therefore leaving Haran *after his father has died* (Genesis 11:32 12:1, 4 Acts 7:2–4). Since Abram is 75 when he leaves (Genesis 12:4), then he was born to Terah when or after Terah is 130 years old.

So, just exactly as the AEB tells us, Abram was not born when Terah is 70, but when Terah is 130. So, Terah's sons of note—Abram, Haran and Nahor—are born when Terah is between the ages of 70 and 130. Furthermore, this tells us the Haran (probably the firstborn) was born in Ur of the Chaldees, where he subsequently died, which gave Terah the impetus to do what God had told him and Abram to do, to go west to Canaan.

I want you to consider these ages. Stephen tells us that God spoke to Abram in Mesopotamia *first*. So, Abram had to be an adult (say at least 20 years old); meaning that Terah would have been 150 years old (at least), and Haran, if he was the firstborn, would have been 80 years old. At this time, they would have all been in Ur of the Chaldees, with God telling Abram to separate from his family and to move all the way to Canaan.

Haran will die as an adult in Mesopotamia; Terah will move his family from there in Ur of the Chaldees (that is in Mesopotamia) up the Euphrates river, moving northwest, staying along the River. This suggests that, to go westward, that the family would have to take a leap of faith and move away from the Euphrates River, which would have been their water supply, which would have been, even in a lush wilderness, their guarantee of life. Going straight west puts them on a difficult pathway, where they are moving away from water into a land of Canaanites, which takes a serious leap of faith. Terah would not do it, and hence, his name is *Terah (delayed)*. It is very possible that this is not exactly his real name, but how he became known, as he delayed God's plan for Abram.

You may say, "Well, hell's bells, Abraham got to the Land of Promise and he had a good and prosperous life there. What's the problem?" Although God's focus was blessing for Abram, this would have been extended to his entire family, including his father and brothers. However, because they all stopped in Haran, God told Abram not just to go to Canaan, but to leave his whole family behind. There is no confusion here—"You leave your family, your home and your country behind and go where I tell you to go." Abram's family held him back. His own father delayed blessings to the family. This was not something which God said impulsively—Abram already knew that his father kept him from going all the way to Canaan. God always knew this, but now Abram knows this from personal experience.

There is certainly the implication that Abram's brother, Haran, dying, probably caused the family to move; and that Terah's dying was the impetus to get Abram to move.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In v. 2, God gives Abram the first installment of the Abrahamic Covenant.

**And I will make you for a nation—great— and I will bless you and I could cause to be great your name and be a blessing.**

Genesis  
12:2

**Then I will make you into a great people [or, *nation*] and I will bless you and I could make your name great; therefore, be a blessing.**

**Then I will make you into a great people and I will bless you; and I could make your reputation in that land great. Therefore, be a blessing to all you meet.**

Here is how others have translated this verse:

**Ancient texts:**

|                         |   |
|-------------------------|---|
| Targum of Onkelos       | And I will make you a great people, and will bless you, and magnify your name, and you will be blessed.                 |
| Jerusalem targum        | And I will constitute you a great people, and I will bless you; and Abram will be strengthened with many blessings.     |
| Latin Vulgate           | And I will make of you a great nation, and I will bless you, and magnify your name, and you will be blessed.            |
| Masoretic Text (Hebrew) | And I will make you for a nation—great— and I will bless you and I could cause to be great your name and be a blessing. |
| Peshitta (Syriac)       | And I will make of you a great people, and I will bless you, and make your name great; and you shall be a blessing.     |
| Septuagint (Greek)      | And I will make you a great nation, and I will bless you and magnify your name, and you shall be blessed.               |

Significant differences:

### Thought-for-thought translations; paraphrases:

|                         |   |
|-------------------------|---|
| Common English Bible    | I will make of you a great nation and will bless you. I will make your name respected, and you will be a blessing.  |
| Contemporary English V. | I will bless you and make your descendants into a great nation. You will become famous and be a blessing to others.   |
| Easy English            | I will make you into a great nation. I will *bless you and I will make your name great. I will *bless other people, too, because of you.  |
| Easy-to-Read Version    | I will build a great nation from you.<br>I will bless you<br>and make your name famous.<br>People will use your name<br>to bless other people.  |
| Good News Bible (TEV)   | I will give you many descendants, and they will become a great nation. I will bless you and make your name famous, so that you will be a blessing.  |
| <i>The Message</i>      | I'll make you a great nation and bless you. I'll make you famous; you'll be a blessing.   |
| New Life Bible          | And I will make you a great nation. I will bring good to you. I will make your name great, so you will be honored.  |
| New Living Translation  | I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others.  |
| The Voice               | I have plans to make a great people from your descendants. And I am going to put a <i>special</i> blessing on you and cause your reputation to grow so that you will become a blessing <i>and example to others</i> . |

### Partially literal and partially paraphrased translations:

|                           |   |
|---------------------------|---|
| American English Bible    | ...because, I'm going to make a great nation of you. I will bless you, make your name famous, and you will become a blessing [to others].   |
| New American Bible (R.E.) | I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. The call of Abraham begins a new history of blessing (18:18; 22:15-18), which is passed on in each instance to the chosen successor (26:2-4; 28:14). This call evokes the last story in the primeval history (11:1-9) by reversing its themes: Abraham goes forth rather than settle down; it is God rather than Abraham who will make a name for him; the families of the earth will find blessing in him. Related Scriptures: Gn 17:6; Sir 44:20-21; Rom 4:17-22. |
| New Jerusalem Bible       | ...and I shall make you a great nation, I shall bless you and make your name famous; you are to be a blessing!.   |

Revised English Bible I shall make you into a great nation; I shall bless you and make your name so great that it will be used in blessings.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear I *will* bless and make you a great nation and grow your name to be a blessing!  
 The Expanded Bible I will make you a great nation,  
 and I will bless you.  
 I will make you famous [your name great],  
 and [or so that] you will be a blessing to others.

Ferar-Fenton Bible And I will make you a great nation, and I will prosper and ennoble your name; and you shall be a benefactor;...

New Advent Bible Then I will make a great people of thee; I will bless thee, and make thy name renowned, a name of benediction;...

NET Bible® Then I will make you [The three first person verbs in v. 2a should be classified as cohortatives. The first two have pronominal suffixes, so the form itself does not indicate a cohortative. The third verb form is clearly cohortative] **into a great nation, and I will bless you** [I will bless you. The blessing of creation is now carried forward to the patriarch. In the garden God blessed Adam and Eve; in that blessing he gave them (1) a fruitful place, (2) endowed them with fertility to multiply, and (3) made them rulers over creation. That was all ruined at the fall. Now God begins to build his covenant people; in Gen 12-22 he promises to give Abram (1) a land flowing with milk and honey, (2) a great nation without number, and (3) kingship.], **and I will make your name great** [Or "I will make you famous."], **so that you will exemplify divine blessing** [Heb "and be a blessing." The verb form הַיְיֶה (hÿyeh) is the Qal imperative of the verb הָיָה (hayah). The vav (ו) with the imperative after the cohortatives indicates purpose or consequence. What does it mean for Abram to "be a blessing"? Will he be a channel or source of blessing for others, or a prime example of divine blessing? A similar statement occurs in Zech 8:13, where God assures his people, "You will be a blessing," in contrast to the past when they "were a curse." Certainly "curse" here does not refer to Israel being a source of a curse, but rather to the fact that they became a curse-word or byword among the nations, who regarded them as the epitome of an accursed people (see 2 Kgs 22:19; Jer 42:18; 44:8, 12, 22). Therefore the statement "be a blessing" seems to refer to Israel being transformed into a prime example of a blessed people, whose name will be used in blessing formulae, rather than in curses. If the statement "be a blessing" is understood in the same way in Gen 12:2, then it means that God would so bless Abram that other nations would hear of his fame and hold him up as a paradigm of divine blessing in their blessing formulae.]

### Jewish/Hebrew Names Bibles:

exeGeser companion Bible ...and I work you to become a great goyim  
 and I bless you and greaten your name;  
 that you become a blessing:...

Judaica Press Complete T. And I will make you into a great nation, and I will bless you, and I will aggrandize your name, and you shall be a blessing.

Orthodox Jewish Bible And I will make of thee a goy gadol (great nation), and I will bless thee, and make thy shem great; and thou shalt be a brocha (blessing);...

### Literal, almost word-for-word, renderings:

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | And I will make of you a great nation, and I will bless you [with abundant increase of favors] and make your name famous and distinguished, and you will be a blessing [dispensing good to others].               |
| Concordant Literal Version | And make you will I into a great nation, and bless you will I and make your name great, and become must you a blessing.   |
| Context Group Version      | ...and I will make of you a great nation, and I will esteem you, and make your name great; and you shall be a [ source of ] esteem...   |
| English Revised Version    | 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.   |
| The updated Geneva Bible   | And I will make of you a great nation, and I will bless you, and make your name great; and you will be a blessing [The world shall recover by your seed, which is Christ, the blessing which they lost in Adam.]. |
| NASB                       | And I will make you a great nation,<br>And I will bless you,<br>And make your name great;<br>And so you shall be a blessing [Lit be a blessing];....  |
| Syndein/Thieme             | And I {God} will make of you {Abram's descendants} a great nation, and I will bless you {Abram}, and make your name/reputation great. And you shall be a blessing.  |
| Young's Updated LT         | And I make you become a great nation, and bless you, and make your name great; and be you a blessing.   |

**The gist of this verse:** God promises to make Abram into a great nation, to bless him, to make him renown, and to make him a blessing to others.

| Genesis 12:2a   |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's #         |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]                      | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| ‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]  | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>                | 1 <sup>st</sup> person singular, Qal imperfect with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #6213<br>BDB #793 |
| Owen has that this is a 3 <sup>rd</sup> person masculine singular, which I think is a typo. |   |  |                            |
| lâmed (ל) [pronounced <i>leh</i> ]  | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix             | No Strong's #<br>BDB #510  |

## Genesis 12:2a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology             | BDB and Strong's #         |
|--|--|------------------------------|----------------------------|
| <p>The meanings of the lâmed preposition broken down into groups: ❶ <i>to, towards, unto</i>; it is used both to turn one's heart <i>toward</i> someone as well as to sin <i>against</i> someone; ❷ <i>to, even to</i>; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (<i>nearly</i>). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning <i>into</i>, as in transforming <i>into</i> something else, changing <i>into</i> something else (Genesis 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] (Strong's #1961 BDB #224) is one thing <i>becoming</i> another (Genesis 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation <i>by</i>, which would be apropos here. ❺ <i>With regards to, as to</i>. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ <i>On account of, because, propter</i>, used of cause and reason (<i>propter</i> means <i>because</i>; Gesenius used it). ❼ <i>Concerning, about</i>, used of a person or thing made the object of discourse, after verbs of saying. ❽ <i>On behalf of anyone, for anyone</i>. ❾ As applied to a rule or standard, <i>according to, according as, as though, as if</i>. ❿ When associated with time, it refers to <i>the point of time at which</i> or <i>in which</i> anything is done; or it can refer to <i>the space of time during which</i> something is done (or occurs); <i>at the time of</i>.</p> |  |                              |                            |
| gôwy (גוי) [pronounced GOH-ee]   | <i>people, nation</i>  | masculine singular noun      | Strong's #1471<br>BDB #156 |
| gâdôwl (גדול) [pronounced gaw-DOHL]  | <i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i> | masculine singular adjective | Strong's #1419<br>BDB #152 |

**Translation:** Then I will make you into a great people [or, nation]...

There are many things to be found in this verse which you will find surprising, and they will not be presented in the way that you have heard them before. However, this first phrase is pretty standard. God has given orders to Abram, and then He tells Abram what the results will be. Abram would be made into a great people. This is interesting because, in the previous chapter, Sarah, his wife, is said to be barren.

As a nation, there is no nation like Israel upon the earth. The Jews, dispersed prior to the birth of Christ; dispersed again in the first century A.D., their nation destroyed and occupied for the next 1900 years, still exist as a people and as a nation. No other group of people can make a claim like that. Even though Jews look very much like the people whose nations they inhabit, they are a separate people and will remain a separate people, a people peculiar to our God. God has made Abraham into a great nation.

## Genesis 12:2b

| Hebrew/Pronunciation   | Common English Meanings                                   | Notes/Morphology       | BDB and Strong's #        |
|--|---|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

### Genesis 12:2b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's #         |
|---|---|---|----------------------------|
| bârak <sup>e</sup> (בָּרַךְ)<br>[pronounced <i>baw-RAHK<sup>e</sup></i> ] | <i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i> | 1 <sup>st</sup> person singular, Piel imperfect with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #1288<br>BDB #138 |

**Translation:** ...and I will bless you...

God would bless Abram and all of the associated with Abram.

God's first promise to Abraham is that He would bless him.

### How God Would Bless Abram

1. One way that he would be blessed is with a child. Children were considered a great blessing in the ancient world and Abram will wait for a quarter century past this calling before he is blessed with a child. The key is, Isaac, his son, would foreshadow the Lord Jesus Christ, Who is a blessing to all.
2. Before he dies, Abraham will have been blessed with several children, all born past the time that he was able to sire children.
3. Abraham will also be blessed materially; Genesis 13:2 indicates that his material wealth had become great.
4. He had servants (Genesis 24:2, 35) and vast possessions (Genesis 24:35).
5. He had another wife after Sarai had passed away (Genesis 25:1); and many children from that union.
6. Most importantly, Abraham was blessed spiritually by God. He left a spiritual legacy equaled by very few, which will be the study of the next few chapters.
7. In fact, God blessed Abraham in every way (Genesis 24:1).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Genesis 12:2c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's #         |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| gâdal (גָּדַל) [pronounced <i>gaw-DAHL</i> ]                               | <i>to make [one] great, to cause to be magnified, to value highly, thus to praise, to celebrate; to make rich and powerful; to cause one to grow [something]; to nourish</i> | 1 <sup>st</sup> person masculine singular, Piel perfect with the cohortative hê | Strong's #1431<br>BDB #152 |

## Genesis 12:2c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's #          |
|---|--|---|-----------------------------|
| The cohortative <i>hê</i> , when applied to the first person, the idea is an expression of will or compulsion, and in the singular, may be expressed with <i>I must, I could, I would, I will, I should, I may</i> . When applied to the 1 <sup>st</sup> person plural, the verb is often preceded by <i>let us</i> (as in Genesis 1:26). |  |   |                             |
| Although this is the first occurrence of this verb in the Bible, the adjective cognate has already occurred several times previously.   |  |   |                             |
| shêm (שׁוּם) [pronounced shame]   | <i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i> | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #8034<br>BDB #1027 |

**Translation:** ...and I could make your name great;...

Here is where the translation begins to be a little different. The cohortative could be translated with a *could*. So now we are in the realm of potentiality. God has issued a mandate, and He will do these other things; but this time, making Abram's name great—this is not as much of a guarantee.

Just as many religions and individuals claim Jesus Christ as exemplary of what they teach and/or believe in, Abraham is claimed by many religions. Judaism rightly claims them as their racial father, but many of them have not followed him into regeneration. Abraham is second only to Mohammed in Islam, insofar as prophetic importance is concerned. The Koran, their religious book, contains 188 references to Abraham. We as Christians look to him as our father in faith; and Paul several times referred back to the fact that *Abraham believed God and it was accounted to him as righteousness*. In fact, Abram's name (*Abraham*) will be found over 100 times in the New Testament. God has clearly made Abraham's name great.

Two great cities are mentioned in connection with Abram: Ur of the Chaldees and Charan. We know far more about Abram than we know about either of those cities. There were many nations around the world during the time of Abram—can you name a single king over any of these nations from that time? Probably not. But you know about Abram. From that era, there is no man whose name is more famous. And what did he do? He believed God. He trusted God. He did what God asked of him.

## Genesis 12:2d

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's #         |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ)<br>[pronounced weh] | <i>and; even; in particular, namely; when, since, seeing, though; so, then, therefore; or, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i> | simple wâw conjunction                                    | No Strong's #<br>BDB #251  |
| hâyâh (הַיָּה) [pronounced haw-YAW]                                 | <i>be, become; make, do</i>   | 2 <sup>nd</sup> person masculine singular, Qal imperative | Strong's #1961<br>BDB #224 |
| b <sup>e</sup> râkâh (בְּרַכָּה)<br>[pronounced brow-KAW]           | <i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>   | feminine singular noun                                    | Strong's #1293<br>BDB #139 |

**Translation:** ...therefore, be a blessing.



Then, in the final phrase, we have the 2<sup>nd</sup> person masculine singular, Qal imperative of *hâyâh* (הָיָה) [pronounced *haw-YAW*], which is the simple verb *to be*. With the imperative mood, this means *be, become; make, do*. Strong's #1293 BDB #139.

V. 2 reads: **Then I will make you into a great people [or, nation] and I will bless you and I could make your name great; therefore, be a blessing.** This is essentially the same blessing which God makes to the Christian believer in the dispensation of the Church Age. We will be made into a great people who are preserved throughout eternity. God blesses us both on earth and in heaven. For believers who advance in the plan of God, we will become renown and a blessing to others.

**Gen 12:2** 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.

Genesis 12:2 **Then I will make you into a great people [or, nation] and I will bless you and I could make your name great; therefore, be a blessing.** (Kukis mostly literal translation)

Genesis 12:2 **Then I will make you into a great people and I will bless you; and I could make your reputation in that land great. Therefore, be a blessing to all you meet.** (Kukis paraphrase)

This begins what is called, the **Abrahamic Covenant**, which will be repeated and added to throughout the next few chapters. God is making specific promises to Abraham. This is known as an unconditional covenant—these things will come to pass no matter what Abram does. The first thing which God promises is, He would make a great nation from Abram. See the **Abrahamic Covenant** ([HTML](#)) ([PDF](#)) ([WPD](#)).

In subsequent chapters, it is going to be clear that God blesses Abram. Before he dies, Abram will have been blessed with several children, all born past the time that he was able to sire children. Abram will also be blessed materially; Genesis 13:2 indicates that his material wealth had become great. He had another wife after Sarai had passed away (Genesis 25:1); he had many servants (Genesis 24:2, 35); and vast possessions (Genesis 24:35).

God also promises Abram that, in his life and through his descendants, he would be a blessing to all mankind. The greatest blessing from Abraham to mankind will be his Son, Jesus Christ.

**And let Me bless the ones blessing you; and those cursing you, I put under a curse. And bless themselves in you all families of the ground.”**

Genesis  
12:3

**Consequently, I will bless those who bless you and I will curse those who curse you. Furthermore, all the families of the earth will bless themselves in you.”**

**Consequently, I will bless those who bless you and curse those who curse you. Furthermore, all mankind will be blessed because of you.”**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos

And I will bless the priests who will spread forth their hands in prayer, and bless thy sons; and Bileam, who will curse them, I will curse, and they shall slay him with the mouth of the sword; and in thee shall be blessed all the generations of the earth.

Jerusalem targum

And I will bless him who blesseth thee, and he who curseth thee shall be accursed; and in thy righteousness shall all the generations of the earth be blessed.

Latin Vulgate

I will bless them that bless you, and curse them that curse you, and IN You will all the kindreds of the earth be blessed.

|                         |  |
|-------------------------|--|
| Masoretic Text (Hebrew) | And let Me bless the ones blessing you; and those cursing you, I put under a curse. And bless themselves in you all families of the ground." |
| Peshitta (Syriac)       | And I will bless those who bless you, and curse those who curse you: and in you shall all the families of the earth be blessed.              |
| Septuagint (Greek)      | And I will bless those that bless you, and curse those that curse you, and in you shall all the tribes of the earth be blessed.              |

Significant differences:

### Thought-for-thought translations; paraphrases:

|                         |  |
|-------------------------|--|
| Common English Bible    | I will bless those who bless you,<br>those who curse you I will curse;<br>all the families of earth<br>will be blessed because of you." Or will bless themselves<br>because of you; or will find a blessing because of you   |
| Contemporary English V. | I will bless anyone who blesses you, but I will put a curse on anyone who puts a curse on you. Everyone on earth will be blessed because of you.   |
| Easy English            | I will *bless those that *bless you. And I will *curse anyone that does not respect you. I will *bless all the families on the earth, because I *bless you.'   |
| New Berkeley Version    | I will bless those who bless you and upon him who insults you I will put My curse. Also in you all the families of the earth shall be blessed [In God's friend Abraham, in the godly nation and supremely in Christ].  |
| New Century Version     | I will bless those who bless you,<br>and I will place a curse on those who harm you.<br>And all the people on earth<br>will be blessed through you."   |
| New Life Bible          | I will bring good to those who are good to you. And I will curse those who curse you. Good will come to all the families of the earth because of you."   |
| New Living Translation  | I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you."  |
| The Voice               | I will also bless those who bless you <i>and further you in your journey</i> , and I'll trip up those who try to trip you <i>along the way</i> . <i>Through your descendants</i> , all of the families of the earth will find their blessing in you. Galatians 3:8 |

### Partially literal and partially paraphrased translations:

|                           |   |
|---------------------------|---|
| American English Bible    | I will bless those who praise you and curse those who curse you. all tribes will be blest because of you.'  |
| New American Bible        | I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you." Shall find blessing in you: the sense of the Hebrew expression is probably reflexive, "shall bless themselves through you" (i.e., in giving a blessing they shall say, "May you be as blessed as Abraham"), rather than passive, "shall be blessed in you." Since the term is understood in a passive sense in the New Testament (≡ Acts 3:25; ≡ Gal 3:8), it is rendered here by a neutral expression that admits of both meanings. So also in the blessings given by God to Isaac (? Genesis 26:4) and Jacob (≡ Genesis 28:14). |
| New American Bible (R.E.) | I will bless those who bless you and curse those who curse you. All the families of the earth will find blessing in you. Will find blessing in you: the Hebrew conjugation of the verb here and in 18:18 and 28:14 can be either reflexive ("shall bless themselves by you" = people will invoke Abraham as an example of someone blessed by God) or passive ("by you all the families of earth will be blessed" = the religious privileges of Abraham and his descendants ultimately will be extended to the nations). In 22:18 and 26:4, another conjugation of the same verb is used in a  |

similar context that is undoubtedly reflexive ("bless themselves"). Many scholars suggest that the two passages in which the sense is clear should determine the interpretation of the three ambiguous passages: the privileged blessing enjoyed by Abraham and his descendants will awaken in all peoples the desire to enjoy those same blessings. Since the term is understood in a passive sense in the New Testament (Acts 3:25; Gal 3:8), it is rendered here by a neutral expression that admits of both meanings. Related Scripture: Gn 18:18; 22:18; Acts 3:25; Gal 3:8.

NIRV

I will bless those who bless you.

I will put a curse on anyone who calls down a curse on you.

All nations on earth

will be blessed because of you."

New Jerusalem Bible

I shall bless those who bless you, and shall curse those who curse you, and all clans on earth will bless themselves by you.'

Revised English Bible

...those who bless you, I shall bless;

Those who curse you, I shall curse;

All the peoples on earth

Will wish to be blessed as you are blessed.'

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

I will bless those that bless you, and reprimand your cursers. You will bless all the families of the earth."

Bible in Basic English

To them who are good to you will I give blessing, and on him who does you wrong will I put my curse: and you will become a name of blessing to all the families of the earth.

The Expanded Bible

I will bless those who bless you,

and I will place a curse on those who ·harm [or curse] you.

And all the ·people [families; clans] on earth

will be blessed through you [<sup>C</sup>the promises of the Abrahamic covenant]."

Ferar-Fenton Bible

...and I will bless those who benefit you, and punish those who injure you, and all the nations of mankind shall become benefited from you."

New Advent Bible

...those who bless thee, I will bless, those who curse thee, I will curse, and in thee all the races of the world shall find a blessing [ 'Shall find a blessing'; some commentators would interpret this, 'shall bless themselves in thy name', that is, use it as a proverbial instance of prosperity].

NET Bible®

I will bless those who bless you [The Piel cohortative has as its object a Piel participle, masculine plural. Since the Lord binds himself to Abram by covenant, those who enrich Abram in any way share in the blessings.],

but the one who treats you lightly [In this part of God's statement there are two significant changes that often go unnoticed. First, the parallel and contrasting participle מְלַלְךָ (mĕlallkha) is now singular and not plural. All the versions and a few Masoretic mss read the plural. But if it had been plural, there would be no reason to change it to the singular and alter the parallelism. On the other hand, if it was indeed singular, it is easy to see why the versions would change it to match the first participle. The MT preserves the original reading: "the one who treats you lightly." The point would be a contrast with the lavish way that God desires to bless many. The second change is in the vocabulary. The English usually says, "I will curse those who curse you." But there are two different words for curse here. The first is לָלַךְ (qalal), which means "to be light" in the Qal, and in the Piel "to treat lightly, to treat with contempt, to curse." The second verb is אָרַר ('arar), which means "to banish, to remove from the blessing." The point is simple: Whoever treats Abram and the covenant with contempt as worthless God will banish from the blessing. It is important also to note that the verb is not a cohortative, but a simple

imperfect. Since God is binding himself to Abram, this would then be an obligatory imperfect: "but the one who treats you with contempt I must curse." **I must curse, and all the families of the earth will bless one another** [Theoretically the Niphal can be translated either as passive or reflexive/reciprocal. (The Niphal of "bless" is only used in formulations of the Abrahamic covenant. See Gen 12:2; 18:18; 28:14.) Traditionally the verb is taken as passive here, as if Abram were going to be a channel or source of blessing. But in later formulations of the Abrahamic covenant (see Gen 22:18; 26:4) the Hitpael replaces this Niphal form, suggesting a translation "will bless [i.e., "pronounce blessings on"] themselves [or "one another"]." The Hitpael of "bless" is used with a reflexive/reciprocal sense in Deut 29:18; Ps 72:17; Isa 65:16; Jer 4:2. Gen 12:2 predicts that Abram will be held up as a paradigm of divine blessing and that people will use his name in their blessing formulae. For examples of blessing formulae utilizing an individual as an example of blessing see Gen 48:20 and Ruth 4:11.] **by your name.**"

### Jewish/Hebrew Names Bibles:

|                          |   |
|--------------------------|---|
| exeGeser companion Bible | ...and I bless them who bless you<br>and curse him who abases you:<br>and in you all families of the soil become blessed.   |
| Orthodox Jewish Bible    | And I will bless the one blessing you, and curse him that curses you; and kol mishpochot haadamah shall be blessed through you. <i>[T.N. There is a brocha in this verse that many do not know but that every true follower of Moshiach should know.]</i> |

### Literal, almost word-for-word, renderings:

|                                |  |
|--------------------------------|--|
| <i>The Amplified Bible</i>     | And I will bless those who bless you [who confer prosperity or happiness upon you] and curse him who curses or uses insolent language toward you; in you will all the families and kindred of the earth be blessed [and by you they will bless themselves]. To look with disfavor on the Jews was to invite God's displeasure; to treat the Jews offensively was to incur His wrath. But to befriend the Jews was to bring down upon one's head the rewards of a promise that could not be broken. |
| Concordant Literal Version     | And bless those will I who bless you, and those making light of you will I curse. And blessed in you and in your seed are all the families of the ground.  |
| Context Group Version          | ...and I will esteem those that esteem you, and him who curses you I will curse: and in you shall all the families of the land { or earth } be esteemed.   |
| English Standard Version       | I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."  |
| Green's Literal Translation    | And I will bless those who bless you, and curse the one despising you. And in you all families of the earth shall be blessed.  |
| NASB                           | And I will bless those who bless you,<br>And the one who curses [Or reviles] you I will curse [Or bind under a curse].<br>And in you all the families of the earth will be blessed."   |
| Young's Updated LT             | And I bless those blessing you, and him who is disesteeming you I curse, and blessed in you have been all families of the ground."   |
| <b>The gist of this verse:</b> | God will bless those who bless Abram (and his seed); and God will remove from blessing those who treat Abram lightly. All families of the earth will be blessed by means of Abram (and his Seed).  |

| Genesis 12:3a   |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's #         |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו)<br>[pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| bârak <sup>e</sup> (בָּרַךְ)<br>[pronounced <i>baw-RAHK<sup>e</sup></i> ]   | <i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i> | 1 <sup>st</sup> person singular, Piel imperfect with the cohortative hê                     | Strong's #1288<br>BDB #138 |
| The cohortative hê, when applied to the first person, the idea is an expression of will or compulsion, and in the singular, may be expressed with <i>I must, I could, I would, I will, I should, I may</i> . When applied to the 1 <sup>st</sup> person plural, the verb is often preceded by <i>let us</i> (as in Genesis 1:26). |   |   |                            |
| bârak <sup>e</sup> (בָּרַךְ)<br>[pronounced <i>baw-RAHK<sup>e</sup></i> ]   | <i>those blessing [praising, celebrating, adoring], the ones invoking blessings; those who cause to prosper, the ones making happy; those saluting anyone [with a blessing]</i>   | masculine plural, Piel participle with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #1288<br>BDB #138 |

**Translation:** [Consequently, I will bless those who bless you...](#)

God now states the concept of **blessing by association**. Those who have a good relationship with Abram would be blessed by God. We will find this fulfilled in many places throughout the next few chapters of Genesis.

There is also a far fulfillment here for those who believe in Jesus Christ, Who is descended from Abram; such men who believe in this Son will be greatly blessed by God. What we have here is a promise which has a near-fulfillment (friend, relatives and associates of Abram will be blessed by God) and a far-fulfillment (those who believe in Jesus Christ will be blessed by God). In fact, the first fulfillment foreshadows the second.

| Genesis 12:3b   |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's #         |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>           | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| qâlal (לָלַךְ) [pronounced <i>kaw-LAL</i> ]                               | <i>cursing, execrating; seeing as despicable; making despicable</i> | Piel participle with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #7043<br>BDB #886 |
| 'ârar (רָאָה) [pronounced <i>aw-RAHR</i> ]                                | <i>to curse, to bitterly curse; put under a curse</i>               | 1 <sup>st</sup> person singular, Qal imperfect                            | Strong's #779<br>BDB #76   |

**Translation:** [...and I will curse those who curse you.](#)

And those who curse Abram (and curse his line, the Jews), God will curse.

I write this in 2013 and most of the Arab world is in great chaos. One thing which appears to be a great part of their thinking nowadays is antisemitism. So, where is the worst place to live right now? In nearly any Arab country (let me be more specific: in nearly any Muslim country). If they curse the Jews, they will be cursed. It does not matter that we are in the Church Age. Now, you may say, "Well, the Arab world has always been lousy." Not so. Lebanon, Indonesia and other parts of the Muslim and Arab world were, at one time, places where Jews and Christians were tolerated and where these prospered. Egypt had a treaty with Israel, and received millions of visitors (with millions of tourist dollars) each year. The attitudes of the people of Lebanon, Egypt and Indonesia have changed over the past decade; and, as a result, tourism is off and their economies are in turmoil; and life in those countries is oppressive and depressing.

| Genesis 12:3c  |   |  |                             |
|--|---|--|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's #          |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]     | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| bârak <sup>e</sup> (בָּרַךְ) [pronounced <i>baw-RAHK<sup>e</sup></i> ]     | <i>to be blessed, to bless oneself</i>  | 3 <sup>rd</sup> person masculine plural, Niphal perfect                              | Strong's #1288<br>BDB #138  |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]                     | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>               | a preposition of proximity with the 2 <sup>nd</sup> person masculine singular suffix | No Strong's #<br>BDB #88    |
| kôl (כֹּל) [pronounced <i>kohl</i> ]                                       | <i>every, each, all of, all; any of, any</i>  | masculine singular construct not followed by a definite article                      | Strong's #3605<br>BDB #481  |
| mish <sup>e</sup> pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i> ] | <i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i> | feminine plural construct  | Strong's #4940<br>BDB #1046 |
| 'ādâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i> ]                         | <i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>                                      | feminine singular noun with the definite article                                     | Strong's #127<br>BDB #9     |

**Translation:** Furthermore, all the families of the earth will bless themselves in you."

The word used here is the feminine plural construct of mish<sup>e</sup>pâchâh (מִשְׁפָּחָה) [pronounced *mish-paw-KHAWH*], which means, *family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)*. Strong's #4940 BDB #1046. Now, how should we understand this? These families of the earth are recently said to be spread out throughout the earth in **Genesis 10** ([HTML](#)) ([PDF](#)) ([WPD](#)).

All mankind will be blessed because of Abram. From him will come the Lord Jesus Christ. Therefore, all mankind will be blessed in Him.

Will man be blessed by the Law, which would come out from the Hebrew people (given them by God) or will it come from Jesus, the Savior of all mankind? Obviously the latter.

The Galatians, a gentile people evangelized by Paul in the 1<sup>st</sup> century A.D., were also influenced by the Judaizers, who tried to convince them to live according to the Mosaic Law. Paul discusses this in Galatians 3:1–9 (ESV):

### Galatians 3:1–9

| Scripture  | Text/Commentary   |
|--|---|
| Galatians 3:1 <i>O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.</i>  | Paul knows that the Judaizers have been in Galatia attempting to get the people there to follow the Mosaic Law.   |
| Galatians 3:2 <i>Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?</i>  | The Galatians, as a result of believing in Jesus Christ, received the Holy Spirit (which was apparently more of an experience in the 1 <sup>st</sup> century than it is today).             |
| Galatians 3:3 <i>Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?</i>   | Paul asks them how they could be so foolish. They receive information about Jesus Christ and believed in Him, but now they think they can better this experience by the works of the flesh? |
| Galatians 3:4 <i>Did you suffer so many things in vain--if indeed it was in vain?</i>  | Apparently, there was some suffering in the Galatian church as a result of having embraced the Lord.  |
| Galatians 3:5 <i>Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith--</i>   | Paul asks them, "Did you receive the Spirit through hearing the gospel and believing, or through the works of the Law?" Obviously, through faith.   |
| Galatians 3:6 <i>just as Abraham "believed God, and it was counted to him as righteousness"?</i>   | Even in the Old Testament, it is confirmed that Abraham believed God and this was counted to him as righteousness.  |
| Galatians 3:7 <i>Know then that it is those of faith who are the sons of Abraham.</i>  | It is those who are of faith who are the true sons of Abraham.  |
| Galatians 3:8 <i>And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed."</i> | God promises Abram that all the nations will be blessed in him (the passage we are studying).   |
| Galatians 3:9 <i>So then, those who are of faith are blessed along with Abraham, the man of faith.</i>   | So the key to the spiritual life is faith, not works or the Law.  |

The key to their blessing is Jesus Christ; and they have been encouraged to believe in Him.

As an aside, the Law has also been a blessing to all humanity simply because it provides us the essential laws of divine establishment.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Gen 12:3** I will bless those who bless you, and I will curse those cursing you; and in you all the families of the earth shall be blessed."

Genesis 12:3 **Consequently, I will bless those who bless you and I will curse those who curse you. Furthermore, all the families of the earth will bless themselves in you.**" (Kukis mostly literal translation)

Genesis 12:3 **Consequently, I will bless those who bless you and curse those who curse you. Furthermore, all mankind will be blessed because of you.**" (Kukis paraphrase)

God's original promises are made directly to Abram. In vv. 2–3, we find the 2<sup>nd</sup> person masculine singular suffix again and again, which refers to Abram. However, we may reasonably apply this to the not just Abram but to his descendants as well. It makes little sense for *all the families of the earth* to be blessed by Abram alone. However, God will work through Abram.

This blessing and cursing promise continues to this day, to all those who are descendants of Abraham (Jews), and to all of those who have any sort of relationship with his descendants.

As an application of this, today, the United States is in a precarious position. We have a high debt, we have a nation with large numbers of dependents, we have great enemies in the world (Islam and communism, 2 of the most powerful forces for evil in the history of mankind); and yet we are the most prosperous and the greatest nation in all of human history. Part of this comes from our alliance with the modern-day nation Israel. The people there are the seed of Abraham, and God watches over them, despite the fact that many of them are unbelievers. We are blessed greatly because of the Jewish population in our country and because of our relationship to Israel. *"I will bless those who bless you and I will curse those who curse you."*

Look at the Arabic nations in contrast. Whereas these nations have the potential of building hundreds of great cities like Dubai (which is an incredible achievement), they instead consume their resources on hatred. Nations like Iraq and Iran and Saudi Arabia have this potential along with the actuality of billions upon billions of dollars flowing into their countries. With this money, they could turn their backward desert nations into a paradise like Dubai. However, despite the great influx of wealth which Arab lands have enjoyed for decades, the Middle East is one of the most backward and wretched places of the world. The key is their hatred of the Jew. The Jews live in a postage stamp-sized country (approximately 0.2% of the Middle East) and they have made it beautiful and prosperous once again, even though they have no oil resources, and the Arabs, with all of their great wealth, are unable to do this. In the U.A.E., we see the potential that all Arabic countries have. However, most of these nations hate Jews and God curses those who curse Abraham and his seed. Hatred is expensive.

Spain is another excellent example. At one time, Spain was a world power, sending out explorers throughout the world. However, almost simultaneous to this was Torquemada and the Spanish Inquisition, which resulted in both the execution and expulsion of Jews from Spain. This evil continued into the 1800's, by which time, Spain was no longer a great power. They became a third-rate power on a downhill slide since then. *"I will bless those who bless you and I will curse those who curse you."* This is a promise from God which is as true today as it was 4000 years ago.

God would continue to make promises to Abram, throughout his life, but so far, God has promised him. A covenant is a contract made between two parties. However, it is possible for one party to both initiate and set all of the terms of a covenant, like the **Suzerain-vassal treaty**, which we will study in **Genesis 17** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### The Abrahamic Covenant—Genesis 12:2–3

- (1) *I will make a great nation from you*; This would be the nation Israel, which will be the central nation in both the Tribulation and the Millennium. .
- (2) *I will prosper you*; Abram personally became very prosperous. Genesis 13:2
- (3) *I will make your reputation great*; Abram became well-known in the land of Canaan. Abraham and Moses are 2 of the most well-known Jews of history. And, during Abram's day, he became known to kings (Genesis 14) and great armies (Genesis 21:22–33).
- (4) *You will be a blessing*; Jesus Christ would come from the line of Abram. Through Jesus Christ, all men are blessed.
- (5) *I will bless those who bless you*; Nations, peoples and individuals who have treated the Jews graciously are so treated by God. This has been true throughout human history.
- (6) *I will curse those who curse you*. Nations, peoples and individuals who have persecuted the Jews, or even have spoken disparagingly of them, are cursed by God.



In 2 short verses, written thousands of years ago, one of the most dynamic factors of history is clearly laid out, and fulfilled as history plays out, over and over again.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Through Abram, through his progeny, the Jewish race, we as Gentiles have been blessed, as they recorded and preserved God's Word with accuracy unknown in the rest of the literary world. The Jews destroyed cancerous nations which threatened to severely pollute the world. Through the Jews, we have our Savior (and their Savior) our Lord Jesus Christ. The contributions of all other races put together are minuscule compared to the preservation of God's Word and the incarnation of Jesus Christ.

Let's look at the final 2 promises made by God to Abram, 4000 years ago.

## **“I will Bless Those who Bless you; and I will Curse Those who Curse you.”**

### Examples from Ancient History:

1. The Amalekites
  - 1) As the Jews march toward the Land of Promise, after spending nearly 40 years in the desert, they are viciously attacked by the Amalekites. Exodus 17:8
  - 2) Joshua, Moses' general, led the Israelites against Amalek and defeated them. Exodus 17:9–13
  - 3) Because this is the first people to attack Israel as a nation, God told Moses to be certain to record this incident, because He would blot out Amalek completely. Exodus 17:14 Num. 24:20
  - 4) Amalek has vanished from history. Even archeologists cannot find anything which can be clearly associated with the Amalekites.
2. The Assyrians
  - 1) In the ancient world, the Assyrians became one of the eminent empires of that day.
  - 2) For 200 years, their army was undefeated, and they, along with the Phœnicians, controlled the world's iron market (and its application to weapons manufacturing).
  - 3) Their kings are well-known to ancient historians: Tiglath-Pileser III, Shalmaneser V, Sargon, Sennacherib, Esar-Haddon and Assur-bani-pal.
  - 4) As they began to decline as a nation, God sent Jonah to them to evangelize them in 754 B.C. (a mission Jonah rebelled against, because he hated the Assyrians).
  - 5) However, anti-Semitism began to fester in this empire (even though the Assyrians were a Semitic people—i.e., descended from Shem). In 739 B.C., they threatened Judah for the first time. Jonah's evangelization had about a 15 year effect, upon one generation of Assyrians.
  - 6) Essentially what happened was, many Assyrians were saved under the ministry of Jonah, but there was no dissemination of Bible doctrine. They had no truth to take them from being evangelized to becoming a nation with a subset of mature believers, which would have helped to guide the nation away from anti-Semitism.
  - 7) Although there were a myriad of reasons for the fall of the Assyrian empire, the chief cause was their unrelenting anti-Semitism. Jonah hated the Assyrians and it irked him to evangelize them; but that hatred was a two-way street. So, even though many Assyrians responded to Jonah's message, their anger toward the Jews overtook this evangelical movement in a very short period of time.
  - 8) Isaiah, of the Bible, records a very unusual incident. The Assyrians had invaded Judah in 701 B.C. and were about to take down Jerusalem. However, they launched a psychological attack first, where the Rabshakeh (a trained propagandist for the Assyrians) taunted the Jews, warning them of their imminent defeat (Isaiah 36:20), in hopes of crushing their spirit. Although the leaders of the Jews were ready to surrender, the people of Jerusalem held fast on the wall. The Assyrians prepared for war, intending to attack the next morning. Then something unusual occurred. [The Angel of the Lord](#) [Jesus Christ in His preincarnate form] [went out and He struck down the camp of the Assyrians, all 185,000 of them, so that, when they](#) [the Israelites] [awoke, they](#) [the Assyrians]

## “I will Bless Those who Bless you; and I will Curse Those who Curse you.”

were all dead corpses (Isaiah 37:36).

- 9) As you may well imagine, you will find that incident recorded in the Bible, but not in any of your ancient history books. However, in the 3<sup>rd</sup> Volume of the 1965 Edition of *The Cambridge Ancient History*, we read the following: *The disappearance of the Assyrian people will always remain an unique and striking phenomenon in ancient history. Other, similar, kingdoms and empires have indeed passed away, but the people have lived on. Recent discoveries have proved it is true, and have shown that poverty-stricken communities perpetuated the old Assyrian names at various places, for instance on the ruined site of Ashur, for many centuries, but the essential Truth remains the same. A nation which had existed two thousand years and had ruled a wide area, lost its independent character. To account for this two considerations may be urged. First, even in lands where, as Gibbon has remarked, the people are of a lustful complexion, the Assyrians seem to have been unduly devoted to practices which can only end in racial suicide . . . No other land seems to have been sacked and pillaged so completely as was Assyria; no other people, unless it be Israel, was ever so completely enslaved.*

This quotation came from R. B. Thieme, Jr.'s book *Antisemitism*, ©1974, pp. 21–22. Portions or all of this quotation can also be found here:

<http://sermons.logos.com/submissions/89651-Anti-Semitism#content=/submissions/89651>

<http://www.jaas.org/edocs/v13n1/yildiz.pdf> (p. 16, footnote).

<http://www.enotes.com/topic/Assyrianism> (footnote)

<http://www.betnahrain.net/1History/Parpola1.htm>

3. We could also examine the Syrians, Phœnicians and Philistines for additional evidence of God cursing those who curse Israel.

### Examples from Modern History:

4. Spain
- 1) The king and queen of Spain, Ferdinand V and Isabella I, desired to make Spain into a purely Catholic nation.
  - 2) Spain was more or less divided at that time into *Christian Spain* and *Moorish Spain*; the former controlled by Catholicism and the latter a mixture of Catholics, Christians, Jews and Moslems.
  - 3) Previously, Spain had been a refuge for the Jews, but in 1482, the Inquisition began (however, it was not full-blown at that time).
  - 4) Torquemada, who apparently originated the inquisition, demanded the expulsion of all Jews in 1492, but Pope Sixtus IV told him *no*.
  - 5) So, Spain simultaneously was a world power, sending out explorers all over the globe; and beginning a persecution of the Jews (among others).
  - 6) By 1569, Jews had been mostly expelled from Spain and Western Europe, as this anti-Semitic Inquisition began, and with that began the sharp decline of many western European nations, including Spain.
  - 7) This quotation is from the *Columbia Encyclopedia*, from p. 1863 of its 1950 edition: *The expulsion of the Jews deprived Spain of part of its most useful and active population. Many went to the Levant, to the Americas, and to the Netherlands, where their skills, capital, and commercial connections benefited their hosts....Jewish scholars such as Maimonides had a major share in the development of Christian scholasticism.*

<http://reference.allrefer.com/encyclopedia/S/Spain-history-muslim-spain-and-the-christian-reconquest.html> R. B. Thieme, Jr. references the actual encyclopedia that this quotation comes from.

## “I will Bless Those who Bless you; and I will Curse Those who Curse you.”

5. Great Britain, German and the United States could all be examined so show a correlation between the rise and fall of Germany, the rise and decline of Great Britain, and the rise of the United States, all occurring simultaneously to these nations and their positive or negative attitudes toward the Jews. Germany is particularly interesting with respect to this promise of God, because Germany was once a center of Christian theology, and, in a generation, this was completely lost and replaced by concentration camps for the Jews. In the war, God had to destroy this cancer in Germany, which included the bombing and killing of millions of German civilians, in order to cleanse this nation of antisemitism (there is antisemitism in every nation, but during WWII, this reached a crisis point in Germany). *Estimates of combined military and civilian German war dead range from 5.5 to 6.9 million.*<sup>9</sup>

The principle that God would bless those who blessed the Jew and curse those who curse the Jew, is stated outside of the Bible. We read in the 14<sup>th</sup> edition of the Encyclopedia Britannica, Vol 13, p. 51: *It is a noteworthy fact of history that great conquerors—Alexander, Cæsar, and Napoleon—have always treated the Jew well; On the other hand, lesser men, endowed with narrower outlooks, have failed to recognize the Jew and have sought to crush him. But such Procrustean methods are contrary to nature and tyranny, whether toward the Jew or toward any other [group of people] and this has never secured permanent results. The same policy of religious unification has characterized subsequent dynasties from the Assyrians to the Romanovs, and the same fate has overtaken them The Jews have always survived their disappearance.* I am quite certain that this quotation was scrubbed from more modern editions.<sup>10</sup>

I took this quote from R. B. Thieme, Jr.'s study of Jeremiah, lesson #96. This quotation can also be found here: <http://sermons.logos.com/submissions/89651-Anti-Semitism#content=/submissions/89651> and elsewhere on the internet, as well as in Bob's book *Anti-Semitism*.

The examples of historical anti-Semitism came from R. B. Thieme, Jr., *Anti-Semitism*; ©1974 by R. B. Thieme, Jr.; pp. 15–22, 31–36. This 150 page book examines these histories in much greater detail and may be obtained from Berachah Church without charge (713-621-3740).

<http://www.rbthieme.org/publicationsalphabeticallistings.html> provides a complete list of booklets available from Berachah.

This phenomenon, [I will bless those who bless you and curse those who curse you](http://sermons.logos.com/submissions/89651-Anti-Semitism#content=/submissions/89651), is examined on several websites, and many examples from modern and ancient history are given; one of the best is:

<http://sermons.logos.com/submissions/89651-Anti-Semitism#content=/submissions/89651>

[http://www.churchisraelforum.com/CH\\_11\\_Blessing\\_or\\_Cursing.htm](http://www.churchisraelforum.com/CH_11_Blessing_or_Cursing.htm) is also a reasonable page on this particular topic, of nations which have been both blessed and cursed based upon their relationship with the Jews. I do not know enough about this website to either endorse or disparage the other materials found there.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

So far, we have examined the first 3 verses of Genesis 12:

**Gen 12:1–3** Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 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. I will bless those who bless you, and I will curse those cursing you; and in you all the families of the earth shall be blessed."

### The Kukis Paraphrase of Genesis 12:1–3:

<sup>9</sup> From [http://en.wikipedia.org/wiki/German\\_casualties\\_in\\_World\\_War\\_II](http://en.wikipedia.org/wiki/German_casualties_in_World_War_II) accessed June 25, 2013.

<sup>10</sup> I took this quote from R. B. Thieme, Jr.'s study of Jeremiah, lesson #96. This quotation can also be found here: <http://sermons.logos.com/submissions/89651-Anti-Semitism#content=/submissions/89651> and elsewhere on the internet, as well as in Bob's book *Anti-Semitism*.

Jehovah said to Abram,  
 “Leave your land  
 and your family  
 and your father’s home,  
 and go to the land I will show you.  
 Then I will make you into a great people  
 and I will bless you;  
 and I could make your reputation in that land great.  
 Therefore, be a blessing to all you meet.  
 Consequently, I will bless those who bless you  
 and curse those who curse you.  
 Furthermore, all mankind will be blessed because of you.”

God promises blessing to those who bless Israel and cursing to those who curse the Jews, which can be followed throughout history (as we saw, even the Encyclopedia Britannica has made this observation). We can add this to one of the amazing things found in the book of Genesis; 4000 years ago, an historical trend is prophesied, and this trend holds true even to today.

I want you to go back in time, and think about the Hittites, the Amalekites, the Phœnicians, the Canaanites, the Ammonites, the Edomites, the Moabites—how many people from these ancient civilizations do you know? None. They have disappeared from history. And yet God has promised us here that God would make a great people from Abram, and that his direct descendants would be blessed. There are Jews throughout the world, and, in most cases, these Jews are found in the middle to upper class of that society; and, as we examined last time, nations which treat the Jew fairly are blessed by God.

There is something even more important about Jews—when they become a part of a country, they become a reasonably well-integrated and always contributing people. Although some carry on the traditions of Judaism, many do not. Because of years of intermarriage, Jews rarely look much different from those around them. And yet, Jews are singled out regularly for discriminatory behavior. This is *because* they are God’s people, chosen by God and blessed by God and, when necessary, disciplined by God.

There is an interesting dynamic which we can observe in the United States—most of us have an opinion about Israel and the Palestinians, and for a reasonably large percentage of us, we have strong opinions on this matter. However, a much smaller percentage of us think about the Kurds in Iraq and what Saddam Hussein did to them. Few of us give much thought to Lebanon, a country once known, very recently in fact, for its tolerance and diversity, and now controlled, for the most part, by radical Muslims. There are all kinds of dynamics taking place throughout the world, but most of us tend to be aware of the Israeli-Palestinian conflict. This is because the Jews are an important part of ancient and contemporary history.

As we will eventually find out, Jews will be with us until the end, and the Jewish Age—a period of time which begins with Abram—will suddenly pick up again and continue, with the Jews playing a key role in the Tribulation (a 7 year period of time which concludes **the Jewish Age**—see the doctrine of **Dispensations** ([HTML](#)) ([PDF](#)) ([WPD](#))). This helps to explain the radical anti-Semitism, which is so deep as to cause a nation to attempt to exterminate all of its Jews. Why would such a thing occur? Jews are nearly always good for a society (I cannot think of any instances where they are not). Therefore, it seems counterintuitive that a culture would turn against them. However, this is because the Jews are the people of God and Satan has a vested interest in removing them from history. If Satan can destroy the Jews, then God’s promises for the future become void, making God out to be a liar.

One fact which may surprise you is, even though there are roughly the same amount of Jews in the United States as Muslims, and even though Muslims attacked us on 9/11, there are far more incidents of anti-Semitism than there are which are anti-Muslim. Soon after the 9/11 attacks, when anti-Muslim actions would be at their peak,

27% of religious hate crimes were against Muslims and 56% of religious hate crime incidents were against Jews. Since 2002, hate crimes against Muslims have never risen above 13% of anti-religion hate crimes; and, in 2008, these were down to 8%.<sup>11</sup> For most people, this is counterintuitive, but that is simply because you believe Satanic propaganda, also known as doctrines of demons in 1Timothy 4:1 (**But the Spirit expressly says that, in later times, some will fall away from the faith [Bible doctrine], devoting one's thoughts to seducing spirits and doctrines of demons**). When it comes to the Arabs and Jews, you may fully expect a barrage of lies from Satan. This is why it is possible for some nations to actually hold *Holocaust Denial* conferences, where they seriously debate whether or not the holocaust occurred. This demonstrates just how powerful Satan's propaganda is.

Back to Abram:

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Abram Enters into the Land of Promise

**And so goes Abram as which was spoken unto him Y<sup>e</sup>howah. And so goes with him Lot. And Abram was five years and seventy a year in his departing from Charan.**

Genesis  
12:4

**So Abram went as Y<sup>e</sup>howah told him; and Lot went with him. Abram was 75 years old when he departed from Charan.**

**So Abram went just as Jehovah told him; and Lot went along with him. Abram was 75 when he left Haran.**

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Targum of Onkelos       | And Abram went, according as the Lord had spoken with him, and Lot went with him. And Abram was the son of seventy and five years at his going forth from Haran.         |
| Latin Vulgate           | So Abram went out as the Lord had commanded him, and Lot went with him: Abram was seventy-five years old when he went forth from Haran.                                  |
| Masoretic Text (Hebrew) | And so goes Abram as which was spoken unto him Y <sup>e</sup> howah. And so goes with him Lot. And Abram was five years and seventy a year in his departing from Charan. |
| Peshitta (Syriac)       | So Abram did as the LORD had spoken to him; and Lot went with him; and Abram was seventy-five years old when he departed from Haran.                                     |
| Septuagint (Greek)      | And Abram went as the Lord spoke to him, and Lot departed with him, and Abram was seventy-five years old when he departed from Haran.                                    |

Significant differences:

#### Thought-for-thought translations; paraphrases:

|                         |   |
|-------------------------|---|
| Contemporary English V. | Abram was seventy-five years old when the LORD told him to leave the city of Haran. He obeyed and left with his wife Sarai, his nephew Lot, and all the possessions and slaves they had gotten while in Haran. When they came to the land of Canaan,... |
| Good News Bible (TEV)   | When Abram was seventy-five years old, he started out from Haran, as the LORD had told him to do; and Lot went with him.  |
| New Century Version     | So Abram left Haran as the Lord had told him, and Lot went with him. At this time Abram was 75 years old.   |

<sup>11</sup> See <http://grendelreport.posterous.com/media-hype-anti-muslim-hate-crimes-are-increa> accessed October 25, 2010.

|                        |   |
|------------------------|---|
| New Living Translation | So Abram departed as the Lord had instructed, and Lot went with him. Abram was seventy-five years old when he left Haran.                 |
| The Voice              | <i>Without any hesitation</i> , Abram went. He did exactly as the Eternal One asked him to do. Abram was 75 years old when he left Haran. |

### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | So, Abram did just as Jehovah told him, and Lot went with him. Abram was seventy-five years old when he left Haran, <sup>5</sup> taking along his woman Sara, his nephew Lot, all the many things that they owned, and all the souls that they had accumulated in Haran, as they traveled to the land of Canaan. V. 5 is included for context. |
| New American Bible (R.E.) | Abram went as the LORD directed him, and Lot went with him. Abram was seventy-five years old when he left Haran. Gn 11:31; Jos 24:3; Acts 7:4.   |
| New Simplified Bible      | So Abram left, just as Jehovah told him. Lot went with him. Abram was seventy-five years old when he set out from Haran.   |
| Revised English Bible     | Abram, who was seventy-five years old when he left Haran, set out as the LORD had bidden him, and Lot went with him.   |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |  |
|---------------------------|--|
| Ancient Roots Translinear | Abram went as Yahweh spoke to him, and Lot went with him. Abram, a son of seventy five years, proceeded from Harran.   |
| Bible in Basic English    | So Abram went as the Lord had said to him, and Lot went with him: Abram was seventy-five years old when he went away from Haran.   |
| The Expanded Bible        | So Abram left Haran [11:31] as the Lord had told him, and Lot went with him. At this time Abram was 75 years old.  |
| Ferar-Fenton Bible        | So Abram departed, as the EVER-LIVING had told him; and Lot accompanied him; and Abram was seventy-five years old at his departure from Haran.   |
| New Advent Bible          | So Abram went out, as the Lord bade him, and with him went his nephew, Lot. Abram was seventy-five years old [It seems that Thare was still alive at the time of Abram's migration (cf. 11.26, 32). St Jerome, assuming that Thare was dead, would date Abram's age of seventy-five not from his birth, but from the time of his leaving Ur.] at the time when he left Haran, took his wife Sarai and his nephew Lot with him, all the possessions they had acquired in Haran, and all the retainers born in their service there, and set out for the land of Chanaan. Most of v. 5 was included for context.  |
| NET Bible®                | So Abram left [So Abram left. This is the report of Abram's obedience to God's command (see v. 1).], just as the Lord had told him to do [Heb "just as the Lord said to him."], and Lot went with him. (Now [The disjunctive clause (note the pattern conjunction + subject + implied "to be" verb) is parenthetical, telling the age of Abram when he left Haran.] Abram was 75 years old [Heb "was the son of five years and seventy year[s]."] [Terah was 70 years old when he became the father of Abram, Nahor, and Haran (Gen 11:26). Terah was 205 when he died in Haran (11:32). Abram left Haran at the age of 75 after his father died. Abram was born when Terah was 130. Abram was not the firstborn - he is placed first in the list of three because of his importance. The same is true of the list in Gen 10:1 (Shem, Ham and Japheth). Ham was the youngest son (9:24). Japheth was the older brother of Shem (10:21), so the birth order of Noah's sons was Japheth, Shem, and Ham.] when he departed from Haran.) |
| NIV – UK                  | So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he set out from Harran.  |

**Jewish/Hebrew Names Bibles:**

|                          |   |
|--------------------------|---|
| Complete Jewish Bible    | So Avram went, as ADONAI had said to him, and Lot went with him. Avram was 75 years old when he left Haran.   |
| exeGesés companion Bible | So Abram goes, as Yah Veh worded to him; and Lot goes with him: and Abram is a son of seventy-five years when he departs from Haran:...   |
| Kaplan Translation       | Abram went as God had directed him, and Lot went with him. Abram was 75 years old when he left Charan [According to the genealogies, Abram was born in 1948, so this was the year 2023.]. |
| Orthodox Jewish Bible    | So Avram departed as Hashem had told him; and Lot went with him; and Avram was seventy and five years old when he departed out of Charan.   |

**Literal, almost word-for-word, renderings:**

|                             |   |
|-----------------------------|---|
| <i>The Amplified Bible</i>  | So Abram departed, as the Lord had directed him; and Lot [his nephew] went with him. Abram was seventy-five years old when he left Haran.   |
| Green's Literal Translation | And Abram went out, even as Jehovah had spoken to him. And Lot went with him. And Abram was a <i>son</i> of seventy five years when he went out from Haran.   |
| New King James Version      | So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran.   |
| Syndein/Thieme              | So Abram departed, as Jehovah/God had 'spoken categorically'/decreed {dabar} unto him. And Lot went with him {still a violation of God's command to separate from kindred}. And Abram was seventy and five years old when he departed out of Haran. |
| World English Bible         | So Abram went, as Yahweh had spoken to him. Lot went with him. Abram was seventy-five years old when he departed out of Haran.  |
| Young's Updated LT          | And Abram goes on, as Jehovah has spoken unto him, and Lot goes with him, and Abram is a son of five and seventy years in his going out from Charan.  |

**The gist of this verse:** Abram left Charan at age 75, as ordered by God. He took Lot with him.

**Genesis 12:4a**

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's #                  |
|---|---|--|-------------------------------------|
| wa (or va) (ו) [pronounced <i>wah</i> ]                                 | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253           |
| hâlak <sup>e</sup> (הלך) [pronounced <i>haw-LAHK<sup>e</sup></i> ]      | <i>to go, to come, to depart, to walk; to advance</i>                               | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |
| ʾAb <sup>e</sup> râm (אַבְרָם) [pronounced <i>ab<sup>v</sup>-RAWM</i> ] | <i>father of elevation, exalted father; and is transliterated Abram</i>             | masculine singular proper noun                           | Strong's #87<br>BDB #4              |
| kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]           | <i>like, as, according to; about, approximately</i>                                 | preposition  | No Strong's #<br>BDB #453           |
| ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]                             | <i>that, which, when, who, whom</i>   | relative pronoun   | Strong's #834<br>BDB #81            |

## Genesis 12:4a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's #         |
|---|--|---|----------------------------|
| Together, ka'asher (כַּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . |  |   |                            |
| dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]  | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #1696<br>BDB #180 |
| 'el (אֵל) [pronounced <i>ehl</i> ]  | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #413<br>BDB #39   |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]  | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |

**Translation:** So Abram went as Y<sup>e</sup>howah spoke to him;...

As previously discussed, Abram did not follow God's orders at first; and his father died. That seems to have given him the impetus to do just as God required.

## Genesis 12:4b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's #                  |
|---|---|---|-------------------------------------|
| wa (or va) (ו) [pronounced <i>wah</i> ]                               | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive   | No Strong's #<br>BDB #253           |
| hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ] | <i>to go, to come, to depart, to walk; to advance</i>                               | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #1980 (and #3212) BDB #229 |
| 'êth (אֵת) [pronounced <i>ayth</i> ]                                  | <i>with, at, near, by, among, directly from</i>                                     | preposition (which is identical to the sign of the direct object) with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #854<br>BDB #85            |
| Lôwt (לוֹט) [pronounced <i>loht</i> ]                                 | <i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>                   | masculine singular proper noun  | Strong's #3876<br>BDB #532          |

**Translation:** ...and Lot went with him.

His nephew Lot went with him. Abram had been told to separate from his family. He will have nothing but problems from Lot and Lot will eventually not even appreciate all that Abram had provided for him.



There are two views of Abram's relationship to Lot: Lot's father and grandfather had both died, so that Abram was, for all intents and purposes, his guardian. But we really do not know Lot's age. By the next chapter, Lot and Abram clearly own their own businesses which operate together. We do not know how long it was until this occurred.

### Should Abram have taken Lot with Him?

1. There are, quite obviously, two points of view here. R. B. Thieme, Jr. said<sup>1</sup> that bringing Lot along violated God's command to Abram to separate from his family.
2. The New Berkeley Bible, on the other hand, footnotes this verse: *Abram became Lot's guardian at Haran and Terah's death.*<sup>2</sup> Obviously, if Abram has assumed responsibility for Lot, then he cannot abandoned a young Lot.
3. Lot's father (Abram's older brother) and Lot's grandfather both died, in Ur and Charan, respectively.
4. Given this, along with the fact of the move, and Haran is older than Abram, it is reasonable to assume that Abram is probably older than Lot by 20–40 years. However, that makes Lot 35–55 years old a this time (these are wild guesses).
5. Furthermore, Lot separates from Abram early on (Genesis 13).
6. This suggests that Lot was old enough to take care of himself when in Haran.
7. Lot apparently was not without family in that area, as Genesis 24 seems to indicate.
8. Abram did no favors to Lot by fathering him after age 30 or so.
9. Despite Abram saving Lot from eastern kings invading his city, Lot remains independent from Abram. Despite his own city going up in flames, so to speak, and Lot ending up in extreme poverty, Lot and his 2 girls continue to be independent of Abram.
10. Therefore, let me suggest that Abram should have followed God's instructions exactly and left Lot in Charan.

<sup>1</sup> From [http://syndein.com/Genesis\\_12.html](http://syndein.com/Genesis_12.html) accessed June 22, 2013.

<sup>2</sup> The Modern Language Bible (*The New Berkeley Version*); Gerrit Verkuyl, Ph.D., Editor-in-chief; revised edition; Hendrickson Publishers, © 1969, p. 10 (footnote).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Given that Lot is by now an adult, I would think that Abram should have separated from Lot to begin with. You may counter with, "Well, isn't it gracious for Abram to take Lot with him?" Not necessarily. Lot's life sucked in Canaan. He was blessed greatly at first, but when he separated from Abram, his life was lousy in nearly all respects. Perhaps his life would have been much improved had he remained in Charan.

### Genesis 12:4c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology               | BDB and Strong's #         |
|---|---|--------------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though</i>               | simple wâw conjunction         | No Strong's #<br>BDB #251  |
| ʾAb <sup>e</sup> râm (אַבְרָם) [pronounced <i>ab<sup>v</sup>-RAWM</i> ] | <i>father of elevation, exalted father; and is transliterated Abram</i> | masculine singular proper noun | Strong's #87<br>BDB #4     |
| bên (בן) [pronounced <i>bane</i> ]                                      | <i>son, descendant</i>  | masculine singular construct   | Strong's #1121<br>BDB #119 |
| châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i> ]                        | <i>five</i>   | masculine singular numeral     | Strong's #2568<br>BDB #331 |

| Genesis 12:4c  |  |  |                             |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                           | BDB and Strong's #          |
| shânîym (שָׁנַיִם)<br>[pronounced shaw-NEEM]   | years  | feminine plural noun                       | Strong's #8141<br>BDB #1040 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh]   | and, even, then; namely; when;<br>since, that; though  | simple wâw conjunction                     | No Strong's #<br>BDB #251   |
| shib <sup>ec</sup> îym (שִׁבְעִים)<br>[pronounced shi <sup>b</sup> v-GEEM]   | seventy  | numeral                                    | Strong's #7657<br>BDB #988  |
| shânâh (שָׁנָה)<br>[pronounced shaw-NAW]   | year   | feminine singular noun                     | Strong's #8141<br>BDB #1040 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | in, into, through; at, by, near, on,<br>upon; with, before, against; by<br>means of; among; within | a preposition of proximity                 | No Strong's #<br>BDB #88    |
| yâtsâ' (יָצָא) [pronounced<br>yaw-TZAWH]   | to go [come] out, to go [come]<br>forth; to rise; to flow, to gush up<br>[out]                     | Qal infinitive construct                   | Strong's #3318<br>BDB #422  |
| The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb. |  |  |                             |
| min (מִן) [pronounced<br>min]  | from, off, out from, of, out of,<br>away from, on account of, since,<br>than, more than            | preposition of separation                  | Strong's #4480<br>BDB #577  |
| Chârân (חָרָן)<br>[pronounced khaw-RAWN]   | parched; mountaineer;<br>transliterated Haran, Charan  | masculine singular<br>proper noun/location | Strong's #2771<br>BDB #357  |

**Translation:** Abram was 75 years old when he departed from Charan.

75 years old for Abram is much more like 35–40 years old for most of us. Abram will live to be 175, so he is not even halfway there yet.

Genesis 12:4 So Abram went as Y<sup>e</sup>howah told him; and Lot went with him. Abram was 75 years old when he departed from Charan. (Kukis mostly literal translation)

Genesis 12:4 So Abram went just as Jehovah told him; and Lot went along with him. Abram was 75 when he left Haran. (Kukis paraphrase)

And so takes Abram Sarai his woman and Lot a son of his brother and all of their possessions which they had collected and the souls they had made in Charan. And so they go out to depart land-ward of Canaan. And so they come in land-ward of Canaan.

Genesis  
12:5

Abram took Sarai, his wife, and Lot, his brother's son, and all their possessions which they had acquired and the slaves and employees [lit., *souls*] that they had acquired [as property] in Charan. They went forth to depart for the land of Canaan; and they [finally] came in to the land of Canaan.

He took with him Sarah his wife and Lot his nephew, along with all of the possessions which they had collected and all of the slaves that they had acquired in Haran. Then they departed for the land of Canaan and finally arrived there.

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Targum of Onkelos       | And Abram took Sara his wife, and Lot his brother's son, and all the substance which they had acquired, and the souls whom they had proselyted in Haran, and went forth to go to the land of Kenaan. And they came to the land of Kenaan.               |
| Jerusalem targum        | And the souls of the proselytes.  |
| Latin Vulgate           | And he took Sarai his wife, and Lot his brother's son, and all the substance which they had gathered, and the souls which they had gotten in Haran: and they went out to go into the land of Chanaan. And when they were come into it,...               |
| Masoretic Text (Hebrew) | And so takes Abram Sarai his woman and Lot a son of his brother and all of their possessions which they had collected and the souls they had made in Charan. And so they go out to depart land-ward of Canaan. And so they come in land-ward of Canaan. |
| Peshitta (Syriac)       | And Abram took Sarai his wife and Lot his brothers son and all their possessions which they had gained and the persons that they had gotten in Haran, and they went on their way to the land of Canaan, and to the land of Canaan they came.            |
| Septuagint (Greek)      | And Abram took Sarai his wife, and Lot the son of his brother, and all their possessions that they had gathered, and every soul which they had acquired in Haran, and they departed to go into the land of Canaan.                                      |

Significant differences:

#### Thought-for-thought translations; paraphrases:

|                       |   |
|-----------------------|---|
| Common English Bible  | Abram took his wife Sarai, his nephew Lot, all of their possessions, and those who became members of their household in Haran; and they set out for the land of Canaan. A portion of this verse will be placed with v. 6. |
| Easy English          | Abram took with him his wife Sarai and his brother's son Lot. He also took the slaves. And he took everything that he had got in Haran. They left to go to the country called Canaan. And they arrived at Canaan.         |
| Easy-to-Read Version  | Abram took his wife Sarai, his nephew Lot, all the slaves and all the other things he got in Haran. Then Abram and his group moved to the land of Canaan.   |
| Good News Bible (TEV) | Abram took his wife Sarai, his nephew Lot, and all the wealth and all the slaves they had acquired in Haran, and they started out for the land of Canaan. When they arrived in Canaan,...                                 |
| <i>The Message</i>    | Abram took his wife Sarai and his nephew Lot with him, along with all the possessions and people they had gotten in Haran, and set out for the land of Canaan and arrived safe and sound.                                 |

|                     |   |
|---------------------|---|
| New Century Version | He took his wife Sarai, his nephew Lot, and everything they owned, as well as all the servants they had gotten in Haran. They set out from Haran, planning to go to the land of Canaan, and in time they arrived there.   |
| New Life Bible      | Abram took his wife Sarai, and his brother's son Lot, and all the things they had gathered, and the people who joined them in Haran. And they left to go to the land of Canaan. So they came to the land of Canaan.   |
| The Voice           | He took with him his wife Sarai, his brother's son Lot, all of their possessions, and all of the persons they had acquired <i>for their household</i> while in Haran; and they all set off toward the land of Canaan. When they reached Canaan, 6 Abram kept going through it to a <i>sacred</i> place called Shechem where the oak of Moreh stood. A portion of v. 6 was included for context. |

### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | Abram was seventy-five years old when he left Haran, taking along his woman Sara, his nephew Lot, all the many things that they owned, and all the souls that they had accumulated in Haran, as they traveled to the land of Canaan. A portion of v. 4 is included for context.  |
| New American Bible        | Abram took his wife Sarai, his brother's son Lot, all the possessions that they had accumulated, and the persons [Persons: slaves and retainers that formed the social aggregate under the leadership of Abraham; cf. $\Rightarrow$ Genesis 14:14.] they had acquired in Haran, and they set out for the land of Canaan. When they came to the land of Canaan, Abram passed through the land as far as the sacred place at Shechem, by the terebinth of Moreh. (The Canaanites were then in the land.) V. 6 was included for context.  |
| New American Bible (R.E.) | Abram took his wife Sarai, his brother's son Lot, all the possessions that they had accumulated, and the persons [Persons: servants and others who formed the larger household under the leadership of Abraham; cf. 14:14.] they had acquired in Haran, and they set out for the land of Canaan. When they came to the land of Canaan,... The ancestors appear in Genesis as pastoral nomads living at the edge of settled society, and having occasional dealings with the inhabitants, sometimes even moving into towns for brief periods. Unlike modern nomads such as the Bedouin, however, ancient pastoralists fluctuated between following the herds and sedentary life, depending on circumstances. Pastoralists could settle down and farm and later resume a pastoral way of life. Indeed, there was a symbiotic relationship between pastoralists and villagers, each providing goods to the other. Related passages: Gn 11:31; Jos 24:3; Acts 7:4. |
| NIRV                      | He took his wife Sarai and his nephew Lot. They took all of the things they had gotten in Haran. They also took the workers they had gotten there. They set out for the land of Canaan. And they arrived there.  |
| New Jerusalem Bible       | Abram took his wife Sarai, his nephew Lot, all the possessions they had amassed and the people they had acquired in Haran. They set off for the land of Canaan, and arrived there.   |
| New Simplified Bible      | He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran. They set out for the land of Canaan and soon arrived there.  |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Ancient Roots Translinear | Abram took Sarai his woman, Lot the son of his brother, all the goods they acquired, and the souls that they made in Harran. They proceeded to go into the land of Canaan. They came to the land of Canaan. |
|---------------------------|---|

|                         |  |
|-------------------------|--|
| The Expanded Bible      | He took his wife Sarai, his nephew [ <sup>l</sup> the son of his brother] Lot, and everything they owned, as well as all the servants [ <sup>l</sup> people] they had gotten in Haran. They set out from Haran, planning to go to the land of Canaan, and in time they arrived there.  |
| Ferar-Fenton Bible      | Abram also took Sarai, his wife, and Lot the son of his brother, and the whole of his property which he possessed, and the slaves which he had acquired in Haran; and he proceeded to travel to the land of Canaan; and he came to the country of Canaan.  |
| New Advent Bible        | So Abram went out, as the Lord bade him, and with him went his nephew, Lot. Abram was seventy-five years old at the time when he left Haran, took his wife Sarai and his nephew Lot with him, all the possessions they had acquired in Haran, and all the retainers born in their service there, and set out for the land of Chanaan. When they reached it, Abram went across country as far as Sichem and the Valley of Clear Seeing [ <sup>l</sup> The Valley of Clear Seeing'; in the Hebrew text, 'The oak of Moré' (a proper name). The Latin version evidently follows a different tradition, which would connect the name of the place with the Hebrew word for 'appearance' (cf. the verse following).]. Those were the days when the Chanaanites still dwelt in the land. Vv. 4–6 are included for context. |
| NET Bible®              | And Abram took his wife Sarai, his nephew [Heb "the son of his brother."] Lot, and all the possessions they had accumulated and the people they had acquired [For the semantic nuance "acquire [property]" for the verb אָשָׁה ('asah), see BDB 795 s.v. אָשָׁה.] in Haran, and they left for [Heb "went out to go."] the land of Canaan. They entered the land of Canaan.   |
| New Heart English Bible | Abram took Sarai his wife, Lot his brother's son, all their substance that they had gathered, and the souls whom they had gotten in Haran, and they went forth to go into the land of Canaan. Into the land of Canaan they came.   |

#### Jewish/Hebrew Names Bibles:

|                          |  |
|--------------------------|--|
| Complete Jewish Bible    | Avram took his wife Sarai, his brother's son Lot, and all their possessions which they had accumulated, as well as the people they had acquired in Haran; then they set out for the land of Kena'an and entered the land of Kena'an.   |
| exeGesés companion Bible | ...and Abram takes Saray his woman<br>and Lot the son of his brother<br>and all the acquisitions they acquired<br>and the souls they worked in Haran;<br>and they go - go to the land of Kenaan;<br>and to the land of Kenaan they come: ...   |
| Kaplan Translation       | Abram took his wife Sarai, his nephew Lot, and all their belongings, as well as the people they had gathered [Literally, 'the soul that they had made,' or 'the souls that they had made.' It can be interpreted to mean the servants they had acquired (Rashi), or the people that they had converted to God's cause (Rashi; Ibn Ezra). It can also denote the spiritual gifts that they had acquired (Sefer Yetzirah 6; Raavad ad loc.)], and they left, heading toward Canaan. When they came to Canaan,... |
| Orthodox Jewish Bible    | And Avram took Sarai his isha, and Lot his brother's son, and all their possessions that they had amassed, and the nefesh that they had gotten in Charan; and they went forth to go into the land of Kena'an; and they arrived in the land of Kena'an.   |

#### Literal, almost word-for-word, renderings:

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the persons [servants] that they had acquired in Haran, and they went forth to go to the land of Canaan. When they came to the land of Canaan, Abram passed through the land to the locality of Shechem, to the oak or terebinth tree of Moreh. A portion of v. 6 was included for context. |
|----------------------------|---|

|                                |   |
|--------------------------------|---|
| Context Group Version          | And Abram took Sarai his woman { or wife }, and Lot his brother's son, and all their wealth that they had gathered, and the lives { souls } that they had acquired in Haran; and they went out to go into the land of Canaan; and into the land of Canaan they came.  |
| Darby Translation              | And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had acquired, and the souls that they had obtained in Haran, and they went out to go into the land of Canaan; and into the land of Canaan they came.  |
| English Standard Version       | 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,...  |
| The Geneva Bible               | And Abram took Sarai his wife, and Lot his brothers son, and all their substance that they had gathered, and the souls [Meaning servants as well as cattle. ] that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.  |
| Green's Literal Translation    | And Abram took his wife Sarai, and his brother's son, Lot, and all their substance that they had gained, and the persons they had gotten in Haran. And they went out to go into the land of Canaan. And they came into the land of Canaan.  |
| NASB                           | Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons [Lit souls] which they had acquired in Haran, and they set out [Lit went forth to go to] for the land of Canaan; thus they came to the land of Canaan.  |
| Syndein/Thieme                 | And Abram took Sarai his wife, and Lot - his brother's son, and all their substance that they had gathered/earned, and the souls {nephesh - referring to over 200 slaves Abram had acquired} that they had gotten in Haran. And they went forth to go into the land of Canaan. And into the land of Canaan they came. {Note: This verse may give us a hint as to why Abram 'tarried' in Haran. It was a great place of business. Abram is leaving here now with great wealth. This very easily could have been a hindrance to the spiritual growth of Abram - you cannot worship gold and God at the same time. And, this does not mean that wealth is 'evil'. It means get doctrine and then you have the capacity to enjoy your wealth. Cart and horse type thing.} |
| World English Bible            | Abram took Sarai his wife, Lot his brother's son, all their substance that they had gathered, and the souls who they had gotten in Haran; and they went forth to go into the land of Canaan. Into the land of Canaan they came.   |
| Young's Updated LT             | And Abram takes Sarai his wife, and Lot his brother's son, and all their substance that they have gained, and the persons that they have obtained in Charan; and they go out to go towards the land of Canaan; and they come in to the land of Canaan.  |
| <b>The gist of this verse:</b> | Abram too Sarai, his wife, and his nephew Lot, and all of the possessions and people they had acquired while in Charan, and went to the land of Canaan.   |

| Genesis 12:5a                         |  |  |                            |
|---------------------------------------|--|--|----------------------------|
| Hebrew/Pronunciation                  | Common English Meanings  | Notes/Morphology   | BDB and Strong's #         |
| wa (or va) (ו) [pronounced wah]       | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive  | No Strong's #<br>BDB #253  |
| lâqach (לָקַח) [pronounced law-KAHKH] | to take, to take away, to take in marriage; to seize                         | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #3947<br>BDB #542 |

| Genesis 12:5a  |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's #         |
| ʾAb <sup>e</sup> rām (אַבְרָם)<br>[pronounced ab <sup>v</sup> -RAWM] | <i>father of elevation, exalted father; and is transliterated Abram</i>    | masculine singular proper noun  | Strong's #87<br>BDB #4     |
| ʾêth (אֶת) [pronounced ayth]   | untranslated generally; occasionally <i>to, toward</i>                     | indicates that the following substantive is a direct object                       | Strong's #853<br>BDB #84   |
| Sâray (שָׂרַי) [pronounced saw-RAY or saw-RAH-ee]                    | <i>my prince; my princess, nobility; transliterated Sarai</i>              | feminine singular proper noun   | Strong's #8297<br>BDB #979 |
| ʾîshshâh (אִשָּׁה)<br>[pronounced eesh-SHAW]                         | <i>woman, wife</i>   | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix  | Strong's #802<br>BDB #61   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ)<br>[pronounced weh]  | <i>and, even, then; namely; when; since, that; though</i>                  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ʾêth (אֶת) [pronounced ayth]   | untranslated generally; occasionally <i>to, toward</i>                     | indicates that the following substantive is a direct object                       | Strong's #853<br>BDB #84   |
| Lôwt̄ (לוֹט) [pronounced lohṯ]                                       | <i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>          | masculine singular proper noun  | Strong's #3876<br>BDB #532 |
| bên (בֶּן) [pronounced bane]   | <i>son, descendant</i>   | masculine singular construct  | Strong's #1121<br>BDB #119 |
| ʾâch (אָח) [pronounced awhk]   | <i>brother, half-brother; kinsman or close relative; one who resembles</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #251<br>BDB #26   |

**Translation:** Abram took Sarai, his wife, and Lot, his brother's son,...

Abram actually had quite a bit to take with him to the land of Canaan. He had his wife, of course, and his nephew Lot, whom he had assume responsibility for, since his father Haran had died back in Ur.

| Genesis 12:5b   |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings                                   | Notes/Morphology  | BDB and Strong's #         |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ʾêth (אֶת) [pronounced ayth]  | untranslated generally; occasionally <i>to, toward</i>    | indicates that the following substantive is a direct object     | Strong's #853<br>BDB #84   |
| kôl (כֹּל) [pronounced kohl]  | <i>every, each, all of, all; any of, any</i>              | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |

## Genesis 12:5b

| Hebrew/Pronunciation                      | Common English Meanings   | Notes/Morphology  | BDB and Strong's #         |
|---|---|---|----------------------------|
| רֶשֶׁת (שֶׁרֶת)<br>[pronounced rehk-OOSH] | <i>that which is acquired; substance, wealth; [moveable, transportable] property, goods; possessions; livestock</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #7399<br>BDB #940 |
| אֲשֶׁר (אֲשֶׁר)<br>[pronounced ash-ER]    | <i>that, which, when, who, whom</i>   | relative pronoun  | Strong's #834<br>BDB #81   |
| רֶשֶׁת (שֶׁרֶת)<br>[pronounced raw-KAHSH] | <i>to acquire, to gain; to collect [gather, get], to gather property</i>  | 3 <sup>rd</sup> person plural, Qal perfect                                      | Strong's #7408<br>BDB #940 |

**Translation:** ...and all their possessions which they had acquired...

Abram had a successful family, and God had blessed them, even though Abram had not yet fully followed God's stated plan. They had acquired a great many possessions, which would have included livestock, a measure of great riches in the ancient world.

This also implies that, Abram and his family were quite successful in Haran. Here is a difficult decision to make—when everything is going your way, can you pick up and move? This may explain Abram's not going immediately to the land of Canaan, despite being ordered to do so by God. Perhaps his father convinced him to stay there. "We are prospering here, my son, and everyone is happy. Do we really need to move right now to Canaan? Let's build up our wealth a little more; stay and get while the getting is good."

## Genesis 12:5c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's #         |
|--|---|---|----------------------------|
| וְ (or וֵ) (וּ, or וּ)<br>[pronounced weh]   | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction                                      | No Strong's #<br>BDB #251  |
| אֶת (אֶת) [pronounced ayth]  | untranslated generally; occasionally <i>to, toward</i>  | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84   |
| נֶפֶשׁ (נֶפֶשׁ)<br>[pronounced NEH-fesh]   | <i>soul, life, living being; breath; mind; desire, volition; will</i>                               | feminine singular noun with the definite article            | Strong's #5315<br>BDB #659 |
| אֲשֶׁר (אֲשֶׁר)<br>[pronounced ash-ER]   | <i>that, which, when, who, whom</i>   | relative pronoun  | Strong's #834<br>BDB #81   |
| עָשָׂה (עָשָׂה) [pronounced ġaw-SAWH]  | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>                | 3 <sup>rd</sup> person plural, Qal imperfect                | Strong's #6213<br>BDB #793 |
| The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> |   |   |                            |
| בְּ (בְּ) [pronounced b <sup>eth</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                                  | No Strong's #<br>BDB #88   |



### Genesis 12:5c

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology                           | BDB and Strong's #         |
|--|---|--|----------------------------|
| Chârân (חָרָן)<br>[pronounced <i>khaw-RAWN</i> ] | <i>parched; mountaineer;</i><br>transliterated <i>Haran, Charan</i> | masculine singular<br>proper noun/location | Strong's #2771<br>BDB #357 |

**Translation:** ...and the slaves and employees [lit., *souls*] that they had acquired [as property] in Charan.

Abram and his family also owned slaves and they had employees. They are gathered here under the banner *souls*. It was a blessing for a slave to be attached to a successful family and we will find out, in later chapters, that these men were very loyal to Abram.

All of this indicates that Abram and his family were quite successful in Charan (also known as, *Haran*); but this is not where God wanted them to be.

We are not given any reason for this move, apart from, this was because God told Abram to go to Canaan. The catalyst appears to be the death of Abram's father (Genesis 11:32). We are never told of the interaction, but I would suppose that Abram told his father, Terah, that God had told him to go to Canaan. My guess is, Abram did not include the part about "God told me to separate from my family." So they go toward Canaan (Genesis 11:31), but they settled in Charan. Perhaps Terah said, "This looks like a fine place for us." And they stopped right there.

It will become apparent, in subsequent chapters, that a large portion of Abram's family went to Charan. Whether they all went together or whether Terah later sent for them, we do not know. But we certainly know that many of them ended up on the western side of the Tigris-Euphrates valley, as Abram's son and grandson will come back to this place to get wives from their family.

Obviously, Abram had enjoyed some prosperity in Charan, as he no doubt did in Ur. He was not a simple nomad with a tent and a couple relatives, but a businessman who did business in great ancient cities. He was a man with great possessions, and an owner of slaves. Speaking of which, note that God did not tell Abram to release his slaves prior to his trip to the Holy Land, a some means of purification. Abram purchased or traded for slaves in Charan, as a result of his prosperity, and nowhere in the Bible is he castigated for having slaves. See the **Doctrine of Slavery** ([HTML](#)) ([PDF](#)) ([WPD](#)). Something else that God did **not** tell Abram to do: "Sell all your goods and give them to the poor." See the **Doctrine of Wealthy Men in the Bible** (which reference include *McEwan's Doctrine of Wealth*) ([HTML](#)) ([PDF](#)) ([WPD](#)).

Scofield lists the end of chapter 11 as wasted years in Charan. God has perfect timing and Abram has some spiritual growth to go through. The incredible high points of his spiritual life all occur when he is 100 years old and older. He still has another 25 years to go until that time. Those will be years of testing and preparation; and they will be years of spiritual growth. God has given Abram a promise that he will be the father of a great nation. God has to give Abram some time to believe this. He is in a half hopeless situation—his wife is barren—God will wait until Abram is in a totally helpless situation before He begins to fulfill His promises. For Abram's part in God's plan, there needs to be a quarter of century of faith in God's Word.

### Genesis 12:5d

| Hebrew/Pronunciation                       | Common English Meanings   | Notes/Morphology | BDB and Strong's #        |
|--|---|------------------|---------------------------|
| wa (or va) (ו)<br>[pronounced <i>wah</i> ] | <i>and so, and then, then, and; so,</i><br><i>that, yet, therefore,</i><br><i>consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253 |

## Genesis 12:5d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                       | BDB and Strong's #                  |
|---|--|--|-------------------------------------|
| yâtsâ' (יָצָא) [pronounced yaw-TZAWH]   | <i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #3318<br>BDB #422          |
| lâmed (ל) [pronounced l <sup>e</sup> ]  | <i>to, for, towards, in regards to</i>   | directional/relational preposition                     | No Strong's #<br>BDB #510           |
| hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]   | <i>to go, to come, to depart, to walk; to advance</i>  | Qal infinitive construct                               | Strong's #1980 (and #3212) BDB #229 |
| 'erets (אֶרֶץ) [pronounced EH-rets]   | <i>earthward (all or a portion thereof), on [toward, upon] the earth; on [upon, toward] the land [territory, country, continent; ground, soil]</i>                               | feminine singular construct with the directional hê    | Strong's #776<br>BDB #75            |
| <p>The directional hê is the <i>âh</i> (ה) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>he locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p> |  |  |                                     |
| K <sup>e</sup> na'an (כְּנָעַן) [pronounced k <sup>e</sup> NAH-gahn]  | which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>   | masculine proper noun; territory                       | Strong's #3667<br>BDB #488          |

**Translation:** They went forth to depart for the land of Canaan;...

This is where God sent Abram to originally. This would be the land that God would eventually give to the descendants of Abram. Because this was a gift from God to Abraham's descendants, we should expect this piece of dirt to be the center of controversy forever—at least until our Lord comes.

## Genesis 12:5e

| Hebrew/Pronunciation                | Common English Meanings  | Notes/Morphology                                       | BDB and Strong's #        |
|-------------------------------------|--|--|---------------------------|
| wa (or va) (ו) [pronounced wah]     | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive  | No Strong's #<br>BDB #253 |
| bôw' (בָּוֹא) [pronounced boh]      | <i>to come in, to come, to go in, to go, to enter, to advance</i>  | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #935<br>BDB #97  |
| 'erets (אֶרֶץ) [pronounced EH-rets] | <i>earthward (all or a portion thereof), on [toward, upon] the earth; on [upon, toward] the land [territory, country, continent; ground, soil]</i> | feminine singular construct with the directional hê    | Strong's #776<br>BDB #75  |

## Genesis 12:5e

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                            | BDB and Strong's #                 |
|---|---|---|------------------------------------|
| <p>The directional hê is the <i>âh</i> (ה) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>he locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p> |   |   |                                    |
| <p>K<sup>e</sup>na'an (כְּנַעַן)<br/>[pronounced k<sup>e</sup>NAH-<br/>gahn]</p>  | <p>which possibly means <i>merchant</i><br/>and is transliterated <i>Canaan</i></p> | <p>masculine proper noun;<br/>territory</p> | <p>Strong's #3667<br/>BDB #488</p> |

**Translation:** ...and they [finally] came in to the land of Canaan.

Although this seems almost redundant; in the previous section, they were going to Canaan, and now here they have arrived.

Genesis 12:5 Abram took Sarai, his wife, and Lot, his brother's son, and all their possessions which they had acquired and the slaves and employees [lit., *souls*] that they had acquired [as property] in Charan. They went forth to depart for the land of Canaan; and they [finally] came in to the land of Canaan. (Kukis mostly literal translation)

Genesis 12:5 He took with him Sarah his wife and Lot his nephew, along with all of the possessions which they had collected and all of the slaves that they had acquired in Haran. Then they departed for the land of Canaan and finally arrived there. (Kukis paraphrase)

As you saw in many of the other translations, this final phrase is often added to the first phrase or two in v. 6.

Gen 12:4–5a So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Charan. And Abram took Sarai his wife, and Lot, his brother's son, and all their possessions that they had gathered, and the people [slaves and employees] that they had acquired in Charan, and they set out to go to the land of Canaan.

Abram takes his wife, his possessions and his nephew Lot, and they all travel southwest to the land of Canaan, as directed by God.

The writer of Hebrews speaks to this 2000 years later: *By faith Abraham obeyed when he was called to go out into a place where he was afterward going to receive for an inheritance. And he went out, not knowing where he went. By faith he lived in the land of promise as an immigrant, living in tents with Isaac and Jacob, the heirs of the same promise with him. For he was waiting for a city which has foundations upon [God] and whose builder and maker is God* (Hebrews 11:8–10).

**And so passes through Abram the land as far as a place of Shechem as far as an oak of Moreh. And the Canaanite then in the land.**

Genesis  
12:6

**Abram passed through the land as far as the town of Shechem to the oak of Moreh. The Canaanites [were] in the land at that time.**

**Abram passed through the land and went as far as Shechem to the oak of Moreh. The Canaanites inhabited the land at the time.**

Here is how others have translated this verse:

**Ancient texts:**

|                         |  |
|-------------------------|--|
| Targum of Onkelos       | And Abram passed through the land unto the place of Shekem, unto the plain which had been showed. [JERUSALEM. The plain (or valley) of vision.] And the Kenaanites were then in the land; for the time had not yet come that the sons of Israel should possess it. |
| Latin Vulgate           | Abram passed through the country unto the place of Sichem, as far as the noble vale: now the Chanaanite was at that time in the land.  |
| Masoretic Text (Hebrew) | And so passes through Abram the land as far as a place of Shechem as far as an oak of Moreh. And the Canaanite then in the land.   |
| Peshitta (Syriac)       | And Abram passed through the land as far as the country of Shechem, and as far as the oak of Mamre. And the Canaanites were settled then in the land.  |
| Septuagint (Greek)      | And Abram traveled the land lengthwise as far as Shechem, to the terebinth tree of Moreh. And the Canaanites then inhabited the land.  |

Significant differences:

**Thought-for-thought translations; paraphrases:**

|                         |  |
|-------------------------|--|
| Common English Bible    | When they arrived in Canaan, Abram traveled through the land as far as the sacred place at Shechem, at the oak of Moreh. The Canaanites lived in the land at that time. A portion of v. 5 is included for context. |
| Contemporary English V. | Abram went as far as the sacred tree of Moreh in a place called Shechem. The Canaanites were still living in the land at that time,...   |
| Easy English            | And Abram went through the country. He went as far as the place called Shechem. He came to the *oak there that was called Moreh. The *Canaanites (Canaan's *descendants) owned the country at that time.           |
| Easy-to-Read Version    | Abram traveled through the land of Canaan as far as the town of Shechem and then went to the big tree at Moreh. The Canaanite people lived in that place at this time.   |
| Good News Bible (TEV)   | Abram traveled through the land until he came to the sacred tree of Moreh, the holy place at Shechem. (At that time the Canaanites were still living in the land.)   |
| <i>The Message</i>      | Abram passed through the country as far as Shechem and the Oak of Moreh. At that time the Canaanites occupied the land.  |
| New Living Translation  | Abram traveled through the land as far as Shechem. There he set up camp beside the oak of Moreh. At that time, the area was inhabited by Canaanites.   |
| The Voice               | ...Abram kept going through it to a <i>sacred</i> place called Shechem where the oak of Moreh stood. (At this time, the Canaanite people were living on this land, <i>so Abram could not take it as his own.</i> ) |

**Partially literal and partially paraphrased translations:**

|                           |  |
|---------------------------|--|
| American English Bible    | Abram traveled down through the land as far as a place called Shechem, where there was a tall tree. And at the time, the Canaanites were living in the land.   |
| Christian Community Bible | They arrived at Canaan. Abram traveled through the country as far as Shechem, to the oak of Moreh. At that time the Canaanites were in the land. A portion of v. 5 is included for context.  |
| New American Bible (R.E.) | Abram passed through the land as far as the sacred place at Shechem, by the oak of Moreh. The Canaanites were then in the land. Abraham's journey to the center of the land, Shechem, then to Bethel, and then to the Negeb, is duplicated in Jacob's journeys (33:18; 35:1, 6, 27; 46:1) and in the general route of the conquest under Joshua (Jos 7:2; 8:9, 30). Abraham's journey is a symbolic "conquest" of the land he has been promised. In building altars here (vv. 7, 8) and elsewhere, Abraham acknowledges his God as Lord of the land. |

|                     |   |
|---------------------|---|
| NIRV                | Abram traveled through the land. He went as far as the large tree of Moreh at Shechem. At that time the people of Canaan were living in the land. |
| New Jerusalem Bible | Abram passed through the country as far as the holy place at Shechem, the Oak of Moreh. The Canaanites were in the country at the time.           |
| Today's NIV         | Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land.           |

### Mostly literal renderings (with some occasional paraphrasing):

|                        |  |
|------------------------|--|
| Bible in Basic English | And Abram went through the land till he came to Shechem, to the holy tree of Moreh. At that time, the Canaanites were still living in the land.  |
| The Expanded Bible     | Abram traveled [passed] through that land as far as the great oak [or terebinth] tree of Moreh at Shechem [C a town in northern Palestine]. The Canaanites were living in the land at that time.   |
| Ferar-Fenton Bible     | Then Abram traveled in that country to the village of Shechem, as far as Alon-Moreh, and the Canaanites were still in the land.  |
| JPS (Tanakh—1985)      | When they arrived in the land of Canaan, Abram passed through the land as far as the site of Shechem, at the terebinth of Moreh. The Canaanites were then in the land. A portion of v. 5 is included for context.  |
| NET Bible®             | Abram traveled through the land as far as the oak tree [Or "terebinth."] of Moreh [The Hebrew word Moreh (מֹרֶה, moreh) means "teacher." It may well be that the place of this great oak tree was a Canaanite shrine where instruction took place.] at Shechem [Heb "as far as the place of Shechem, as far as the oak of Moreh."]. (At that time the Canaanites were in the land [The disjunctive clause gives important information parenthetical in nature - the promised land was occupied by Canaanites.].) |

### Jewish/Hebrew Names Bibles:

|                       |   |
|-----------------------|---|
| Complete Jewish Bible | Avram passed through the land to the place called Sh'khem, to the oak of Moreh. The Kena'ani were then in the land.   |
| Kaplan Translation    | Abram traveled through the land as far as the area of Shechem [A city near the center of the Holy Land, in the vicinity of the present Nablus.], coming to the Plain of Moreh [(Targum; Rashi). Elon Moreh in Hebrew. See Deuteronomy 11:30. Other sources translate it as 'the Terebinth of Moreh' (Ibn Ezra; Ramban on 14:6). The terebinth of the Torah is a large tree (Pistacia atlantica) of the sumac family, also related to the pistachio. It is also sometimes identified with the oak. The terebinth could live for over a thousand years, and was often as much as twenty feet in diameter. The Terebinth of Moreh would have been a particularly large tree that served as a landmark in the area. See Genesis 35:4, Judges 9:6.]. The Canaanites were then in the land. |
| Orthodox Jewish Bible | And Avram passed through the land unto the makom Shechem, unto Elon Moreh. And the Kena'ani was then in ha'aretz.   |

### Literal, almost word-for-word, renderings:

|                            |   |
|----------------------------|---|
| Concordant Literal Version | And passing is Abram into the land as far as the place of Shechem, as far as the high oak. And the Canaanite is then dwelling in the land.  |
| English Standard Version   | Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land.   |
| The Geneva Bible           | And Abram passed through [He wandered to and fro in the land before he could find a settling place: thus God exercises the faith of his children.] the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite [Which was a cruel and |

rebellious nation, by whom God kept his in continual exercise. ] [was] then in the land.

Green’s Literal Translation

And Abram passed through the land as far as the place of Shechem, to the Oak of Moreh. And the Canaanite was then in the land.

New King James Version

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

Syndein/Thieme

And Abram passed through the land unto the place of Schem {Sh@kem means 'shoulder' but represents power - like a left hook - or the archer turning the left-shoulder to the foe to shoot an arrow - David used it this way is Psalm 21:12}, unto the plain of Moreh {Mowreh - means instruction or teaching}. And the Canaanite was then in the land.

Young’s Updated LT

And Abram passes over into the land, unto the place Shechem, unto the oak of Moreh; and the Canaanite is then in the land.

**The gist of this verse:**

Abram travels through the land to Shechem, to the oak of Moreh. Canaanites live in the land at this time.

| Genesis 12:6a   |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong’s #         |
| wa (or va) (ו) [pronounced wah]                                   | and so, and then, then, and; so, that, yet, therefore, consequently; because  | wâw consecutive  | No Strong’s #<br>BDB #253  |
| ‘âbar (אַבַּר) [pronounced gaw <sup>b</sup> -VAHR]                | to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]                           | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong’s #5674<br>BDB #716 |
| ’Ab <sup>e</sup> râm (אַבְרָם) [pronounced ab <sup>v</sup> -RAWM] | father of elevation, exalted father; and is transliterated Abram  | masculine singular proper noun                           | Strong’s #87<br>BDB #4     |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                  | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within  | a preposition of proximity                               | No Strong’s #<br>BDB #88   |
| ’erets (אֶרֶץ) [pronounced EH-rets]                               | earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]   | feminine singular noun with the definite article         | Strong’s #776<br>BDB #75   |
| ‘ad (עַד) [pronounced gahd]                                       | as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto   | preposition  | Strong’s #5704<br>BDB #723 |
| mâqôwm (מִקְוָם) [pronounced maw-KOHW]                            | place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town) | masculine singular construct                             | Strong’s #4725<br>BDB #879 |

## Genesis 12:6a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology               | BDB and Strong's #          |
|---|---|--------------------------------|-----------------------------|
| Sh <sup>e</sup> kem (שֶׁכֶם)<br>[pronounced <i>shek-EHM</i> ] | <i>shoulder; back; [elevated] track of land; transliterated Shechem</i> | masculine singular proper noun | Strong's #7927<br>BDB #1014 |

A district in northern Palestine. This is the first time this area is named in Scripture.

**Translation:** Abram passed through the land as far as the town of Shechem...

Abram would be coming from the north, so we would expect him to pass through a northern area first, which he does.

## Genesis 12:6b

| Hebrew/Pronunciation                          | Common English Meanings  | Notes/Morphology            | BDB and Strong's #              |
|---|--|-----------------------------|---------------------------------|
| 'ad (עד) [pronounced <i>gahd</i> ]            | <i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i> | preposition                 | Strong's #5704<br>BDB #723      |
| 'êlôwn (אֵלֹוֹן) [pronounced <i>AY-lohn</i> ] | <i>oak, terebinth,<sup>12</sup> tall tree, a strong and hardy tree; plain; hill?</i>                               | feminine singular construct | Strong's #436<br>BDB #18        |
| Môwreh (מֹרֵה) [pronounced <i>moh-REH</i> ]   | <i>teacher; transliterated Moreh</i>   | masculine singular noun     | Strong's #4175&4176<br>BDB #435 |

**Translation:** ...to the oak of Moreh.

Apparently there is a tall tree which stands out, and Abram appears to stop here.

**Gen 12:5b–6** When they came to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land.

Shechem is pretty much smack dab in the middle of Canaan, which area we know as Palestine or modern-day Israel. As an aside, the Jews in that land today are descendants of Abram, who was given that land by God. The Palestinians in that land have absolutely no clear, definable relationship to any other ancient group of people who have lived in this land.

**Gen 12:5b–6** When they came to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land.

<sup>12</sup> A *terebinth* is an anacardiaceous tree, which trees are found in the Mediterranean region.

**Map of the Route that Abram took** (remember, Charan = Haran).

Although we know where Shechem is, scholars are divided on what the *oak of Moreh* is. The first word is 'êlôwn (אֵלֹן) [pronounced AY-loan], which means *oak, terebinth, tall tree, a strong and hardy tree; a plain; possibly a hill.*<sup>13</sup> Strong's #436 BDB #18. The second word is mō wre h (מֹרֵה) [pronounced moh-REH], which means *teacher*; and is transliterated *Moreh*. Strong's #4175 & #4176 BDB #435 (there is much more to know about this word, but I will leave it at that).



From: [http://www.ccg.org/\\_domain/abrahams-legacy.org/images/abrahams-journey-map.gif](http://www.ccg.org/_domain/abrahams-legacy.org/images/abrahams-journey-map.gif)

With regards to the *oak of Moreh*, let me suggest this theory: an ancient teacher of Biblical truth had a specific place in his area where he would go and teach, and this place was marked by some clearly-defined landmark, such as a great oak or terebinth. Or, maybe this place acquired this name, as this is where Jehovah Elohim would teach Abram (what follows is another appearance of God to Abram). Either theory would allow for these designated areas of learning to be in different places throughout Canaan (Genesis 12:6 Deut. 11:30 Judges 7:1); and it would allow êlôwn to be singular (Genesis 12:6) or plural (Deut. 11:30) or for *Moreh* to be preceded by a different noun altogether (Judges 7:1). Furthermore, these places would have been well-known to the inhabitants of that era; and hence, there is little need for an explanation within the text (which is what we find to be the case). Finally, we know enough from the Hebrew words themselves to come up with a reasonable explanation as to what the Oak of Moreh was all about.

| Genesis 12:6c  |   |  |                         |
|--|---|--|-------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's #      |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]              | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction                                   | No Strong's # BDB #251  |
| K <sup>e</sup> na'ănîy (כְּנַעֲנִי) [pronounced k <sup>e</sup> -nah-ghu-NEE] | <i>merchant, trader; and is transliterated Canaanite, Canaanites</i>  | adjective/nominative gentilic; with the definite article | Strong's #3669 BDB #489 |
| 'âz (אָז) [pronounced awz]   | <i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i> | adverb   | Strong's #227 BDB #23   |

<sup>13</sup> A *terebinth* is an anacardiaceous tree, which trees are found in the Mediterranean region.



| Genesis 12:6c                                    |  |  |                          |
|--|--|--|--------------------------|
| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology                                 | BDB and Strong's #       |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                  | a preposition of proximity                       | No Strong's #<br>BDB #88 |
| 'erets (אֶרֶץ) [pronounced EH-rets]              | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular noun with the definite article | Strong's #776<br>BDB #75 |

**Translation:** The Canaanites [were] in the land at that time.

This was a beautiful land, and it was occupied at this time by the Canaanites.

At least 11 generations of Canaanites have been brought into the world. It would be possible, with uninhibited growth, with the size families which are given, to have millions of Canaanites extant at that time. In fact, at the average number of children in each family being 5, this allows us enough generations to have 10,000,000 Canaanites in existence at that time (these are not all the Hamites, as we have another three sets of families at least which have come from Ham, allowing approximately another 30 million).

Theologians, so that they can agree with the presuppositions of archeology, have thought that several generations are missing in the enumeration of the line of Shem. However, each missing generation essentially multiplies the population by 5 (using that as a median value for the number of persons in a family, a very conservative figure). There would be some attrition due to famine, pestilence, disease and likely warfare and crime (although none of these things have been mentioned). From the standpoint of reasonable population amounts and mathematics, there is unlikely many gaps, if any, in Shem's lineage in Gen 11.

In one verse, Abram has moved to the southern portion of Judah, 3/4<sup>ths</sup> of the way to Egypt from Haran. They have traveled perhaps 500 miles, on the simple command of God to come out to the land of Canaan.

**Gen 12:6b** At that time the Canaanites were in the land.

Noah had 3 sons: Shem, Ham and Japheth. Ham had 4 named sons, one of whom was Canaan. Canaan apparently went west and settled in this beautiful land off the eastern coast of the Mediterranean Sea.

The Canaanites were, at one time, a great people (great in number and in power). *Canaan* or some form of *Canaan* occurs nearly 160 times in the Bible (mostly between Genesis and Judges). They are among the peoples inhabiting the Land of Promise, and God will tell the Jews to expel or to destroy these people from the land. For many of us, that sounds quite harsh, but, when the time is right, I will give you the details.

Genesis 12:6 Abram passed through the land as far as the town of Shechem to the oak of Moreh. The Canaanites [were] in the land at that time. (Kukis mostly literal translation)

Genesis 12:6 Abram passed through the land and went as far as Shechem to the oak of Moreh. The Canaanites inhabited the land at the time. (Kukis paraphrase)

And so appears Y<sup>e</sup>howah unto Abram, and so He says, "To your seed I will give the land the this." And so builds there an altar to Y<sup>e</sup>howah, the one appearing unto him.

Genesis  
12:7

Y<sup>e</sup>howah appeared to Abram [there] and He said, "I will give this land to your descendants [lit., seed]." Therefore, [Abram] built an altar there to Y<sup>e</sup>howah, Who appeared to him.

Jehovah appeared to Abram there and He said to Abram, "I will give this land to your descendants." Therefore, Abram built an altar there to Jehovah, Who appeared to him.

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Targum of Onkelos       | And the Lord was revealed unto Abram, and said, To thy sons will I give this land. And he builded there an altar before the Lord, who was revealed to him.                                      |
| Latin Vulgate           | And the Lord appeared to Abram, and said to him: To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him.   |
| Masoretic Text (Hebrew) | And so appears Y <sup>e</sup> howah unto Abram, and so He says, "To your seed I will give the land the this." And so builds there an altar to Y <sup>e</sup> howah, the one appearing unto him. |
| Peshitta (Syriac)       | Then the LORD appeared to Abram and said to him, To your descendants will I give this land; and Abram built there an altar to the LORD, for he had appeared to him.                             |
| Septuagint (Greek)      | Then the Lord appeared to Abram, and said to him, I will give this land to your seed. And Abram built an altar there to the Lord who appeared to him.   |

Significant differences:

#### Thought-for-thought translations; paraphrases:

|                         |  |
|-------------------------|--|
| Contemporary English V. | ...but the LORD appeared to Abram and promised, "I will give this land to your family forever." Abram then built an altar there for the LORD.  |
| Easy English            | Abram saw the *Lord. And the *Lord said to him, 'I shall give this country to your *descendants.' Then Abram built an *altar for the *Lord's honour. Abram built it where he had seen the *Lord.   |
| Good News Bible (TEV)   | The LORD appeared to Abram and said to him, "This is the country that I am going to give to your descendants." Then Abram built an altar there to the LORD, who had appeared to him.   |
| <i>The Message</i>      | GOD appeared to Abram and said, "I will give this land to your children." Abram built an altar at the place GOD had appeared to him.   |
| New Life Bible          | Then the Lord showed Himself to Abram and said, "I will give this land to your children and to your children's children." So Abram built an altar there to the Lord Who had shown Himself to him.  |
| New Living Translation  | Then the Lord appeared to Abram and said, "I will give this land to your descendants [Heb seed]." And Abram built an altar there and dedicated it to the Lord, who had appeared to him.  |
| The Voice               | There the Eternal appeared to Abram.<br><b>Eternal One:</b> I am going to give this land to your future generations [Galatians 3:16].<br>So, <i>out of honor and respect</i> , there Abram built an altar table to the Eternal One, who had appeared to him <i>and spoken these words of promise</i> . |

#### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| New American Bible (R.E.) | The LORD appeared to Abram and said: To your descendants I will give this land. So Abram built an altar there to the LORD who had appeared to him. Ex 33:1; Dt 34:4; Acts 7:5. |
|---------------------------|--|

|                      |   |
|----------------------|---|
| NIRV                 | The Lord appeared to Abram at Shechem. He said, "I will give this land to your children after you." So Abram built an altar there to honor the Lord, who had appeared to him. |
| New Jerusalem Bible  | Yahweh appeared to Abram and said, 'I shall give this country to your progeny.' And there, Abram built an altar to Yahweh who had appeared to him.                            |
| New Simplified Bible | Jehovah appeared to Abram and said: »I will give this land to your offspring (seed).« He built an altar there to Jehovah, who had appeared to him.                            |

### Mostly literal renderings (with some occasional paraphrasing):

|                        |  |
|------------------------|--|
| Bible in Basic English | And the Lord came to Abram, and said, I will give all this land to your seed; then Abram made an altar there to the Lord who had let himself be seen by him.   |
| The Expanded Bible     | The Lord appeared to Abram and said, "I will give this land to your descendants [-seed]." So Abram built an altar [ <sup>c</sup> a place to offer sacrifices] there to the Lord, who had appeared to him.  |
| JPS (Tanakh—1985)      | The LORD appeared to Abram and said, "I will assign this land to your offspring." And he built an alta there to the LORD who had appeared to him.  |
| New Advent Bible       | Here the Lord appeared to Abram, promising to give the whole land to his posterity; and this appearance he commemorated by building the Lord an altar there.   |
| NET Bible®             | The Lord appeared to Abram and said, "To your descendants [The same Hebrew term זֶרַע (zera') may mean "seed" (for planting), "offspring" (occasionally of animals, but usually of people), or "descendants" depending on the context.] I will give this land." So Abram [Heb "he"; the referent (Abram) has been supplied in the translation for clarification.] built an altar there to the Lord, who had appeared to him. |

### Jewish/Hebrew Names Bibles:

|                       |  |
|-----------------------|--|
| Complete Jewish Bible | ADONAI appeared to Avram and said, "To your descendants I will give this land." So he built an altar there to ADONAI, who had appeared to him.         |
| Orthodox Jewish Bible | And Hashem appeared unto Avram, and said, Unto thy zera will I give ha'aretz hazot: and there built he a Mizbe'ach unto Hashem, Who appeared unto him. |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| <i>The Amplified Bible</i>  | Then the Lord appeared to Abram and said, I will give this land to your posterity. So Abram built an altar there to the Lord, Who had appeared to him.  |
| English Standard Version    | Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the LORD, who had appeared to him.   |
| The Geneva Bible            | And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar [It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, of which this altar was a sign] unto the LORD, who appeared unto him.  |
| Green's Literal Translation | And Jehovah appeared to Abram and said, I will give this land to your seed. And he built an altar there to Jehovah, who appeared to him.  |
| Syndein/Thieme              | {Abrahamic Unconditional Covenant from God}<br>And Jehovah/God appeared unto Abram, and said, "Unto your seed will I {God} give this land." And there he {Abram} built {banah} an altar unto Jehovah/God, Who appeared unto him. {Note: Abram in Canaan is a picture of <b>rebound</b> . He is in fellowship here. His FIRST thought is to please God - build an altar. In the next verse, he THEN builds a shelter for his own physical needs!}. |
| Webster's Bible Translation | And the LORD appeared to Abram, and said, To thy seed will I give this land: and there he erected an altar to the LORD, who appeared to him.  |

Young's Updated LT

And Jehovah appears unto Abram, and says, "To your seed I give this land;" and he builds there an altar to Jehovah, who has appeared unto him.

**The gist of this verse:**

God appears to Abram there and tells him that the land where he is will be given to his seed. Abram builds an altar to God.

| Genesis 12:7a   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's #         |
| wa (or va) (ו) [pronounced waw]                                   | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| râ'âh (רָאָה) [pronounced raw-AWH]                                | <i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #7200<br>BDB #906 |
| YHWH (יהוה) [pronunciation is possibly yoh-WAH]                   | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| 'el (אֶל) [pronounced eh]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                                  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| 'Ab <sup>e</sup> râm (אֲבִרָם) [pronounced ab <sup>v</sup> -RAWM] | <i>father of elevation, exalted father; and is transliterated Abram</i>  | masculine singular proper noun                                | Strong's #87<br>BDB #4     |

**Translation:** Y<sup>e</sup>howah appeared to Abram [there]...

Abram is in the land where God had told him to move to; and God appears to Abram at this juncture.

God appears to Abram, and, as we have seen before, nothing is said about God's physical form. I believe that most of the time, God appears to be a man. Furthermore, this would be Jesus Christ in His Preincarnate form. Jesus Christ is the revealed member of the Trinity. God the Father is the Planner, God the Son is the revealed member of the Godhead, and God the Holy Spirit is the power or the energy. They are all persons, but with the same essence and different function.

Prior to the incarnation, Jesus Christ appeared to man in a number of different forms; primarily as a man or as an angel, but also he was the burning bush and the cloud and the pillar of fire in Exodus. These appearances prior to the incarnation are called theophanies.

This is basically thrown together from the internet.

### The Doctrine of Theophanies

"What is a theophany? What is a Christophany?"

Answer: A theophany is a manifestation of God in the Bible that is tangible to the human senses. In its most restrictive sense, it is a visible appearance of God in the Old Testament period, often, but not always, in human form. Some of the theophanies are found in these passages:

## The Doctrine of Theophanies

1. Genesis 12:7-9-The Lord appeared to Abraham on his arrival in the land God had promised to him and his descendants.
2. Genesis 18:1-33-One day, Abraham had some visitors: two angels and God Himself. He invited them to come to his home, and he and Sarah entertained them. Many commentators believe this could also be a Christophany, a pre-incarnate appearance of Christ.
3. Genesis 32:22-30-Jacob wrestled with what appeared to be a man, but was actually God (vv. 28-30). This may also have been a Christophany.
4. Exodus 3:2 - 4:17-God appeared to Moses in the form of a burning bush, telling him exactly what He wanted him to do.
5. Exodus 24:9-11-God appeared to Moses with Aaron and his sons and the seventy elders.
6. Deuteronomy 31:14-15-God appeared to Moses and Joshua in the transfer of leadership to Joshua.
7. Job 38-42-God answered Job out of the tempest and spoke at great length in answer to Job's questions.

Frequently, the term "glory of the Lord" reflects a theophany, as in Exodus 24:16-18; the "pillar of cloud" has a similar function in Exodus 33:9. A frequent introduction for theophanies may be seen in the words "the Lord came down," as in Genesis 11:5; Exodus 34:5; Numbers 11:5; and 12:5.

Some Bible commentators believe that whenever someone received a visit from "the angel of the Lord," this was in fact the pre-incarnate Christ. These appearances can be seen in Genesis 16:7-14; Genesis 22:11-18; Judges 5:23; 2 Kings 19:35; and other passages. Other commentators believe these were in fact angelophanies, or appearances of angels. While there are no indisputable Christophanies in the Old Testament, every theophany wherein God takes on human form foreshadows the incarnation, where God took the form of a man to live among us as Emmanuel, "God with us" (Matthew 1:23).

## Links to the Doctrine of Theophanies

What is a theophany (from *Answers . Com*)?

<http://www.answers.com/topic/theophany>

From the Quartz Hill School of Theology:

<http://www.theology.edu/journal/volume3/theoph.htm>

H.P. Liddon on *Anticipations of Christ in the Old Testament*

<http://www.gospelpedlar.com/articles/Christ/liddon4.html>

The **Trinity in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The first treatise is from *Got Answers . Org* <http://www.gotquestions.org/theophany-Christophany.html>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A theophany might be a vision, a dream or real life. We do not have the occasional appearance of our Lord throughout modern history because we have the written Word of God, in its entirety. This is a blessing beyond comprehension which most Christians take for granted. We often think that if we were alive in our Lord's time, we would drop everything and follow Him because we could see, touch and listen to Him. Realize that very few people, comparatively speaking, spoke to our Lord and were guided specifically by Him during His incarnation. Those that had that opportunity often rejected Him and those who didn't often failed. With God's Word, it is just as though we have our Lord Jesus Christ right with us every step of the way to guide us in our lives and in our every decision. No previous dispensation had such blessing and guidance. Furthermore, we all participate in God's plan. In past dispensations, there were heroes of the faith, many enumerated in Hebrews 11. However, in this dispensation, everyone of us has purpose, meaning and definition. Our lives can count as every bit as much as Abram's. We are given more specific guidance than Abram and we are given the Holy Spirit, our Helper, to guide us through this life. We do not have to go to the Bible and try to ascertain its contents for ourselves; God has provided men with the gift of pastor-teacher who will guide us through His Word. It takes just one thing; our choice, our free will, our volition.

| Genesis 12:7b                               |  |   |   |
|---|--|---|---|
| Hebrew/Pronunciation                        | Common English Meanings  | Notes/Morphology  | BDB and Strong's #                        |
| wa (or va) (ו) [pronounced <i>wah</i> ]     | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>                                  | wâw consecutive   | No Strong's #<br>BDB #253                 |
| 'âmar (אמר) [pronounced <i>aw-MAHR</i> ]    | <i>to say, to speak, to utter; to say [to oneself], to think</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect                          | Strong's #559<br>BDB #55                  |
| lâmed (ל) [pronounced <i>l'</i> ]           | <i>to, for, towards, in regards to</i>   | directional/relational preposition  | No Strong's #<br>BDB #510                 |
| zera' (זרע) [pronounced <i>ZEH-rahg'</i> ]  | <i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>  | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #2233<br>BDB #282                |
| nâthan (נתן) [pronounced <i>naw-THAHN</i> ] | <i>to give, to grant, to place, to put, to set; to make</i>  | 1 <sup>st</sup> person singular, Qal imperfect                                    | Strong's #5414<br>BDB #678                |
| 'êth (את) [pronounced <i>ayth</i> ]         | untranslated generally; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                       | Strong's #853<br>BDB #84                  |
| 'erets (ארץ) [pronounced <i>EH-rets</i> ]   | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular noun with the definite article                                  | Strong's #776<br>BDB #75                  |
| zeh (זה) [pronounced <i>zeh</i> ]           | <i>here, this, this one; thus; possibly another</i>  | masculine singular demonstrative adjective with a definite article                | Strong's #2088, 2090 (& 2063)<br>BDB #260 |

**Translation:** ...and He said, "I will give this land to your descendants [lit., *seed*]."

In many Old Testament passages, there are two ways of looking at things. Here, clearly God will give this land to the Jews; and He would begin to fulfill this promise with the younger people of the Exodus generation (the generation of promise). And this is the way that most people understood this passage for centuries. But, as Paul points out, *seed* is in the singular (it generally always is), and God would give this land—a larger piece of it—to His Son.

Arthur Pink: *[Abraham's seed] Isaac was the child of promise. The Lord took great interest in the birth of this boy. More was said about him before his birth than about any other, excepting only Abraham's greater Son.*<sup>14</sup>

This is the first time that God makes a promise to Abraham about *his seed*, but fathering a son will be fundamental to all of the promises which God makes to Abraham. Without the son, all of God's promises to Abraham are meaningless. And for us, without the Son, all that is found in the Bible is meaningless.

This is different than saying, "It could mean this; or it could mean that." This passage means both things. Abram, here, and subsequently, understood that this referred to his children and to his children's children. That is the common understanding. However, God also means for this to refer to His Son, Jesus Christ. As King, He would also possess this land and rule over it.

<sup>14</sup> From [http://www.biblebelievers.com/Pink/Gleanings\\_Genesis/genesis\\_25.htm](http://www.biblebelievers.com/Pink/Gleanings_Genesis/genesis_25.htm) accessed September 7, 2014.

I should point out that this is different than most passages with a double meaning.

### Categories of Passages with a Double Meaning

| Type of Double Meaning                 | Examples  |
|--|---|
| Ambiguity allows for a double meaning. | Genesis 12:7 (and similar passages) where it has one understanding which is superceded by another understanding. Here, for many centuries, those who read this passage understood that God was promising the land to the Jews, and, indeed, He was. However, Paul will teach that this passage refers to Jesus, as per the singular word <i>Seed</i> , should be understood as the One to inherit the land. This is different from co-authors (Divine and human), as God is saying this directly. |
| Near fulfillment; far fulfillment.     | A prophecy is given which is both fulfilled in the short-term (usually within a few years of it being given) and then again, centuries later. We saw this earlier in this chapter where God made promises to Abram about his seed (or, <i>Seed</i> ).   |
| Prophecies with a double meaning.      | Isaiah 53 clearly refers to Jesus Christ on the cross; there is no more graphic description of Him on the cross anywhere else in the Bible. However, Jews understood this to refer to the Jews as God's suffering servants for many centuries.  |
| Human author versus Divine Author.     | The human author means one thing with a set of words; but God the Holy Spirit means something different, using the exact same words.  |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is what we have so far: [Y<sup>e</sup>howah appeared to Abram \[there\] and He said, "I will give this land to your descendants \[lit., seed\]."](#) God has already promised Abram that He would make a great nation from him; in order to be a great nation, one has to have a plot of ground upon which to found this nation. About 4000 years ago, God promises this land where Abram is standing as the land where the nation Israel would be. About 600 years later, Joshua would go into this land and conquer it. And even today, 4000 years later, there are still Jews living in this land given them by God (from what I can gather, there have always been Jews living in the land throughout history, going back to Abram at this point in Genesis).

Part of what is being taught here is, **positional truth**. Positional truth is where we stand in relationship to God after salvation. We may be the worst Christians to walk the face of the earth, but, if we have believed in Jesus Christ, we are eternally saved, and our position is in Christ. We share His righteousness and His Sonship by our position in Him. Our lives may not reflect this even in the least, but our position is secure.

So it is with unconditional promises. ["I will give this land to your seed"](#) is positional truth. Abram will fail and so will his children in the line of promise; but this promise stands forever; it is their eternal, irrevocable promise from God, as is our position in Christ.

Genesis is the book of beginnings, and nearly every important doctrine to the believer is found in seed form in Genesis.

Abram has revealed a certain amount of spiritual maturity. When God told him to move, he moved. This was not likely Sarai's choice, which would make this a difficult trip to make. They had been living in a rather cosmopolitan city and they were very well off. Why fix was ain't broken? Sarai was obedient to her husband, but it is likely that she gave her opinion once and awhile as to what a fool idea this was. In order for Abram to be made into a great nation, he will need to have a piece of geography. So God takes him to the land of Canaan and points out the land that he will possess through his progeny.

| Genesis 12:7c  |   |   |                             |
|--|---|---|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's #          |
| wa (or va) (ו) [pronounced wah]                              | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>                     | wâw consecutive   | No Strong's #<br>BDB #253   |
| bânâh (בָּנָה) [pronounced baw-NAWH]                         | <i>to build, to construct; to erect; to rebuild, to restore</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #1129<br>BDB #124  |
| shâm (שָׁם) [pronounced shawm]                               | <i>there; at that time, then; therein, in that thing</i>  | adverb of place   | Strong's #8033<br>BDB #1027 |
| miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh] | <i>altar; possibly monument</i>   | masculine singular noun   | Strong's #4196<br>BDB #258  |
| lâmed (ל) [pronounced l <sup>e</sup> ]                       | <i>to, for, towards, in regards to</i>  | directional/relational preposition  | No Strong's #<br>BDB #510   |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH]             | <i>transliterated variously as Jehovah, Yahweh, Y<sup>e</sup>howah</i>                                  | proper noun   | Strong's #3068<br>BDB #217  |
| râ'âh (רָאָה) [pronounced raw-AWH]                           | <i>being seen, being visible to; letting oneself be seen, appearance</i>                                | Niphal participle with the definite article   | Strong's #7200<br>BDB #906  |
| 'el (אֵל) [pronounced eh]                                    | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #413<br>BDB #39    |

**Translation:** Therefore, [Abram] built an altar there to Y<sup>e</sup>howah, Who appeared to him.

Because God met with Abram, Abram built an altar here to Y<sup>e</sup>howah.

As Abram moves through the land, he builds altars to God. We are not given any specifics about these altars, but we may reasonably assume that animal sacrifices were offered on these altars.

Abram does not have to be told what to do; just like Noah, he builds an altar to God; not something which is worshipped, just as we would not worship a church building or a pew, but an instrument of worship where from Abram would offer animal sacrifices. We do not know how specific God was in what He expected in the way of animal sacrifices. This was certainly revealed to the many generations previous to Noah on down to Abram, but not recorded in Scripture. It was certainly not near as defined as we will find in Exodus. The primary purpose was to teach the gospel. This is how God the Holy Spirit explained salvation to unbelievers. An innocent animal was slain on the altar to God. When a person at God consciousness, then as today, desired a relationship or knowledge of God, then God the Holy Spirit took the spiritual information available to this person, often revealing it through the animal sacrifices, and made it real and understandable to them. At that point they either followed Abram into salvation by believing God or they did not.

Genesis 12:7 Y<sup>e</sup>howah appeared to Abram [there] and He said, "I will give this land to your descendants [lit., seed]." Therefore, [Abram] built an altar there to Y<sup>e</sup>howah, Who appeared to him. (Kukis mostly literal translation)



Genesis 12:7 Jehovah appeared to Abram there and He said to Abram, "I will give this land to your descendants." Therefore, Abram built an altar there to Jehovah, Who appeared to him. (Kukis paraphrase)

I have spoken before of the subtlety of the Bible. When God covered Adam and Eve with animal skins, an animal had to have been killed (sacrificed) in order for this to happen. The Bible does not make a big deal about this, even though this would have been a big deal (no animal had been killed prior to that time). Then there is Cain and Abel and God respects Abel's offering to God, which is an animal sacrifice, but not Cain's (which were his human works). Noah offers up animal sacrifices to God. In fact, he took additional animals into the ark specifically to sacrifice. Finally, here, Abram builds altars, presumably to sacrifice animals upon.

From the very beginning of the Bible, scores of innocent animals were sacrificed to God. These animals did not take away sin, but they were object lessons. Every Jew for over 1000 years saw lambs (or bulls, rams, or goats)—without spot or blemish—being offered up as a sacrifice to their God. They may have known a little or a lot about their own religion, but they saw animal after animal after animal being offered in their stead, to cover their sins. All of this looks forward to Jesus Christ, the Lamb of God, Who was without sin, Who would offer Himself as our sacrifice, Who would take upon Himself the punishment for our sins. He is despised and rejected of men; a Man of sorrows, and acquainted with grief; and as it were a hiding of faces from Him, He being despised, and we esteemed Him not. Surely He has borne our griefs, and carried our sorrows; yet we esteemed Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was on Him; and with His stripes we ourselves are healed. All we like sheep have gone astray; we have turned, each one to his own way; and Jehovah has laid on Him the iniquity of us all. He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth. He was taken from prison and from judgment; and who shall declare His generation? For He was cut off out of the land of the living; for the transgression of My people He was stricken. And He put His grave with the wicked, and with a rich one in His death; although He had done no violence, nor was any deceit in His mouth. Yet it pleased Jehovah to crush Him; to grieve Him; that He should put forth His soul as a guilt-offering. He shall see His seed, He shall prolong His days, and the will of Jehovah shall prosper in His hand (Isaiah 53:3–10). **He Himself bore our sins in His own body on the tree, that dying to sins, we might live to righteousness; by whose stripes you were healed (1Peter 2:24).**

The offering of an animal sacrifice is a type which looks forward to Jesus Christ being sacrificed (which is the antitype). The type, by itself, makes little or no sense. However, when compared to its fulfillment in the antitype (Jesus Christ), it suddenly makes perfect sense. When Jesus was being offered up on the cross, Jews were to be thinking Isaiah 53 or Zechariah 12:10 ("I will pour on the house of David, and on the inhabitants of Jerusalem, the spirit of grace and of supplication; and they will look to Me Whom they have pierced; and they shall mourn for Him, as one mourns for his only Son, and will grieve bitterly for Him, as one grieves for his firstborn."). In their minds, because they had seen hundreds of animal sacrifices during their lifetimes, they were to draw a line between the type and the antitype (which many Jews of the era did).

**And so he moves from there the mountain-ward from eastward to Bethel. And so he stretches out his tent, Bethel from westward and Ai from eastward. And so he builds there an altar to Y<sup>e</sup>howah and so he calls in a name of Y<sup>e</sup>howah.**

Genesis  
12:8

**He moved from there to the mountains, from the east toward Bethel. He pitched his tent [with] Bethel on the west and Ai on the east. He built there an altar to Y<sup>e</sup>howah and [again] he proclaimed the name of Y<sup>e</sup>howah.**

**He moved from there to the mountains, coming from the east and arriving near Bethel. He pitched his tent with Bethel on the west and Ai on the east. He also built an altar there to Jehovah and he proclaimed there the name and reputation and character of Jehovah.**

Here is how others have translated this verse:

**Ancient texts:**

|                         |   |
|-------------------------|---|
| argum of Onkelos        | And he went up from thence to a mountain which was eastward of Bethel, and outspread his tent, having Bethel on the west and Ai on the east; and he builded there an altar before the Lord, and prayed in the Name of the Lord.                               |
| Latin Vulgate           | And passing on from thence to a mountain, that was on the east side of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east: he built there also an altar to the Lord, and called upon his name.                                 |
| Masoretic Text (Hebrew) | And so he moves from there the mountain-ward from eastward to Bethel. And so he stretches out his tent, Bethel from westward and Ai from eastward. And so he builds there an altar to Y <sup>e</sup> howah and so he calls in a name of Y <sup>e</sup> howah. |
| Peshitta (Syriac)       | And from thence he removed to a mountain on the east of Beth-el, and pitched his tent, having Beth-el 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.  |
| Septuagint (Greek)      | And he departed from there to the mountain east of Bethel, and there he pitched his tent in Bethel near the sea, and Ai toward the east, and there he built an altar to the Lord, and called on the name of the Lord.   |

## Significant differences:

**Thought-for-thought translations; paraphrases:**

|                         |   |
|-------------------------|---|
| Common English Bible    | From there he traveled toward the mountains east of Bethel, and pitched his tent with Bethel on the west and Ai on the east. There he built an altar to the Lord and worshipped in the Lord's name.   |
| Contemporary English V. | Abram traveled to the hill country east of Bethel and camped between Bethel and Ai, where he built another altar and worshiped the LORD.  |
| Easy English            | From there, Abram moved his camp. He went to the hills that are east from Bethel. He put up his tent between Bethel and Ai. There he built an *altar for the *Lord's honour. Abram built it where he had seen the *Lord. And he prayed to the *Lord there.  |
| Easy-to-Read Version    | Then Abram left that place and traveled to the mountains east of Bethel. Abram set up his tent there. The city of Bethel was to the west. The city of Ai was to the east. At that place Abram built another altar to the Lord. And Abram worshiped the Lord there.  |
| Good News Bible (TEV)   | After that, he moved on south to the hill country east of the city of Bethel and set up his camp between Bethel on the west and Ai on the east. There also he built an altar and worshiped the LORD.  |
| <i>The Message</i>      | He moved on from there to the hill country east of Bethel and pitched his tent between Bethel to the west and Ai to the east. He built an altar there and prayed to GOD.  |
| New Living Translation  | After that, Abram traveled south and set up camp in the hill country, with Bethel to the west and Ai to the east. There he built another altar and dedicated it to the Lord, and he worshiped the Lord.   |
| The Voice               | After that, Abram traveled on to the hill country east of Bethel, and there he pitched a tent <i>and made a home for himself and his family</i> between Bethel in the west and Ai in the east. Here Abram built another altar table for the Eternal One, where he called upon the name of the Eternal <i>frequently</i> . |

**Partially literal and partially paraphrased translations:**

|                           |   |
|---------------------------|---|
| American English Bible    | Then he moved on from there to a mountain that was east of BethEl, and he pitched his tent near BethEl, close to the sea and east of AgGai. There he built an altar to Jehovah and started calling on the Name of the Lord. |
| New American Bible (R.E.) | From there he moved on to the hill country east of Bethel, pitching his tent with Bethel to the west and Ai to the east. He built an altar there to the LORD and invoked the LORD by name.                                  |
| NIRV                      | From there, Abram went on toward the hills east of Bethel. He set up his tent there. Bethel was to the west, and Ai was to the east.  |
| New Jerusalem Bible       | From there he moved on to the mountainous district east of Bethel, where he pitched his tent, with Bethel to the west and Ai to the east. There he built an altar to Yahweh and invoked the name of Yahweh.                 |
| Revised English Bible     | From there he moved on to the hill-country east of Bethel and pitched his tent between Bethel on the west and Ai on the east. He build there an altar to the LORD whom he invoked by name.                                  |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Ancient Roots Translinear | He originated there in a mount east of Bethel, and fixed his tent with Bethel on the west and Ai on the east. He built an altar there to Yahweh, and called on the name of Yahweh.  |
| Bible in Basic English    | And moving on from there to the mountain on the east of Beth-el, he put up his tent, having Beth-el on the west and Ai on the east: and there he made an altar and gave worship to the name of the Lord.  |
| The Expanded Bible        | Then he traveled from Shechem to the mountain east of Bethel [ <sup>c</sup> a town in the central hill country south of Shechem] and set up his tent there. Bethel was to the west, and Ai [ <sup>c</sup> a town near Bethel] was to the east. There Abram built another altar to the Lord and ·worshipped him [ <sup>l</sup> called on the name of the Lord].                                  |
| Ferar-Fenton Bible        | Afterwards, he removed from there to the hills at the East of Bethel and pitched his tent with Bethel at the west and Haai at the east. There he also built an Altar to the EVER-LIVING, and called upon the name of the EVER-LIVING.   |
| New Advent Bible          | Then he moved on from there to the mountain on the east of Bethel, where he pitched his tent with Bethel on the west and Hai on the east; here too he built an altar to the Lord, and invoked his name before it.   |
| NET Bible®                | Then he moved from there to the hill country east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the Lord and worshiped the Lord [Heb "he called in the name of the Lord." The expression refers to worshiping the Lord through prayer and sacrifice (see Gen 4:26; 13:4; 21:33; 26:25). See G. J. Wenham, Genesis (WBC), 1:116, 281.]. |

### Jewish/Hebrew Names Bibles:

|                          |   |
|--------------------------|---|
| Complete Jewish Bible    | He left that place, went to the hill east of Beit-El and pitched his tent. With Beit-El to the west and 'Ai to the east, he built an altar there and called on the name of ADONAI.                        |
| exeGesés companion Bible | And from there he removes to a mountain east of Beth El and spreads his tent, having Beth El seaward and Ay eastward: and there he builds a sacrifice altar to Yah Veh and calls on the name of Yah Veh.  |
| Hebrew Names Version     | He left from there to the mountain on the east of Beit-El, and pitched his tent, having Beit-El on the west, and `Ai on the east. There he built an altar to the LORD and called on the name of the LORD. |

|                            |   |
|----------------------------|---|
| Kaplan Translation         | God appeared to Abram and said, 'I will give this land to your off-spring.' [Abram] built an altar there to God who had appeared to him.  |
| Orthodox Jewish Bible      | And he removed from there unto the harah mikedem Beit-El, and pitched his tent, having Beit-El on the west, and Ai on the east; and there he built a Mizbe'ach unto Hashem, and called upon the Shem of Hashem. |
| <i>The Scriptures</i> 1998 | And from there he moved to the mountain east of Běyth Ěl, and he pitched his tent, with Běyth Ěl on the west and Ai on the east. And he built there an altar to יהוה, and called on the Name of יהוה.           |

**Literal, almost word-for-word, renderings:**

|                                |   |
|--------------------------------|---|
| <i>The Amplified Bible</i>     | From there he pulled up [his tent pegs] and departed to the mountain on the east of 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.  |
| Concordant Literal Version     | And shifting is he thence toward the mountain on the east of Beth-El, and there is stretching out his tent, with Beth-El on the seaward side, and Ai on the east, and building is he there an altar to Yahweh. And calling is he on the name of Yahweh.   |
| Darby Translation              | And he removed thence towards the mountain on the east of Bethel, and pitched his tent, [having] Bethel toward the west, and Ai toward the east; and there he built an altar to Jehovah, and called on the name of Jehovah.   |
| The Geneva Bible               | And he removed from thence [Because of the troubles that he had among that wicked people. ] unto a mountain on the east of Bethel, and pitched his tent, [having] Bethel on the west, and Hai on the east: and there he builded an altar [And so served the true God, and renounced all idolatry.] unto the LORD, and called upon the name of the LORD. |
| Green's Literal Translation    | And he moved from there to a mountain on the east of Bethel, and stretched his tent <i>with</i> Bethel toward the sea, and Ai on the east. And he built an altar there to Jehovah, and called on the name of Jehovah.   |
| New RSV                        | From there he moved on to the hill country on the east of 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 invoked the name of the Lord.   |
| Syndein/Thieme                 | And he proceeded forward from there unto a mountain on the east of Bethel, and pitched his tent, having Bethel {Beyth-'El - means 'house of God} on the west, and Hai {'Ay - means 'heap of ruins'} on the east. And there he built an altar unto Jehovah/God, and called upon the name of Jehovah/God.   |
| Webster's Bible Translation    | And he removed from thence to a mountain on the east of Beth-el, and pitched his tent, [having] Beth-el on the west, and Hai on the east: and there he erected an altar to the LORD, and called upon the name of the LORD.  |
| World English Bible            | He left from there to the mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Ai on the east. There he built an altar to Yahweh, and called on the name of Yahweh.   |
| Young's Updated LT             | And he removes from there towards a mountain at the east of Beth-El, and stretches out the tent (Beth-El at the west, and Hai at the east), and he buildes there an altar to Jehovah, and preaches in the name of Jehovah.  |
| <b>The gist of this verse:</b> | Abram continued on the move, going south a little more, and camping between Ai and Bethel. He will build an altar to Y <sup>e</sup> howah there.  |

## Genesis 12:8a

| Hebrew/Pronunciation                            | Common English Meanings   | Notes/Morphology  | BDB and Strong's #                  |
|---|---|---|-------------------------------------|
| wa (or va) (ו) [pronounced <i>wah</i> ]         | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>                                       | wâw consecutive   | No Strong's #<br>BDB #253           |
| ʿâthaq (אָתָּךְ) [pronounced <i>gaw-THANK</i> ] | <i>to move, to advance, to advance in years, to be stricken with age, to become old; to be manumitted, to be set free</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect                  | Strong's #6275<br>BDB #801          |
| min (מִן) [pronounced <i>min</i> ]              | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>                                  | preposition of separation   | Strong's #4480<br>BDB #577          |
| shâm (שָׁמָּה) [pronounced <i>shawm</i> ]       | <i>there; at that time, then; therein, in that thing</i>  | adverb of place   | Strong's #8033<br>BDB #1027         |
| har (הַר) [pronounced <i>har</i> ]              | <i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>   | masculine singular noun with the definite article with the directional hê | Strong's #2022 (and #2042) BDB #249 |

This word, after a verb of motion, has the locale *âh* (הַ) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

|   |  |                                    |                            |
|---|--|------------------------------------|----------------------------|
| min (מִן) [pronounced <i>min</i> ]                    | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>   | preposition of separation          | Strong's #4480<br>BDB #577 |
| qêdem (קִדְמָה) [pronounced <i>KAY-dem</i> ]          | <i>east, antiquity, front, that which is before, aforeside; in front, mount of the East; ancient time, aforeside, ancient, from of old, earliest time; anciently, of old; beginning; eastward, to or toward the east</i> | noun/adverb                        | Strong's #6924<br>BDB #870 |
| lâmed (לְ) [pronounced <i>l'</i> ]                    | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>  | directional/relational preposition | No Strong's #<br>BDB #510  |
| Bêyth-ʿêl (בֵּית־אֵל) [pronounced <i>bayth-AYHL</i> ] | <i>house of God; transliterated Bethel</i>   | masculine proper noun              | Strong's #1008<br>BDB #110 |

This is the first occurrence of this word in Scripture.

**Translation:** He moved from there to the mountains, from the east toward Bethel.

Abram had been in Shechem for awhile, and God appeared to him there. Then Abram went westward toward Bethel.

| Genesis 12:8b  |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's #         |
| wa (or va) (ו) [pronounced wah]  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| nâṭâh (נָטָה) [pronounced naw-TAWH]  | <i>to stretch out, to spread out, to pitch [a tent]; to bow, to extend, to incline, to turn</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect                        | Strong's #5186<br>BDB #639 |
| This is the first occurrence of this word in Scripture.  |  |   |                            |
| ʾohel (אֹהֶל) [pronounced OH-heh]  | <i>tent, tabernacle, house, temporary dwelling</i>   | masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix | Strong's #168<br>BDB #13   |
| Bêyth-ʾêl (בֵּית־אֵל) [pronounced bayth-AYHL]  | <i>house of God; transliterated Bethel</i>   | masculine proper noun   | Strong's #1008<br>BDB #110 |
| min (מִן) [pronounced min]   | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>   | preposition of separation   | Strong's #4480<br>BDB #577 |
| yâm (יָם) [pronounced yawm]  | <i>sea, lake, river, seaward, west, westward</i>   | masculine singular noun   | Strong's #3220<br>BDB #410 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, וּ) [pronounced weh]                                      | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ʿay (עַי) [pronounced ĠAH-ee]  | <i>heap of ruins; and is transliterated Ai, Aija, Aiath, Hai</i>   | proper singular noun; location, with the definite article                       | Strong's #5857<br>BDB #743 |
| There are several alternative spellings, which correspond to the different transliterations above. |  |   |                            |
| min (מִן) [pronounced min]   | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>   | preposition of separation   | Strong's #4480<br>BDB #577 |
| qêdem (קֵדְמָה) [pronounced KAY-dem]   | <i>east, antiquity, front, that which is before, aforeside; in front, mount of the East; ancient time, aforeside, ancient, from of old, earliest time; anciently, of old; beginning; eastward, to or toward the east</i> | noun/adverb   | Strong's #6924<br>BDB #870 |

**Translation:** He pitched his tent [with] Bethel on the west and Ai on the east.

*Bethel* means *House of God*; and *Ai* means *heap of ruins*. The believer in the Revealed God always lives between these two extremes.

This map has Shechem in central Israel, where God first appeared to Abram. He built an altar there, and then he came down going toward Bethel. He apparently traveled down the Jordan River (which would have been

consistent with how his father and family traveled from Ur to Haran) and then went westward to Bethel and he stays between Bethel and Ai.

The **map of Central Canaan** is from [www.bible-history.com](http://www.bible-history.com), located [here](#) and accessed June 18, 2013.

What God is doing is, taking Abram throughout the land of Canaan, showing him the land which was going to belong to his ancestors. All of these cities which are named (Shechem, Bethel and Ai) all will play significant parts in the history of Israel.



Abram has led his family across the land of Canaan and he has almost gone through it without recorded incident. His family might have an interest in stopping and settling somewhere and Abram needs some guidance. What does he do from here? He followed God into the land of Canaan and he's walked through the land of Canaan.

### Genesis 12:8c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's #          |
|--|---|--|-----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i> ]                              | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>                 | wâw consecutive  | No Strong's #<br>BDB #253   |
| bânâh (בָּנָה) [pronounced <i>baw-NAWH</i> ]                         | <i>to build, to construct; to erect; to rebuild, to restore</i>                                     | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #1129<br>BDB #124  |
| shâm (שָׁם) [pronounced <i>shawm</i> ]                               | <i>there; at that time, then; therein, in that thing</i>  | adverb of place  | Strong's #8033<br>BDB #1027 |
| miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ] | <i>altar; possibly monument</i>   | masculine singular noun                                  | Strong's #4196<br>BDB #258  |
| lâmed (ל) [pronounced <i>l</i> ]                                     | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition                       | No Strong's #<br>BDB #510   |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]             | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                              | proper noun  | Strong's #3068<br>BDB #217  |

**Translation:** He built there an altar to Y<sup>e</sup>howah...

You will note how an altar is central to the worship of Y<sup>e</sup>howah. Animal sacrifices were offered on these altars to atone for (to cover up) sin. This was fundamental to Y<sup>e</sup>howah worship.

In the same way, the cross is central to Christianity.<sup>15</sup> Jesus being born in Bethlehem is not central to the Christian message; the Sermon on the Mount is not central to the Christian message; the healing of the lame and the blind is not central to the Christian message. The central theme of Christianity is that Jesus Christ died for our sins and that we are saved only because of this.

| Genesis 12:8d  |   |  |                             |
|--|---|--|-----------------------------|
| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology   | BDB and Strong's #          |
| wa (or va) (ו) [pronounced <i>wah</i> ]                  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253   |
| qârâ' (קָרָא) [pronounced <i>kaw-RAW</i> ]               | <i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7121<br>BDB #894  |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                                   | a preposition of proximity                               | No Strong's #<br>BDB #88    |
| shêm (שֵׁם) [pronounced <i>shame</i> ]                   | <i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>                                      | masculine singular construct                             | Strong's #8034<br>BDB #1027 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun  | Strong's #3068<br>BDB #217  |

**Translation:** ...and he proclaimed the name of Y<sup>e</sup>howah.

Although many Bible translations have, *and he called on the name of the Lord*; it sounds too much as if Abram is out there shouting for God to come to him. That is not what is happening here. Abram is proclaiming the character and essence of God, and central to this is the altar where an innocent animal is offered on our behalf.

**Gen 12:8** From there he moved to the hill country on the east of 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.

Genesis 12:8 He moved from there to the mountains, from the east toward Bethel. He pitched his tent [with] Bethel on the west and Ai on the east. He built there an altar to Y<sup>e</sup>howah and [again] he proclaimed the name of Y<sup>e</sup>howah. (Kukis mostly literal translation)

Genesis 12:8 He moved from there to the mountains, coming from the east and arriving near Bethel. He pitched his tent with Bethel on the west and Ai on the east. He also built an altar there to Jehovah and he proclaimed there the name and reputation and character of Jehovah. (Kukis paraphrase)

In this verse, Abram goes due-south and camps again, and building another altar to Jehovah God. Here, he calls upon the name of God. Abram did not have unbroken contact with God. God was not there as a visible presence at each and every place where Abram camped. Abram was to walk through the land and to see all that God was going to give to his descendants, which is why God had instructed Abraham to walk through this beautiful land.

<sup>15</sup> I mean the *cross* in terms of what it represents; not in terms of its actual physical shape, which may not be like the cross many people wear as jewelry.



And so pulls up stakes Abram going and pulling up stakes the negev-ward.

Genesis  
12:9

Abram [continues to] pull up stakes [and] traveling and breaking camp [going] toward the Negev.

Abram continues pulling up stakes, traveling a bit, and then stopping, and breaking camp again as he made his way toward the Negev.

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Targum of Onkelos       | And Abram migrated, going and migrating unto the south.                  |
| Latin Vulgate           | And Abram went forward, going and proceeding on to the south.            |
| Masoretic Text (Hebrew) | And so pulls up stakes Abram going and pulling up stakes the negev-ward. |
| Peshitta (Syriac)       | And Abram journeyed, going on still toward the south.                    |
| Septuagint (Greek)      | And Abram departed and went and encamped in the wilderness.              |

Significant differences:

#### Thought-for-thought translations; paraphrases:

|                         |  |
|-------------------------|--|
| Common English Bible    | Then Abram set out toward the arid southern plain, making and breaking camp as he went.  |
| Contemporary English V. | Later, Abram started out toward the Southern Desert.   |
| Easy English            | Then Abram went on towards the area called the Negev.  |
| Easy-to-Read Version    | After this, Abram began traveling again. He traveled toward the Negev. The Negev is the desert area in the southern part of Judah. |
| Good News Bible (TEV)   | Then he moved on from place to place, going toward the southern part of Canaan.  |
| <i>The Message</i>      | Abram kept moving, steadily making his way south, to the Negev.  |
| New Berkeley Version    | Then Abram traveled on, continuing toward the southland.   |
| New Century Version     | After this, he traveled on toward southern Canaan.   |
| New Living Translation  | Then Abram continued traveling south by stages toward the Negev.   |

#### Partially literal and partially paraphrased translations:

|                             |  |
|-----------------------------|--|
| American English Bible      | Then Abram left from there and camped in the desert.   |
| Beck's American Translation | Again he moved, and he kept on moving toward the Negeb.  |
| <i>God's Word</i> ™         | Abram kept moving toward the Negev.  |
| New Advent (Knox) Bible     | Thus Abram journeyed on, travelling always further south.  |
| New American Bible (R.E.)   | Then Abram journeyed on by stages to the Negeb [The Negeb: the semidesert land south of Judah.]. |
| NIRV                        | Then Abram left and continued toward the Negev Desert.   |
| Today's NIV                 | Then Abram set out and continued toward the Negev.   |

#### Mostly literal renderings (with some occasional paraphrasing):

|                           |  |
|---------------------------|--|
| Ancient Roots Translinear | Abram journeyed, going and journeying to the south.  |
| The Expanded Bible        | After this, he traveled on toward southern Canaan [the Negev; 13:1].   |
| Ferar-Fenton Bible        | Then Abram marched on his journey, and proceeded to the south.   |
| NET Bible®                | Abram continually journeyed by stages [The Hebrew verb נָסַע (nasa') means "to journey"; more specifically it means to pull up the tent and move to another place. The construction here uses the preterite of this verb with its infinitive absolute to |

stress the activity of traveling. But it also adds the infinitive absolute of הלך (halakh) to stress that the traveling was continually going on. Thus “Abram journeyed, going and journeying” becomes “Abram continually journeyed by stages.”] **down to the Negev** [Or “the South [country].”] [Negev is the name for the southern desert region in the land of Canaan.]

NIV – UK **Then Abram set out and continued towards the Negev.**

**Jewish/Hebrew Names Bibles:**

- exeGeser companion Bible **And in pulling stakes, Abram pulls stakes toward the south:...**
- Judaica Press Complete T. Kaplan Translation **And Abram traveled, continually traveling southward. Abram then continued on his way, moving steadily toward the south [Negev in Hebrew, literally the drylands].**
- Orthodox Jewish Bible **And Avram journeyed, going on still toward the Negev.**

**Literal, almost word-for-word, renderings:**

- Concordant Literal Version **And journeying goes Abram. And the journey is toward the south-rim.**
- A Conservative Version **And Abram journeyed, going on still toward the South.**
- Darby Translation **And Abram moved onward, going on still toward the south.**
- Emphasized Bible **Thus Abram brake up, again and again, towards the South.**
- Green’s Literal Translation **And Abram pulled up stakes, going on and pulling up stakes toward the Negev.**
- New RSV **And Abram journeyed on by stages towards the Negeb.**
- Young’s Updated LT **And Abram journeys, going on and journeying towards the south.**

**The gist of this verse:** Abram continued moving toward the south.

| <b>Genesis 12:9</b>   |   |  |                                     |
|---|---|--|-------------------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong’s #                  |
| wa (or va) (ו) [pronounced wah]                                   | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive  | No Strong’s #<br>BDB #253           |
| nâçaç (עָצַח) [pronounced naw-SAHÇ]                               | <i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong’s #5265<br>BDB #652          |
| ’Ab <sup>e</sup> râm (אֲבִרָם) [pronounced ab <sup>v</sup> -RAWM] | <i>father of elevation, exalted father; and is transliterated Abram</i>   | masculine singular proper noun                           | Strong’s #87<br>BDB #4              |
| hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]   | <i>to go, to come, to depart, to walk; to advance</i>   | Qal infinitive absolute                                  | Strong’s #1980 (and #3212) BDB #229 |

## Genesis 12:9

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's #         |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וַ) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| nâçac̣ (נָצַח) [pronounced <i>naw-SAHÇ</i> ]                          | <i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i> | Qal infinitive absolute   | Strong's #5265<br>BDB #652 |
| negeb (נֶגֶב) [pronounced <i>ne-GHE<sup>B</sup>V</i> ]                | <i>south, south-country; southern portion of Judah, southern district of Palestine; often transliterated Negev or Negeb</i>     | masculine singular noun with the definite article with the directional hê | Strong's #5045<br>BDB #616 |

The directional hê is the *âh* (הַ) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

**Translation:** Abram [continues to] pull up stakes [and] traveling and breaking camp [going] toward the Negev.

The Qal infinitive absolutes seem to indicate that Abram did a lot of traveling through the land, as God encouraged him to do, moving toward the south. They would settle in, then break camp and travel further, and the repeat the process. The land through which Abram was traveling was his land—God was giving this to him and to his descendants.

The Negev (also spelled Negeb—it is a transliterated word) refers to the southern portion of the land of Canaan, so Abram is making a simple north to south sweep of the land.

Gen 12:9 And Abram journeyed on, still going toward the Negev.

Genesis 12:9 Abram [continues to] pull up stakes [and] traveling and breaking camp [going] toward the Negev. (Kukis mostly literal translation)

Genesis 12:9 Abram continues pulling up stakes, traveling a bit, and then stopping, and breaking camp again as he made his way toward the Negev. (Kukis paraphrase)

This is fairly easy to understand. Let's say you were given 5 acres or 40 acres or 1000 acres—what would you want to do? You would want to travel through this land and get a feel for it, and enjoy the dirt and the plants and

<sup>16</sup> Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, p. 250.

<sup>17</sup> Taken from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

whatever sources of water there might be. Abram did it on foot; we might do this on horseback or in a jeep, depending upon the size of the land, the terrain and our own personal resources.

This is a gratifying notion to be able to own the dirt over which you walk, and it often changes the way that you treat the land where you live. You want to take care of it. You want to walk throughout that land, and maybe do some plantings of sorts. This is what Abram was doing.

God obviously gave Abraham some direction, as he continues to head south (the Negev is the southern portion of the land of Canaan). God leads us in various ways. Sometimes there are circumstances which *seem* to allow us only one direction. Abram will be led in this manner next.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### A Famine Causes Abram to Move to Egypt

**And so is a famine in the land. And so goes down Abram Egypt-ward to [temporarily] live there, for was heavy the famine in the land.**

Genesis  
12:10

**There was a famine in the land. So Abram went down to Egypt to temporarily live there, for the famine was great in the land.**

**Because of a great famine in the land, Abram temporarily moved to Egypt to live.**

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Targum of Onkelos       | And there was a famine in the land, and Abram went down into Mizraim to be a dweller there, because the famine was strong in the land.  |
| Latin Vulgate           | And there came a famine in the country: and Abram went down into Egypt, to sojourn there: for the famine was very grievous in the land. |
| Masoretic Text (Hebrew) | And so is a famine in the land. And so goes down Abram Egypt-ward to [temporarily] live there, for was heavy the famine in the land.    |
| Peshitta (Syriac)       | Now there was a famine in the land; so Abram went down to Egypt to sojourn there; for the famine was severe in the land.                |
| Septuagint (Greek)      | Now there was a famine in the land, and Abram went down to Egypt to sojourn there, because the famine prevailed in the land.            |

Significant differences:

#### Thought-for-thought translations; paraphrases:

|                         |   |
|-------------------------|---|
| Common English Bible    | <b>Abram and Sarai visit Egypt</b><br>When a famine struck the land, Abram went down toward Egypt to live as an immigrant since the famine was so severe in the land.   |
| Contemporary English V. | The crops failed, and there was no food anywhere in the land. So Abram and his wife Sarai went to live in Egypt for a while. But just before they got there, he said, "Sarai, you are really beautiful!"                                      |
| Easy English            | <b>Abram and Sarai in Egypt, 12:10-20</b><br>Verses 10-20 Abram left the country that God had promised to him. Abram went to Egypt because he needed food. God would have taken care of Abram where he was. But Abram could not believe that. |

We remember Abram because, especially, he trusted God. But Abram had to learn how to trust God. And Abram made some serious mistakes as he learned.

There was a very bad \*famine in the country called Canaan. So Abram went down to Egypt in order to stay there. He went to Egypt because there was no food in Canaan.

|                        |  |
|------------------------|--|
| Easy-to-Read Version   | During this time, the land was very dry. There was no rain, and no food was able to grow. So Abram went down to Egypt to live.   |
| Good News Bible (TEV)  | But there was a famine in Canaan, and it was so bad that Abram went farther south to Egypt, to live there for a while.   |
| <i>The Message</i>     | Then a famine came to the land. Abram went down to Egypt to live; it was a hard famine.  |
| New Century Version    | <b>Abram Goes to Egypt</b><br>At this time there was not much food in the land, so Abram went down to Egypt to live because there was so little food.                        |
| New Life Bible         | Now there was no food in the land. So Abram went south to Egypt to stay there, because it was very hard to live in the land with no food.                                    |
| New Living Translation | <b>Abram and Sarai in Egypt</b><br>At that time a severe famine struck the land of Canaan, forcing Abram to go down to Egypt, where he lived as a foreigner.                 |
| The Voice              | Now at this time, there came a severe famine in the land of <i>Canaan</i> . Food was scarce, so Abram made his way to Egypt to live there <i>for a while</i> as a foreigner. |

#### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | Well, there came a famine in the land; so, Abram went down to Egypt to stay, because the famine had virtually devastated the land.   |
| Christian Community Bible | There was famine in the land, and Abram went down to Egypt to stay there for some time, for the famine was severe in the land. Genesis 42:1, 20; 26:1-11; Psalm 105:14   |
| New Advent (Knox) Bible   | And now the country was stricken with famine; and Abram made his way into Egypt, to take refuge there, so grievous was the famine all over the country.  |
| New American Bible (R.E.) | <i>Abram and Sarai in Egypt.</i> Abraham and Sarah's sojourn in Egypt and encounter with Pharaoh foreshadow their descendants' experience, suggesting a divine design in which they must learn to trust. The story of Sarah, the ancestor in danger, is told again in chap. 20, and also in 26:1-11 with Rebekah instead of Sarah. Repetition of similar events is not unusual in literature that has been orally shaped.<br>There was famine in the land; so Abram went down to Egypt to sojourn there, since the famine in the land was severe. Gn 26:1. |
| NIRV                      | <b>Abram Goes to Egypt</b><br>At that time there wasn't enough food in the land. So Abram went down to Egypt to live there for a while.  |

#### Mostly literal renderings (with some occasional paraphrasing):

|  |  |
|--|--|
| Bible in Basic English<br>The Expanded Bible | And because there was little food to be had in that land, he went down into Egypt.<br><b>Abram Goes to Egypt</b><br>At this time there was ·not much food [·a famine] in the land, so Abram went down to Egypt to ·live [·sojourn] because ·there was so little food [·the famine was severe]. |
| Ferar-Fenton Bible                           | <i>Abram's Visit to Egypt, or the Mitzeraim</i><br>But a famine occurred in the land; and Abram went down to Egypt to stay there for a time, as the famine was severe in the land.   |
| NET Bible®                                   | <i>The Promised Blessing Jeopardized</i>   |

There was a famine in the land, so Abram went down to Egypt [Abram went down to Egypt. The Abrahamic narrative foreshadows some of the events in the life of the nation of Israel. This sojourn in Egypt is typological of Israel's bondage there. In both stories there is a famine that forces the family to Egypt, death is a danger to the males while the females are preserved alive, great plagues bring about their departure, there is a summons to stand before Pharaoh, and there is a return to the land of Canaan with great wealth.] **to stay for a while** [The Hebrew verb גר (gur), traditionally rendered "to sojourn," means "to stay for a while." The "stranger" (traditionally "sojourner") is one who is a temporary resident, a visitor, one who is passing through. Abram had no intention of settling down in Egypt or owning property. He was only there to wait out the famine.] **because the famine was severe** [Heb "heavy in the land." The words "in the land," which also occur at the beginning of the verse in the Hebrew text, have not been repeated here in the translation for stylistic reasons.].

### Jewish/Hebrew Names Bibles:

|                            |   |
|----------------------------|---|
| exeGesés companion Bible   | ...and there is a famine in the land:<br>and Abram descends into Misrayim to sojourn there;<br>for the famine is heavy in the land.                           |
| Kaplan Translation         | <i>Troubles</i><br>There was a famine in the land. Abram headed south to Egypt to stay there for a while, since the famine had grown very severe in the land. |
| Orthodox Jewish Bible      | And there was a ra'av in the land; and Avram went down into Mitzrayim to sojourn there; for the ra'av was severe in ha'aretz.                                 |
| <i>The Scriptures</i> 1998 | And a scarcity of food came to be in the land, and Ab?ram went down to Mitsrayim to dwell there, for the scarcity of food was severe in the land.             |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| <i>The Amplified Bible</i>  | Now there was a famine in the land, and Abram went down into Egypt to live temporarily, for the famine in the land was oppressive (intense and grievous). Some books on archaeology frequently allude to the critical view that strangers could not have come into Egypt in earlier times, quoting Strabo and Diodorus to that effect; but later archaeological discoveries show that people from the region of Palestine and Syria were coming to Egypt in the period of Abraham. This is clearly indicated by a tomb painting at Beni Hassan, dating a little after 2000 b.c. It shows Asiatic Semites who had come to Egypt. Furthermore, the archaeological and historical indications of the coming of the Hyksos into Egypt around 1900 b.c. provided another piece of evidence that strangers could come into that land (J.P. Free, Abraham in Egypt). |
| Concordant Literal Version  | And coming is a famine in the land. And down is Abram going to Egypt to sojourn there, for heavy is the famine in the land.   |
| Context Group Version       | And there was a famine in the land { or earth }; and Abram went down into Egypt to sojourn there; for the famine was intense in the land { or earth }.  |
| English Standard V. – UK    | <b>Abram and Sarai in Egypt</b><br>Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land.   |
| The Geneva Bible            | And there was a famine [This was a new trial of Abrams faith: by which we see that the end of one affliction is the beginning of another.] in the land: and Abram went down into Egypt to sojourn there; for the famine [was] grievous in the land.   |
| Green's Literal Translation | And a famine was in the land, so Abram went down into Egypt to stay there. For the famine was heavy in the land.  |
| New King James Version      | <b>Abram in Egypt</b>   |

|                             |  |
|-----------------------------|--|
|                             | Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine was severe in the land.  |
| New RSV                     | Now there was a famine in the land. So Abram went down to Egypt to reside there as an alien, for the famine was severe in the land.  |
| Syndein/Thieme              | And there was a famine in the land. And Abram went down into Egypt to sojourn/'temporally dwell' there {escapism - failure to rest in the promises of the Lord - stay until 'pressure' gone}. For the famine was grievous in the land. |
| Updated Bible Version 2.11  | And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was intense in the land.   |
| Webster's Bible Translation | And there was a famine in the land: and Abram went down into Egypt to dwell there; for the famine [was] grievous in the land.  |
| World English Bible         | There was a famine in the land. Abram went down into Egypt to live as a foreigner there, for the famine was sore in the land.  |
| Young's Updated LT          | And there is a famine in the land, and Abram goes down towards Egypt to sojourn there, for the famine is grievous in the land.   |

**The gist of this verse:** Because there is a famine in the land, Abram moves his family to Egypt.

| Genesis 12:10a  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation                                    | Common English Meanings  | Notes/Morphology   | BDB and Strong's #         |
| wa (or va) (ו) [pronounced <i>wah</i> ]                 | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>                                  | wâw consecutive  | No Strong's #<br>BDB #253  |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]              | <i>to be, is, was, are; to become, to come into being; to come to pass</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #1961<br>BDB #224 |
| râ'âb (רָעָב) [pronounced <i>raw-GAW<sup>BV</sup></i> ] | <i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>                                 | masculine singular noun                                  | Strong's #7458<br>BDB #944 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                  | a preposition of proximity                               | No Strong's #<br>BDB #88   |
| 'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]             | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular noun with the definite article         | Strong's #776<br>BDB #75   |

**Translation:** There was a famine in the land.

A famine in the ancient world was equivalent to a depression in our times. Not since the 1930's have we really understood just how bad and difficult that life could be. We have several generations of Americans who have had a wonderful life here in the United States, and they have no clue as to just how blessed they have been over this time.

A famine caused Abram to consider his situation and to make a decision.

Abram and family were not starving because they had great wealth and herds. However, for anyone who has lived off their savings, you can live off the interest, in which case you have money which will theoretically last you into perpetuity and you can delve into the principal, which means that you have a limited time that you can survive until

the savings are depleted. Abram realized that with his slaves and family that he was beginning to dig into the principal, and, although he might be able to survive for several years on his present possessions, Abram is not that kind of a person. He looks to experience growth in his wealth and possessions and, when that does not occur, he takes steps to correct the situation.

### Genesis 12:10b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's #          |
|---|---|--|-----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i> ]   | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253   |
| yârad (יָרַד) [pronounced <i>yaw-RAHD</i> ]   | <i>to descend, to go down</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #3381<br>BDB #432  |
| ʾAb <sup>e</sup> râm (אֲבִרָם) [pronounced <i>ab<sup>v</sup>-RAWM</i> ]   | <i>father of elevation, exalted father; and is transliterated Abram</i>   | masculine singular proper noun                           | Strong's #87<br>BDB #4      |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]   | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>  | proper noun with the directional hê                      | Strong's #4714<br>BDB #595  |
| The directional hê is the <i>âh</i> (ה) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>he locale</i> , which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i> . We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i> . |   |  |                             |
| lâmed (ל) [pronounced <i>l</i> ʰ]   | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>                           | directional/relational preposition                       | No Strong's #<br>BDB #510   |
| gûwr (גּוּר) [pronounced <i>goor</i> ]  | <i>to reside, to temporarily reside, to sojourn; to reside without ownership; to gather together with, band together with</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #1481<br>BDB #157  |
| NET Bible footnote: The Hebrew verb גּוּר (gur) means "to live temporarily without ownership of land." Abraham's family will not actually possess the land of Canaan until the Israelite conquest hundreds of years later. <sup>18</sup>  |   |  |                             |
| shâm (שָׁם) [pronounced <i>shawm</i> ]  | <i>there; at that time, then; therein, in that thing</i>  | adverb of place  | Strong's #8033<br>BDB #1027 |

**Translation:** So Abram went down to Egypt to temporarily live there,...

Abram seems to have at least a rudimentary concept of the geography there, and he certainly would have communicated with trading caravans, and he would have gotten information from there. Furthermore, those that he has acquired (his slaves) would have had some information. Some of them may have even been Egyptian.

From southern Canaan, Abram will move in a southwesterly direction into Egypt.

<sup>18</sup> From <http://bible.org/netbible/index.htm?gen26.htm> accessed March 3, 2013.



Sometimes you might find yourself spinning your wheel in a town where there is a depression; some people will pick up stakes and move to a more prosperous city in order to survive. This is what Abram was doing. However, as we will see, this is outside of God's will for Abram.

One of the fascinating things in the Bible is there are similar situations which reoccur. Abram's great grandson, Joseph, will also go down to Egypt, and he will be there during a famine, and his actions will preserve his family. However, you will also note that God does not tell Abram to go down to Egypt.

| Genesis 12:10c  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                       | BDB and Strong's #         |
| kîy (כי) [pronounced kee]   | <i>for, that, because; when, at that time, which, what time</i>  | explanatory or temporal conjunction; preposition       | Strong's #3588<br>BDB #471 |
| kâbêd (דָּבַד) [pronounced kaw <sup>b</sup> -VADE]  | <i>to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome</i>             | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #3513<br>BDB #457 |
| The KJV+ in e-sword lists this as an adjective (there would be, therefore, no verb here). |  |  |                            |
| râ'âb (בָּעָר) [pronounced raw-ĠAW <sup>B</sup> V]  | <i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>                                 | masculine singular noun with the definite article      | Strong's #7458<br>BDB #944 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                  | a preposition of proximity                             | No Strong's #<br>BDB #88   |
| 'erets (אֶרֶץ) [pronounced EH-rets]   | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular noun with the definite article       | Strong's #776<br>BDB #75   |

**Translation:** ...for the famine was great in the land.

This is repeated, which suggests that the famine was quite bad. However, you will note what we do not find here. Nowhere do we find God coming to Abram and saying, "Famine in the land, Abram; time to move to Egypt for awhile"

I have mentioned the Bible's subtlety many times. Here is another example: God has been telling Abram what to do and where to go. There is a famine in the land of Canaan, so, did God tell Abram, "Get up, gather up your possessions, and go to Egypt?" No, He did not. Therefore, when Abram leaves Canaan and enters into Egypt, he will be out of the geographical will of God.

Knowing the will of God is related to divine guidance. How do I know what God wants me to do? Some believers—particularly new and enthusiastic believers—want to know God's will for their life. They even become weird about it, wondering, does God want them to take this street or that street when driving to work. You may be surprised, but, for the believer, knowing the will of God for your life is relatively easy. And we will cover that next time.

When we last left Abram, he was in the land of Canaan—the land which God had promised to him and his seed, and then there was a famine in that land, so Abram went down to Egypt to live for awhile. A famine in the ancient world is equivalent to an economic depression today.

**Gen 12:10** Now there was a famine in the land. So Abram went down to Egypt to temporarily reside there, for the famine was severe in the land.

Genesis 12:10 There was a famine in the land. So Abram went down to Egypt to temporarily live there, for the famine was great in the land. (Kukis mostly literal translation)

Genesis 12:10 Because of a great famine in the land, Abram temporarily moved to Egypt to live. (Kukis paraphrase)

As I mentioned in the previous lesson, this was not God's will for Abram. God did not tell Abram, "If things get tough in Canaan, I want you to travel southwest to Egypt and cool your heels there." However, the Bible is subtle. There is not this literary booming voice from heaven telling Abram, "Stop right there, mister; don't take another step! I never told you to go down to Egypt. Now, turn around and come back to the land." God does not necessarily do that. Now, on occasion, God will do things to let you know, *do this, but don't do that*. However, most of the time, it is much more subtle than that. In fact, your life, as guided by God, can be as subtle as this passage. How do we know God does not want Abram to go down to Egypt? Even more importantly, how do we know what the will of God is for our own lives?

The will of God is a topic which seems to baffle a lot of believers, and it shouldn't. For me personally, it has always been one of the simplest aspects of the Christian life. Knowing the will of God for me has always been fairly simple. It is obeying the will of God which is much more difficult for me.

### The Doctrine of the Will of God

1. There are three categories of will:
  - 1) Divine will, which is also known as sovereignty. Job 1:12
  - 2) Angelic will. Job 1:9–11 Isaiah 14:12–14
  - 3) Human will. It is important to recognize that you have free will and that you are not simply a product of your genes and your environment. This explains why even identical twins are never identical. Genesis 3:1–7 Isaiah 53:6
2. The will of God for the human race:
  - 1) For the unbeliever, God's will is salvation. 2Peter 3:9: **The Lord is not slow to fulfill His promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance** [= a changing of the mind toward Jesus Christ]. God wills for all men to believe in Him. **Believe in the Lord Jesus Christ and you will be saved** (Acts 16:31a).
  - 2) For the believer, God's will is spirituality. Ephesians 5:18: **And do not be drunk with wine, in which is excess, but be filled with the Spirit**. That is in the imperative mood, which means, **Be filled with the Spirit** is a mandate. Furthermore, for the believer, God desires for us to grow spiritually: **Grow in grace and knowledge of our Lord and Savior, Jesus Christ**—2Peter 3:18). This is also a mandate, as we have the imperative mood here as well.
  - 3) Therefore, for us as believers, God desires for us to name our sins to Him in order to restore fellowship with Him (1Corinthians 11:31 1John 1:9); and for us to learn the Word of God in a church which teaches the Word of God (Hebrews 10:25) under the authority of a pastor-teacher (Hebrews 13:17). Simply obeying the will of God in these 2 things sets up a believer for always being in the will of God (when he chooses to be).
  - 4) Jesus has promised that becoming a believer and discipleship under Him is not a difficult or burdensome thing. **"Come to Me all you who labor and are heavy laden, and I will give you rest. Take My yoke on you and learn of Me, for I am meek and lowly in heart, and you shall find rest to your souls. For My yoke is easy, and My burden is light."** (Matthew 11:28–30).
3. God desires for us to grow into spiritual adulthood. This can be illustrated with you and your children. You want your children to grow up to become independent, productive adults. When you first put little Jimmy on a bicycle with the training wheels, and you are behind him, keeping the bike balanced, pushing it, the last thing you want is, for this to end up being the norm for bike rides for Jimmy. What you desire

## The Doctrine of the Will of God

is, after awhile, that the training wheels are removed and that he will no longer require you to be behind him, pushing and balancing the bike. God is the same way—ideally speaking, He wants us to progress to become spiritual adults, able to direct and organize our own lives. The term R. B. Thieme, Jr. used for this is, *spiritually self-sustaining*. We do not outgrow God any more than we dissolve our relationship with our parents when we grow up; but God wants us to become spiritual adults. This is a matter of free will on our part.

4. The humanity of the Lord Jesus Christ had free will.
  - 1) No free will in mankind would imply no free will in the humanity of the Lord Jesus Christ. Hyper-Calvinism teaches that there is no true free will in man, but they never follow this out to its logical end, which would be that Jesus Christ, in His humanity, lacks true free will.
  - 2) The basic principle of Divine Guidance, however, is based on the fact that man possesses volition (free will) of the soul.
  - 3) Matthew 26:42 is an example of Jesus Christ expressing His free will: **Again a second time having gone away, He prayed, saying, "My Father, if it is not possible for this cup to pass away unless I drink it, then let Your will be done."** Jesus did not want to go to the cross. In His humanity, He prayed not to have to go to the cross. Going to the cross involved suffering which we cannot imagine, and God the Holy Spirit makes certain that we know, Jesus, in His humanity, did not want to do this. However, **He became obedient to the point of death, even the death on a cross** (Philip. 2:8).
  - 4) The Lord's free will, in principle, is expressed in Hebrews 10:7, 9a: **Then I said, "Behold, I have come to do Your will, O God, as it is written of Me in the scroll of the book."** Then He added, **"Behold, I have come to do Your will."** (Psalm 40:7). Jesus Christ willingly placed Himself under the authority of the plan of God the Father; this was a choice which He made in His humanity.
  - 5) It only makes sense for Jesus to have free will in His humanity if we have free will. These things are either both true together or both false. Otherwise, Jesus Christ is *not* true humanity.
5. Free will, foreknowledge and predestination (this point is parenthetical, to explain the relationship between these things).
  - 1) There is one stripe of Christian theology (hyper-Calvinism) that does not believe in human free will. They believe that, not only is God sovereign, but that His sovereignty controls our choice to believe in Jesus Christ. They point to predestination to explain this. They may quote Ephesians 1:11 to support this position: **In Him we have obtained an inheritance, having been predestined according to His purpose, Who works out all things according to the counsel of His will.** This theology is wrong, although the verse is, of course, correct.
  - 2) God has a plan, and His will (sovereignty), our will and angelic will are all a part of this plan.
  - 3) God foreknows all things; that is, He knows every single free will choice that will be made by man or angelic being in advance.
  - 4) His plan is based upon His foreknowledge. The best illustration of this is, you and your children. Throughout the young life of your child, you make plans upon how to train him correctly and how to bring him up right. Your child has free will, and you adjust your plans in such a way as to consider his free will. The fact that you, as a parent, know what your child is going to do in certain situations, is called foreknowledge (in a limited, human way). That you anticipate the choices of your child and make plans which anticipate those choices, that is predestination and the divine decrees (again, in a limited, human sense). A good illustration of this is the way that we discipline our children—we may spank this one, sternly talk to that one, and ground another. We apply the discipline which we believe is appropriate and might have the greatest affect upon the child's behavior. That is an application of limited human foreknowledge.
  - 5) We do all of this imperfectly; we do all of this apart from knowing each and every choice our children will make. However, God knows each and every choice that we will make and He makes this a part of His divine decrees.
  - 6) All of this occurs simultaneously, but is presented to us logically in Romans 8:29–30: **For those**

## The Doctrine of the Will of God

whom He foreknew, [those] He also predestined to be conformed to the image of His Son, in order that He might be the firstborn among many brothers. And those whom He predestined He also called, and those whom He called He also justified, and those whom He justified He also glorified.

- 7) Logically, it works like this. God foreknew us, therefore He predestined us to be conformed to the image of His Son (which is His plan, the divine decrees). Since we are predestined (foreknowledge and predestination occur in eternity past), God must call us in time. When we respond with positive volition (remember, God foreknew us, so He knew in eternity past that we would respond to His call), we are justified (God declares us positionally righteous because Jesus died for our sins). Then, in time and in eternity future, God will glorify us, with the result that we will be conformed to the image of His Son).
- 
6. There are 3 categories of the will of God as related to the human race. An example of all 3 types of will are illustrated by Balaam:
    - 1) Directive will of God. Numbers 22:12: **God said to Balaam, "You shall not go with them. You shall not curse the people, for they are blessed."** The King of the Moabites wanted to hire Balaam to curse the Jews and God told him not to go.
    - 2) Permissive will of God. Numbers 22:20: **And God came to Balaam at night and said to him, "If the men have come to call you, rise, go with them; but only do what I tell you."** Balaam had, by that time, decided that he would go, in violation of God's directive will. Therefore, God had plan B, which is what He wanted Balaam to do, *if* he went to the King of Moab.
    - 3) Overruling will of God. In this example, Balaam wants to do one thing, and God overrules what he wants to do. Balaam wanted to curse the Jews and God did not allow him to do this. Numbers 23.
    - 4) So you do not misapply this, this incident does not mean that God will ultimately overrule all of your bad decisions. This is simply a classification of God's various wills. Man quite obviously will commit sins and God will allow man's free will to function. Therefore, you do not get to make a bad decision and then turn around and blame God for that bad decision that you made. To illustrate this, 99% of parents do not want their children to take drugs, and they will do what they can to keep them from taking drugs. However, if a kid starts using drugs, he cannot turn around and blame his parents for this bad decision. Therefore, if you marry the wrong person, take the wrong job, go to a church where you do not grow spiritually, this is all on you; it is not God's fault.
- 
7. What we need in order to ascertain Divine guidance.
    - 1) Knowledge of the Word of God.
      - (1) Psalm 32:8: **I will instruct you and teach you in the way you should go; I will counsel you with my eye upon you.** God pays attention to us and His will is ascertain from being taught.
      - (2) Proverbs 3:1-6: **My son, do not forget My teaching, but let your heart keep My commandments, for length of days and years of life and peace they will add to you. Do not let grace and faithfulness forsake you; bind them around your neck; write them on the tablet of your heart, so that you will find grace and success in the sight of God and man. Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways, learn to know Him, and He will direct your path.** We are not to depend upon our own thinking, but we are to endeavor to know Him, and, as a result, He will guide us.
      - (3) Isaiah 58:11: **And the LORD will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters do not fail.** This is a promise, and the mechanics are stated in the previously cited verses.
    - 2) Yieldedness, which is the filling of the Holy Spirit.
      - (1) Romans 6:13: **Do not present parts of your body to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and every part of your body to God as instruments for righteousness.** The word *present* in this verse means *to proffer; to provide; to place a person or thing at one's disposal; to place yourself under orders to*. The Christian life is not some one-shot decision that you make when under

## The Doctrine of the Will of God

great duress or under some sort of emotional or social coercion; it is a minute by minute set of decisions which you make each and every day of your life (the tense of this verb in the Greek indicates continuous action).

- (2) Romans 12:1–2: **I appeal to you therefore, members of the royal family, by the mercies of God, to present your bodies [which means, *place yourself under orders to God*] as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world [= the cosmic system], but be transformed by the renovation of your mind [the key is what occurs in your thinking], that by testing you may discern what is the good, acceptable and perfect will of God.** Note that you need to have your thinking renovated in order to know what the good and acceptable will of God is. Furthermore, there is periodic testing. That is spiritual growth; when God tests the Bible doctrine in your soul. Notice first and foremost that the transformation which we go through occurs **by the renovation of our thinking** (which is exactly what is occurring right now, as you read this and if you believe it).
- (3) Ephesians 5:17-18: **Therefore do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery, but be filled with the Spirit.** Notice that the two key features are: knowledge of doctrine (**understand what the will of the Lord is**) and the filling of the Holy Spirit.
- (4) We get out of fellowship with sin; we get back into fellowship by naming these sins directly to God. 1John 1:9: **If we admit [cite, name, acknowledge] our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.** *Faithful* means that God does this every time; *just* means that forgiveness does not violate God's character (Jesus Christ paid the penalty for our sins, so God is just in forgiving us our sins). *Cleansing from all unrighteousness* means that God forgives us for our unknown sins as well as the sins which we name to Him.
- (5) As we advance in the Christian life, by the filling of the Holy Spirit and knowledge of Bible doctrine, we experience spiritual growth, which leads to spiritual maturity. This, in fact, is what God commands us to do. **Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ** (2Peter 3:18a). As we grow spiritually, we become more grace-oriented. James 4:6: **He gives more grace. Therefore, He has said, God resists the arrogant but He gives grace to the humble [or, *grace oriented*] (Proverbs 3:34).**

8. The principle of spiritual growth: as a believer in Jesus Christ, you can choose to remain an infant (child, or adolescent) believer, or you can choose to grow spiritually. Where you presently work, there was some training to get you to the point where you are now. If someone had picked you up as an infant, and assigned you your present job, it is quite likely, as an infant, that you would be unable to perform the duties assigned to you. Assuming that you have personal integrity when it comes to your job, then your maximum production is dependent upon your age, schooling, maturity and training. The same is true of the Christian life. As an infant believer, you are saved and will spend eternity with God, but, insofar as the plan of God goes, you are nearly worthless. If you have chosen not to grow spiritually (and, let me make it clear, *that* is a choice that you make), then you will never amount to much spiritually. Your production will be minimal or nonexistent. Only a believer who has doctrine in his soul and who remains in the Spirit for extended periods of time actually does anything worthwhile in the plan of God. Your spiritual growth or your lack of spiritual growth is a personal choice that you make each and every day.
9. The will of God for the Christian here on earth.
  - 1) God wants us to think like He thinks. **Let this mind be in you, which was also in Christ Jesus** (Philip. 2:5). See also Romans 12:1–2
  - 2) We need to know what God wants us to do. This can be determined by obeying all of the mandates found in the New Testament epistles.
  - 3) The geographical will of God, which is closely related to our study of Abram. Where does God want Abram to be? In the land of Canaan or in the land of Egypt?
10. The mechanics of the will of God is revealed in Acts 11:

## The Doctrine of the Will of God

- 1) Guidance through prayer. Acts 11:5: "I was in the city of Joppa praying, and in a trance I saw a vision, something like a great sheet descending, being let down from heaven by its four corners, and it came down to me." I need to say something about prayer, because this is the most misunderstood and misused gift of God. Let me give you an analogy to help explain how prayer is misused: a hammer is a fantastic tool. You can use it to pound in nails and to remove nails. When I go to work, I always carry a hammer. However, you do not use a hammer when you want to cut off a 6' piece of 2x4. You use a saw. Believers without doctrine use prayer as their primary tool—in fact, as their only tool—and they try to use it for everything ("You want me to saw those board there? Good, because I brought my hammer."). Most of the time, when someone wants to know something or to discern God's will, they pray. Depending upon their predisposition and emotions at the time, after praying a lot and working up some emotion, they then go ahead and do exactly what they wanted to do in the first place (with some exceptions, of course, who do the opposite of what they want to do). When you are faced with a decision, do not expect to pray and for God to tap your left shoulder for *no* and your right shoulder for *yes*. God speaks to us and guides us *through His Word*. Most of the time, if you are growing, God is guiding you to make whatever decisions need to be made. However, if you are not growing, then God puts in front of you serious decisions which make you recognize that you do not have enough doctrine in your soul to make these decisions.
- 2) Guidance through the thinking. Acts 11:6: **Looking intently on this, I observed. And I saw the four-footed animals of the earth, and the wild beasts, and the creeping things, and the birds of the heaven.** If you understand principles from the Word of God, then you can properly evaluate the circumstances that you are in.
- 3) Guidance through the Word. Acts 11:7-9: **And I heard a voice saying to me, "Peter, rise up, slay and eat." But I said, "No, Lord, because never has anything common or unclean entered into my mouth." But a voice answered me the second time out of the heaven, "What God has cleansed, you do not make common."** Hopefully, it is clear to you that God does not periodically speak to us out of heaven. However, His words in this passage represent the words found in the Bible (also called, by the way, the *Word of God*).
- 4) Guidance through providential circumstances. Acts 11:11: **And, behold, at once three men stood at the house in which I was, having been sent from Caesarea to me.** There are things which are going to cause you to take certain steps in your life. Personally, I had to move in order to find a job, and the places I wanted to move to, had no jobs available. The place I considered moving to, but did not really want to move to, is Houston; and, of course, every door opened for me to move here. Therefore, you may find yourself spinning your wheels in city A, and God is simply guiding you to city B. Or, you may get a job offer out of town, and the is God's way of saying, "Move to that town."
- 5) Guidance through the filling of the Holy Spirit. Acts 11:12: **And the Spirit said to me to go with them, not discriminating. And these six brothers also were with me, and we went into the man's house.** Just as God the Father does not speak to us audibly out of heaven, God the Holy Spirit does not tell us what to do audibly or through our emotions. However, when we are filled with the Holy Spirit, then we are in His will (we are doing what God wants us to do).
- 6) Guidance through fellowship and comparison of data. Acts 11:13-15: **And he told us how he saw an angel in his house, standing and saying to him, Send men to Joppa, and send for Simon who is surnamed Peter, who will speak words to you by which you and all your household will be saved. And in my beginning to speak, the Holy Spirit fell on them, as also on us in the beginning.** One of the things which I have observed is, believers who have the opportunity to gather with others but choose not to, tend to get a bit wacky. This is even true of those who take in doctrine regularly. Maybe it is the academic discipline of listening to teaching with others, but it tends keep believers more balanced.
- 7) Guidance through recalling Scriptures. Acts 11:16: **And I recalled the Word of the Lord, how He said, John indeed baptized with water, but you shall be baptized in the Holy Spirit.** You have to know the Word of God in order to remember the Word of God. It is not legitimate, when you are in a jam, to grab your Bible, close your eyes, and put your finger on some miscellaneous verse. It

## The Doctrine of the Will of God

is legitimate to go to the Bible for guidance, and look up this or that particular subject (or, far better than this, get the teaching of your pastor on MP3 on that particular topic). It is legitimate to google *promises of God* so that you can find a promise which applies to your situation. However, it is far better to have this information in your soul as a result of good Bible teaching (which is more difficult to find than you may realize).

11. Young believers, immature believers, and carnal believers and the will of God: simply put off big decisions until you have grown spiritually. For most people, this means daily Bible doctrine for a year (or 2 or 3) before they ought to make a decision like, getting married, getting divorced, changing jobs, moving, etc. In any case, do not allow yourself to be bullied into some particular course of action. 1Corinthians 7:18–28
12. Young believers, immature believers, and carnal believers and the will of God: avoid cults or churches where other members of the church attempt to bully you into some course of action. When pastors or others inside the church tell you what to do outside of the church, and enforce this in some way, they are out of line. A pastor can certainly teach what you ought to do (do not commit adultery, for instance), but once you walk out the doors of your church, you make the decision before God to do these things or not. There should not be some kind of pressure applied to you (e.g., social ostracism, or assigning someone to *disciple* you, etc.). If there is any kind of pressure for you to do something within the church (give your testimony, confess your sins before others, pray in front of others, speak in tongues, come forward for any reason, give money, etc.), then you are in the wrong church. A pastor and deacons must maintain some semblance of order in a church, taking into account that this is a gathering of dozens (hundreds or thousands) of sin natures; but whatever you are required to do within the church building ought to be related to the teaching of the Word of God, your personal privacy and the privacy of others. So, if you are a disturbance during the teaching of the Word of God, a pastor may go so far as to chew you out or have you removed; because this impacts the ability of others to be taught. However, if there is pressure put upon you to, say, get baptized in front of everyone, that is a different matter. There, the pastor has exceeded his authority.
13. Do not confuse legitimate authority with someone bullying you into a course of action.
  - 1) Parents have authority over their children, so if you are under the roof of one or both of your parents, they do have the authority to tell you what to do.
  - 2) Employers have authority over employees on work-related matters.
  - 3) In the armed forces, commanding officers have authority over their subordinates.
  - 4) The coach has authority over his team, the teacher over his students, etc.
  - 5) The pastor over the congregation with respect to what goes on inside of the church in order to maintain academic discipline to teach the Word of God. That is, the pastor cannot tell you that you must go out and witness to 10 people this week, nor can he assign a spiritual mentor to invade your privacy, but he can certainly tell you to shut up if you are a disturbance during the teaching of the Bible.
  - 6) We are all subject to legitimate authorities, and we need to obey those authorities. Romans 13:1–7
  - 7) Furthermore, let me add a little application. You ought to have figured out that, your behavior and actions are between you and God. No one in a church has the right to bully you into some course of action, even if the end result is avoidance of sin. The free will decisions which you make are significant, but not if you are simply going along to get along.
  - 8) However, you may have a morals clause where you work. That is legitimate, and you have to obey this morals clause if you choose to work for that school district, business or company. As an example, if you are a school teacher, and you are involved in gross immorality, then a school district ought to be able to remove you as an employee. That is not an invasion of your privacy, as you are not just a teacher of young adults but an example to them.
  - 9) More application: you can choose to allow people to invade your privacy for your own good, e.g., interaction with a sponsor if you belong to Alcoholics Anonymous or some similar organization. You have made a choice to give them this authority over you.

## The Doctrine of the Will of God

14. Summary Points: How to be in the will of God and how to remain in the will of God.
- 1) You need to be in fellowship, which is achieved by 1John 1:9: **If we name our sins, He [God] is faithful** [i.e., He does it every time] **and just** [God operates within His Own essence] **to forgive us our sins** [these are the sins we name] **and to cleanse us from all unrighteousness** [these are sins which we do not name].
  - 2) You need to be growing spiritually. This does not mean that you reduce the number of overt sins in your life or that you speak a holy language now and again (*Amen, God willing*) or that you become more and more involved at your church (teaching Sunday school, acting as a deacon, etc.). Spiritual growth is achieved by the daily intake of the Word of God taught by a doctrinal pastor-teacher. **Grow in grace and knowledge of our Lord and Savior, Jesus Christ** (2Peter 3:18a). *Grace* is the grace system which God has provided. All believers in Jesus Christ are given the means and the opportunity to grow spiritually, regardless of geographical location. 99% of the time, this will be learning under the ministry of a doctrinal pastor-teacher (I provide a list of them here: <http://kukis.org/Links/thelist.htm>). Many of these pastor-teachers, if they are outside of your geographical area, provide an online MP3 ministry, where you can download (or order) previous lessons and listen to the teaching of the Word of God without any financial obligation. Many of them will provide these lessons by sending them to your home by mail. If you are relatively near to any of these churches, then that is where you ought to go.
  - 3) If you are not in the geographical area of any of these churches, then you need to operate under normal academic discipline when listening to a lesson. You don't surf the internet, you do not text, you do not do housework, nor do you do anything else which takes your concentration away from the message that you are listening to. Ideally speaking, if you live within driving distance of a doctrinal church, then that is where you need to be when the church doors are open.
  - 4) The short explanation is, as long as you are in fellowship and growing, then you will be in the will of God.
  - 5) Now, let's say that you are a new believer or a believer who has decided to get with God's program and to start growing, and you face a momentous decision (to get married, to change jobs, to move elsewhere). If you face this as a new believer or as a believer just about to get with doctrine, then you choose not to change your status until you know enough doctrine in order to make this decision. 1Corinthians 7:18–24.
  - 6) If you are at city A and God wants you to be in city B, do not worry. God will make that happen. Where I was raised up, I had studied God's Word for about 5 years, but I was spinning my wheels career-wise, and it did not seem as if that would change anytime in the near future. I began exploring my options in other cities. On my list of 3 cities to move to, #3 on the list (and, way, way down from #2) was Houston. I thought of moving to Houston because Bob Thieme was teaching Bible doctrine there. However, this was so far down the list from my 1<sup>st</sup> and 2<sup>nd</sup> choices. In any case, every door closed to me for my first two choices; and door after door after door opened for me for choice #3. God did almost everything necessary to move me in that direction.
  - 7) When it comes to your day-to-day life, God has things mapped out. You have a job or school that you go to, which takes up perhaps 9–10 hours of your day. You do this job (or attend this school) as unto the Lord. That is, you function as if you are working for God, and you remain faithful in all respects, whether anyone else can see what you are doing or not. You have a couple of hours that you spend eating, an hour for Bible teaching, and a few hours for relaxation. If you stay in fellowship all of this time, or get back into fellowship when you get out, then you are in the will of God.
  - 8) If you do not have a job or school, then (1) you spend 9 or 10 hours of every single day looking for a job or (2) you set your sights to moving to a different city or to a different state. If you have begun to listen to a particular pastor from the list I provided, then you seriously consider packing up all that you own and move to the city where he teaches (obviously, it is normal to seek out job opportunities in that city by phone and by the internet and then you go there for interviews). God uses your lack of opportunity in city A to get you to move to city B. God allows man to enact foolish political policies, which negatively impact a particular geographical area, to move some believers from point



## The Doctrine of the Will of God

A to point B.

- 9) Gathering together with other believers is extremely important. Hebrews 10:25 exhorts us to not forsake the assembling of ourselves together. I have known a lot of believers over the years, many of them squared away on doctrine. However, when they go off on their own—they make no attempt to gather under the authority of a well-qualified pastor-teacher or as a group—they get goofy, and I can name a whole host of believers I have known in my life who stopped gathering under this sort of authority, and got goofy. Personally, I gather with believers under the ministry of R. B. Thieme III every time the church is in session, and, on off-nights, listen to his father's teaching. Even though I clearly understand what God's will is for my life, that does not mean I no longer need to study under my pastor's authority.

Again, the key to being in the will of God is to be in fellowship, to grow spiritually, and to carry out your duties in life (at your job, in school, or in the home) as unto the Lord.

This is taken, in part, from [http://www.divineviewpoint.com/Gods\\_will\\_your\\_life.pdf](http://www.divineviewpoint.com/Gods_will_your_life.pdf) (Buddy Dano's website) and edited and appended. Also used as a reference: [http://rbthieme.org/Divine\\_Guidance.pdf](http://rbthieme.org/Divine_Guidance.pdf) which is an online booklet which I strongly recommend, if this is an area of the Christian life where you want more information. Another source for more information is: [http://gracebiblechurchwichita.org/?page\\_id=315](http://gracebiblechurchwichita.org/?page_id=315)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Gen 12:10** Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land.

Abram made a choice here. Abram is going to be out of the geographical will of God, so now, the rest of his decisions are going to be poor as well.

This doctrine was inspired by and taken in part from the Syndein Notes from R. B. Thieme, Jr.'s Bible Class.

### Abram and the Geographic Will of God

1. God wanted Abram to move to Canaan. This is where God was going to bless and prosper Abram.
2. Ur is where Abram was presumably born and raised, and this represents his old life.
3. Moving to Canaan represents Abram's new life.
4. God told him to move without his family, but Abram took Terah, his father, and Lot, his nephew.
5. Terah means *delay* and Abram was delayed from fully participating in the plan of God for his life.
6. They stopped in Charan (Haran) as a family. The name appears in Assyro-Babalonian as Hārran, which means "road."<sup>1</sup> R. B. Thieme, Jr. indicates that it is the *dried up place*.<sup>2</sup> Easton says it means *parched*.<sup>3</sup> A road is hard, dried up and dusty; so perhaps that is the pertinent association.
7. Even though Abram is apparently quite prosperous in Haran (and in Ur), spiritually, this is a dried up place for him. He cannot grow and advance there as he ought. This helps us to understand that, part of who we are is where we live; and where we live can constrain us and it can be helpful in our spiritual progress. Furthermore, where we are is related to our spiritual destiny. Don't take this in some cultic way. Some cults thrive on removing a person from his family and removing a person from his previous life and surroundings. This is not God's mandate for every single person. When Abram got to the Land of Promise, God will not have Isaac or Jacob (his son and grandson) move back to Ur or to some other place. They are born and raised in the right place for them. God does not separate them from their land or from their father Abram. Therefore, we learn from Abram that God will move some of us from point A to point B; but not all of us.
8. Abram will bring his nephew Lot with him. Lot is selfish and self-seeking. He is a believer in the Revealed Lord but he shows very little growth. He adheres, to some degree, to the laws of divine establishment, but is only blessed when in association with Abram. Lot, when he is at the lowest point of his life, living with his two daughters in a cave, he could have said, with the prodigal son, "I would be better off as one

## Abram and the Geographic Will of God

of Abram's slaves than living here." But he did not make that choice to move; and he apparently poisons his daughter's view of Abram as well, as they do not consider this as a viable option.

9. In Canaan, which is where God wants Abram to be, he enjoys fellowship with God. In fact, there are 9 things which Abram has in Canaan:
- 1) Shechem represents power (of the Word and of God the Holy Spirit and the power of the Son).
  - 2) Moreh is instruction or teaching of the Word of God; which is only effective when one is in fellowship.
  - 3) The **Canaanite in the land** represents challenge and opposition; it represents the opportunity to evangelize and also the opportunity to grow, which comes through testing and opposition.
  - 4) Canaan represents the promise from God and a challenge to claim the promises of God. Here, Abram is to apply the faith rest technique.
  - 5) The altar speaks of occupation with Christ. The altar looks forward to the cross. Today, we have the retrospective view of the cross today—the Communion.
  - 6) The tent speaks of total dependence on the Lord. Abram no longer depends upon the walls of a city (Hebrews 11 tells us that Abram waited for God to build the great city).
  - 7) Beyth-'El is the house of God and it represents the worship of the Lord.
  - 8) Finally, 'Ay (or, Ai) means heap of ruins. Even in fellowship you still have your old sin nature; it is just under control when in fellowship.
  - 9) Finally, we have testing. When we we have victory in our lives, then that prosperity will be tested. Abram failed the test at the first sign of prosperity testing.

<sup>1</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Haran (2).

<sup>2</sup> From [http://syndein.com/Genesis\\_12.html](http://syndein.com/Genesis_12.html) accessed June 23, 2013.

<sup>3</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Haran.

The basis of this doctrine comes from: [http://syndein.com/Genesis\\_12.html](http://syndein.com/Genesis_12.html) accessed June 23, 2013.

### Chapter Outline

### Charts, Graphics and Short Doctrines

You will recall that we last left Abram, he is about to move to Egypt. He is in the land of Canaan, which God would give to him and his descendants; but now, Abram is under a little pressure, so he decides to move to Egypt.

**Gen 12:10** Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land.

This is not God's will for Abram, because God did tell Abram to move to the land of Canaan, but He did not tell Abram to move out of the land of Canaan into Egypt. Therefore, since Abram is out of God's geographical will, he is going to do some stupid things.

Let me try to give you an example that you can relate to. Most of us understand something about our sin natures and where our own weaknesses lie. Let's say that you are a recovering substance abuser; for most people—particularly in the early stages of escaping the hold of drugs—it is better for them not to associate at all with their former druggie friends. You do not decide, "Drugs are ruining my life; I need to stop doing them;" and then, a few days later, hear about a party where all your drug-taking friends are going to be, and go to that party. That is an unsound move, geographically speaking. As a roommate once told me, with regards to remaining faithful to his girlfriend (and later, his wife): he knew his weaknesses with regards to other women, so he did not put himself in a position where he would have to deal with this weakness. He was careful about personal relationships with other women and he was careful about being in situations where he would be alone with other women. Or, as Clint Eastwood once said, "A man has got to know his limitations."

Abram and family were not starving because they had great wealth and herds. However, for anyone who has lived off their savings, you can live off the interest, in which case you have money which will theoretically last you into

perpetuity and you can delve into the principal, which means that you have a limited time that you can survive until the savings are depleted. Abram realized that with his slaves and family that he was beginning to dig into the principal, and, although he might be able to survive for several years on his present possessions, Abram is not that kind of a person. He looks to experience growth in his wealth and possessions and, when that does not occur, he takes steps to correct the situation. Sometimes you might find yourself spinning your wheel in a town where there is a depression; some people will pick up stakes and move to a more prosperous city in order to survive. This is what Abram was doing.

Now this is fine. It is not outside of God’s will to think, to reason or to depend upon past experience. However, as we will see, going to Egypt is outside of God’s will for Abram. What should Abram have done? He should have depended upon God. God wanted him in the land of Canaan, so he should not have left the land of Canaan apart from God’s direction.

Abram is leaving God’s geographical will; therefore, Abram is going to make some stupid choices. Being outside of God’s geographical will, makes you more vulnerable to your own weaknesses; and, you are less likely to grow spiritually.

Genesis 12:10 **Because of a great famine in the land, Abram temporarily moved to Egypt to live.** (Kukis paraphrase)

This incident provides a parallel or a foreshadowing of what would take place a few hundred years in the future. All of Israel is in Canaan facing a famine, and Joseph will call for his family to come to Egypt to stay there. Not only is this incident in Genesis 12 a shadow of what is to come, but it gives the family implied permission to come to Egypt when necessary.

|   |                  |   |
|---|------------------|---|
| <b>And so he is as which he has drawn near to enter Egypt-ward; and so he says unto Sarai his woman, “Behold, please, I have known that a woman—beautiful of appearance you [are].”</b> | Genesis<br>12:11 | <b>And it is, just as he has drawn near to enter into Egypt, that he said to Sarai, his wife, “Listen, now: I know that you [are] a woman [who is] beautiful in appearance.</b> |
|---|------------------|---|

**Just as they are about to enter into Egypt, Abraham turns to his wife Sarai, and says, “Listen, honey, I know that you are a very attractive woman.**

Here is how others have translated this verse:

**Ancient texts:**

- Targum of Onkelos      **And it was, as he approached to enter the limit of Mizraim, and they had come to the river, and were uncovering their flesh to pass over, that Abram, said to Sara his wife, Behold, until this I have not beheld your flesh; but now I know that you are a woman of fair aspect.**
- Latin Vulgate      **And when he was near to enter into Egypt, he said to Sarai his wife: I know that thou art a beautiful woman.**
- Masoretic Text (Hebrew)      **And so he is as which he has drawn near to enter Egypt-ward; and so he says unto Sarai his woman, “Behold, please, I have known that a woman—beautiful of appearance you [are].”**
- Peshitta (Syriac)      **And it came to pass when he was about to enter into Egypt, he said to Sarai his wife, Behold now, I know that you are a woman beautiful to look upon; ...**
- Septuagint (Greek)      **And it came to pass when Abram approached Egypt, that he said to Sarai his wife, I know that you are a beautiful woman.**

Significant differences:

**Thought-for-thought translations; paraphrases:**

|                        |  |
|------------------------|--|
| Easy English           | When Abram was near Egypt, he said this to his wife Sarai: `I know that you are a beautiful woman.   |
| Easy-to-Read Version   | Abram saw how beautiful his wife Sarai was. So just before they arrived in Egypt, Abram told Sarai, "I know that you are a very beautiful woman.       |
| Good News Bible (TEV)  | When he was about to cross the border into Egypt, he said to his wife Sarai, "You are a beautiful woman.   |
| New Berkeley Version   | As he was approaching Egypt, he said to Sarai, his wife, "See here! I know you are a good-looking woman.   |
| New Living Translation | As he was approaching the border of Egypt, Abram said to his wife, Sarai, "Look, you are a very beautiful woman.                                       |
| The Voice              | As Abram was about to enter Egypt, he pulled Sarai his wife aside.<br><b>Abram:</b> Sarai, you are a very beautiful woman, and I am well aware that... |

**Partially literal and partially paraphrased translations:**

|                         |  |
|-------------------------|--|
| American English Bible  | And as Abram was about to enter Egypt, he said to his woman Sara: 'You're a beautiful woman,...  |
| New Advent (Knox) Bible | And when he had nearly reached Egypt, he said to his wife Sarai, I have it in mind that thou art a woman fair to see...  |
| New American Bible      | When he was about to enter Egypt, he said to his wife Sarai: "I know well how beautiful a woman you are.   |
| Revised English Bible   | As he was about to enter Egypt, he said to his wife Sarai, 'I am well aware that you are a beautiful woman, and I know that when the Egyptians see you and think, "She is his wife," they will let you live but they will kill me. V. 12 was included for context. |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |
|---------------------------|---|
| Ancient Roots Translinear | When he was nearing coming into Egypt, he said to Sarai his woman, Please, I know you are a beautiful woman to behold in appearance.  |
| Bible in Basic English    | Now when he came near to Egypt, he said to Sarai, his wife, Truly, you are a fair woman and beautiful to the eye;...  |
| The Expanded Bible        | Just before they arrived in Egypt, he said to his wife Sarai, "I know you are a very beautiful woman.   |
| NET Bible®                | As he approached [Heb "drew near to enter."] Egypt, he said to his wife Sarai, "Look [The particle הִנֵּה (hinneh, "look") is deictic here; it draws attention to the following fact.], I know that you are a beautiful woman [Heb "a woman beautiful of appearance are you."]. |
| New Heart English Bible   | It happened, when he had come near to enter Egypt, that he said to Sarai his wife, "See now, I know that you are a beautiful woman to look at.  |
| NIV – UK                  | As he was about to enter Egypt, he said to his wife Sarai, `I know what a beautiful woman you are.  |

**Jewish/Hebrew Names Bibles:**

|                          |  |
|--------------------------|--|
| exeGesés companion Bible | And so be it,<br>when he approaches to enter into Misrayim,<br>he says to Saray his woman, Behold I beseech,<br>I know that you are a fair woman in visage:...   |
| Kaplan Translation       | As they approached Egypt, he said to his wife Sarai, 'I realize that you are a good-looking woman.   |
| Orthodox Jewish Bible    | And it came to pass, when he was about to enter into Mitzrayim, that he said unto Sarai his isha, Hinei now, I know that thou art an isha yafeh to look upon;... |

**Literal, almost word-for-word, renderings:**

|                             |  |
|-----------------------------|--|
| <i>The Amplified Bible</i>  | And when he was about to enter into Egypt, he said to Sarai his wife, I know that you are beautiful to behold.   |
| Concordant Literal Version  | And coming is it, as Abram nears to come to Egypt, that saying is Abram to Sarai, his wife, "Behold, pray! I know that a woman of lovely appearance are you,...  |
| Context Group Version       | And it happened, when he came near to enter into Egypt, that he said to Sarai his woman { or wife }, Now see, I know that you are a fair woman to look at:...  |
| English Standard Version    | When he was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman beautiful in appearance,...  |
| Green's Literal Translation | And it happened when he had drawn near to come to Egypt, he said to his wife Sarai, Behold, please, I know that you are a beautiful woman to look upon.  |
| New King James Version      | And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, "Indeed I know that you are a woman of beautiful countenance.  |
| New RSV                     | When he was about to enter Egypt, he said to his wife Sarai, `I know well that you are a woman beautiful in appearance;...   |
| Syndein/Thieme              | And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that you are an extremely beautiful {yapheh} woman to look upon. {Note: Sarai is now around 76 years old, but still a glamour girl at 76! She is contentious, but extremely beautiful. Abram thinks that lecherous old Pharaoh will want to add her to his harem.}. |
| World English Bible         | It happened, when he was come near to enter into Egypt, that he said to Sarai his wife, "See now, I know that you are a beautiful woman to look on.  |
| Young's Updated LT          | And it comes to pass as he has drawn near to enter Egypt, that he says unto Sarai his wife, "Lo, I pray you, I have known that you are a woman of beautiful appearance.  |

**The gist of this verse:** As they approach Egypt, Abram looks his wife over and says, "Listen, I know that you are an attractive woman."

| <b>Genesis 12:11a</b>  |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's #         |
| wa (or va) (ו) [pronounced wah]  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| hâyâh (הָיָה) [pronounced haw-YAW]   | <i>to be, is, was, are; to become, to come into being; to come to pass</i>          | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #1961<br>BDB #224 |
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]  | <i>like, as, according to; about, approximately</i>                                 | preposition  | No Strong's #<br>BDB #453  |
| 'âsher (אֲשֶׁר) [pronounced ash-ER]  | <i>that, which, when, who, whom</i>   | relative pronoun   | Strong's #834<br>BDB #81   |
| <p>Together, ka'âsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i>. Back in 1Samuel 12:8, I rendered this <i>for example</i>.</p> |   |  |                            |

## Genesis 12:11a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's #         |
|---|---|---|----------------------------|
| qârab (בָּרַק) [pronounced kaw-RA <sup>BV</sup> ]   | <i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i> | 3 <sup>rd</sup> person masculine singular, Hiphil perfect | Strong #7126<br>BDB #897   |
| lâmed (ל) [pronounced l <sup>o</sup> ]  | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>                       | directional/relational preposition                        | No Strong's #<br>BDB #510  |
| bôw' (אוּב) [pronounced boh]  | <i>to come in, to come, to go in, to go, to enter, to advance</i>   | Qal infinitive construct                                  | Strong's #935<br>BDB #97   |
| <p>The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be, must be, ought to be</i>.<sup>19</sup> (4) Lâmed with the infinitive can connote <i>shall or must</i>.<sup>20</sup></p> |   |   |                            |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]   | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>  | proper noun with the directional hê                       | Strong's #4714<br>BDB #595 |

The directional hê is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

**Translation:** [And it is, just as he has drawn near to enter into Egypt,...](#)

Abram and Sarai are drawing near to Egypt, where they are going to escape the famine of the land. God has not told them to go to Egypt.

## Genesis 12:11b

| Hebrew/Pronunciation               | Common English Meanings   | Notes/Morphology  | BDB and Strong's #        |
|------------------------------------|---|---|---------------------------|
| wa (or va) (ו) [pronounced wah]    | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>                     | wâw consecutive   | No Strong's #<br>BDB #253 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #559<br>BDB #55  |
| 'el (אֶל) [pronounced eh]          | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39  |

<sup>19</sup> the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar-Syntax*; 4<sup>th</sup> Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

<sup>20</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

## Genesis 12:11b

| Hebrew/Pronunciation                              | Common English Meanings                                       | Notes/Morphology   | BDB and Strong's #         |
|---|---|--|----------------------------|
| Sâray (שָׂרַי) [pronounced saw-RAY or saw-RAH-ee] | <i>my prince; my princess, nobility; transliterated Sarai</i> | feminine singular proper noun  | Strong's #8297<br>BDB #979 |
| ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]         | <i>woman, wife</i>  | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #802<br>BDB #61   |

**Translation:** ...that he said to Sarai, his wife,...

Abram devised a human viewpoint plan some time ago, essentially to protect himself. God has already promised Abram "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." (Genesis 12:2; modified ESV). Later, God tells Abram, "I will give this land to your descendants." (Genesis 12:7b). This requires a wife to have descendants. This requires Abram to live for awhile so that his name is made great and so that he is a blessing. So this plan that Abram comes up with is strictly human viewpoint.

## Genesis 12:11c

| Hebrew/Pronunciation                 | Common English Meanings  | Notes/Morphology                                | BDB and Strong's #                          |
|--------------------------------------|--|---|---|
| hinnêh (הִנֵּה) [pronounced hin-NAY] | <i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i> | interjection, demonstrative particle            | Strong's #2009 (and #518, 2006)<br>BDB #243 |
| nâ' (נָא) [pronounced naw]           | <i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>                  | a primitive particle of incitement and entreaty | Strong's #4994<br>BDB #609                  |

Although BDB gives a list of several passages where these are found together (Genesis 12:11 16:2 18:27, 31 19:2, 8, 19, 20 27:2 Judges 13:3 19:9 1Samuel 9:6 16:15 2Samuel 13:24 2Kings 2:16, 19 4:9 Job 13:18 33:2 40:15–16), all they offer is *behold, I pray* as a translation of the two together. Gesenius offers *behold, now!*

This is the first occurrence of this word in Scripture.

|   |   |  |                            |
|---|---|--|----------------------------|
| yâda' (יָדָעַ) [pronounced yaw-DAHĠ]      | <i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i> | 1 <sup>st</sup> person singular, Qal perfect     | Strong's #3045<br>BDB #393 |
| kîy (כִּי) [pronounced kee]               | <i>for, that, because; when, at that time, which, what time</i>   | explanatory or temporal conjunction; preposition | Strong's #3588<br>BDB #471 |
| ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW] | <i>woman, wife</i>  | feminine singular noun                           | Strong's #802<br>BDB #61   |

## Genesis 12:11c

| Hebrew/Pronunciation                               | Common English Meanings   | Notes/Morphology   | BDB and Strong's #         |
|--|---|--|----------------------------|
| yâp̄heh (יָפִי) [pronounced yaw-FEH]               | <i>fair, beautiful, attractive; handsome</i>                            | adjective; feminine singular construct                     | Strong's #3303<br>BDB #421 |
| mar <sup>e</sup> eh (מַרְאֵה) [pronounced mahr-EH] | <i>the act of seeing, sight, vision; appearance, that which is seen</i> | masculine singular noun                                    | Strong's #4758<br>BDB #909 |
| 'at <sup>e</sup> (אַתְּ) [pronounced aht-TAW]      | <i>you (often, the verb to be is implied)</i>                           | 2 <sup>nd</sup> person feminine singular, personal pronoun | Strong's #859<br>BDB #61   |

**Translation:** ...“Listen, now: I know that you [are] a woman [who is] beautiful in appearance.

Abram has been thinking this through for awhile. He knows that his wife is beautiful. This is one way that God blessed Abram, is to give him a beautiful wife.

Genesis 12:11 And it is, just as he has drawn near to enter into Egypt, that he said to Sarai, his wife, “Listen, now: I know that you [are] a woman [who is] beautiful in appearance. (Kukis mostly literal translation)

Genesis 12:11 Just as they are about to enter into Egypt, Abraham turns to his wife Sarai, and says, “Listen, honey, I know that you are a very attractive woman. (Kukis paraphrase)

**And he was when see you Egyptians and they have said, ‘His woman, this.’ And they have killed me and you they have kept alive.**

Genesis  
12:12

**And it will be when the Egyptians see you that they will say, ‘This [is] his wife.’ Then they will kill me but they will keep you alive.**

**Mark my words, when the Egyptians see you, they will say, ‘Is this his wife?’ Then they will kill me and keep you alive.**

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Targum of Onkelos       | It will be, therefore, when the Mizraee see you, and view your beauty, that they will say, This is his wife; and they will kill me, and you will keep alive.     |
| Latin Vulgate           | And that when the Egyptians will see you, they will say: She is his wife: and they will kill me, and keep you.   |
| Masoretic Text (Hebrew) | And he was when see you Egyptians and they have said, ‘His woman, this.’ And they have killed me and you they have kept alive.                                   |
| Peshitta (Syriac)       | And it shall come to pass, when the Egyptians see you, they will say, This is his wife; and they will kill me, but they will spare you.                          |
| Septuagint (Greek)      | It shall come to pass then, that when the Egyptians shall see you, that they shall say, This is his wife, and they shall kill me, but they shall keep you alive. |

Significant differences:

#### Thought-for-thought translations; paraphrases:

|                         |  |
|-------------------------|--|
| Contemporary English V. | When the Egyptians see how lovely you are, they will murder me because I am your husband. But they won't kill you. |
|-------------------------|--|



|                        |   |
|------------------------|---|
| Easy English           | The people who live in Egypt will see you. Then they will say, "This is Abram's wife." Then they will kill me, but they will let you live.                |
| Easy-to-Read Version   | The Egyptian men will see you. They will say, 'This woman is his wife.' Then they will kill me because they want you.                                     |
| Good News Bible (TEV)  | When the Egyptians see you, they will assume that you are my wife, and so they will kill me and let you live.   |
| <i>The Message</i>     | When the Egyptians see you they're going to say, 'Aha! That's his wife!' and kill me. But they'll let you live.   |
| New Berkeley Version   | When the Egyptians catch sight of you, they will say, 'This is his wife'; then they will kill me, but retain you alive.                                   |
| New Living Translation | When the Egyptians see you, they will say, 'This is his wife. Let's kill him; then we can have her!'  |
| The Voice              | ...when the Egyptians see you, they will say, "Look, she's his wife"; then they will kill me and let you live <i>so they can have you for themselves.</i> |

### Partially literal and partially paraphrased translations:

|                         |   |
|-------------------------|---|
| American English Bible  | ...[and I'm afraid] that when the Egyptians see you they will say, [ <i>Look at</i> ] <i>his woman</i> , and they will kill me; but they will allow you to live.                            |
| <i>God's Word</i> ™     | When the Egyptians see you, they'll say, 'This is his wife!' Then they'll kill me but let you live.   |
| New Advent (Knox) Bible | ...and it may be that when the Egyptians catch sight of thee, they will say to themselves, She is a wedded woman, this is her husband; and they will kill me, and keep thee for themselves. |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |  |
|---------------------------|--|
| Ancient Roots Translinear | When the Egyptians see you and say, "This is his woman", they will slay me, and you will live.   |
| Bible in Basic English    | And I am certain that when the men of Egypt see you, they will say, This is his wife: and they will put me to death and keep you.  |
| Ferar-Fenton Bible        | ...and it may be that when the Egyptians see you they will say, 'This is his wife'; and they may murder me, and keep you alive.  |
| NET Bible®                | When the Egyptians see you they will say, 'This is his wife.' Then they will kill me but will keep you alive [The Piel of the verb נָחַיָּה (khayah, "to live") means "to keep alive, to preserve alive," and in some places "to make alive." See D. Marcus, "The Verb 'to Live' in Ugaritic," JSS 17 (1972): 76-82.]. |

### Jewish/Hebrew Names Bibles:

|                           |  |
|---------------------------|--|
| exeGesés companion Bible  | ...so be it,<br>when the Misrayim see you,<br>that they say, This is his woman:<br>and they slaughter me, and they preserve you alive.                           |
| Judaica Press Complete T. | And it will come to pass when the Egyptians see you, that they will say, 'This is his wife,' and they will slay me and let you live.                             |
| Kaplan Translation        | When the Egyptians see you, they will assume that you are my wife [Literally, 'They will say, 'This is his wife.' '] and kill me, allowing you to live.          |
| Orthodox Jewish Bible     | Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his isha; and they will kill me, but they will save thee alive. |

### Literal, almost word-for-word, renderings:

|                                |  |
|--------------------------------|--|
| Context Group Version          | ...and when the Egyptians shall see you, they will say, This is his woman {or wife}: and they will kill me, but they will rescue you alive.  |
| Green's Literal Translation    | And it will be, when the Egyptians see you, then they will say, This is his wife, and they will kill me, and they will save you alive.   |
| Syndein/Thieme                 | Therefore it shall come to pass, when the Egyptians shall see you, that they shall say, "This is his wife. And they will kill me {to take his wife}, but they will save you alive." {Note: Abram is thinking pure human viewpoint here. There is no reliance on the promise of God at all at this point. Abram has failed his prosperity test so far.} |
| World English Bible            | It will happen, when the Egyptians will see you, that they will say, 'This is his wife.' They will kill me, but they will save you alive.  |
| Young's Updated LT             | And it has come to pass that the Egyptians see you, and they have said, 'This is his wife,' and they have slain me, and you they keep alive.   |
| <b>The gist of this verse:</b> | Abram says that he knows the Egyptians will see Sarai and think she is beautiful, and then kill him to have her.   |

### Genesis 12:12a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's #         |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וַ) [pronounced <i>weh</i> ]       | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]                                  | <i>to be, is, was, are; to become, to come into being; to come to pass</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect                                  | Strong's #1961<br>BDB #224 |
| kîy (כִּי) [pronounced <i>kee</i> ]   | <i>for, that, because; when, at that time, which, what time</i>   | explanatory or temporal conjunction; preposition  | Strong's #3588<br>BDB #471 |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]                                  | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect                                  | Strong's #7200<br>BDB #906 |
| 'êth (אֵת) [pronounced <i>ayth</i> ]  | <i>you; untranslated mark of a direct object; occasionally to, toward</i>   | sign of the direct object affixed to a 2 <sup>nd</sup> person masculine singular suffix | Strong's #853<br>BDB #84   |
| Mits <sup>e</sup> rîy (מִצְרַיִם) [pronounced <i>mits<sup>e</sup>-REE</i> ] | <i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>   | gentilic adjective; plural form   | Strong's #4713<br>BDB #596 |

Owen mistakenly calls this a feminine singular noun.

**Translation:** And it will be when the Egyptians see you...

Abram can see all of this play out in his head. He is going to this heathen land (they are less heathen than he thinks), and these Egyptians are going to get a load of Sarai. Remember that this woman is 65, but has probably not even peaked yet in terms of personal beauty. So, they ride into town, and every Egyptian is going to have his head turned by Sarai.

| Genesis 12:12b   |   |  |   |
|--|---|--|---|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's #                        |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction   | No Strong's #<br>BDB #251                 |
| 'âmar (אמר) [pronounced <i>aw-MAHR</i> ]                               | <i>to say, to speak, to utter; to say [to oneself], to think</i>      | 3 <sup>rd</sup> person plural, Qal perfect                                       | Strong's #559<br>BDB #55                  |
| 'îshshâh (אשה) [pronounced <i>eesh-SHAW</i> ]                          | <i>woman, wife</i>  | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #802<br>BDB #61                  |
| zô'th (זֹת) [pronounced <i>zoth</i> ]                                  | <i>here, this, this one; thus; possibly another</i>                   | feminine of singular zeh; demonstrative pronoun, adverb                          | Strong's #2063 (& 2088, 2090)<br>BDB #260 |

**Translation:** ...that they will say, 'This [is] his wife.'

This is probably something Abram sees them saying quietly to one another. "That woman is his wife? Really?" And all the time, they are checking Sarai out, because of her beauty.

Abram is assuming here that, marriage means nothing to these heathen. If they see a woman that they like and she is married, then they will simply kill the husband and take the wife to themselves. Abram sees them as lawless and without morality.

| Genesis 12:12c   |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's #         |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>    | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| hârag (גר) [pronounced <i>haw-RAHG</i> ]                               | <i>to kill, to slay, to execute; to destroy, to ruin</i>                 | 3 <sup>rd</sup> person plural, Qal perfect                                    | Strong's #2026<br>BDB #246 |
| 'êth (אני) [pronounced <i>ayth</i> ]                                   | <i>me; untranslated mark of a direct object; occasionally to, toward</i> | sign of the direct object affixed to a 1 <sup>st</sup> person singular suffix | Strong's #853<br>BDB #84   |

**Translation:** Then they will kill me...

The temptation to have Sarai will be too great, so the Egyptians will kill Abram in order to take Sarai. Abram actually adds a little emphasis on the word *me*. He could have simply added the 1<sup>st</sup> person singular suffix to the end of the verb, but he adds in the untranslated portion of the direct object, indicating more emphasis as well as a parallel to the verse below.

| Genesis 12:12d   |   |                        |                           |
|--|---|------------------------|---------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology       | BDB and Strong's #        |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

| Genesis 12:12d                                |  |   |                                    |
|---|--|---|------------------------------------|
| Hebrew/Pronunciation                          | Common English Meanings  | Notes/Morphology  | BDB and Strong's #                 |
| 'êth (אֵת) [pronounced <i>ayth</i> ]          | <i>you</i> ; untranslated mark of a direct object; occasionally <i>to</i> , <i>toward</i>                                      | sign of the direct object affixed to a 2 <sup>nd</sup> person masculine singular suffix | Strong's #853<br>BDB #84           |
| châyâh (חַיָּה) [pronounced <i>khaw-YAW</i> ] | <i>to cause to live, to make alive; to keep alive, to preserve; to call back to life; to restore life; to rebuild [a city]</i> | 3 <sup>rd</sup> person masculine plural, Piel imperfect                                 | Strong's #2421 & #2425<br>BDB #310 |

**Translation:** ...but they will keep you alive.

Sarai, they will keep alive.

Now, the scenario which Abram imagines is impossible because of the promises which God has made to Abram. Furthermore, Abram does not appear to look forward and consider the results of his plan. He can only see one thing—his probably death when the Egyptians check out Sarai, his wife.

Genesis 12:12 *And it will be when the Egyptians see you that they will say, 'This [is] his wife.' Then they will kill me but they will keep you alive.* (Kukis mostly literal translation)

Genesis 12:12 *Mark my words, when the Egyptians see you, they will say, 'Is this his wife?' Then they will kill me and keep you alive.* (Kukis paraphrase)

It has not yet occurred to Abram that God is keeping him alive for a grand purpose. He reveals his personal insecurities here as well as not having a full appreciation for what God has said to him.

**Say please, my sister you [are] to the purpose that he is well to me because of you and has lived my soul on account of you."**

Genesis  
12:13

**Please say, [therefore that] you [are] my sister so that it is well for me because of you and my soul will live on account of you."**

**Therefore, please tell them that you are my sister, so that all is well for me as a result; and that my life will be spared because of you."**

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Targum of Onkelos       | Say, I pray, that thou art my sister, that it may be well with me for thy sake, and that my life may be spared on thy account.   |
| Latin Vulgate           | Say, therefore, I pray you, that you are my sister: that I may be well used for you, and that my soul may live for your sake.    |
| Masoretic Text (Hebrew) | Say please, my sister you [are] to the purpose that he is well to me because of you and has lived my soul on account of you."    |
| Peshitta (Syriac)       | Say, therefore, that you are my sister because I will be treated well for your sake; and my life shall be spared because of you. |
| Septuagint (Greek)      | Say, therefore, I am his sister, that it may be well with me on account of you, and my soul shall live because of you.           |

Significant differences:

**Thought-for-thought translations; paraphrases:**

|                                      |   |
|--------------------------------------|---|
| Common English Bible                 | So tell them you are my sister so that they will treat me well for your sake, and I will survive because of you."   |
| Contemporary English V. Easy English | Please save my life by saying that you are my sister."<br>Say that you are my sister. Then they will act well towards me because of you. They will let me live because of you.'                                       |
| Easy-to-Read Version                 | So tell people that you are my sister. Then they will not kill me. They will think I am your brother, and they will be kind to me. In this way, you will save my life."   |
| Good News Bible (TEV)                | Tell them that you are my sister; then because of you they will let me live and treat me well."   |
| <i>The Message</i>                   | Do me a favor: tell them you're my sister. Because of you, they'll welcome me and let me live."   |
| New Berkeley Version                 | I want you to say you are my sister [It was a half-truth, for Sarai wa the daughter of Terah by another wife (Genesis 20:12)], so that I may be favored on your account and, because of you, my life will be spared." |
| New Century Version                  | Tell them you are my sister so that things will go well with me and I may be allowed to live because of you."   |
| New Life Bible                       | Say that you are my sister. Then it may go well with me because of you. And because of you they will not kill me."  |
| New Living Translation               | So please tell them you are my sister. Then they will spare my life and treat me well because of their interest in you."  |
| The Voice                            | Tell them you are my sister so that nothing will happen to me because of you. In this way you can save my life.   |

Sarai is an unusually attractive woman. Even at her age of 65, Abram is afraid of what the Egyptian men might do when they see her and desire her. So he takes matters into his own hands and devises a half-truth to conceal their marriage. We learn later-when Abram repeats this half-truth to Abimelech (chapter 20)-that Sarai and Abram have the same father but a different mother.

**Partially literal and partially paraphrased translations:**

|                           |   |
|---------------------------|---|
| American English Bible    | So, tell people that you're my sister. That way, things will go well for me because of you, and my life will be safe because of you.'   |
| <i>God's Word</i> ™       | Please say that you're my sister. Then everything will be alright for me, and because of you I will live."  |
| New Advent (Knox) Bible   | Tell them, I entreat thee, that thou art my sister; so, for thy sake, I shall be well used, and I shall owe my life to thee.  |
| New American Bible        | Please say, therefore, that you are my sister, so that it may go well with me on your account and my life may be spared for your sake." You are my sister: although Abraham's deceit may not be fully defensible, his statement was at least a half-truth; Sarah was indeed his relative, called "a sister" in Hebrew; cf ⇒ Genesis 20:12. Moreover, the ancient traditions on which this story and the parallel ones in ⇒ Genesis 20:1-18; ⇒ 26:6-11 are based, probably come from the Hurrian custom of wife-sister marriage. Among the Hurrians, with whom Abraham's clan lived in close contact at Haran, a man could adopt his wife as his sister and thus give her higher status. |
| New American Bible (R.E.) | Please say, therefore, that you are my sister [You are my sister: the text does not try to excuse Abraham's deception, though in 20:12 a similar deception is somewhat excused.], so that I may fare well on your account and my life may be spared for your sake." Gn 20:12-13; 26:7.  |

New Jerusalem Bible Therefore please tell them you are my sister, so that they may treat me well because of you and spare my life out of regard for you.'

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Please do-good for me by saying that you are my sister, and my soul will therefore live for your sake.

Bible in Basic English Say, then, that you are my sister, and so it will be well with me because of you, and my life will be kept safe on your account.

The Expanded Bible Tell them you are my sister so that things will go well with me and I may be allowed to live because of you [20:1-18; 26; <sup>c</sup>Abram did not trust God to protect him]."

Ferar-Fenton Bible Say, therefore, that you are my sister; so that they may show respect to me because of you, and my life may be saved by means of you."

HCSB Please say you're my sister so it will go well for me because of you, and my life will be spared on your account."

NET Bible® So tell them [Heb "say."] you are my sister [Tell them you are my sister. Abram's motives may not be as selfish as they appear. He is aware of the danger to the family. His method of dealing with it is deception with a half truth, for Sarai really was his sister - but the Egyptians would not know that. Abram presumably thought that there would be negotiations for a marriage by anyone interested (as Laban does later for his sister Rebekah), giving him time to react. But the plan backfires because Pharaoh does not take the time to negotiate. There is a good deal of literature on the wife-sister issue. See (among others) E. A. Speiser, "The Wife-Sister Motif in the Patriarchal Narratives," *Oriental and Biblical Studies*, 62-81; C. J. Mullo-Weir, "The Alleged Hurrian Wife-Sister Motif in Genesis," *GOT 22* (1967-1970): 14-25.] so that it may go well [The Hebrew verb translated "go well" can encompass a whole range of favorable treatment, but the following clause indicates it means here that Abram's life will be spared] for me because of you and my life will be spared [Heb "and my life will live."] on account of you."

NIV – UK Say you are my sister, so that I will be treated well for your sake and my life will be spared because of you.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Please say that you are my sister, so that it will go well with me for your sake, and so that I will stay alive because of you."

exeGesés companion Bible Say, I beseech you, you are my sister: that they well-please me for your sake; and my soul lives because of you.

Kaplan Translation If you would, say that you are my sister. They will then be good to me for your sake, and through your efforts, my life will be spared.'

Orthodox Jewish Bible Say, now, thou art my achot; that it may be well with me for thy sake; and my nefesh shall live on account of thee.

### Literal, almost word-for-word, renderings:

*The Amplified Bible* Say, I beg of you, that you are my sister [Sarai was Abraham's half sister. They had the same father, but different mothers (Gen. 20:12).], so that it may go well with me for your sake and my life will be spared because of you.

Concordant Literal Version Say, pray, that my sister are you, that it may be well with me for your sake, and live may my soul due to you.

Context Group Version Say, I beg of you, you are my sister; that it may be well with me for your sake, and that my life { soul } may live because of you.

|                          |   |
|--------------------------|---|
| English Standard Version | Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake."   |
| The updated Geneva Bible | Say, I pray you, you [art] my sister: that it may be well with me for your sake; and my soul will live because of you. By this we learn not to use unlawful means nor to put others in danger to save ourselves, ( Genesis 12:20 ). Though it may appear that Abram did not fear death, so much as dying without children, he acts as though Gods promise had not taken place; in which appeared a weak faith.                            |
| Syndein/Thieme           | "Say, I beg you, that you are my sister. That it may be well with me for your sake {meaning - honey YOU need me around to care for you! Egotism also.} And my soul {nepheš} shall live {chayah} because of you {appealing to her approbation lust - make her 'feel good' also}. {Note: So Abram's human viewpoint continues. Now dear sin and lie for me and I will not be killed. No reliance on the promise of the Lord at all still.}. |
| World English Bible      | Please say that you are my sister, that it may be well with me for your sake, and that my soul may live because of you."  |
| Young's Updated LT       | Say, I pray you, you are my sister, so that it is well with me because of you, and my soul has lived for your sake."  |

**The gist of this verse:** Abram asks for Sarah to say that she is his sister, so that he will not be killed by the Egyptians.

| Genesis 12:13a  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's #         |
| 'âmar (אמר) [pronounced aw-MAHR]                                  | say, speak, utter; say [to oneself], think; command; promise; explain; intend  | 2 <sup>nd</sup> person feminine singular, Qal imperative               | Strong's #559<br>BDB #55   |
| nâ' (נא) [pronounced naw]   | now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you   | a primitive particle of incitement and entreaty                        | Strong's #4994<br>BDB #609 |
| 'âchôwth (אחות) [pronounced aw-KHOWTH]                            | sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another | feminine singular noun with the 1 <sup>st</sup> person singular suffix | Strong's #269<br>BDB #27   |
| 'at <sup>e</sup> (את) [pronounced aht-TAW]                        | you (often, the verb to be is implied)   | 2 <sup>nd</sup> person feminine singular, personal pronoun             | Strong's #859<br>BDB #61   |
| l <sup>e</sup> ma'an (למען) [pronounced l <sup>e</sup> -MAH-ğahn] | for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that         | compound preposition and substantive which acts like a preposition     | Strong's #4616<br>BDB #775 |

This is the substantive ma'an (מאן) [pronounced MAH-ğahn], which means *purpose, intent*, combined with the lamed preposition (which is the only way that it is found in Scripture).

## Genesis 12:13a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's #         |
|--|---|---|----------------------------|
| yâṭab (יָטַב) [pronounced yaw-TA <sup>BV</sup> ]             | <i>to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #3190<br>BDB #405 |
| lâmed (ל) [pronounced l <sup>e</sup> ]                       | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>                 | directional/relational preposition with the 1 <sup>st</sup> person singular suffix  | No Strong's #<br>BDB #510  |
| ba'ăbûwr (בְּעִבּוּר) [pronounced bah-ġu <sup>b</sup> -VOOR] | <i>because of, for, that, for the sake of, on account of, in order that; while</i>                                  | preposition/conjunction; substantive always found combined with the bēyth preposition; with the 2 <sup>nd</sup> person feminine singular suffix | Strong's #5668<br>BDB #721 |

Actually a combination of the bēyth preposition (*in, into, at, by, near, on, with, before*) and 'ăbûwr (עִבּוּר) [pronounced ġaw<sup>v</sup>-BOOR] which means *a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective*. Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.

**Translation:** Please say, [therefore that] you [are] my sister so that it is well for me because of you...

This verse is filled with 2<sup>nd</sup> person feminine singular suffixes. First, Abram tells Sarai what to say. She is to say that she is his sister so that all will be well for Abram—and then he quickly adds, *because of you*. One might even classify what Abram says here is somewhat wordy and flowery.

## Genesis 12:13b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                                      | BDB and Strong's #                 |
|---|---|---|------------------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                     | simple wâw conjunction                                | No Strong's #<br>BDB #251          |
| châyâh (חַיָּה) [pronounced khaw-YAW]                           | <i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i> | 3 <sup>rd</sup> person feminine singular, Qal perfect | Strong's #2421 & #2425<br>BDB #310 |

It means, ❶ *to live, to have life*; ❷ *to continue safe and sound* (Joshua 6:17 Num. 14:38); ❸ *to live again, to revive* (I King 17:22 Ezekiel 37:5); ❹ *to recover health, to be healed* (Genesis 20:7 Joshua 5:8); ❺ *to be refreshed* when one is weary or sad (Genesis 45:27 Judges 15:19).

|  |   |  |                            |
|--|---|--|----------------------------|
| nephesh (נֶפֶשׁ) [pronounced NEH-fesh] | <i>soul, life, living being; breath; mind; desire, volition; will</i> | feminine singular noun with the 1 <sup>st</sup> person singular suffix | Strong's #5315<br>BDB #659 |
|--|---|--|----------------------------|



## Genesis 12:13b

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology   | BDB and Strong's #         |
|--|---|--|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | No Strong's #<br>BDB #88   |
| gâlâl (גָּלַל) [pronounced gaw-LAWL]             | <i>an circumstance, cause, reason</i>   | masculine singular noun<br>with the 2 <sup>nd</sup> person<br>feminine singular suffix | Strong's #1558<br>BDB #164 |

Together, the bēyth preposition and gâlâl mean *because of, on account of, for the sake of*.

**Translation:** ...and my soul will live on account of you."

Abram says that he will owe his life to Sarai. If she simply goes along with this, the Egyptians will not kill Abram, as he expects will happen.

Genesis 12:13 Please say, [therefore that] you [are] my sister so that it is well for me because of you and my soul will live on account of you." (Kukis mostly literal translation)

Genesis 12:13 Therefore, please tell them that you are my sister, so that all is well for me as a result; and that my life will be spared because of you." (Kukis paraphrase)

God has delivered several promises to Abram. Obviously, Abram does not believe these promises or he cannot apply them to this situation. In order for God to make Abram into a great nation, Abram has to live and have a son. This is a great problem for the believer in any time period. You must know the Word of God and you must have confidence in the Word of God. Then you must have enough depth of understanding in order to apply the Bible doctrine in your soul to your daily life.

**Application:** Let me give the simplest of illustrations: if you have been a believer for 4 years and you are not regularly giving, regularly praying and/or regularly taking in Bible doctrine, then there is something wrong. Somewhere along the line, you have gotten confused about what you are doing here on this earth.

At no time does Abram consider his approach and that, just maybe, this is a bad idea. However, he is out of God's geographical will, so it is not hard to imagine that he might also be out of God's directive will as well.

Gen 12:11–13 When he was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman [who is] beautiful in appearance, and when the Egyptians see you, they will say, 'This is his wife.' Then they will kill me, but they will let you live. Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake."

Abram does not appear to be as concerned about losing Sarai as he is concerned about his own life period. This deception which he has planned, would, in an area where men are honorable or dishonorable, would, if anything, encourage their courting and/or taking of Sarai as a wife or as a mistress. Since she is exceptionally attractive, the ruse planned by Abram does nothing but preserve his own skin. If he is revealed to be her husband and faces residents of Egypt who desire her, there are two possibilities: (1) if they are honorable, they will do nothing; and, (2) if they are dishonorable, they will kill Abram and take her from him. If, as Abram plans, they purport him to be her brother, then if they are honorable or dishonorable, they may still try to take her, probably by ingratiating themselves to Abram first. So no matter what the scenario, which Abram has certainly thought out, his concern is not for Sarai or for his losing Sarai; it is for the saving of his own neck that he wants to enact this duplicity.

Thieme translates the latter portion of v. 11 "Thou art a knockout!" Often God tests us two or more times concerning the same thing. We have Abram and his half-lie here, Moses and the no-water test, Peter when Christ was crucified. God often places us in identical circumstances several times and allows us to choose our path. Those who have read or heard this story *know*<sup>21</sup> that Sarai is Abram's half-sister, so what is the big deal with Sarai telling anyone who wants to know that she is Abram's sister, which is possibly true, rather than saying that she is his wife? In other words, what is wrong with this picture?

### Abram's Half-Lie about Sarai

1. God has caused Abram to come down to the land of Canaan (Genesis 12:1—7)
2. Due to a famine, a circumstance beyond his control, Abram is going to Egypt (Genesis 12:10)
3. However, there is no indication that God is pushing Abram to go to Egypt.
4. Sarai is Abram's half-sister, both having the same father (Genesis 20:12)
5. In saying that she is Abram's sister, she (and Abram) are both telling a half-truth, which is the same as a lie. The relationship which is important and foremost is their marriage. Being half-siblings is not a matter of importance.
6. Furthermore, in all actuality, we do not even know if Genesis 20:12 is the truth; Abram is trying to talk himself out of a situation and there is no reason to think that he is not lying in this portion of God's word.
7. God has already promised that He will make him a great nation and He will give to Abram's seed the land of Canaan which they just went through (Genesis 12:2,7).
8. Abram is not concerned about Sarai's welfare, he is concerned about saving his own skin (Genesis 12:13).
9. How is it possible for Abram to die if he has no children and God has unequivocally promised to make him a great nation and to give the land of Canaan to his children? Abram, even if he was out of God's geographical will, which is a possibility, but not necessarily the case, has the best life insurance policy possible. God has promised things to him and his children, and since he has no children, then God will have to keep him alive until he does. It is that simple.
10. Our problem here is a half-lie or a full-blown lie; and, more importantly, lack of trust in Jesus Christ.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Why does Abram do this? If he is identified as her brother, any man who has an interest in Sarai, who is very attractive, will want to make the best impression possible. Killing a woman's brother is not the way to her heart, generally speaking. If anything, a man with an interest in Sarai will ingratiate himself to Abram and Abram will be in no danger. However, if Sarai identifies herself as Abram's wife, then there would be only one person who would stand between a stranger and Sarai and that person would be Abram. Under those circumstances, Abram's life is automatically in danger if they happen to run into any heathen who is attracted to Sarai.

The key to Abram's scheme here is, it does not protect Sarai or their marriage; it protects Abram.

Abram comes up with this half-baked scheme to preserve his own life. We would expect Abram to behave differently, but the people of the Bible are always presented as real people, with flaws. Abram made mistakes, just as we do, and the Bible never glosses over these mistakes.

Although it is legitimate to lie to your enemy in warfare (2Samuel 15:30–36 17:7–14), it is not legitimate to lie to the people of a host country. Abram's opinion of the Egyptians is, they would notice that Sarai is quite attractive (even at her age) and they would kill Abram in order to have her. The Pharaoh of Egypt will actually show himself to be of a better character than Abram. However, the key to salvation in the Bible is not morality but a relationship to God through Jesus Christ (or, in the Old Testament, a relationship with Jehovah Elohim).

<sup>21</sup> Yes, *know* is in italics

Furthermore, this shows that Abram distrusts God. God has already promised Abram that He would make a great nation from him; and God cannot make a great nation out of a dead man who has no children. Abram is not exercising faith in God and he is not in the geographical will of God.

Remember our previous lesson: Where does God want me to be? What does God want me to think? What does God want me to do? Abram is in Egypt and not Canaan; he is not exercising faith in God's promises, and now he is about to lie to the leader of his host country.

R. B. Thieme Jr., the former pastor of Berachah Church in Houston, had 2 great general achievements in his career: he laid out and explained the mechanics of the Christian way of life; and he developed an updated theological vocabulary.<sup>22</sup>

R. B. Thieme, Jr. developed the doctrine of the faith-rest drill early on in his ministry. The term *faith rest* describes the way of life of the believer in the Old Testament and *faith rest* is one of the spiritual mechanics in our lives as believers in the Church Age. Let me reemphasize that Abram is *not* living by faith-rest at this time.

### The Doctrine of Faith-Rest

1. Definition of faith-rest:
  - 1) You place your trust in God, in His Word, in His promises or in Bible doctrine, and you step back and allow God to keep His Word, or fulfill His promises, or vindicate the doctrine which is in your soul.
  - 2) The believer must be in fellowship and have a true object for his faith. That is, what he believes must be true. Believers are constantly placing their faith in things which are false and which are not promised by God.
  - 3) Whether in the Old or New Testament, the believer must have no unconfessed sin in his life (when you name your sins to God, any unknown sins are forgiven as well—1John 1:9).
  - 4) The believer has to know a promise or some of the promises of God; or they must know true and correct Bible doctrine toward which they can exercise faith. A baby believer can no more use the faith-rest technique than allow his spiritual gift to function properly.
    - (1) As an aside, having been saved and then living for 10 or 20 years, does not mean you have gone from being an infant believer to being an adult believer.
    - (2) Spiritual growth is always a matter of time, grace and doctrine (2Peter 3:18).
    - (3) No one is born again spiritually mature, and no one reaches spiritual maturity simply because they believe in Jesus Christ, and then live for a few years (or, live for a few years and attend church). There is a parallel to this in the growth of a child. If a child is raised without soul stimulation, then they do not grow. Wild children or children raised in closets or cages without the stimulation of their thinking and verbal skills do not grow; and past a certain age, will never mature properly. Such children who are rescued at age 10 or 15 *never* develop a normal vocabulary; they *never* develop normal social skills. Similarly, your brain has to be regularly stimulated by Bible doctrine, or you do not grow spiritually.
    - (4) Although church is designed as the environment for our spiritual growth, attending a church does not guarantee spiritual growth.
    - (5) You cannot grow in a church that does not teach spiritual mechanics.
    - (6) For most Christians, they think that spiritual growth is, sanding off the rough edges of their personality and improving their moral behavior. The former will often improve your relationship with other people and the latter will make your life better, but neither of these things are the means of spiritual growth. I am not saying that either of these things are bad or that you ought not to do them; they are simply not the means of spiritual growth.
    - (7) At best, your spiritual life will be mostly ineffective and hit or miss.
    - (8) In many churches, most Christians are simply taught to be moral. There is absolutely nothing wrong with morality—it is commendable—but it is not the Christian way of life. Morality will

<sup>22</sup> Some of this came from Lewis Sperry Chafer, the founder of Dallas Theological Seminary, where Thieme went to do graduate work in theology.

## The Doctrine of Faith-Rest

improve any person's life—believer and unbeliever alike. Morality will improve the nation in which you live, but morality does not commend you to God.

- 5) You need to have enough doctrine in your soul to know whether or not you need to act. In a hopeless situation, you need to stand back and watch the deliverance of God. However, there are times when you must act. The example R. B. Thieme Jr. has used innumerable times is, if you need a job, you do not find a park bench and go sit there and wait for God to drop a job on your lap. That is not faith-rest. A soldier at war who is trusting in God does not rush the enemy head-on without cover, time after time after time. Nor will he sit in a fox hole and wait for God to destroy the enemy with a lightning bolt. The soldier functions as per his training, but with his full faith in Jesus Christ, his Deliverer. The key in faith-rest, when you must act, is that your trust is in God's faithfulness, not in your actions.
  - 6) Most of the time, the application of the faith-rest technique occurs in a time of testing. God sends you problems or difficulties or testing, and you respond to these difficulties by applying the faith-rest technique. Again, you may be required to act or you may be required to sit still; but, if it is the former, you recognize that the results depend upon God, not upon the clever actions which you take.
2. Introductory verses:
    - 1) **And without faith it is impossible to please Him, for whoever would draw near to God must believe that He exists and that He rewards those who seek Him** (Hebrews 11:6).
    - 2) **We look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal** (2Corinthians 4:18).
    - 3) **Trust in Jehovah with all your heart, and lean not to your own understanding** (Proverbs 3:5).
    - 4) **We walk by faith, not by sight** (2Corinthians 5:7).
  3. Whether we like it or not, *faith* is an integral part of the Christian life. However, it is important to note that most of us have great faith. A learned scientist who knows some of the great intricacies of a single cell (no one knows all of the functions of a single cell), may simultaneously believe that this cell spontaneously generated from non-living matter, despite its great complexity. That requires tremendous faith on his part, and he may even try to pass off spontaneous generation as the only reasonable scientific theory for the existence of that cell. Since a biologist could write his doctoral dissertation on one single living cell (and still not tell us everything there is to know about that single, living cell), it takes tremendous faith to believe that cell just happened. My point is, *everyone* has faith, Christians and non-Christians alike.
  4. Although this may seem elementary, faith must have an object. You cannot just have faith in some nebulous, undefined spiritual thing. In fact, you must have more than just *faith in some sort of God-entity*. Faith requires specific objects and specific promises to place our faith in. Furthermore, for your faith to have any spiritual impact, these things you place your faith in must be true.
    - 1) This is related to one of the great spiritual problems in the United States. How many times have you heard someone say, "I am spiritual, but I am not religious"? This either means that they have some general feelings about some other, ethereal force out there—in some cases, this is *mother earth*—and in the few cases where such a person has some well-defined concepts of spirituality, it is often just plain weird.
    - 2) Exactly Who and What God is, is undefined to those who claim to be spiritual but not religious; or they define God's weirdly, based upon nothing in particular. A friend of mine used to see death as a melting pot, and that in death, he would just fall into this great universal melting pot of existence of some sort. It was quite fascinating, because he could not really even articulate what he believed in—and what he believed in changed from time to time—but he expected me to have specifics which I believed in and for the reasons to be carefully researched.
    - 3) So, simply having faith is meaningless, since everyone has faith. Simply having faith in religious ideas or philosophical principles is equally meaningless, if these things are not true.
  5. The principle of the faith-rest technique:
    - 1) One description of the faith-rest technique is found in Hebrews 4:1–3: **Therefore, while the promise remains of entering His rest, let us fear so that none of you should miss it** [the opportunity to enter into God's rest]. **For, indeed, we have had the gospel proclaimed to us, even as they** [in the Old

## The Doctrine of Faith-Rest

Testament] [did]; but the Word did not profit those hearing it, not having been mixed with faith in the ones who heard. For we, the ones believing, enter into that rest—just as He said, *As I swore in My wrath, they will not enter into My rest,*—though the works had come into being from the foundation of the world. Simply hearing truth is one thing, but the truth by itself does you no good. You have to hear it and believe it.

- 2) The most fundamental promise of entering into God's rest is found in Matthew 11:28: *"Come to me, all who labor and are heavy laden, and I will give you rest."* This is faith in Jesus Christ for salvation. In salvation, our faith has a specific object and that object is Truth (*"I am the way, the Truth and the life; no man comes to the Father, but through Me."* (John 14:6).
  - 3) However, we also have this same principle which is applied in our lives as those who have already believed in Jesus Christ. The example to which the writer of Hebrews refers back to is the Exodus generation who had believed in Jehovah Elohim, but every time that they faced a crisis situation, they did not mix the promises of God with faith (Hebrews 3 gives us this context). Hebrews 3:7–11 *Because of this, even as the Holy Spirit says, "Today, if you hear His voice, do not harden your hearts, as in the provocation, in the day of temptation in the wilderness, there where your fathers tempted Me, testing Me, and saw My works forty years. Because of this, I was angry with that generation and I said, 'They always go astray in their heart [thinking]; and they did not know My ways [they did not know and understand Bible doctrine];' so I swore in My wrath, They will not enter into My rest."* (Psalm 95:7–11). Hebrews 4:2 *For, indeed, we have had the good news proclaimed to us, even as they did, but the Word [of God] did not profit those hearing it, because they did not mix [this Word] with faith in the ones who heard [the teaching of doctrine].* This all refers to Gen X of the Exodus generation. These were the adults who left Egypt. They would die in the desert before God took their children into the land of Canaan (*The Word of God did not profit those hearing it [Gen X], because they did not mix the Word with faith*).
  - 4) Therefore, it takes two things: you must hear the teaching of the Word of God (truth) and then you must mix this teaching with faith—that is, you must actually believe it. This is true in the realm of salvation and in our daily Christian lives.
  - 5) We are saved by faith in Jesus Christ. We also live our lives doing essentially the same thing—believing in divine truth. *For we walk by faith, not by sight* (2Corinthians 5:7).
  - 6) The principle of the faith-rest technique was a part of Old Testament mechanics: *You [God] keep him in perfect peace whose mind is stayed on You, because he trusts in You. Trust in Jehovah forever; for in the LORD JEHOVAH is everlasting strength* (Isaiah 26:3-4). *When I am afraid, I will trust in you* (Psalm 56:3).
6. The mechanics of the faith-rest technique:
- 1) Whether in the Old or New Testaments, the believer must be in fellowship for spiritual function of any sort; if you are out of fellowship by committing a sin, then you must first name this sin to God. 1Corinthians 11:31 1John 1:9 Psalm 51:4
  - 2) The believer must have something in which to believe. Therefore, we must know the promises of God, the essence of God and/or the doctrines of the Bible. Faith requires an object, and that object must be true and accurate.
  - 3) When faced with a problem, a time of testing or some difficulty in life, the believer places his faith in an applicable promise of God or a doctrine from the Bible.
  - 4) This may or may not require action on the part of the believer. Each situation is different. Let me illustrate this with you and your child:
    - (1) You are teaching your son to swim, and, as a part of this, you want him to jump into the water where you are. He has to trust you as he jumps into the swimming pool where you are standing. That requires action on his part.
    - (2) That same child depends upon you for safety at home. In this case, the child does nothing. He doesn't add extra locks to his windows, nor does he set up motion detectors in his room or keep a loaded gun on his night stand next to his Barney books. His trust is in you to keep him safe (quite obviously, doing these things would never occur to most children, because their faith in you for their safety at home is so strong). In this illustration, the child does not

## The Doctrine of Faith-Rest

act.

7. The key to faith-rest is moving towards being occupied with Jesus Christ. Being occupied with Christ means that you will automatically apply the faith-rest technique to any appropriate circumstance. Psalm 37:4–7a Ephesians 4:11–16 Hebrews 12:1–2 This comes from learning the Word of God and growing spiritually.
8. As you become occupied with Christ, you view your life and the circumstances of your life in the light of eternity. **He has made everything beautiful in its time. Also, He has set eternity in their heart, without which man cannot find out the work that God makes from the beginning even to the end** (Eccles. 3:11). **Israel is delivered by Jehovah with everlasting salvation. You will not be ashamed nor disgraced to all eternity** (Isaiah 45:17). **For so says the high and lofty One Who inhabits eternity, and His name is Holy: I dwell in the high and holy place, even with the contrite and humble of spirit [= the grace orientated believer]; to revive the spirit of the humble and to revive the heart of the contrite ones** (Isaiah 57:15). Spiritual growth leads to seeing life in the light of eternity: **But grow in grace and knowledge of our Lord and Savior, Jesus Christ. To Him be the glory, both now and to the day of eternity** (2Peter 3:18).
9. Faith-rest was the Old Testament system of spirituality. One used rebound in order to get back into fellowship and faith-rest to live their lives. The consistent use of faith-rest was associated with a believer becoming mature in the Old Testament. Abraham and Daniel are examples of this. Genesis 17:15–27 Romans 4:18-21 Dan. 6:1-22 Hebrews 11:33
10. In the Church Age, we use faith-rest, but we are given much more than Old Testament believers. We have the filling of the Holy Spirit and the complete Word of God.
11. The present application and Abram and his lack of faith rest:
  - 1) We are studying Abram and what God has given him **And Jehovah had said to Abram, Go out from your land and from your kindred, and from your father's house, to the land which I will show you. And I will make of you a great nation. And I will bless you and make your name great; and you will be a blessing. And I will bless those who bless you, and curse the one despising you. And in you all families of the earth shall be blessed** (Genesis 12:1–3).
  - 2) Once Abram travels to the Land of Promise, God tells him, **“I will give this land to your seed.”** (Genesis 12:7b).
  - 3) Here is how Abram has failed:
    - (1) God has never told Abram, “You know, if times get tough, then you need to move over to Egypt until things are good again.” Yet, Abram goes to Egypt.
    - (2) In order for God’s promises to come to pass, Abram must survive long enough to have children with Sarai, his wife. Therefore, there is no reason for Abram to leave the land of Canaan and there is no reason for Abram to lie to the leaders of his host country about anything.
  - 4) In other words, what Abram is *not* doing is applying faith-rest to his situation.
12. Positive examples of believers correctly applying the faith-rest technique in the Bible:
  - 1) In Genesis 14, Abram will intentionally assault an army much larger than his own in order to rescue his nephew Lot. Although Abram faces a great army, he advances against this army because that is the right thing to do. He shows no concern for his personal safety.
  - 2) In Genesis 15, God reiterates His promises to Abram and Abram **had believed Jehovah, and God credited his account with righteousness** (Genesis 15:6).
  - 3) When God was laying judgments upon the Egyptians for not letting the Israelites leave, to go into the Land of Promise, one of the judgments was against the firstborn. In order to protect their own families, the Jews were instructed to kill a lamb at midnight, for each household, and apply the blood of that lamb to the top and sides of the entryways of their homes. The Jews believed God and they followed His instructions, and their families survived. Exodus 11:1–12:13. This function of faith-rest required the believers in Jehovah Elohim to act. For some of them, this was their initial trust in Jehovah Elohim.
  - 4) Moses, Joshua and Caleb in Num. 13–14 (to be discussed in more detail below under the next main point).
13. Negative examples of believers applying the faith-rest technique in the Bible (i.e., they fail to mix the

## The Doctrine of Faith-Rest

promises of God with faith):

- 1) With regards to God's promises, Abram was not supposed to act on these promises in order to make them true. In Genesis 16, Abram will act in order to make God's promise to him come true, and he had sex with his wife Sarai's slave girl (encouraged by his wife, no less).
  - 2) The Exodus generation is probably the greatest example of those who continually failed to trust God and His promises. Through the Abrahamic Covenant, they knew that God had promised them the land of Canaan, even though they were living in slavery in Egypt. They called out to God to deliver them from this slavery, and God sent them Moses. God promised Israel (through Moses) that He would lead them out of slavery and into the Land of Promise (Exodus 3:15–22). Once this all came to pass, exactly as God had promised, the children of Israel found themselves in the desert following Moses, and facing many tests. The first is the bitter water test at Marah in Exodus 15. In order for the Israelites to travel from the desert to the Land of Promise, a land given them by God, they would have to survive the trip. This means that they would need a huge amount of drinkable water, even though they would travel in a desert. However, when faced with some undrinkable water (called bitter water), these Jews, who had just observed several tremendous acts of deliverance by God, fell apart and began to complain and fret over their situation.
  - 3) These same Jews faced a no food and a no water test at Meribah in Exodus 16–17. They failed again.
  - 4) Literally a few months after they left Egypt, the Exodus generation stood at the entryway of the Land of Promise, and they could have taken the land. However, they did not, because they were afraid of the *giants in the land*. At least 3 men believed God and were ready to function according to His promises (Moses, Joshua and Caleb), and the rest of Israel did not believe God, despite all that He had done previous to this situation. Num. 13–14
  - 5) God has these Jews cool their heels in the desert for the next 38 years, while He kills off the older generation (Gen X) and raises up a new generation of believers (the generation of promise). However, one of their first tests involves them facing another *no water* test, and even this new generation falls apart, and moans and complains, wishing that they had already perished in the desert (which reveals their lack of training by their parents). Num. 20
14. Examples of the promises of God which we may claim:
- 1) **Cast all your anxieties [or, cares] on Him because He cares for you** (1Peter 5:7).
  - 2) **Delight yourself in Y<sup>ehowah</sup>, and He will give you the desires of your heart. Commit your way to Y<sup>ehowah</sup>. Trust also in Him, and He will do this: He will make your righteousness go forth as the light, and your justice as the noon day sun. Rest in Y<sup>ehowah</sup>, and wait patiently for Him** (Psalm 37:4–7a).
  - 3) **Many are the afflictions of the righteous, but the LORD delivers him out of them all** (Psalm 34:19).
  - 4) **Cast your burden on Yahweh, and he will sustain you. He will never allow the righteous to be shaken** (Psalm 55:22).
  - 5) **No temptation has taken you except what is common to man, but God is faithful, Who will not allow you to be tempted above what you are able. But with the temptation, He will also make the way out, so that you may be able to endure it** (1Corinthians 10:13).
  - 6) There are websites on the internet which specialize in the promises of God. Just google "promises of God." There are hundreds of promises that God makes to us in the Bible.
  - 7) The antithesis of faith-rest is panic, worry, anxiety, and fear.
15. A natural outgrowth of faith-rest are various doctrinal rationales. A doctrinal rationale is a general principle which is true.
- 1) The essence of God rationale: We understand the attributes of God; that He is Righteousness, Justice, Sovereignty, Omnipresence, Omniscience, Omnipotence, Veracity, Immutability, Love and Eternal Life. At any time, we can integrate our lives and our difficulties with God's essence, and we are able to recognize that He must always function within the confines of His essence.
  - 2) The plan of God rationale: God has an individual plan for every single one of us. We know that this plan is going to include difficulties. You might break up with your wife or girlfriend, you might lose your job, those near to you might die; you may contract a deadly disease; you might be forced to

## The Doctrine of Faith-Rest

move to a new city where you know no one else. We all face a number of problems and difficulties in our lives. Sometimes these things seem to happen all at once, sometimes we go for months or years without dramatic difficulties; and sometimes, they just seem to happen, one right after another. The plan of God rationale tells us that God has a plan for our lives and during our lives, there will be difficulties, for which God has already made provision. Jesus teaches this in Matthew 6:25–33: "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you."

- 3) The policy of God rationale. God's policy for the unbeliever is to provide them with salvation—if they believe in Jesus Christ, they will be saved. For he believer, God provides the means by which we may grow spiritually. Jesus said, "If anyone desires to do His will, he shall know of the doctrine [i.e., what Jesus Christ was teaching], whether it is of God, or I speak from Myself." (John 7:17). When Peter tells us to grow in *grace and the knowledge* of God's Word, that means that God has provided the means by which to do this. God does not give us a mandate which we cannot perform (policy of God rationale).
- 4) The "a fortiori" rationale: God has already done the most difficult thing on our behalf: He has provided us with eternal salvation. The *a fortiori* rationale means, if God has done the more difficult thing on our behalf, then we can trust Him to do that which is easier on our behalf. One specific example of a fortiori rationale is Romans 5:8-9: "But the God demonstrates His own love to us in that, while we were yet sinners, Christ died instead of us. Much more, therefore, having now been justified by His blood, we shall be delivered from the wrath of God through Him." Jesus Christ died for us while we were yet sinners; therefore, now that we are in Him, we know that we will be delivered from the wrath of God. If God provides the greater in justification (imputation of perfect righteousness), it follows, a fortiori, that the justice of God can provide the less, the imputation of special blessings at maturity and thereafter. These special blessings, sometimes called supergrace blessings, glorify God in time.
- 5) Of the 4 rationales which I have given here, there is certainly some overlapping. For example, when I said that God will not mandate us to do something which we cannot do, I put this under the *policy of God* rationale; however, that is also related to God's character.
16. Applying the faith-rest drill does not always result in the outcome we desire. The outcome of any difficulty in our life is going to be in accordance with the plan of God and the outcome will **always** be consistent with God's promises and the truth of the Word of God.
17. To sum up:
  - 1) Faith-rest is taking a promise of God, a divine principle or a divine rationale and placing our faith in that promise, principle or rationale.
  - 2) We must be in fellowship in order for the application of faith-rest to have any spiritual impact.
  - 3) Since all men have faith, there is no merit in simply having faith. The merit is in the object of faith. We must place our faith in that which is true.
  - 4) At salvation, we used an elementary form of faith-rest: we placed our faith in Jesus Christ.
  - 5) In using the faith-rest technique, we may or may not act. The serenity prayer (later adopted by Alcoholics Anonymous) comes to mind: "God grant us the serenity to accept the things we cannot change, the courage to change the things we can, and the wisdom to know the difference."
  - 6) The faith-rest drill is both a mechanic in the spiritual life and a means of growth. That is, God tests



## The Doctrine of Faith-Rest

us with some pressure or difficulty, we apply the faith-rest technique (which may or may not require action), and we often experience some spiritual growth as a result.

Many others have presented the Doctrine of Faith-rest online:

<http://www.realtime.net/~wdoud/topics/faithrest.html>

<http://www.prairieviewchristian.org/downloads/written/prep/basic/frd.pdf>

Online slide show on the faith-rest drill (with audio):

<http://www.slideboom.com/presentations/61875/Building-Your-Faith-01%2FIntroduction>

Abbreviated treatises of the Doctrine of the Faith-rest drill:

<http://www.versebyverse.org/doctrine/fr-tech.html>

[http://www.lakeeriebiblechurch.org/Doctrine/html/FAITH\\_REST.htm](http://www.lakeeriebiblechurch.org/Doctrine/html/FAITH_REST.htm)

[http://www.egracebiblechurch.org/faith\\_rest\\_life.htm](http://www.egracebiblechurch.org/faith_rest_life.htm)

Here is a series of audio (MP3) lessons on faith-rest, which can be downloaded and listened to:

[http://www.gdcmedia.org/MediaMins/archive\\_id.asp?seriesid=JSH&ClassIDStart=110&ClassIDEnd=117&Subject=Doctrine+of+Faith-Rest+Drill](http://www.gdcmedia.org/MediaMins/archive_id.asp?seriesid=JSH&ClassIDStart=110&ClassIDEnd=117&Subject=Doctrine+of+Faith-Rest+Drill)

A second series available online: <http://www.bibleframework.com/lessons/faith-rest-drill/>

The booklet on faith-rest can be ordered for free from R. B. Thieme Jr. Ministries:

<http://rbthieme.org/the7.htm> (or call 713-621-3740). They will also send a CD of mp3's on this same topic.

*Faith-rest* is another example where R. B. Thieme Jr. took a concept from the Word of God, gave it a name and then applied specific mechanics to this concept, mechanics taken from the Bible.

Other references:

[www.jimbrettell.org/deeper/slmancom.doc](http://www.jimbrettell.org/deeper/slmancom.doc)

[http://www.answerbag.com/q\\_view/1112625](http://www.answerbag.com/q_view/1112625)

Many of these are references to pastors who have brick and mortar churches, and most of whom provide teaching online as well. It is always my recommendation that you find your proper pastor teacher and get under his teaching ministry regularly (I believe that once a day for an hour is about right).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In previous lessons, we have examined Abram and the will of God, and how Abram got out of the will of God by leaving the land of Canaan. As a result, Abram makes some stupid decisions.

**Gen 12:10–13** Now there was a famine in the land. So Abram went down to Egypt to temporarily reside there, for the famine was severe in the land [of Canaan]. When he was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman beautiful in appearance, and when the Egyptians see you, they will say, 'This is his wife.' Then they will kill me, but they will let you live. Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake."

Abram's plan is not well thought out. He has 2 very important assets which are required in order for God to fulfill His promises to Abram: Abram's own life and the life of his wife, Sarai. Abram seems to be focused upon the former and not on the latter. He thinks the Egyptians will kill him and then take Sarai from him. However, if they present themselves as brother and sister, they won't kill Abram to take Sarai, but they might still take Sarai. Perhaps, in his mind, he was thinking, "I am still alive, so I will be able to steal her back from a harem." If Abram is presented as Sarai's brother, an Egyptian noble would then ingratiate himself to Abram in order to wed Sarai; if he is Sarai's husband, then he becomes an obstacle to an Egyptian noble who wants Sarai.

In any case, Abram has pre-judged the Egyptians, believing them to be foolish heathen, so he makes a plan to deal with his prejudices. He tells his beautiful wife to say she is his sister, and, in his mind, this is going to avoid

trouble. Again, there is no reason for Abram to move to Egypt—God does not require him to move—and there is no reason for Abram to lie to his new host, the pharaoh of Egypt.

Here is a news flash: many unbelievers are moral. In fact, morality is a part of the plan of God for believers and unbelievers alike. Societies are maintained and perpetuated by morality. The **laws of divine establishment** are divine laws and principles devised to preserve the human race, and they are designed for believers and unbelievers alike (which is a doctrine that I need to condense and present soon in these lessons).

We have already examined the **Doctrine of Morality** ([HTML](#)) ([PDF](#)) ([WPD](#)) back in **Genesis 3** ([HTML](#)) ([PDF](#)) ([WPD](#)). Morality is not the Christian way of life and morality is not for believers only.

When God said, “**You will not murder**” or “**You will not covet the possessions of your neighbor;**” this was for the entire human race, not just for believers who wanted to become mature believers (or run-of-the-mill Christians who want to become super-Christians). Immature believers don’t run around killing gobs of people, and then, once they mature spiritually, stop doing that. These are laws for the human race. God’s gift of freedom is not antinomianism. Freedom demands personal responsibility and self-control, as well as societal controls (e.g., a national or regional police force). Each nation must have laws which mirror the final 6 commandments; they cannot just make a few things up and call it good.

Let’s take a look at freedom from a different perspective. You have a teenage son who has earned your trust over the years by making good decisions. Let’s say that you have made the choice to allow him a great deal of freedom, to take a week-long trip on his own (whether it be to Miami Beach, Galveston, spring break, or whatever). Your allowing him to have this freedom does not mean, he can do whatever he feels like doing. This freedom does not mean, you are telling him, “Drink yourself into a stupor every night, try out many kinds of drugs, and impregnate any woman who will allow you to.” You only allow him this freedom because you trust him to make good decisions. You are trust his free will to make good moral choices.

God has done the same thing with the human race. God has given us great freedom, but we have to use our freedom wisely. The United States is the greatest country in the history of mankind, and a part of this greatness is our great freedom and our respect for freedom (something many Muslim nations have nearly no appreciation for). However, all it will take to destroy the United States is for one generation to seriously abuse this freedom, and the United States will go down—we will be conquered, we will become even more socialistic, we will suffer great national disasters. The Russians know this principle, and they have been trying for decades to destroy a generation of Americans (as they have already managed to do this throughout much of Europe). Their intent it to use our own free society against us.

Communism, at some point in the mid 20<sup>th</sup> century developed 45 goals to accomplish in the United States, so that they might take over our nation. These goals were read in Congress in 1963, in order for them to be made a permanent part of our American record. I will list of few of these below, as these communist objectives stand in stark contrast to the laws of divine establishment.

### The Goals of Communism in America

| Type                   | Goals   |
|------------------------|---|
| <b>Political Goals</b> | 3. Develop the illusion that total disarmament [by] the United States would be a demonstration of moral strength.<br>4. Permit free trade between all nations regardless of Communist affiliation and regardless of whether or not items could be used for war.<br>6. Provide American aid to all nations regardless of Communist domination.<br>7. Grant recognition of Red China. Admission of Red China to the U.N.<br>12. Resist any attempt to outlaw the Communist Party. |

| <b>The Goals of Communism in America</b>      |  |
|---|--|
| Type  | Goals  |
| <b>Infiltration</b>                           | 15. Capture one or both of the political parties in the United States.<br>16. Use technical decisions of the courts to weaken basic American institutions by claiming their activities violate civil rights.<br>17. Get control of the schools. Use them as transmission belts for socialism and current Communist propaganda. Soften the curriculum. Get control of teachers' associations. Put the party line in textbooks.<br>18. Gain control of all student newspapers.<br>19. Use student riots to foment public protests against programs or organizations which are under Communist attack.<br>20. Infiltrate the press. Get control of book-review assignments, editorial writing, policy-making positions.<br>21. Gain control of key positions in radio, TV, and motion pictures. |
| <b>Attack upon Morality</b>                   | 24. Eliminate all laws governing obscenity by calling them "censorship" and a violation of free speech and free press.<br>25. Break down cultural standards of morality by promoting pornography and obscenity in books, magazines, motion pictures, radio, and TV.<br>26. Present homosexuality, degeneracy and promiscuity as "normal, natural, healthy."  |
| <b>Attacks upon Christianity</b>              | 27. Infiltrate the churches and replace revealed religion with "social" religion. Discredit the Bible and emphasize the need for intellectual maturity, which does not need a "religious crutch."<br>28. Eliminate prayer or any phase of religious expression in the schools on the ground that it violates the principle of "separation of church and state."  |
| <b>Remove us from our founding principles</b> | 29. Discredit the American Constitution by calling it inadequate, old-fashioned, out of step with modern needs, a hindrance to cooperation between nations on a worldwide basis.<br>30. Discredit the American Founding Fathers. Present them as selfish aristocrats who had no concern for the "common man."  |
| <b>Establish more centralized control</b>     | 32. Support any socialist movement to give centralized control over any part of the culture--education, social agencies, welfare programs, mental health clinics, etc.   |
| <b>Attack Divine Institutions</b>             | 40. Discredit the family as an institution. Encourage promiscuity and easy divorce.<br>41. Emphasize the need to raise children away from the negative influence of parents. Attribute prejudices, mental blocks and retarding of children to suppressive influence of parents.  |

These goals can be found on hundreds of websites:

<http://www.rense.com/general32/americ.htm>

<http://www.resistnet.com/profiles/blogs/the-communist-takeover-of>

[http://www.divine-way.com/45\\_communist\\_goals\\_for\\_take\\_over\\_of\\_america.html](http://www.divine-way.com/45_communist_goals_for_take_over_of_america.html)

You will noticed that many of the keys to the destruction of the United States are related to the Bible, to morality, and to the divine institutions as established by the Bible.

I present this, because morality is part of what holds a nation together. The Ten Commandments are a code of freedom, a code which provides protections for a nation, a code which helps to maintain internal and external peace in a nation.

At this time, Abram is about to enter into a Hamitic country and he believes them to be morally inferior to him, and he will act accordingly. However, because he is going outside of the geographical will of God, he is going to act morally inferior to them. Morality is just as important to their nation as it is important to ours.

The Bible is very subtle in its narrative, but if given enough thought, the narrative tells us all that we need to know. Recall, that I have been teaching that Abram is outside of Gods geographical will; what Abram is doing here confirms this. He is preparing to lie to anyone he meets in his host country. This indicates that he is both out of God's geographical will and out of fellowship.

---

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Abram Deceives Pharaoh about his Wife Sarai

**And so he is as an entering of Abram Egypt-ward, and so sees the Egyptians the woman and beautiful she [is]—extremely [so].**

Genesis  
12:14

**And it was when Abram entered Egypt, the Egyptians saw the woman and [observed how] very beautiful she [was].**

**And it came to pass when Abram entered into Egypt, that the Egyptians saw the woman and observed just how beautiful she was.**

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Targum of Onkelos       | And it was when Abram had entered Mizraim, the Mizraee saw the woman to be very fair;...                                    |
| Latin Vulgate           | And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful.                                |
| Masoretic Text (Hebrew) | And so he is as an entering of Abram Egypt-ward, and so sees the Egyptians the woman and beautiful she [is]—extremely [so]. |
| Peshitta (Syriac)       | And it came to pass when Abram entered Egypt, the Egyptians saw that his wife was very beautiful.                           |
| Septuagint (Greek)      | And it came to pass when Abram entered into Egypt — the Egyptians having seen his wife that she was very beautiful —...     |

Significant differences:

#### Thought-for-thought translations; paraphrases:

|                         |  |
|-------------------------|--|
| Contemporary English V. | As soon as Abram and Sarai arrived in Egypt, the Egyptians noticed how beautiful she was.                |
| Easy English            | Then Abram entered Egypt. And people saw that the woman was very beautiful.                              |
| Easy-to-Read Version    | So Abram went into Egypt. The men of Egypt saw that Sarai was a very beautiful woman.                    |
| Good News Bible (TEV)   | When he crossed the border into Egypt, the Egyptians did see that his wife was beautiful.                |
| <i>The Message</i>      | When Abram arrived in Egypt, the Egyptians took one look and saw that his wife was stunningly beautiful. |
| New Century Version     | When Abram came to Egypt, the Egyptians saw that Sarai was very beautiful.                               |
| New Living Translation  | And sure enough, when Abram arrived in Egypt, everyone noticed Sarai's beauty.                           |

The Voice                      So when Abram came into Egypt *with Sarai and his family*, the Egyptians did indeed see that Sarai was very beautiful.

### Partially literal and partially paraphrased translations:

*God's Word™*                      When Abram arrived in Egypt, the Egyptians saw how very beautiful his wife was.  
New Advent (Knox) Bible      And sure enough, as soon as Abram set foot in Egypt, the Egyptians remarked the great beauty of his wife, and Pharaoh was told of her by his courtiers, who sang her praises to him. A portion of v. 15 was included for context.

New American Bible              When Abram came to Egypt, the Egyptians saw how beautiful the woman was; and when Pharaoh's courtiers saw her, they praised her to Pharaoh. So she was taken into Pharaoh's palace. A portion of v. 15 was included for context.

New Jerusalem Bible              When Abram arrived in Egypt the Egyptians did indeed see that the woman was very beautiful.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English              And so it was that when Abram came into Egypt, the men of Egypt, looking on the woman, saw that she was fair.

Ferar-Fenton Bible                And on Abram entering Egypt, the Egyptians noticed that the woman was very fair.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible              When Avram entered Egypt, the Egyptians did notice that the woman was very beautiful.

exeGesés companion Bible        And so be it, when Abram comes into Misrayim, the Misrayim see the woman - mighty fair:...

Judaica Press Complete T.        And it came to pass when Abram came to Egypt, that the Egyptians saw the woman, that she was very pretty.

Kaplan Translation                When Abram came to Egypt, the Egyptians saw that his wife [Literally, 'the woman.'] was very beautiful.

Orthodox Jewish Bible              And it came to pass, that, when Avram was come into Mitzrayim, the Egyptians beheld the isha that she was yafeh me'od.

### Literal, almost word-for-word, renderings:

Concordant Literal Version        And coming is it, as Abram comes to Egypt, that the Egyptians see the woman, that very lovely is she.

*Emphasized Bible*                And so it was when Abram entered into Egypt, the Egyptians beheld the woman, that fair, was she exceedingly.

English Standard Version        When Abram entered Egypt, the Egyptians saw that the woman was very beautiful.  
NASB                                  It came about when Abram came into Egypt, the Egyptians saw that the woman was [Lit saw the woman that she was] very beautiful.

Syndein/Thieme                    And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was extremely beautiful.

Webster's Bible Translation      And it came to pass, that when Abram had come into Egypt, the Egyptians beheld the woman that she [was] very fair.

World English Bible                It happened that when Abram had come into Egypt, the Egyptians saw that the woman was very beautiful.

Young's Updated LT                And it comes to pass, at the entering of Abram into Egypt, that the Egyptians see the woman that she is exceeding fair.

**The gist of this verse:**              The Egyptians did take notice of Sarai when they all came into Egypt, that she was quite beautiful.

## Genesis 12:14a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's #         |
|---|---|--|----------------------------|
| wa (or va) (ו) [pronounced wah]   | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| hâyâh (הָיָה) [pronounced haw-YAW]  | <i>to be, is, was, are; to become, to come into being; to come to pass</i>          | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #1961<br>BDB #224 |
| Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject). |   |  |                            |
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]   | <i>like, as, according to; about, approximately</i>                                 | preposition  | No Strong's #<br>BDB #453  |
| bôw' (אוּב) [pronounced boh]  | <i>to come in, to come, to go in, to go, to enter, to advance</i>                   | Qal infinitive construct                                 | Strong's #935<br>BDB #97   |
| The infinitive construct with the kaph preposition is very similar to its use with the bêyth preposition. Generally, this is seen as a temporal clause, where the preposition is translated <i>when, as, just as, as soon as</i> . <sup>23</sup>  |   |  |                            |
| 'Ab <sup>e</sup> râm (אַבְרָם) [pronounced ab <sup>v</sup> -RAWM]   | <i>father of elevation, exalted father; and is transliterated Abram</i>             | masculine singular proper noun                           | Strong's #87<br>BDB #4     |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]   | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>              | proper noun with the directional hê                      | Strong's #4714<br>BDB #595 |

The directional hê is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

**Translation:** And it was when Abram entered Egypt, the Egyptians saw the woman...

Abram was right about at least one thing: his wife was beautiful and she did turn heads. The Egyptians noticed her as soon as they entered into a populated area.

This is interesting that Sarai is noticed. One possibility is that, Sarai and Abram enter into Egypt riding camels,<sup>24</sup> so that they stand out and can be seen from a distance. The other, which is far less likely, is that Egyptian soldiers were intrusive and demanded to see all who are with Abram's group.

<sup>23</sup> *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 182.

<sup>24</sup> I would suggest mules, except for Genesis 24 where Abram's most trusted servant rides to the east on a camel.

| Genesis 12:14b  |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's #         |
| wa (or va) (ו) [pronounced wah]                                       | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>                               | wâw consecutive   | No Strong's #<br>BDB #253  |
| râ'âh (רָאָה) [pronounced raw-AWH]                                    | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect  | Strong's #7200<br>BDB #906 |
| Mits <sup>e</sup> riy (מִצְרַיִם) [pronounced mits <sup>e</sup> -REE] | <i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>   | gentilic adjective; plural form; with the definite article  | Strong's #4713<br>BDB #596 |
| 'êth (אֶת) [pronounced ayth]  | untranslated generally; occasionally <i>to, toward</i>  | indicates that the following substantive is a direct object   | Strong's #853<br>BDB #84   |
| 'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]                             | <i>woman, wife</i>  | feminine singular noun with the definite article  | Strong's #802<br>BDB #61   |
| kîy (כִּי) [pronounced kee]   | <i>for, that, because; when, at that time, which, what time</i>   | explanatory or temporal conjunction; preposition  | Strong's #3588<br>BDB #471 |
| yâpneh (יָפִיָּה) [pronounced yaw-FEH]                                | <i>fair, beautiful, attractive; handsome</i>  | feminine singular adjective   | Strong's #3303<br>BDB #421 |
| hîy' (הִיא) [pronounced hee]  | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>  | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied | Strong's #1931<br>BDB #214 |
| m <sup>e</sup> ôd (מְאֹד) [pronounced m <sup>e</sup> -ODE]            | <i>exceedingly, extremely, greatly, very</i>  | adverb  | Strong's #3966<br>BDB #547 |

**Translation:** ...and [observed how] very beautiful she [was].

These Egyptians took note of her beauty. Again, although Sarai is perhaps 65–70,<sup>25</sup> she looks about 30 or 35, and is quite attractive.

Genesis 12:14 *And it was when Abram entered Egypt, the Egyptians saw the woman and [observed how] very beautiful she [was].* (Kukis mostly literal translation)

Genesis 12:14 *And it came to pass when Abram entered into Egypt, that the Egyptians saw the woman and observed just how beautiful she was.* (Kukis paraphrase)

<sup>25</sup> Abram is 75 when leaving Haran, and Sarai is 10 years younger than him.

And so sees her princes of Pharaoh and so they praise her unto Pharaoh. And so is taken the woman [to] a house of the Pharaoh.

Genesis  
12:15

The princes of the Pharaoh saw her and they praised her [beauty] to Pharaoh. Consequently, the woman was taken to the palace of the Pharaoh.

The state officials saw Abram's wife, noted her great beauty, and reported this to the Pharaoh. Consequently, the Pharaoh called for her to be brought to his palace.

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Targum of Onkelos       | ...and the princes of Pharaoh beheld her, and praised her to Pharaoh; and the woman was conducted to the royal house of Pharaoh. |
| Jerusalem targum        | And the woman was conducted to the palace of Pharaoh.  |
| Latin Vulgate           | And the princes told Pharaoh, and praised her before him: and the woman was taken into the house of Pharaoh.                     |
| Masoretic Text (Hebrew) | And so sees her princes of Pharaoh and so they praise her unto Pharaoh. And so is taken the woman [to] a house of the Pharaoh.   |
| Peshitta (Syriac)       | The princes of Pharaoh also saw her and praised her before Pharaoh; and the woman was taken into Pharaoh's house.                |
| Septuagint (Greek)      | ...that the princes of Pharaoh saw her, and praised her to Pharaoh, and brought her into Pharaoh's house.                        |

Significant differences:

#### Thought-for-thought translations; paraphrases:

|  |   |
|--|---|
| Contemporary English V.<br>Easy English    | The king's officials told him about her, and she was taken to his house. Pharaoh's princes saw her. Then they told *Pharaoh how beautiful she was. So *Pharaoh took the woman into his palace.  |
| Easy-to-Read Version                       | Some of the Egyptian leaders saw her also. They told Pharaoh that she was a very beautiful woman. Those leaders took Sarai to Pharaoh's home.   |
| Good News Bible (TEV)                      | Some of the court officials saw her and told the king how beautiful she was; so she was taken to his palace.  |
| <i>The Message</i><br>New Berkeley Version | Pharaoh's princes raved over her to Pharaoh. She was taken to live with Pharaoh. Pharaoh's nobles noticed her too and highly commended her to Pharaoh ["Pharaoh" was a title rather than a name, so that "the pharaoh" would be correct. Hence its recurrence throughout our sacred Writings.]; so the woman was taken to Pharaoh's palace. |
| New Century Version                        | The Egyptian officers saw her and told the king of Egypt how beautiful she was. They took her to the king's palace, and the king was kind to Abram because he thought Abram was her brother. A portion of v. 16 is included for context.  |
| New Living Translation                     | When the palace officials saw her, they sang her praises to Pharaoh, their king, and Sarai was taken into his palace.   |
| The Voice                                  | And when Pharaoh's officials saw her, they told Pharaoh just how beautiful she was. So Sarai was taken into Pharaoh's house <i>and made part of his harem.</i>  |

#### Partially literal and partially paraphrased translations:

|                        |  |
|------------------------|--|
| American English Bible | And so it happened that; when Abram entered Egypt and the Egyptians saw how beautiful his woman was, one of Pharaoh's princes praised her to Pharaoh (likely <b>Pepi II</b> ) and brought her into Pharaoh's [Palace]. V. 14 included for context. |
|------------------------|--|



|                         |   |
|-------------------------|---|
| God's Word™             | When Pharaoh's officials saw her, they raved about her to Pharaoh, so Sarai was taken to Pharaoh's palace.  |
| New Advent (Knox) Bible | <sup>14</sup> And sure enough, as soon as Abram set foot in Egypt, the Egyptians remarked the great beauty of his wife, <sup>15</sup> and Pharaoh was told of her by his courtiers, who sang her praises to him. So Sarai was carried off to Pharaoh's court, <sup>16</sup> and Abram, for her sake, was well treated; he had no lack of sheep, oxen, and asses, of men and maid servants, of she-asses, too, and camels. Vv. 14 and 16 are included for context. |
| NIRV                    | When Pharaoh's officials saw her, they bragged to Pharaoh about her. Sarai was taken into his palace.   |
| Today's NIV             | And when Pharaoh's officials saw her, they praised her to Pharaoh, and she was taken into his palace.   |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Ancient Roots Translinear | The leaders of Pharaoh saw her, praised her to Pharaoh, and took the woman to Pharaoh's house.  |
| Bible in Basic English    | And Pharaoh's great men, having seen her, said words in praise of her to Pharaoh, and she was taken into Pharaoh's house.   |
| Ferar-Fenton Bible        | The courtiers of the Pharaoh also observed her and sung her praises to Pharaoh. The woman was accordingly taken to Pharaoh's palace.  |
| NET Bible®                | When Pharaoh's officials saw her, they praised her to Pharaoh. So Abram's wife <sup>40</sup> was taken [The Hebrew term וַתִּקַּח (vattuqqakh, "was taken") is a rare verbal form, an old Qal passive preterite from the verb "to take." It is pointed as a Hophal would be by the Masoretes, but does not have a Hophal meaning.] into the household of Pharaoh [The Hebrew text simply has "house of Pharaoh." The word "house" refers to the household in general, more specifically to the royal harem.], and he did treat Abram well [He did treat Abram well. The construction of the parenthetical disjunctive clause, beginning with the conjunction on the prepositional phrase, draws attention to the irony of the story. Abram wanted Sarai to lie "so that it would go well" with him. Though he lost Sarai to Pharaoh, it did go well for him - he received a lavish bride price. See also G. W. Coats, "Despoiling the Egyptians," VT 18 (1968): 450-57.] on account of her. A portion of v. 16 is included for context. |
| NIV, ©2011                | And when Pharaoh's officials saw her, they praised her to Pharaoh, and she was taken into his palace.   |

### Jewish/Hebrew Names Bibles:

|                          |  |
|--------------------------|--|
| exeGesés companion Bible | ...the governors of Paroh see her and halal her to Paroh:<br>and they take the woman into the house of Paroh:...   |
| Kaplan Translation       | Pharaoh's officials saw her, and spoke highly of her to Pharaoh [A generic name for Egyptian kings (Josephus, Antiquities 8:6:2), coming from the Egyptian par ao, the 'Great House.' This event occurred in 2023 (1737 b.c.e.), during the Second Intermediate Period, where the pharaohs are not known by name. However, there is a possible 163 year disparity in chronologies (see note on Exodus 2:23), so that his Pharaoh may be the one who is assumed to have reigned in 1900 b.c.e. This would be Amenemhet II of the 12 <sup>th</sup> Dynasty.]. The woman was taken to Pharaoh's palace. |
| Orthodox Jewish Bible    | The sarim of Pharaoh also saw her, and commended her before Pharaoh; and the isha was taken into Bais Pharaoh.   |

### Literal, almost word-for-word, renderings:

|                                    |   |
|------------------------------------|---|
| <i>The Amplified Bible</i>         | The princes of Pharaoh also saw her and commended her to Pharaoh, and she was taken into Pharaoh's house [harem].                     |
| Concordant Literal Version         | Seeing her also are the chiefs of Pharaoh, and they praise her to Pharaoh, and the woman is being taken to Pharaoh's house.           |
| English Standard Version           | And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house.                   |
| The Geneva Bible                   | The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaohs house [To be his wife.]. |
| Webster's Bible Translation        | The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.                  |
| <i>Young's Literal Translation</i> | And princes of Pharaoh see her, and praise her unto Pharaoh, and the woman is taken to Pharaoh's house.                               |

**The gist of this verse:** Some of Pharaoh's officials see her and they praise her beauty to Pharaoh. Sarai is taken into the palace of Pharaoh.

Notice that there are 3 phrases in this verse, and all 3 of them end with the noun *pharaoh*. This suggests a strongly authoritarian rule, where everything ends with the pharaoh. He made all of the final decisions.

| Genesis 12:15a   |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's #         |
| wa (or va) (ו) [pronounced <i>wah</i> ]                                  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253  |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]                               | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>                           | 3 <sup>rd</sup> person masculine plural, Qal imperfect                             | Strong's #7200<br>BDB #906 |
| 'êth (אֵת) [pronounced <i>ayth</i> ]                                     | <i>her, it; untranslated generally; occasionally to, toward</i>   | sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #853<br>BDB #84   |
| sar (שָׂר) [pronounced <i>sar</i> ]                                      | <i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>  | masculine plural construct   | Strong's #8269<br>BDB #978 |
| Sarai's name appears to be built upon this word.                         |   |  |                            |
| par <sup>o</sup> ôh (פַּרְוֹה) [pronounced <i>pahr<sup>e</sup>-GOH</i> ] | <i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i> | masculine singular proper noun   | Strong's #6547<br>BDB #829 |

**Translation:** The princes of the Pharaoh saw her...

When Abram and his company come into the populated areas of Egypt, he was noticed right away. Recall that the sons of Ham populated Egypt and that Abram was a son of Japheth, and this was several generations removed. Therefore, Abram probably stood out. This does not mean that they were not used to foreigners, as there appears to have always been a great deal of trade to come out of Egypt; however, what catches the eyes of the city officials was the woman.

There appears to have been a general order out there that, at the sight of a beautiful woman, the pharaoh is given first shot.

In many places in the Bible, there is a playful use of language. This could have been written *And see Sarai [= my prince] princes of Pharaoh,...* but it was not. The reason for this is, this is not a playful situation. God's plans for Abram include a child by Sarai, and this is one of the several times when Abram's line is threatened with corruption.

| Genesis 12:15b   |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's #         |
| wa (or va) (ו) [pronounced <i>wah</i> ]  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive  | No Strong's #<br>BDB #253  |
| hâlal (הלל) [pronounced <i>haw-LAHL</i> ]  | <i>to praise, to sing, to celebrate; to glory</i>  | 3 <sup>rd</sup> person masculine plural, Piel imperfect                            | Strong's #1984<br>BDB #237 |
| 'êth (אֵת) [pronounced <i>ayth</i> ]   | <i>her, it; untranslated generally; occasionally to, toward</i>  | sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #853<br>BDB #84   |
| 'el (אל) [pronounced <i>eh</i> ]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                              | directional preposition (respect or deference may be implied)                      | Strong's #413<br>BDB #39   |
| par <sup>e</sup> ôh (הַעֲרֹה) [pronounced <i>pahr<sup>e</sup>-G<sup>O</sup>H</i> ] | <i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i> | masculine singular proper noun   | Strong's #6547<br>BDB #829 |

**Translation:** ...and they praised her [beauty] to Pharaoh.

Sarai looked so attractive that these princes went right to Pharaoh and praised her beauty to him.

Abram was correct about Sarai's beauty; she was so attractive that Pharaoh's officials thought her to be good enough for the Pharaoh. This would be a rare woman indeed who would be appropriated for the Pharaoh. There is also another phenomenon of female beauty: in a roomful of brunettes, a blonde will get all the attention of the males therein; and vice versa, a lone brunette in a roomful of blondes will receive the most accolades. It is very likely that most of the women in Egypt were darker skinned than Sarai, so that she would stand out and be easily noticed.

| Genesis 12:15c                                |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation                          | Common English Meanings   | Notes/Morphology   | BDB and Strong's #         |
| wa (or va) (ו) [pronounced <i>wah</i> ]       | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ] | <i>to be taken unto; to be brought to; to be take out of; to be taken away</i>      | 3 <sup>rd</sup> person feminine singular, Hophal imperfect | Strong's #3947<br>BDB #542 |

| Genesis 12:15c   |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                 | BDB and Strong's #         |
| ʾīshshâh (אִשָּׁה)<br>[pronounced eesh-SHAW]                         | woman, wife   | feminine singular noun with the definite article | Strong's #802<br>BDB #61   |
| bayith (בַּיִת) [pronounced BAH-yith]                                | house, residence; household, habitation as well as inward   | masculine singular construct                     | Strong's #1004<br>BDB #108 |
| par <sup>o</sup> ôh (פַּרְעֹה)<br>[pronounced pah <sup>o</sup> -GOH] | great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh | masculine singular proper noun                   | Strong's #6547<br>BDB #829 |

**Translation:** Consequently, the woman was taken to the palace of the Pharaoh.

The pharaoh then likely called for the woman, and she was brought to the palace for him to see himself.

Genesis 12:15 The princes of the Pharaoh saw her and they praised her [beauty] to Pharaoh. Consequently, the woman was taken to the palace of the Pharaoh. (Kukis mostly literal translation)

Genesis 12:15 The state officials saw Abram's wife, noted her great beauty, and reported this to the Pharaoh. Consequently, the Pharaoh called for her to be brought to his palace. (Kukis paraphrase)

**Gen 12:14–15** When Abram entered Egypt, the Egyptians saw that the woman [Sarai] was very beautiful. And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's palace.

You must keep in mind that Abram was a very rich man, with many employees and a very large traveling ranch. Therefore, when Abram goes from here to there, people notice this. When he entered Egypt, various people stopped him and questioned him, and some of these reported back to the Pharaoh. His moving down to Egypt is a very big deal. It is not as if he and Sarai have moved to the capitol city of Egypt carrying a couple of suitcases. There are hundreds of people with them.

Abram's initial assessment was partially correct. The Egyptians found Sarai to be extremely beautiful, so beautiful that the princes of Egypt praised her to Pharaoh so much so, that He brought her to his palace.

Part of this attraction is, Sarai is like a blonde in a room filled with brunettes (or a brunette in a room filled with blondes). She is going to stand out among Egyptian women.

**And to Abram he did well because of her. And so he is to him sheep, and cattle, and he-asses, and servants, and maid-servants, and she-asses and camels.**

Genesis  
12:16

**He did good to Abram because of Sarai [lit., her]. Consequently, he was given [lit, it is to him] sheep, cattle, he-asses, male servants, maid-servants, she-asses and camels.**

**The Pharaoh treated Abram well because of Sarai. He gave him sheep, cattle, male and female donkey, camels, and male and female servants.**

Here is how others have translated this verse:

**Ancient texts:**

|                         |  |
|-------------------------|--|
| argum of Onkelos        | And Pharaoh did good to Abram for her sake; and he had sheep, and oxen, and asses, and servants, and handmaids, and she-asses, and camels.               |
| Latin Vulgate           | And they used Abram well for her sake. And he had sheep and oxen and he asses, and men servants, and maid servants, and she asses, and camels.           |
| Masoretic Text (Hebrew) | And to Abram he did well because of her. And so he is to him sheep, and cattle, and he-asses, and servants, and maid-servants, and she-asses and camels. |
| Peshitta (Syriac)       | And Abram was well treated for her sake; and he became the owner of sheep, oxen, he asses, menservants, maidservants, she asses, and camels.             |
| Septuagint (Greek)      | And they treated Abram well on her account, and he had sheep, calves, donkeys, male and female servants, mules, and camels.                              |

Significant differences:

### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| Easy English           | Because of Sarai, *Pharaoh was very kind to Abram. *Pharaoh gave him sheep, *oxen, *donkeys, slaves (male and female) and camels.   |
| Easy-to-Read Version   | Pharaoh was kind to Abram because he thought Abram was Sarai's brother. Pharaoh gave Abram sheep, cattle, and donkeys. Abram also got men servants, women servants, and camels. |
| Good News Bible (TEV)  | Because of her the king treated Abram well and gave him flocks of sheep and goats, cattle, donkeys, slaves, and camels.   |
| <i>The Message</i>     | Because of her, Abram got along very well: he accumulated sheep and cattle, male and female donkeys, men and women servants, and camels.  |
| New Berkeley Version   | On her account he treated Abram with generosity, giving to him flocks, herds, donkeys, male and female slaves, she-donkeys and camels.  |
| New Life Bible         | And Pharaoh acted well toward Abram because of Sarai. He gave Abram sheep, cattle, male and female donkeys, and camels, and men and women servants.                             |
| New Living Translation | Then Pharaoh gave Abram many gifts because of her-sheep, goats, cattle, male and female donkeys, male and female servants, and camels.  |
| The Voice              | She pleased the Pharaoh, so he treated Abram very well, giving him gifts of sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.                    |

### Partially literal and partially paraphrased translations:

|                           |   |
|---------------------------|---|
| American English Bible    | And because of her, Pharaoh treated Abram very well. So, he accumulated [many] sheep, calves, burros, male and female servants, mules, and camels.  |
| <i>God's Word</i> ™       | Everything went well for Abram because of her, and he was given sheep, cattle, donkeys, male and female slaves, and camels.   |
| New American Bible (R.E.) | Abram fared well on her account, and he acquired sheep, oxen, male and female servants, male and female donkeys, and camels. Camels: domesticated camels did not come into common use in the ancient Near East until the end of the second millennium B.C. Thus the mention of camels here (Genesis 24:11-64; 30:43; 31:17, 34; 32:8, 16; 37:25) is seemingly an anachronism. See the note for the Amplified Bible below. |
| NIRV                      | Pharaoh treated Abram well because of her. So Abram gained more sheep and cattle. He also got more male and female donkeys. And he gained more male and female servants and some camels.  |

### Mostly literal renderings (with some occasional paraphrasing):

|                        |   |
|------------------------|---|
| Bible in Basic English | And because of her, he was good to Abram, and he had sheep and oxen and asses, and men-servants and women-servants, and camels. |
|------------------------|---|

|                    |   |
|--------------------|---|
| The Expanded Bible | The Egyptian officers saw her and told the king of Egypt how beautiful she was [they praised her]. They took her to the king's palace, and the king was kind to Abram because he thought Abram was her brother [on account of her]. He gave Abram sheep, cattle, male and female donkeys, male and female servants, and camels. V. 15 included for context.   |
| Ferar-Fenton Bible | On her account, he favored Abram, and presented him with sheep, oxen, asses, slaves, and maids, as well as she-asses and camels.  |
| NET Bible®         | ...and he did treat Abram well [He did treat Abram well. The construction of the parenthetical disjunctive clause, beginning with the conjunction on the prepositional phrase, draws attention to the irony of the story. Abram wanted Sarai to lie "so that it would go well" with him. Though he lost Sarai to Pharaoh, it did go well for him - he received a lavish bride price. See also G. W. Coats, "Despoiling the Egyptians," VT 18 (1968): 450-57.] on account of her. Abram received [Heb "and there was to him."] sheep and cattle, male donkeys, male servants, female servants, female donkeys, and camels. |

### Jewish/Hebrew Names Bibles:

|                           |   |
|---------------------------|---|
| Complete Jewish Bible     | He treated Avram well for her sake, giving him sheep, cattle, male and female donkeys, male and female slaves, and camels.                          |
| exeGesés companion Bible  | ...and he well-pleases Abram for her sake:<br>and he has flocks and oxen and he burros<br>and servants and maids and she burros and camels.         |
| Judaica Press Complete T. | And he benefited Abram for her sake, and he had flocks and cattle and he donkeys and men servants and maid servants, and she donkeys and camels.    |
| Kaplan Translation        | He treated Abram well because of her, and [Abram] thus acquired sheep, cattle, donkeys, male and female slaves, she-donkeys, and camels.            |
| Orthodox Jewish Bible     | And he treated Avram well for her sake: and he acquired sheep and oxen, and male donkeys, and avadim, and shfachot, and female donkeys, and camels. |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| <i>The Amplified Bible</i>  | And he treated Abram well for her sake; he acquired sheep, oxen, he-donkeys, menservants, maidservants, she-donkeys, and camels. Critics have set aside the statement that Abraham had camels in Egypt as an error. But archaeological evidence, including some twenty objects ranging from the seventh century B.C. to the period before 3000 B.C., proves the authenticity of the Bible record concerning Abraham. It includes not only statuettes, plaques, rock carvings, and drawings representing camels, but also "camel bones, a camel skull, and a camel hair rope" (J. P. Free, Archaeology and Bible History). |
| Concordant Literal Version  | And to Abram is he good for her sake. And coming is he to have a flock and a very heavy herd of cattle and asses and menservants and maids and jenny-asses and camels.  |
| Darby Translation           | And he treated Abram well on her account; and he had sheep, and oxen, and he-asses, and bondmen, and bondwomen, and she-asses, and camels.  |
| English Standard Version    | And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels.  |
| Green's Literal Translation | And he did good to Abram because of her. And he had sheep, and oxen, and he-asses, and male slaves, and slave-girls, and she-asses, and camels.   |
| Syndein/Thieme              | {Out of fellowship 'Rewards'}<br>And he {Pharaoh} treated Abram well for her sake. And he {Abram} had sheep, and oxen, and Jackasses {chamowr}, and menservants {male slaves}, and maidservants {female slaves}, and she-asses {'athown}, and female-camels {all represent abundance of ancient world wealth}. {Note: So what are Abram's 'rewards' of being  |

out of fellowship? Egotism, dishonesty -inducing lying, fear of man, divisive and a liar, mother of Jewish race in the harem of a heathen king . . . and, material things.}.  
 Webster's Bible Translation *And he treated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.*  
 Young's Updated LT *And to Abram he has done good because of her, and he has sheep and oxen, and he-asses, and men-servants, and handmaids, and she-asses, and camels.*

**The gist of this verse:** Pharaoh showered Abram with gifts because of Sarai.

| Genesis 12:16a  |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's #         |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>                                    | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| lâmed (ל) [pronounced <i>leh</i> ]                                      | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>      | directional/relational preposition  | No Strong's #<br>BDB #510  |
| ʾAb <sup>e</sup> râm (אַבְרָם) [pronounced <i>ab<sup>v</sup>-RAWM</i> ] | <i>father of elevation, exalted father; and is transliterated Abram</i>                                  | masculine singular proper noun  | Strong's #87<br>BDB #4     |
| yâṭab (בָּטַי) [pronounced <i>yaw-TA<sup>BV</sup></i> ]                 | <i>to do well, to cause to do well, to do rightly, to do good, to make merry, to make fit, to adjust</i> | 3 <sup>rd</sup> person masculine singular, Hiphil perfect   | Strong's #3190<br>BDB #405 |
| baʿăbûwr (בְּעֵב) [pronounced <i>bah-ġu<sup>b</sup>-VOOR</i> ]          | <i>because of, for, that, for the sake of, on account of, in order that; while</i>                       | preposition/conjunction; substantive always found combined with the bêyth preposition; with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #5668<br>BDB #721 |

Actually a combination of the bêyth preposition (*in, into, at, by, near, on, with, before*) and ʾăbûwr (עֵב) [pronounced *ġaw<sup>v</sup>-BOOR*] which means *a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective*. Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.

**Translation:** *He did good to Abram because of Sarai [lit., her].*

Pharaoh was overjoyed with Sarai. Apparently, she was quite a looker. It was normal to provide the male family member (usually the father) with gifts. Pharaoh showered Abram with gifts.

| Genesis 12:16b                          |   |                  |                           |
|---|---|------------------|---------------------------|
| Hebrew/Pronunciation                    | Common English Meanings   | Notes/Morphology | BDB and Strong's #        |
| wa (or va) (ו) [pronounced <i>wah</i> ] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253 |

| Genesis 12:16b  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's #         |
| hâyâh (הָיָה) [pronounced haw-YAW]                              | <i>to be, is, was, are; to become, to come into being; to come to pass</i>                          | 3 <sup>rd</sup> person masculine singular, Qal imperfect                                     | Strong's #1961<br>BDB #224 |
| lâmed (ל) [pronounced l <sup>e</sup> ]                          | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |
| tsô'n (צֹאן) [pronounced tzohn]                                 | <i>small cattle, sheep and goats, flock, flocks</i>   | feminine singular collective noun  | Strong's #6629<br>BDB #838 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                               | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| bâqâr (בָּקָר) [pronounced baw-KAWR]                            | <i>bull, cow, ox, collectively: herd, cattle, oxen</i>  | masculine singular collective noun   | Strong's #1241<br>BDB #133 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                               | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| châmôwr (חֲמוֹר) [pronounced khuh-MOHR]                         | <i>ass, male donkey, he-ass, burrow</i>   | masculine plural noun  | Strong's #2543<br>BDB #331 |

**Translation:** Consequently, he was given [lit, it is to him] sheep, cattle, he-asses,...

It is an interesting construction here. We might expect Pharaoh to be doing the giving here, using the very common verb *to give*; or we might expect Abram to receive the giving here, so the verb *to give* might be found in the Niphal (passive) stem. However, it simply says *it is to him*, which is often translated *he had*.

What is suggested here is, Abram went out the next morning, after Sarai was taken, and he found all kinds of cattle and servants everywhere. The servants had to be given to him to make sure there were enough to take care of all of the animals.

| Genesis 12:16c  |   |                        |                             |
|---|---|------------------------|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology       | BDB and Strong's #          |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251   |
| 'ebed (עֶבֶד) [pronounced GE <sup>B</sup> -ved]                 | <i>slave, servant; underling; subject</i>                             | masculine plural noun  | Strong's #5650<br>BDB #713  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251   |
| shiph <sup>e</sup> châh (שִׁפְחָה) [pronounced shif-KHAW]       | <i>maid, maid-servant, household servant, handmaid, female slave</i>  | feminine plural noun   | Strong's #8198<br>BDB #1046 |

**Translation:** ...male servants, maid-servants,...



Whereas, many of us would have separated the animals from the people, that was not done here. The servants were thrown into the middle here, suggesting that the Egyptians did not see their value as much more than the value of their animals.

| Genesis 12:16d  |   |                        |                            |
|---|---|------------------------|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology       | BDB and Strong's #         |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251  |
| ʾâthôwn (אֲתוֹנִים) [pronounced <i>aw-THOHN</i> ]                       | <i>ass, she-ass, donkey</i>   | feminine plural noun   | Strong's #860<br>BDB #87   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251  |
| gâmâl (גַּמְלִים) [pronounced <i>gaw-MAWL</i> ]                         | <i>camel (this is obviously a transliteration)</i>                    | masculine plural noun  | Strong's #1581<br>BDB #168 |

**Translation:** ...she-asses and camels.

In the future, Abram is going to be quite wealthy in animals.

Let me suggest that, these animals from Egypt, combined with his animals from Ur interbred quite well, and produced many healthy animals.

**Gen 12:16** And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels.

Genesis 12:16 He did good to Abram because of Sarai [lit., *her*]. Consequently, he was given [lit., *it is to him*] sheep, cattle, he-asses, male servants, maid-servants, she-asses and camels. (Kukis mostly literal translation)

Genesis 12:16 The Pharaoh treated Abram well because of Sarai. He gave him sheep, cattle, male and female donkey, camels, and male and female servants. (Kukis paraphrase)

What has happened is, the Pharaoh has taken Sarai into his harem. Pharaoh has also heaped a great many things upon Abram as a dowry. God has promised Abram to make a great nation of him, so what is he doing, giving away his own wife to Pharaoh? This reveals a complete lack of trust in God and in God's Word. Remember that God has promised Abram to make a great nation from him, and that requires a wife. It makes no sense for Abram to agree to this, to take a dowry in exchange for his wife, whom he is now telling everyone, is his sister. We recently studied the doctrine of faith-rest; this is the exact opposite of faith rest. Abram knows the promises which God has made to him; yet he does not focus upon those promises. He depends upon human viewpoint rather than upon divine promise.

Abram hit the jackpot; not only was his life spared due to his duplicity, but Pharaoh was trying so hard to make a good impression, that he showered Abram with wealth. Abram had to have a great deal of wealth to begin with or else the Pharaoh would not have given him so much. The Pharaoh has to give Abram enough to impress him and to ingratiate himself to Abram. If Abram was a simple nomad with a tent and a couple relatives and a couple animals, then Pharaoh could have cut back on these gifts by 80% and that would have been impressive enough for Abram.

So we will leave it right there; Abram has lied to the pharaoh of his host country; the pharaoh is very attracted to Sarai, and he takes her in his harem, bestowing great gifts upon Abram in the process. Abram is out of God's geographical will, he is out of fellowship, and he is out one wife. But he has a lot more new stuff.

We have been studying Abram, who has stepped out of God's will because he is not using faith-rest, so he has gone into a country which he believes will be uncivilized and heathenistic. In Abram's mind, these are the kind of people who will have no respect for the laws of divine establishment (laws and principles designed by God for the entire human race). He does not believe that these heathen will respect the divine institution of marriage, and therefore, lies to the royalty of his host country.

These are the verses we have covered so far.

**Gen 12:10–16** Now there was a famine in the land. So Abram went down to Egypt to temporarily reside there, for the famine was severe in the land [of Canaan]. When he was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman beautiful in appearance, and when the Egyptians see you, they will say, 'This is his wife.' Then they will kill me, but they will let you live. Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake." When Abram entered Egypt, the Egyptians saw that the woman [Sarai] was very beautiful. And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's palace. And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels.

The Bible is not filled with nice stories, with interesting situations and colorful characters, but God uses these narratives to teach us divine principles.

I have alluded in the previous lesson to the laws of divine establishment. Therefore, I will cover these laws in this lesson, so that you will see that God has laws which are applicable to all people.

**Acknowledgment:** Insofar as I know, R. B. Thieme, Jr. originally developed this doctrine, although it has certain existed in bits and pieces by other theologians at other times. I am fairly certain that the vocabulary is his (one of Bob's great contributions to theology is a new vocabulary). I also drew heavily from the works of Jim Brettell and Tod Kennedy (who took their notes, to some degree, from Bob's teaching).

## The Abbreviated Doctrine of the Laws of Divine Establishment

### Introduction:

1. R. B. Thieme, Jr.'s original definition was: *Divine Establishment* - God has ordained certain laws for the survival and freedom of the human race during the course of human history. Anarchy exists when segments of nations ignore these laws. The laws of divine establishment provide the freedom to fulfill the divine plan as ordained in the divine decrees under many types of government. The laws of divine establishment are designed and directed toward both believer and unbeliever. They operate from the fall of man to the second advent, as well as in the Millennium with some modification in compatibility with perfect environment.<sup>1</sup>
2. God, in his omnipotence, knew that the world would be populated by more unbelievers than believers, so he ordained a set of laws designed for the survival and freedom of the human race, which laws apply to both believers and unbelievers. These laws allow for believers and unbelievers to live their lives in an orderly fashion throughout human history.
3. All men are born with a sin nature; and men have competing interests. The laws of divine establishment allow all men to coexist, believers and unbelievers alike, despite possessing a sin nature and despite competing interests.
4. These laws also allow for the evangelization of the unbeliever as well as for the spiritual growth

## The Abbreviated Doctrine of the Laws of Divine Establishment

- of the believer.
5. The Angelic Conflict is resolved by our free will choices; therefore, human history must be allowed to play out.
  6. These laws allow for man to be freely evangelized (and for man to reject this evangelization) and for believers to conduct their lives as per the Word of God, as per the dispensation they find themselves in.
  7. These laws are designed to work within the framework of a variety of human governments.
  8. These laws are designed for the divine institutions of the human soul, labor, marriage, family and nationalism.
  9. God has provided certain divine laws, such as the authority of parents within the confines of the basic family unit in order to protect, care for, nourish, provide for, train, and discipline children to prepare them for life.
  10. These laws are designed to function from the fall of man to the beginning of the Millennium, and then throughout the Millennium with some adjustments (there will be perfect environment and Jesus Christ will rule the earth, which changes some things).
  11. Satan, of course, opposes these laws, and continues to oppose them in a variety of ways, offering up a myriad of false systems for mankind.
  12. These laws are imperfectly accomplished on this earth. However, an imperfect application of these laws does not give us the right to rebel against the authorities which are over us. Furthermore, their imperfect application preserves mankind.
  13. The laws of divine establishment provide for man the best system of freedom for all mankind.
  14. These laws of divine establishment are every bit as important as the law of gravity and just as predictable. If you drop something out of a tall building, it will fall to the ground; if you follow the laws of divine establishment, you will get good results for the human race. If you go against the laws of divine establishment, the end result will be bad for the human race (again, for believers and unbelievers alike).
  15. Because man has a sin nature and because Satan is the ruler of this world, there are man-designed and Satan-inspired systems which reject the laws of divine establishment. These include such institutions as anarchy, Islam, gay marriage, communism, socialism, etc. These examples are all attacks upon the laws of divine establishment, and therefore, they are attacks upon human freedom and upon the human race itself. Let me take communism and socialism as examples: communism kills far more people in peace time than nations do in wartime. Communism perpetually attacks human freedom, requiring all men to, at least publically, espouse the principles and goals of communism, or face grave inconvenience, suffering or even death; and, at best, re-education.
  16. Freedom guarantees inequality of outcomes. That is, a free population will experience great disparity of wealth, position and success. This freedom can be attacked in two primary ways: politicians who promise to have more equal results, and who then pass laws and regulations in order to achieve a more equal distribution of wealth. The second way this is attacked is by the wealthy who seek to preserve their wealth, power and position through a legal codification of their wealth (this could be establishing a caste system or inordinate favorable laws for those who are already wealthy and/or powerful). In the United States, this has come to be known as "too big to fail."
  17. One area of great confusion is, the laws of divine establishment can function with an authoritative government, e.g., a monarchy. The laws of divine establishment can be perpetuated under a monarchy or destroyed by a monarchy; the laws of divine establishment can be perpetuated in a democracy or destroyed by a democracy. In other words, the actual form of government is not the key; the laws of divine establishment are the key to freedom.

## The Abbreviated Doctrine of the Laws of Divine Establishment

18. The overarching principles are: the laws of divine establishment preserve a national entity and freedom within that national entity; which allows people the freedom to believe in Jesus Christ as Savior or to reject Jesus Christ.

<sup>1</sup>Although I took this from <http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml> I found the same definition word-for-word on another website. My assumption is, this exact definition came originally from R. B. Thieme, Jr.

### The 5 divine institutions (which are for believers and unbelievers alike).

1. The human soul—every believer and unbeliever is given a human soul with volition, mentality, norms and standards, a conscience, and self-consciousness. We need to respect the human freedom of those around us. Our volition ends when it begins to infringe on the volition of others.
2. Work is designed for the believer and unbeliever alike. Not only is it necessary in order to live (apart from those who depend upon others), but it is important to a person's mental health. Everyone has come home from a hard day at work, where effort was expended and things were done, and there is some personal satisfaction in having done a good job. Those who live off of others (e.g., welfare recipients) rarely have the same personal satisfaction with their own lives. God's first commandment to mankind included the phrase **"Be fruitful, multiply, fill the earth, and subdue it."** (Genesis 1:28b). In the next chapter, we read: **And Jehovah God planted a garden eastward in Eden. And there He put the man whom He had formed. And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight, and good for food. The tree of life also was in the middle of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden. And from there it was divided and became four heads. And Jehovah God took the man and put him into the garden of Eden to work it and protect it** (Genesis 2:8–10, 15). Subduing the earth is work. After Adam and the woman sinned, God levied punishment upon them both, including: **"Because you listened to your wife's voice and ate from the tree about which I commanded you, 'Do not eat from it': The ground is cursed because of you. You will eat from it by means of difficult labor all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. You will eat bread by the sweat of your brow until you return to the ground, since you were taken from it. For you are dust, and you will return to dust."** (Genesis 3:17b–19). Difficult work becomes a part of our judgment. Work is a necessity in the believer's life, Paul tells Timothy, **If anyone isn't willing to work, he should not eat** (1Timothy 3:10b).
3. Marriage between one man and one woman is designed for the human race. Men and women are dramatically different in makeup, and they are designed to be in balance with one another—yin and yang, if you will. Just as work was fundamental to Adam's life, before he sinned and after he sinned, so is the institution of marriage. Adam had the woman before the fall and Adam had the woman after the fall. You will note that the first 3 divine institutions existed in perfect environment and in a fallen world. That is how fundamental they are to human existence.
4. Closely related to marriage is family; and children have been shown to be far better off when raised by 2 parents as opposed to one. Children from a nuclear family (1 husband and 1 wife) are shown to be better adjusted, less likely to become criminals, drug users, alcohol abusers, or pregnant at an early age. This is a matter of statistics. You have heard over and over again, how there is an inordinate number of Blacks in prison. If you took the number of whites and Blacks in prison and chose from a similar sample with respect to the divine institution of marriage, there is virtually no difference between Blacks and whites. The strongest determining factor in criminal behavior is not race but parentage. A Black from a home with a mother and father is no more likely to enter into a life of crime than a Caucasian from a home with a mother and a father. The reason there is a disproportionate number of Blacks in prison, is because there are a disproportionate number of Black single parent families.
5. The institution of separate national entities preserves freedom, isolates depravity, and best allows for evangelization and spiritual growth. The Declaration of Independence got this point exactly right: *We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. - That to secure these rights, Governments are instituted among Men.*

## The Abbreviated Doctrine of the Laws of Divine Establishment

### Attacks against the 5 divine institutions:

1. The soul of man is constantly under attack. Drugs and drinking destroy the soul of a person. If you have known people who have been addicted to hard drugs, you know that their souls have been changed by the drug. Recent studies have shown that marijuana use permanently alters the brain of children who use it (which is exactly what we would expect; what happens in the life of a youth can permanently affect him for all of his adult life).
2. Work is always under attack. There are those who, in their desire to be nice to the downtrodden, set up huge bureaucracies of welfare, with the result that, huge numbers of people either do not work or work abbreviated hours so that they can receive welfare (or food stamps or section 8 housing). I had an internet discussion recently, where a woman has described her plight to me of being a young married woman with a child, and she and her husband are in their 20's, and, in order for them to stay in school, she thinks they will have to go on section 8 housing. They both work part-time, but they just don't make enough money to get by. Well, duh! They are both going to school. The welfare state mentality makes people think that they deserve money from taxpayers in order to subsidize the life they want to live. These same people would not have the nerve go up and down their street each month, and explain their "plight" to their neighbors, and ask them to kick in some money every month so that they can make it. They understand that would be stupid and that most of their neighbors would deny them. Yet, this same couple thinks that government (i.e., taxpayers) ought to help pay their way.
3. In America, it is clear that the concept of one man and one woman in marriage is under attack. People living together outside of marriage, men and women engaging in sex outside of marriage, and homosexual relationships are examples of attacks upon this institution.
4. The concept of family has also been under attack for quite awhile. In the 1950's, we saw a plethora of television shows which reflected both the concept of one man and one woman marriages; and with this was always a family. Today, our government supports and encourages single-parent households (this is because, when you tax something, that something will decrease; and when you subsidize something, it will increase). Women do not have to be responsible for their personal choices because, if they end up becoming pregnant, they can kill the fetus, or have the baby and expect welfare and/or government mandated support from the father. Remove these options provided by a misguided government, and sexual morality would make a big comeback in society.
5. Nationalism is under attack by the U.N., by international communism, by appeals to international or other-national laws, etc. The goals of global warming enthusiasts is an attack upon nationalism.
6. There are principles based upon these 5 divine institutions which are for both believers and unbelievers:
  - 1) Authority orientation: God has designed a system of authorities for the human race, which includes parents over children, teachers over students, coaches over players, policemen over citizens, the courts over citizens, business over labor, the CEO of a company over his top echelon, who, in turn, have authority over those below them, etc. **Let every person be subject to higher authorities, for there is no authority except from God, but the existing authorities have been ordained by God** (Romans 13:1). Spending one's life bucking authority is the quickest and easiest way to have a miserable life. If you want to experiment with this, try bad-mouthing a policemen at a routine traffic stop. See how far that takes you in life.
  - 2) Hard work. **Consider the ant, you slacker! Observe its ways and become wise** (Proverbs 6:6).
  - 3) Devotion and adherence to and protection of one's mate, one's family and one's nation. This is taken to the natural end of, being willing to give one's life to protect one's wife, child or nation.

### The Ten Commandments:

1. Most of the Ten Commandments are designed for believers and unbelievers alike; including the exactitude given them by Jesus Christ.
2. Although the Ten Commandments were given specifically to the nation Israel, they also provide an outline for the preservation of freedom in an nation.
3. The first 4 commandments provide a basic spiritual code and the final 6 commandments provide a

## The Abbreviated Doctrine of the Laws of Divine Establishment

freedom code for believers and unbelievers alike.

4. Paul tells Timothy: **Now we know that the law is good, if one uses it legitimately. Understanding that the law is not laid down for the just [believers] but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane [all categories of unbelievers and out-of-fellowship believers], for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the gospel of the glory of the blessed God with which I have been entrusted** (1Timothy 1:8–11). This tells us that portions of the Mosaic Law are applicable to all mankind.
5. Therefore, the Ten Commandments are a freedom code which describe what freedom is within a national entity, which is divine institution #5. In other words, these commandments protect me from you and you from me. These final 6 commandments also codify the Godly concept of private property.
6. The first 3 commandments define the legal relationship between God and man, and are discussed in the complete doctrine of the laws of divine establishment.
7. Commandment #4: **“Remember the Sabbath day, to keep it holy. Six days you will labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you will not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.”** (Exodus 20:8–11). This was a law to the Jews only, although there is application to us. Virtually all civilizations have a 7-day week, which is based upon God’s restoration of the earth in 6 days (whether they admit to this or not). This is because all civilizations have their original foundation in a 7-day week.
8. The final 6 commandments define the relationship between men within a national entity, which are the essence of a code which provides freedom, protects property rights, and protects and preserves divine institutions #1–4.
9. With the 5<sup>th</sup> commandment, we begin to get into the laws of divine establishment, which ought to be carried over into all nations and civilizations. Commandment #5: **“Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you.”** (Exodus 20:12). Here, the relationship of the family is codified for all time, and the nation which obeys this commandment is assured of a longer continuation of the nation in which he is in. Paul affirms this commandment and adds that this is the first commandment associated with a promise of blessing from God (Ephesians 6:1–2). This law is for all dispensations, and a nation which disobeys this is a nation which is on its way down (Communist nations which attempt to brainwash children from a very young age and which even turn children against their parents is in direct violation of this commandment).
10. Commandment #6: **“You will not murder.”** (Exodus 20:13). This was one of the first commandments given to man after the flood (Genesis 9:6, where man was responsible to punish those who murdered with death). Murder represents the ultimate in the removal of another person’s ability to make free will decisions. This is an attack upon divine institution #1, and depending upon that status of that person, possibly divine institutions #2 and #3 as well.
11. Commandment #7: **“You will not commit adultery.”** (Exodus 20:14). Adultery is forbidden in Romans 7:2–3 and Hebrews 13:4. It is an attack upon divine institutions #2 and #3. Marriage and family are divine institutions, which adultery can destroy.
12. Commandment #8: **“You will not steal.”** (Exodus 20:15). Paul writes, in Ephesians 4:28: **Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.** This commandment tells us that we have a right to own property. Private property is protected by Scripture. Sharing that property is a matter of free will.
13. Commandment #9: **“You will not bear false witness against your neighbor.”** (Exodus 20:16). Paul says that the law was designed for **liars and those who perjure themselves** in 1Timothy 1:10. Going to court can deprive a person of their volition or of their property; therefore, God expects us to tell the truth in court.
14. Commandment #10: **“You will not desire to take your neighbor's house; you will not desire to take your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's.”** (Exodus 20:17). This commandment is repeated in the New Testament. **Jesus said to**

## The Abbreviated Doctrine of the Laws of Divine Establishment

them, "Beware! Keep yourselves from covetousness, for a man's life doesn't consist of the abundance of the things which he possesses." (Luke 12:15; see also Ephesians 5:5). If a nation respects commandments 8 and 10, then there will be no welfare state and no socialized anything. Obviously, there would be no communism. These things are attacks upon private property.

15. Commandments 6–10 represent establishment law for any orderly society and apply to both believers and unbelievers alike. When a society turns away from these laws, that society is crumbling from the inside.
16. There are principles from the Mosaic Law which are brought into national law. Again, Paul wrote to Timothy: **Now we know that the law is good, if one uses it legitimately. Understanding that the law is not laid down for the just [believers] but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane [all categories of unbelievers and out-of-fellowship believers], for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the gospel of the glory of the blessed God with which I have been entrusted** (1 Timothy 1:8–11). The law is designed for many categories of unbelievers, and these are all associated with their personal sins.

## The Purpose of the Laws of Divine Establishment

1. To preserve the population of a national entity.
  - 1) As an aside, it is clear that communism does not make any real attempt to preserve the population of the countries it rules. Both China and Russia murdered far more people during peacetime cleansings (both Stalin and Mao hold the record for the number of people killed by executive order).
  - 2) North Korea today is a good example of a place where the government is doing very little to preserve its population. Many of them are dying of starvation under this repressive regime.
  - 3) Muslim countries which are over 80% Muslim engage in either a cleansing process, to kill those who are not Muslim or to eliminate those who are not of the proper stripe of Islam.
  - 4) Therefore, communist governments and Islamic countries cannot be seen as legitimate authorities.
2. To preserve the freedom of the population of a national entity.
  - 1) Again, we have the example of communism and socialism, where the government takes away private property and severely regulates the actions of the population.
  - 2) Islamic countries dramatically regulate the individual freedoms of its citizenry.
3. The laws of divine establishment preserve freedom so that people may believe in Jesus Christ (that is, so that there is legal evangelism within that country); and that people may grow in grace and knowledge of our Lord Jesus Christ. Illegitimate governments, as already noted, forbid evangelism and true spiritual growth.
4. Given the technology of today, there are a number of ways for people to be evangelized and a number of ways for believers to grow spiritually.
  - 1) We may see on a televised football game, someone holding up the sign, John 3:16, and we google this on our iPods, read the verse (**For God had such love for the world that he gave his only Son, so that whoever has faith in him may not come to destruction but have eternal life**), and, as a result, believe in Jesus Christ.
  - 2) We may have some question about the Bible, go on the internet, and come to a website with the gospel, and believe in Jesus Christ.
  - 3) We may learn a Christmas song for the choir (an act which is, unfortunately, less common today than it was 40 years ago) and believe in Jesus Christ because of the lyrics.
  - 4) Although people can grow spiritually, to some degree, through the study of the Bible through websites or finding a pastor one likes, and listens to them on the radio, tv or internet; primarily, spiritual growth occurs in a local church that teaches Bible doctrine as often as the pastor is able to put it out (right now, that seems to be maxed out at 4x/week). Without other believers there to fellowship with, many Christians go off into some weird place (I have known a lot of believers who choose to grow outside of a local church, and even under the tutelage of an excellent pastor through MP3 files, they still get a bit weird).

## The Abbreviated Doctrine of the Laws of Divine Establishment

5. Because of the constant attacks of Satan, there will be an attempt, in every national entity, to keep man from the truth. This is why many schools no longer sing Christmas songs, it is why there are people who go nuts because there is a large cross erected on remote public property in New Mexico, and why there are people who are overly concerned over seeing the Ten Commandments anywhere near a courthouse. As a child unbeliever, I sang all of the Christmas songs, and yet understood nothing of what I sang. I recall shortly after becoming a Christian, coming to the realization that Jesus is God in the flesh. I also knew nothing about the resurrection, even though I celebrated Easter every year. Apart from the legal controversy, I would have never known about the cross in New Mexico, and, even though I have been in several courtrooms, I was oblivious to the religious symbols (if there were any). This is because, there was a proper time for me to be evangelized, and, at that point, I began to develop a better understanding of Jesus Christ and the Law (after I had believed in Him). Satan would like to remove all Christian symbols, if possible, relegate them all to churches, and then, simultaneously, denigrate churches, pastors and parishioners.
6. This does not mean that the individual believer needs to be involved politically in his country in order for the laws of divine establishment to function. In a democracy, the believer should obviously vote, and therefore, be reasonably informed. However, whatever else is done politically is optional and sometimes to be discouraged (particularly if it interferes with one's spiritual life).
7. There will never be a national entity which conforms entirely to the laws of divine establishment, although the United States, for much of its history, has come very close (which is one of the reasons we have been greatly blessed).
8. There will constantly be attacks against the principles of divine establishment in any nation where adheres to some or all of these laws.
9. It is not our job, as believers in Jesus Christ, to spend a lot of our time remaking the nation in which we live. It is never the Christians job to whitewash the devil's world.

## Countries Which Reject the Laws of Divine Establishment

1. The only time a believer is given the go-ahead to disobey the laws in whatever country he find himself is, with regards to evangelism and spiritual growth. **And Peter and the apostles answered and said, "We ought to obey God rather than men."** (Acts 5:29). Opposition to other attacks upon freedom are generally not a part of the Christian life, even in a communist country. For instance, Christians who live in a communist country may find it frustrating that they cannot freely speak against the current administration; but that is not an issue to the believer.
2. When it comes to a full-out opposition to those who are in power, one needs to consider that very carefully. For instance, there are not many Rahab's in the Bible (and she chose sides, probably knowing that God had given the Land of Promise to the Jews). The attack of the Jews upon Jericho was imminent. Joshua 2
  - 1) Rahab is an example of a woman who legitimately betrayed her country and allied herself with the Jews against the city of Jericho.
  - 2) It should be pointed out that American revolutionaries were not seeking to remove King George from being king over Britain; they were looking to gain independence for the United States. So, in this regard, they were not a revolution, in the strict sense. The *revolution* of the United States was, in essence, a war for independence.
3. When it comes to living in an Islamic country or in a communist country, governments which are clearly anti-God and against the laws of divine establishment, one must behave circumspectly and determine one's political life carefully. It is not up to us, as believers in Jesus Christ, to *fix* the government in this or that country. We are not called upon to whitewash the devil's world. If you become involved in anti-government activities when living in an oppressive, anti-God government, you risk not only your life to probably not accomplish anything, but you also detract from your spiritual growth and the use of the spiritual gift. Paul lived in the Roman empire, which was very anti-Christian at that time, and yet Paul wrote: **Let every soul be subject to higher authorities, for there is no authority except from God, but the existing authorities have been ordained by God. So that the one resisting authority has opposed the**



## The Abbreviated Doctrine of the Laws of Divine Establishment

ordinance of God, and the ones opposing will receive judgment to themselves. For the rulers are not a terror to good works, but to the bad. And do you desire not to fear the authority? Do the good, and you will have praise from it; for it is a servant of God to you for the good. But if you practice evil, be afraid; for it does not bear the sword in vain; for it is a servant of God, an avenger for wrath to the one practicing bad things. Because of this, it is necessary to be subject, not only on account of wrath, but also on account of conscience. For on this account you also pay taxes, for they are ministers of God, always giving attention to this very thing. Then give to all their dues: to the one due tax, the tax; to the one due tribute, the tribute; to the one due fear, the fear; to the one due honor, the honor (Romans 13:1–7).

4. In other words, 99% of the time, believers, even under the most anti-God, oppressive governments, obey their rulers, except in the matters of evangelism and spiritual growth. We base this upon the fact that Paul lived in a country, Rome, which was, in the first century, very much opposed to Christians, Christianity and evangelism.
5. A country which is a monarchy is not necessarily anti-God. Such countries can preserve order and thereby allow for evangelism and spiritual growth. Examples of these from the past are, the Shah of Iran; the governments of Rhodesia and South Africa, all prior to the 1970's. Communist propaganda has made many Americans believe that monarchies are bad, but that a communist government (a monarchy) might be okay for some countries.
6. By fulfilling your function and obligations as a believer, you do more for your country than anyone else. In fact, believers can act as a preservative for their national entities. Matthew 5:13
7. God's conversation with Abram Genesis 18:23–33 is very instructive, because we learn that, if there are enough believers in a national entity, God will preserve that national entity. However, once that percentage becomes very low, God will allow for that nation to be destroyed (the personal spiritual life of the believers alive in that nation will determine, to some degree, as to what God does with them individually).
8. Matt 21:22: **Render to Caesar the things that are Caesar's** [laws of divine establishment], **and to God, the things that are God's** [royal family honor code]. Although the context of this verse is taxation, the application which Brettell puts on it is accurate.
9. 1Peter 2:13-14: **Subordinate yourselves.... to every human institution.** You became an establishment person the day you believed in Christ. You should be a true conservative. You obey the governing authorities. On a personal note, as an unbeliever, I have always had difficulties with authority; particularly when they were less intelligent than me and/or they were unjust. However, obeying legitimate authorities is a part of the Christian life, even if these authorities are stupid and unjust.

## The Separation of Church and State

1. The state must never adopt an official religion supported by taxpayer's money. All religion should be free from taxation and never be supported by taxes. The partnership of government and various faith-based entities where money flows from the taxpayer into the coffers of the church is wrong. There is a fine line here to be carefully established.
2. If the government wants to pay this or that organization or this or that group to deal with a disaster, that should be done by contract. However, if a church does humanitarian work of some sort, the church is not to be remunerated by government.
3. Because it is too easy to place an onerous tax burden upon a church, allowing a church to operate as a non-taxed entity is reasonable.
4. A person's relationship with God or lack of it should be a matter of privacy and personal choice.
5. This separation of church and state does not mean that all religious symbols are banned. We have a strong Judeo-Christian heritage; therefore, symbols of this heritage can be reasonably displayed in public areas (e.g., the Ten Commandments, quotations of Bible verses).
6. Similarly, the separation of church and state does not outlaw the teaching of the Bible in a public school, even as a required course; nor does it ban the singing of Christmas hymns.
7. Our founders got it right. Many schools were established with the intent of teaching the Bible (including grade schools). For the entire history of the public school system (up until recently) Christmas songs

## The Abbreviated Doctrine of the Laws of Divine Establishment

- were sung in the schools.
8. Our court system has muddied up this water over the past 50 years and has taken a clearly stated axiom—*Congress shall make no law respecting an establishment of religion*—and has perverted this into an anti-Christian position.
  9. Separation of church and state should never be understood to nullify the faith of our founding fathers, the history of Christianity in America, or to ban the symbols of this faith from public places.
  10. Because of our history, it is reasonable to see, for instance, the Ten Commandments posted on a courtroom wall, but not to post, say, various sayings from Muhammad or Confucius. Our greatest historical reference point with Islam is one of our earliest foreign wars.
  11. Sharia law and the laws of divine establishment:
    - 1) We should not confuse the concept of the laws of divine establishment with Sharia law.
    - 2) Sharia law is a collection of laws, customs and penalties which were an outgrowth of the teachings of Mohammed. These were developed a few hundred years after the death of Mohammed.
    - 3) Islam adherents often try to establish a parallel court system in order to obey their own set of laws. Most often, this is first established as a family court law, to resolve and adjudicate family disputes.
    - 4) Many of their tenets, such as a man being able to have 4 wives and having the freedom to beat an obstinate wife are in opposition to the laws of divine establishment.
    - 5) Furthermore, there is no call in the Bible for a parallel set of laws to be set up for believers (although Paul recommends that, instead of suing a fellow believer in court, that we settled such disputes within the church).
    - 6) It is not the responsibility of believers to whitewash the devil's world. In a democracy, we have the right and the responsibility to vote, as well as the right and privilege of gathering in groups and protesting. However, no matter what form of government we are under, God does not call upon us to push a more Biblically-compliant system of law upon the country in which we live (or to establish a parallel system of jurisprudence).
    - 7) We are required to obey the established authorities in whatever state or country we live.

### An Example of Illegitimate Authority

1. Management is the legitimate authority of labor.
2. The labor unions provide a good example of how bucking this authority can destroy a nation from within. There may have been a good reason for labor unions in the beginning. When businesses did not take the initiative to treat their workers fairly, this hurt business and was, in part, a reason for the rise in unions.
3. However, as businesses began to treat their employees with greater compassion, unions did not want to give up their power.
4. As time progressed, unions have since moved into governmental agencies.
5. When a union negotiates with management, there is a bottom line. In fact, even in such negotiations, this bottom line is exceeded (e.g., labors destruction of American car manufacturers). However, with government, there is no bottom line. Any member of government who negotiates with labor has no bottom line. Then can give as many concession as they want, and then simply require more tax dollars in order to make the governmental agency work.
6. Unions therefore realized that there was an untapped bucket of money when dealing with state and federal workers, and that is where they have moved, setting up shop also as a strong political entity.
7. This has given us 2 major problems: the unholy alliance of labor and government; and labor's desire to take as much from government as it possibly can, which is, in part, the cause of the financial ruin of many states (California being one of the most prominent).
8. The amount of money which labor unions have seized from the government is mind-boggling; and their benefits and retirement packages will destroy America financially.
9. This explains, in part, the resistance to alternatives to public education. The unions have an established sugar daddy in the realm of state education systems, and any private education system would preclude unions and do a better job of educating our youth. This turn off the spigot of gold into union coffers, so unions come down solidly against educational alternatives.

## The Abbreviated Doctrine of the Laws of Divine Establishment

### Establishment and Morality

1. Morality is the observation of the laws of divine establishment. Therefore, morality is for both the believer and unbeliever.
2. The laws of divine establishment include various established authorities and the last 6 commandments of the Ten Commandments. Morality includes obedience to established authorities and obedience to the final 6 commandments.
3. Since sin is an attack on establishment, morality is the antidote and is commanded for both believer and unbeliever.
4. Because we possess an old sin nature, it is our desire to resist the authorities over us and to disobey certain of the commandments. This may help to explain why there is such a strong movement to remove the Ten Commandments from in or around any courtroom—this movement is a reflection of the old sin nature.
5. Therefore, morality is not Christianity, but is the human race functioning under the laws of divine establishment.
6. Morality is not the monopoly of Christianity. However, believers have great responsibility to their nation to obey the laws of divine establishment.
7. Morality is conformity to the laws of divine establishment, which has as a basic tenet: live and let live (which is freedom respecting the freedom of others). This overlaps with the royal family honor code (which is the code that believers are to operate under).
8. While Christianity is not morality but a relationship with God through Jesus Christ, Christianity still demands morality from the royal family of God. We are not exempt from certain civil responsibilities.
9. Therefore, the advancing believer is not to be anti-establishment or immoral. No mature believer is a socialist.
10. Morality is a normal result of spiritual growth, but it is not living the Christian life. Living the Christian life is compliance with the royal family honor code.
11. Living the Christian life is the filling of the Holy Spirit, maximum doctrine in the soul, positive volition to doctrine, and maturity adjustment to the justice of God. None of these can be accomplished by the unbeliever. Christianity is not morality, but this doesn't mean you can be immoral.
12. Morality as an establishment factor protects human freedom, but it does not provide eternal salvation, Gal. 2:16 Titus 3:5 Rom. 3:20.
13. Morality can and does protect human freedom. Immorality leads to anarchy; i.e., no recognition of authority. Christian dynamics includes morality but, at the same time, exceeds morality. Morality is the environment in which Christianity is able to function.

### The Component Parts of the Laws of Divine Establishment in a Nation

1. The freedom to evangelize and to grow spiritually.
2. The unsuppressed and unadulterated function of the 5 divine institutions.
  - 1) The volition of the human soul: John 3:16, 18, 36 Acts 17:27–30 Romans 6:12
  - 2) Work: Romans 16:3, 21 1Corinthians 4:12 9:6 1Thessalonians 3:10
  - 3) Marriage: Ephesians 5:23–29 Colossians 3:18–19
  - 4) Family: Ephesians 6:1–4 Colossians 3:20–21
  - 5) Nationalism: Acts 17:26–29 Romans 13:1–7
3. Legitimate authorities in their proper roles (husband over the wife; parents over the children, teachers over their students, administrators over the schools, higher ranking officers over lower ranking officers, management over labor, the police over the street population, the pastor-teacher over his congregation).
4. A legitimate system of law, which embraces the Ten Commandments. Romans 13:8–10
5. An honest and impartial judicial system. Exodus 23:1–9 Leviticus 19:13, 15 20:1–27 24:19–21
6. Equal treatment of all citizens. Exodus 22:22–24 23:9 Deut. 15:7–11 Leviticus 19:33
7. Taxing is a legitimate function of government. Matthew 22:17–21

### Unregenerate Man and the Laws of Divine Establishment

## The Abbreviated Doctrine of the Laws of Divine Establishment

1. Marriage to one's right woman and hard work are key components of the enjoyment of life for the unbeliever. Eccles. 9:9
2. I have the personal example of an acquaintance of mine, who has been involved with drugs, criminality and hedonism of various types; and yet, when he got married and fathered 2 little boys, stopped doing drugs (insofar as I could tell), that was the happiest and most satisfied I have seen him in his entire life (including the times when he had access to nearly any drug he wanted).
3. I have mentioned the example before of a nuclear family and criminality. It has been shown by research that the key component to criminality in the United States is not a racial one. A criminal is much more likely to come out of a home headed by a single mother than by a home headed by a mother and father.
4. Authority orientation is important to the well-being of the unbeliever. Unbelievers need to respect the authority of their parents, the policeman on the street, the teacher in the classroom, etc. We have several generations of African-Americans who are distinctly unhappy, and it is because (1) they have not been evangelized (the gospel is not taught in many of their churches); (2) they are brought up with mental attitude sins specifically against White people; (3) and they have no concept of authority orientation, particularly when it comes to teachers and police, and this is the bane of their existence for the rest of their lives.
5. As a landlord, I have encountered a huge number of people with varying lifestyles and attitudes. During my tenure, I have had 3 lesbian couples, and one half of that coupling has always been a little crazy and emotionally damaged. This does not mean that I have not had other crazies as tenants, but, right now, it is running 50% for lesbians and about 5% for the others. God designed RM/RW (right man/right woman); He did not designed RW/RW.
6. Work is very important to the unbeliever. God designed us to work. I have had similar observation of people who did not work but lived on governmental assistance. I can cite numerous instances where these people were maladjusted to life. I recall a mother and daughter who both received governmental assistance, and the daughter had 2 or 3 children living with her. Now, you would think that 2 women, living together, with children, where neither person worked, would have time to raise the children correctly and clean their house. Think again. In the times I was there, the children ran around unsupervised while the two adult women sat on the couch watching tv, smoking cigarettes. As for cleanliness, I ran across something I had never seen in all of my life. On the tops of their kitchen cabinets, there were roach bodies and roach droppings which were literally 2 inches high. The smell and the sight of this was quite remarkable, to put it mildly. This, quite frankly, is abnormal and unhealthy. My point is, when you live outside of God's laws of divine establishment, your life suffers for it. So do that lives of those who must interact with you (I had to clean that up).
7. Along these same lines, people who work into their retirement years tend to live longer and keep their wits about them for a longer period of time. Work is an important and integral part of our life, at all ages.
8. R. B. Thieme, Jr. often used this axiom, which is for believers and unbeliever alike: *you cannot build your happiness on someone else's unhappiness*. There is no long-lived happiness derived from harassing another person, by attempting to make their lives miserable, by stealing from them, by treating them unfairly. None of these things will make you happy.
9. Following the final 7 commandments Ten Commandments (with a modification of the 4<sup>th</sup> commandment) is a key to happiness for the unbeliever.
  - 1) Keeping the Sabbath simply means taking a day off for the unbeliever. Work is a part of our lives and so should rest be.
  - 2) [Honor your father and your mother so that you may have a long life in the land that the LORD your God is giving you](#) (Exodus 20:12). This is authority orientation, and the most basic authority orientation an unbeliever can have. It is also a key to reasonable contentment.
  - 3) [Do not murder](#) (Exodus 20:13). Believers and unbelievers alike run into people that we think, our life would be easier or better if so-and-so was not in the picture. It might be a bully from school, a tenant from hell, a co-worker that constantly lies and gossips about you. The unbeliever's life is far better off if he keeps his emotions under control and lets it go. Jesus took this particular commandment further and said, **"But I tell you, everyone who is angry with his brother will be subject to judgment. And whoever says to his brother, 'Fool!' will be subject to the Sanhedrin. But**

## The Abbreviated Doctrine of the Laws of Divine Establishment

whoever says, 'You moron!' will be subject to hellfire." (Matthew 5:22). An unbeliever is happier if he is not filled with mental attitude sins toward other people. I have known a variety of people in my life, and those who were constantly angry with so-and-so were also unhappy. When they were mad at Charley Brown, Charley may or may not be aware of it; but their mental attitude sins constantly permeated their souls. Someone might cut you off on the freeway, and you fume for the rest of the drive into work even to the point that you snap at your co-workers. For him, it may have been routine. Who here is the loser when it comes to happiness and contentment? The person with the mental attitude sins.

- 4) **Do not commit adultery** (Exodus 20:14). Jesus elevated this as well to lusting in one's soul for a woman (Matthew 5:27–28). The actual act of adultery may take 5 or 10 minutes, or it may be an affair which continues over several months. However, this potentially destroys a family and the little souls of your children, who are the innocents in this scenario (as is the cuckolded wife or husband, of course). The end result, in many cases, can be months or even years of pain for the adulterer and the innocents in his family.
- 5) **Do not steal** (Exodus 20:15). The unbeliever will be happier if he obeys this law (especially if caught). I have already given the examples of those on welfare (of one sort or another) who did not work. 2 examples immediately come to mind of such people who spent much of their lives drinking. They were stealing from taxpayers, because they were capable of working; and were so miserable, they had to habitually treat their psyche with alcohol. In the United States, we entered into a pretty nasty recession December of 2007. Much of this was because of individual home buyers who both lied and stole money (they took money from the government by means of filing documents with false information on them) in order to purchase their homes, which homes they later lost. Lying on their applications allowed them to steal taxpayer money in order to purchase these homes. There were mortgage companies who went along with it, knowing that they were lying and not bothering to properly vet these people (I know because of direct phone calls from loan processors). This entire scenario involved pain and suffering for much of the United States, as well as to the principle players involved.
- 6) **Do not give false testimony against your neighbor** (Exodus 20:16). Court cases are more justly determined when witnesses are honest.
- 7) **Do not covet your neighbor's house. Do not covet your neighbor's wife, his male or female slave, his ox or donkey, or anything that belongs to your neighbor** (Exodus 20:17). This describes much of the Democratic party, whose members seem to be offended that so-and-so makes too much money. What they want is for the government to take (i.e., steal) money from people they believe to be making too much money and to give it to people who have learned how to work the system. As I write this, we have had a far, far left President for nearly 2 years, who followed a very moderate Republican, and the number of those in poverty has increased (1 out of 7 Americans) as well as the number of those receiving some form of governmental assistance (1 out of 6). Greed is one of the fundamental tenets of the Democratic party—they lust over the things which the rich have, and believe that, if they take some of this stuff away, they will be happier...and they never are. It is the conspicuous wealth of the rich which runs part of our economic engine (someone has to make their houses, car, swimming pools and private jets); and there is a great industry of high-end travel. Furthermore, rich people, for the most part, did not become rich because someone gave them the money (through inheritance, for instance), but because they worked for it, which provided a whole host of jobs for other people who work under them. Liberals have the mistaken notion that the poor and the middle class are better off when the government steals from the wealthy and gives entitlements to the poor and middle class, but our citizenry are not happier or better off since with elected a far left president with redistribution of wealth as one of his fundamental principles (violating **you will not steal** and **you will not covet**).
- 8) God has warned believers to trust in God and not in man. However, even unbelievers ought not place their trust in man. Awhile ago, a well-to-do middle class American woman gave President Obama the toughest question he has received as president, and it was because this woman was not happier, because she had expected a fundamental change from this man (whatever that means;

## The Abbreviated Doctrine of the Laws of Divine Establishment

I would assume a redistribution of wealth), and she was not seeing it. This was an educated woman who was working for the government, her husband worked, and their children went to private schools. This is a woman who, despite her intelligence, did not realize that redistribution of wealth was going to affect her own personal wealth negatively. Her exact quote was: "I'm one of your middle class Americans. And quite frankly, I'm exhausted. Exhausted of defending you, defending your administration, defending the mantle of change that I voted for. My husband and I have joked for years that we thought we were well beyond the hot dogs and beans era of our lives, but, quite frankly, it's starting to knock on our door and ring true that that might be where we're headed again, and, quite frankly, Mr. President, I need you to answer this honestly. Is this my new reality?" This is a woman—and no idea if she is a believer or an unbeliever—who had everything right with respect to the laws of divine establishment except, she placed her trust in our president to make her feel better. **"Cursed is the man who trusts in mankind, who makes human flesh his strength and turns his heart from the LORD."** (Jer. 17:5b). Obviously, the unbeliever cannot turn away from Lord, because it is not there in the first place; but, placing one's trust in man is devastating to the human soul.

10. It can be summarized to this: the unbeliever who adheres to the laws of divine establishment will be a happier person with a more stable lifestyle. Unbelievers who buck authority, who do not work, whose heart is filled with lust and desire for things which are not his, who is constantly angry—this is one unhappy unbeliever.

The actual doctrine of the **Laws of Divine Establishment** is approximately 60 pages long and found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And please let me again emphasize that these laws are optional in a society; the nation which follows them will prosper and the nation which chooses not to follow them will either be tyrannical or chaotic.

Now let's take in these past few verses, and view them as a whole:

**Gen 12:10–13** Now there was a famine in the land. So Abram went down to Egypt to temporarily reside there, for the famine was severe in the land [of Canaan]. When he was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman beautiful in appearance, and when the Egyptians see you, they will say, 'This is his wife.' Then they will kill me, but they will let you live. Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake."

God did not tell Abram to leave Canaan, so Abram is outside of God's geographical will. This is confirmed by the fact that Abram decides to lie to the pharaoh of his host country, Egypt. His plan looks to save Abram, but it does not insure Sarai's safety or purity. Furthermore, this reveals some self righteousness on Abram's part. He believes that the pharaoh of Egypt would simply kill him to have his wife.

**Gen 12:14–15** When Abram entered Egypt, the Egyptians saw that the woman [Sarai] was very beautiful. And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's palace.

Abram's arrival in Egypt causes quite a stir, because his entourage is the size of a small town. Furthermore, his wife Sarai is noticed and she stands out; so the princes of Pharaoh report back to him that there's a new gal in town.

**Gen 12:16** And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels.

Pharaoh does what an honorable man ought to do; he ingratiate himself to this beautiful woman's "brother" with gifts.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### God Afflicts Pharaoh's Household; Pharaoh Ejects Abram from Egypt

And so strikes Y<sup>e</sup>howah Pharaoh plagues great and his house upon a word of Sarai a woman of Abram.

Genesis  
12:17

Y<sup>e</sup>howah then struck Pharaoh [with] great injuries [possibly, *sicknesses*] and [He struck] his house [and family] because of Sarai, Abram's wife.

Jehovah then struck Pharaoh with great plagues and He struck Pharaoh's house and family as well, because of Sarai, Abram's wife.

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Targum of Onkelos       | And the Word of the Lord sent great plagues against Pharaoh and the men of his house, on account of Sara, Abram's wife. |
| Latin Vulgate           | But the Lord scourged Pharaoh and his house with most grievous stripes for Sarai, Abram's wife.                         |
| Masoretic Text (Hebrew) | And so strikes Y <sup>e</sup> howah Pharaoh plagues great and his house upon a word of Sarai a woman of Abram.          |
| Peshitta (Syriac)       | And the LORD afflicted Pharaoh and his household with great plagues because of Sarai, Abram's wife.                     |
| Septuagint (Greek)      | And God afflicted Pharaoh and his house with great and severe afflictions, because of Sarai, Abram's wife.              |

Significant differences:

#### Thought-for-thought translations; paraphrases:

|                                      |  |
|--------------------------------------|--|
| Contemporary English V.              | Because of Sarai, the LORD struck the king and everyone in his palace with terrible diseases.  |
| Easy English<br>Easy-to-Read Version | But God made *Pharaoh and his *household very ill because of Sarai, Abram's wife. Pharaoh took Abram's wife. So the Lord caused Pharaoh and all the people in his house to have very bad diseases. |
| Good News Bible (TEV)                | But because the king had taken Sarai, the LORD sent terrible diseases on him and on the people of his palace.  |
| <i>The Message</i>                   | But GOD hit Pharaoh hard because of Abram's wife Sarai; everybody in the palace got seriously sick.  |
| New Century Version                  | But the Lord sent terrible diseases on the king and all the people in his house because of Abram's wife Sarai.   |
| New Life Bible                       | But the Lord sent much sickness upon Pharaoh and his house because of Abram's wife Sarai.  |
| The Voice                            | But the Eternal One <i>was not pleased and</i> began afflicting the Pharaoh and his household with skin diseases because of <i>what was happening to</i> Sarai, Abram's wife.                      |

**Partially literal and partially paraphrased translations:**

|                           |   |
|---------------------------|---|
| American English Bible    | However, God cursed Pharaoh and his house with some very serious and difficult problems because of Sara (Abram's woman).  |
| New Advent (Knox) Bible   | But the Lord smote Pharaoh and his court with great calamities, because of Abram's wife Sarai, till at last he sent for Abram, and asked him, What is this trick thou hast played on me? Why didst thou not own to me that she was thy wife? V. 18 is included for context. |
| New American Bible (R.E.) | But the LORD struck Pharaoh and his household with severe plagues because of Sarai, Abram's wife. Ps 105:14.  |
| Revised English Bible     | But when the LORD inflicted plagues on Pharaoh and his household on account of Abram's wife Sarai, Pharaoh summoned Abram. A portion of v. 18 is included for context.  |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |
|---------------------------|---|
| Ancient Roots Translinear | Yahweh touched Pharaoh and his house with great plagues by the word of Sarai the woman of Abram.  |
| Bible in Basic English    | And the Lord sent great troubles on Pharaoh's house because of Sarai, Abram's wife.   |
| The Expanded Bible        | But the Lord sent terrible ·diseases [plagues] on the king and all the people in his house because of Abram's wife Sarai.   |
| Ferar-Fenton Bible        | But the EVER-LIVING disturbed Pharaoh and his household greatly on account of Sarai, the wife of Abram.   |
| NET Bible®                | But the Lord struck Pharaoh and his household with severe diseases [The cognate accusative adds emphasis to the verbal sentence: "he plagued with great plagues," meaning the Lord inflicted numerous plagues, probably diseases (see Exod 15:26). The adjective "great" emphasizes that the plagues were severe and overwhelming.] because of Sarai, Abram's wife. |

**Jewish/Hebrew Names Bibles:**

|                          |   |
|--------------------------|---|
| exeGesés companion Bible | And Yah Veh plagues Paroh and his house with great plagues because of the word of Saray the woman of Abram:...              |
| Kaplan Translation       | God struck Pharaoh and his palace [Or, 'household.' Literally, 'house.'] with severe plagues because of Abram's wife Sarai. |
| Orthodox Jewish Bible    | And Hashem plagued Pharaoh and his Bais with nega'im gedolim because of Sarai eshet Avram.                                  |

**Literal, almost word-for-word, renderings:**

|                             |  |
|-----------------------------|--|
| <i>The Amplified Bible</i>  | But the Lord scourged Pharaoh and his household with serious plagues because of Sarai, Abram's wife.   |
| Concordant Literal Version  | And touching is Yahweh Elohim Pharaoh with contagions, great and evil, also his household, in the matter of Sarai, Abram's wife.   |
| English Standard Version    | But the LORD afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife.  |
| The Geneva Bible            | And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abrams wife. The Lord took the defence of this poor stranger against a mighty king: and as he is ever careful over his, so did he preserve Sarai. |
| Green's Literal Translation | And Jehovah touched Pharaoh and his house with great plagues on the word of Sarai, Abram's wife.   |



Young's Updated LT

And Jehovah plagues Pharaoh and his house—great plagues—for the matter of Sarai, Abram's wife.

**The gist of this verse:**Y<sup>e</sup>howah inflicts great plagues upon the house of Pharaoh because he took Sarai.**Genesis 12:17a**

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's #         |
|---|--|---|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i> ]   | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| nâga' (נָגַע) [pronounced <i>naw-GAHG</i> ]   | <i>to strike, to inflict harm [often a judgment from God]; possibly to plague</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect                         | Strong's #5060<br>BDB #619 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]                            | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| 'êth (אֵת) [pronounced <i>ayth</i> ]  | untranslated generally; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                       | Strong's #853<br>BDB #84   |
| par <sup>e</sup> ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-G<sup>O</sup>H</i> ] | <i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>   | masculine singular proper noun  | Strong's #6547<br>BDB #829 |
| nega' (נֶגַע) [pronounced <i>NEH-gahg</i> ]   | <i>bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating]</i>   | masculine plural noun   | Strong's #5061<br>BDB #619 |
| This is the noun cognate of the verb used above.                                    |  |   |                            |
| gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i> ]                                      | <i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i> | masculine plural adjective  | Strong's #1419<br>BDB #152 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]             | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| 'êth (אֵת) [pronounced <i>ayth</i> ]  | untranslated generally; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                       | Strong's #853<br>BDB #84   |
| bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]                                       | <i>house, residence; household, habitation as well as inward</i>   | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #1004<br>BDB #108 |

**Translation:** Y<sup>e</sup>howah then struck Pharaoh [with] great injuries [possibly, sicknesses] and [He struck] his house [and family]...

In this verse, we have the Piel (intensive) stem of the verb along with the noun cognate of the same verb. It may be better expressed, *Jehovah struck Pharaoh [with] great strikes*; or *Jehovah plagued Pharaoh [with] great plagues*. You will recall earlier on, I mentioned that the writer of this history could have included a play on words, but the context would have made something which was serious not sound as serious. However, here, the historian records a play on words, but both words indicate devastating blows, so they are used not in a playful manner, but to indicate great suffering which was inflicted upon Pharaoh and those of his house.

*House* is a metonym and it stands for the palace of Pharaoh and everyone in the palace. For the most part, this would be his family members, wives, children, trusted servants and armed guard. God also struck the *house* of Pharaoh. We do not know what exactly occurred here, but it must have been noticeable to Pharaoh and his family immediately.

This tells us that God is not going to fulfill His promises to Abram through just any woman; these promises are going to be fulfilled through Sarai. Otherwise, it would not be important for Abram to keep Sarai. Her gene pool is just as important as Abram's. There will be other races which proceed from Abram's gene pool; but only Jews will come through Sarai. The Pharaoh was obviously very successful in his position; he had men on patrol who procured beautiful women for him. He had a great deal of wealth which he could graciously give away. However, in the midst of all this human prosperity, suddenly trouble enters into the Pharaoh's home. We are not told what occurred exactly; we only have the word for *plague*. That is the Hebrew word *nega'* (נֶגַע) [pronounced *NEH-gah*] and it means *to strike a blow, to inflict a wound*. Metaphorically, it is used of God in sending divine punishment or divine wrath, often in the form to disease, to some entity. This is not the same word used repeatedly in Exodus in relation to Pharaoh (it is used one time in Exodus 11:1). *Struck* is the cognate verb; making this verse onomatopoeic.

When disaster struck the Pharaoh's household (we are not told exactly what occurred; we could reasonably guess that, since his house was struck, but not the country in general, that this would very likely be a contagious disease), Pharaoh examines his life, perhaps prays to his deities, to find what he has done wrong in his life. Insofar far as he can determine, the only thing which he has done which is different is to bring Sarai into his household. What Abram has done is wrong; however, God will use that as a witness to Abram's God. We are not told any specifics (including the time frame here, whether Sarai was there for a week or a month), but no doubt Abram recognized this as God's work. Since Pharaoh's gods could do nothing about this, he certainly recognized the power of Yahweh himself. This is one of the many times one of Egypt's pharaohs were given a chance to believe in Yahweh.

So far, this is what we have: *Y<sup>e</sup>howah then struck Pharaoh [with] great injuries [possibly, sicknesses] and [He struck] his house [and family]...* We know that this is sudden, because Pharaoh and his family notice it immediately; and we know that Pharaoh figures out that it is related to Abram and Sarai. The nature of these injuries is unknown; however, as many of the early translations suggest, this could be a set of sicknesses which affected the entire family of Pharaoh. It could be that everyone in the palace is struck except for Sarai.

Whatever happened—and an infestation of a variety of illnesses is likely—Pharaoh knew almost immediately that the most recent variable in his life was Sarai, so that he needed to figure out why she was the problem.

God's plan is for Abram to raise up a child by Sarai, and this is going to become a new nation and a nation to God. Satan is looking to obliterate God's promises, and one way of doing this is to see that Sarai is impregnated by another man. In fact, Satan is going to take several runs against God's promises here.

Satan is never named directly in this situation, and all of the bad decisions are Abram's (and his wife goes along with it, when she should have at least stated the other side of the picture to Abram). But one cannot help but think that Satan is playing in the background, trying to destroy this promise of God's to Abram.

| Genesis 12:17b   |   |                                |                            |
|--|---|--------------------------------|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology               | BDB and Strong's #         |
| ‘al (לע) [pronounced <i>gahl</i> ]   | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i> | preposition of proximity       | Strong's #5921<br>BDB #752 |
| dâbâr (דָּבָר) [pronounced <i>daw<sup>b</sup>-VAWR</i> ]   | <i>word, saying, doctrine, thing, matter, command</i>   | masculine singular construct   | Strong's #1697<br>BDB #182 |
| Together, ‘al dâbâr (לע דָּבָר) [pronounced <i>gahl-daw<sup>b</sup>-VAWR</i> ] mean <i>because of, because of [that], for the sake of, for the cause of [that]</i> . |   |                                |                            |
| Sâray (שָׂרַי) [pronounced <i>saw-RAY or saw-RAH-ee</i> ]  | <i>my prince; my princess, nobility; transliterated Sarai</i>   | feminine singular proper noun  | Strong's #8297<br>BDB #979 |
| ’îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]  | <i>woman, wife</i>  | feminine singular construct    | Strong's #802<br>BDB #61   |
| ’Ab <sup>e</sup> râm (אֲבִרָם) [pronounced <i>ab<sup>v</sup>-RAWM</i> ]  | <i>father of elevation, exalted father; and is transliterated Abram</i>   | masculine singular proper noun | Strong's #87<br>BDB #4     |

**Translation:** ...because of Sarai, Abram's wife.

All of this took place because of Sarai, Abram's wife. God had made promises to Abram, and this narrative implies that Sarai is a part of the package. If God is going to raise up a nation from Abram, without a thought as to who the mother would be, then what is occurring here would not be an issue. However, God struck Pharaoh quickly, before anything else could take place.

Although this is left out of the narrative, it will be clear that Pharaoh immediately interviews Sarai and determines that she is married to Abram.

**Gen 12:17** But the LORD afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife.

Genesis 12:17 Y<sup>h</sup>owah then struck Pharaoh [with] great injuries [possibly, *sicknesses*] and [He struck] his house [and family] because of Sarai, Abram's wife. (Kukis mostly literal translation)

Genesis 12:17 Jehovah then struck Pharaoh with great plagues and He struck Pharaoh's house and family as well, because of Sarai, Abram's wife. (Kukis paraphrase)

This brief historical incident telegraphs Israel's relationship with Egypt in the future.

| Parallels to the Exodus   |   |
|---|---|
| Abram   | The Exodus  |
| Abram goes with his family and servants to Egypt because of an economic depression. Genesis 12:10   | Joseph (Abram's great grandson) moves all of his family to Egypt because of an economic depression. Genesis 44–46 |
| Initially, Abram is blessed by being in Egypt and he is given a great many things. Genesis 12:16    | Because Joseph was prime minister, his family was greatly blessed in Egypt. Genesis 47                            |
| God afflicts Pharaoh with plagues because of Abram's wife. Genesis 12:17                            | God afflicts Pharaoh with plagues because of God's wife (Israel). Exodus 5–11                                     |
| Pharaoh sends Abram away with his wife, Sarai. Pharaoh is clearly upset with Abraham. Genesis 12:19 | Pharaoh sends Moses away with Israel, God's wife. Pharaoh is clearly upset with Moses. Exodus 12:31–32            |
| Abram and Sarai leave Egypt with great wealth. Genesis 12:16–20                                     | Israel leaves Egypt with great wealth. Exodus 12:35–39.   |
| Abram and Sarai will return to Canaan.  | Israel will eventually return to Canaan.  |

The Bible does this sort of thing again and again. A real life situation will occur, and it will telegraph a real life situation which is to occur again in the future. The Bible is telling us of things which will come to pass. God would, several hundred years from this date, afflict the Pharaoh's house with great plagues. The idea is, many circumstances in the Bible look forward to other things. In fact, some chapters of the Bible, like Psalm 22 and Isaiah 53, give us greater details about the crucifixion even though they were written hundreds of years before the cross. God the Holy Spirit, in this situation, wants us to take what is occurring here and to take it forward into time.

This re-introduces the concept of a type and antitype. Abram going to Egypt is the type; this tells us about a very significant incident which will occur in the future, the exodus, which is an antitype. Throughout most of the Bible, type and antitype speaks of Jesus Christ. However, this parallel establishes the concept of type and antitype early on (as the nation Israel will be aware of both of these incidents for its entire history).

Chapter Outline

Charts, Graphics and Short Doctrines

The Bible is the result of man writing down these words as guided and moved by God the Holy Spirit (**For no prophecy was ever produced by the will of man, but men from God spoke as they were carried along by the Holy Spirit—2Peter 1:21**). I would go so far as to say, there are some passages where, the human author is telling us one thing, but God the Holy Spirit is telling us something else entirely. In this verse, the author is simply telling us what is transpiring—the Pharaoh has taken Sarai into his harem and is suddenly enduring several unnamed plagues. However, God the Holy Spirit is pointing toward the future, where God will bring many plagues upon the Pharaoh of Egypt, demanding that he let God's people go. God the Holy Spirit, as the divine Author, uses this incident to foreshadow what would come to pass in the future.

We find this sort of thing often in movies and in literature. Some character, for instance, will make an initial appearance, and this will foreshadow or telegraph the importance of this character at a later date (the same thing may be true of an incident which takes place early in the plot or something which is said). Where did this literary trick come from? The Bible, of course. The only difference with the Bible is, one author may record an incident which will foreshadow something to come, and then, a thousand years later, another author will write about what the previous author was foreshadowing (and the later author may or may not be familiar with what the first author wrote). Both men are guided by God the Holy Spirit, so we may recognize that this literary device originates with God the Holy Spirit.

This portion of Scripture is one of the reasons I believe that this portion of Genesis was well-known to later generations. There is a relationship between God and a particular genealogical line. God has directly interacted with this line. Before, that, God specifically interacted with man, as we have studied so far in the book of Genesis. What sense does it make for this to remain hidden from the descendants of Abram, if there is information about our origins and about God's interaction with mankind? For this reason, I believe that portions of Genesis not only existed, but were available to some people—at minimum, to Abram and his children (although I believe it was more widespread than that). In fact, in a few chapters, Abram will meet with Melchizedek, and I believe that Melchizedek is the person who hands off the holy Scriptures to Abram. To be very specific, Melchizedek probably possesses Genesis 1:1–11:9 and the book of Job, a copies of which he will give to Abram. Abram either has his family line memorized or has records of it, and will append the Genesis section, and will be the human author of Genesis 11:10–25:11 (or 25:18). We will discuss this in greater detail when we come to Melchizedek.

This narrative is an example *why* a limited Bible existed during the time of Abram and thereafter: there are parallels being drawn between the experiences of Abram, the father of Israel, and Egypt and those of Abram's seed and Egypt.

There is a major difference between this pharaoh and the pharaoh of the exodus: when God taps this pharaoh on the shoulder and tells him, "Cool your jets;" this pharaoh pays attention and does what God tells him to do. The pharaoh of the exodus is going to treat God's urging entirely differently. This tells us that nations evolve and devolve. God will put pressure on this particular pharaoh, and he will respond positively to God. God will put pressure on the pharaoh of Egypt, and he will resist God, no matter what plagues God subjects him to. The pharaoh of Abram's time will recognize God's power from the outset, and desires to make things right. The pharaoh of the exodus will resist God with every fibre of his being. In other words, the difference between the 2 pharaohs is positive volition.

The same thing is true of the people of Canaan. During the time of Abram and for several hundred years after, God will allow them to remain in the land, because they, for the most part, adhere to the laws of divine establishment and they are not dramatically degenerate (except for those of Sodom and Gomorrah). However, these same people, 500 years in the future, will be so degenerate, that God will have the Jews destroy most of them (which will also be foreshadowed).

**Gen 12:17** But the LORD afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife.

God does not desert Abram because he is out of God's geographical will. God does not desert Abram because he is out of fellowship. God does not go back to Canaan, and stand there tapping His foot, waiting for Abram to return. God deals with Abram where he is, in the place that he is at. God always works with us right where we are, and not where we ought to be.

Unlike the Pharaoh of the exodus, this Pharaoh is a lot more receptive to God speaking to him through tragedy and difficulties. All of a sudden, this Pharaoh's life has turned to crap and he goes back over his life, and pinpoints when things changed—and it is when he took Sarai into his harem. He is able to tie together choices which he has made to circumstances in his life.

Somehow, the Pharaoh eventually finds out that Sarai is not Abram's sister, but his wife. We are not given any details on this, but let me suggest, he got this from direct interview. He goes to Sarai in his harem, takes her aside, and starts out with, "Now don't you lie to me, little missy." Perhaps he did not use the vocative, *little missy*, but he had, after a question or two, the explanation. When everything seems to go wrong in the house of pharaoh, he probably turned to Sarai and asked, *what is going on? Do you know what is going on?* Sarah may have even told him about the God of Abram. It is also possible that God spoke to pharaoh in a dream.

No matter how pharaoh came to this understanding, he then summoned Abram. He has already determined that Abram is Sarai's husband; now he is going to confirm this directly with Abram. This tells us that pharaoh is a reasonable, thinking man, who wants to assemble all of the evidence before him before making any decision.

|   |                          |  |
|---|--------------------------|--|
| <p><b>And so calls Pharaoh to Abram and so he says, “What [is] this you have done to me? For why did you not tell me that your woman [is] she?”</b></p> | <p>Genesis<br/>12:18</p> | <p><b>Therefore Pharaoh summoned Abram and said, “What [is] this you have done to me? Why did you not tell me that this [is] your wife?”</b></p> |
|---|--------------------------|--|

**Pharaoh summoned Abram and said, “What [is] this you have done to me? Why did you not tell me that this woman is your wife?”**

Here is how others have translated this verse:

#### **Ancient texts:**

|                         |   |
|-------------------------|---|
| Targum of Onkelos       | And Pharaoh called Abram, and said, What is this that thou hast done to me?   |
| Latin Vulgate           | And Pharaoh called Abram, and said to him: What is this that thou hast done to me? Why didst thou not tell me that she was thy wife?      |
| Masoretic Text (Hebrew) | And so calls Pharaoh to Abram and so he says, “What [is] this you have done to me? For why did you not tell me that your woman [is] she?” |
| Peshitta (Syriac)       | So Pharaoh called Abram, and said to him, What is this that you have done to me? Why did you not tell me that she was your wife?          |
| Septuagint (Greek)      | And Pharaoh, having called Abram, said, What is this you have done to me, that you did not tell me that she was your wife?                |

Significant differences:

#### **Thought-for-thought translations; paraphrases:**

|                        |   |
|------------------------|---|
| Easy English           | So *Pharaoh called Abram and *Pharaoh said this: `You have done an evil thing to me. You should have told me that she was your wife.                |
| Easy-to-Read Version   | So Pharaoh called Abram. Pharaoh said, “You have done a very bad thing to me! You didn’t tell me Sarai was your wife! Why?”                         |
| New Living Translation | So Pharaoh summoned Abram and accused him sharply. “What have you done to me?” he demanded. “Why didn’t you tell me she was your wife?”             |
| The Voice              | So Pharaoh summoned Abram <i>to come before him</i> .<br><b>Pharaoh:</b> What have you done to me? Why didn’t you tell me this woman was your wife? |

#### **Partially literal and partially paraphrased translations:**

|                        |  |
|------------------------|--|
| American English Bible | So, Pharaoh called Abram and asked, 'What have you done to me? You didn't tell me that she's your woman.             |
| NIRV                   | So Pharaoh sent for Abram. "What have you done to me?" he said. "Why didn't you tell me she was your wife?"          |
| Revised English Bible  | ...Pharaoh summoned Abram. ‘Why have you treated me like this’ he said. ‘Why did you not tell me she was your wife?’ |

#### **Mostly literal renderings (with some occasional paraphrasing):**

|                        |   |
|------------------------|---|
| Bible in Basic English | Then Pharaoh sent for Abram, and said, What have you done to me? why did you not say that she was your wife?  |
| NET Bible®             | So Pharaoh summoned Abram and said, "What is this [The demonstrative pronoun translated "this" adds emphasis: "What in the world have you done to me?" (R. J. |

Williams, Hebrew Syntax, 24, §118).] you have done to me? Why didn't you tell me that she was your wife?

**Jewish/Hebrew Names Bibles:**

- exeGesés companion Bible and Paroh calls Abram and says,  
What work you unto me?  
Why tell you me not she is your woman?
- Kaplan Translation Pharaoh summoned Abram and said, 'How could you do this to me [Literally, 'What is this that you have done to me?']? Why didn't you tell me that she was your wife?
- Orthodox Jewish Bible And Pharaoh summoned Avram and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy isha?
- The Scriptures 1998 And Pharaoh called Ab?ram and said, "What is this you have done to me? Why did you not inform me that she was your wife?

**Literal, almost word-for-word, renderings:**

- Concordant Literal Version And calling is Pharaoh to Abram and is saying, "What is this you do to me? Why did you not tell me that she is your wife?"
- Context Group Version And Pharaoh called Abram, and said, What is this that you have done to me? Why didn't you tell me that she was your woman { or wife }?
- World English Bible Pharaoh called Abram, and said, "What is this that you have done to me? Why didn't you tell me that she was your wife?"
- Young's Updated LT And Pharaoh calls for Abram, and says, "What is this you have done to me? Why have you not declared to me that she is your wife?"

**The gist of this verse:** Pharaoh calls Abram before him, and asks him why he did not inform Pharaoh that Sarai was his wife.

| <b>Genesis 12:18a</b>  |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's #         |
| wa (or va) (ו) [pronounced wah]                                    | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253  |
| qârâ' (אָרָא) [pronounced kaw-RAW]                                 | <i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7121<br>BDB #894 |
| par <sup>e</sup> ôh (הַעֲרֹפֶה) [pronounced pah <sup>e</sup> -GOH] | <i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>  | masculine singular proper noun                           | Strong's #6547<br>BDB #829 |
| lâmed (ל) [pronounced l <sup>e</sup> ]                             | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>                                   | directional/relational preposition                       | No Strong's #<br>BDB #510  |
| 'Ab <sup>e</sup> râm (אֲבִרָם) [pronounced ab <sup>v</sup> -RAWM]  | <i>father of elevation, exalted father; and is transliterated Abram</i>   | masculine singular proper noun                           | Strong's #87<br>BDB #4     |

**Translation:** Therefore Pharaoh summoned Abram...

Pharaoh knows immediately that something is wrong, and it appears to him that the key to the judgment he is under is Sarai. So he apparently interrogates her and then calls in Abram.

### Genesis 12:18b

| Hebrew/Pronunciation                      | Common English Meanings   | Notes/Morphology   | BDB and Strong's #                        |
|---|---|--|---|
| wa (or va) (ו) [pronounced <i>wah</i> ]   | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>                 | wâw consecutive  | No Strong's #<br>BDB #253                 |
| 'âmar (אמר) [pronounced <i>aw-MAHR</i> ]  | <i>to say, to speak, to utter; to say [to oneself], to think</i>                                    | 3 <sup>rd</sup> person masculine singular, Qal imperfect                           | Strong's #559<br>BDB #55                  |
| mâh (מה) [pronounced <i>maw</i> ]         | <i>what, how, why</i>   | interrogative; exclamatory particle  | Strong's #4100<br>BDB #552                |
| zô'th (זה) [pronounced <i>zoth</i> ]      | <i>here, this, this one; thus; possibly another</i>   | feminine of singular zeh; demonstrative pronoun, adverb                            | Strong's #2063 (& 2088, 2090)<br>BDB #260 |
| 'âsâh (עשה) [pronounced <i>gaw-SAWH</i> ] | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>                | 2 <sup>nd</sup> person masculine singular, Qal perfect                             | Strong's #6213<br>BDB #793                |
| lâmed (ל) [pronounced <i>l'</i> ]         | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 1 <sup>st</sup> person singular suffix | No Strong's #<br>BDB #510                 |

**Translation:** ...and said, "What [is] this you have done to me?"

The Pharaoh is quite indignant here, and he has every right to be. He took Sarai assuming that she was unattached. The Pharaoh saw a wife as being something that he ought not mess with.

Taking Sarai as his wife suddenly caused a wealth of problems for the Pharaoh.

### Genesis 12:18c

| Hebrew/Pronunciation                    | Common English Meanings   | Notes/Morphology                    | BDB and Strong's #         |
|---|---|-------------------------------------|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i> ] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>             | wâw consecutive                     | No Strong's #<br>BDB #253  |
| lâmed (ל) [pronounced <i>l'</i> ]       | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | preposition                         | No Strong's #<br>BDB #510  |
| mâh (מה) [pronounced <i>maw</i> ]       | <i>what, how, why</i>   | interrogative; exclamatory particle | Strong's #4100<br>BDB #552 |

Lâmed + mâh can be rendered *why, for what reason, to what purpose, for what purpose*, indicating an interrogatory sentence. BDB also offers the rendering *lest*. Gesenius, perhaps for this passage alone (1Chronicles 15:13), offers the rendering *on account of [that] which, because that*.



| Genesis 12:18c                               |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation                         | Common English Meanings   | Notes/Morphology   | BDB and Strong's #         |
| lō' (לא or לוֹא)<br>[pronounced low]         | <i>not, no</i>  | negates the word or action that follows; the absolute negation                                       | Strong's #3808<br>BDB #518 |
| nâgad (נָגַד) [pronounced naw-GAHD]          | <i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i> | 2 <sup>nd</sup> person masculine singular, Hiphil perfect  | Strong's #5046<br>BDB #616 |
| lâmed (ל) [pronounced le]                    | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>                                     | directional/relational preposition with the 1 <sup>st</sup> person singular suffix                   | No Strong's #<br>BDB #510  |
| kîy (כִּי) [pronounced kee]                  | <i>for, that, because; when, at that time, which, what time</i>   | explanatory or temporal conjunction; preposition   | Strong's #3588<br>BDB #471 |
| ʾîshshâh (אִשָּׁה)<br>[pronounced eesh-SHAW] | <i>woman, wife</i>  | feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix                     | Strong's #802<br>BDB #61   |
| hîy' (הִיא) [pronounced hee]                 | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>  | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is, is</i> implied | Strong's #1931<br>BDB #214 |

**Translation:** Why did you not tell me that this [is] your wife?

Pharaoh knows that Sarai is Abram's wife. He knows that this sort of relationship needs to be respected. He is infuriated that Abram did not tell him this.

Pharaoh is obviously not the heathen that Abram thought he would be.

**Gen 12:18** So pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife?"

Genesis 12:18 Therefore Pharaoh summoned Abram and said, "What [is] this you have done to me? Why did you not tell me that this [is] your wife? (Kukis mostly literal translation)

Genesis 12:18 Pharaoh summoned Abram and said, "What [is] this you have done to me? Why did you not tell me that this woman is your wife? (Kukis paraphrase)

The reaction of the pharaoh is far different from the one that Abram had predicted. The fact that Sarai is Abram's wife is an important detail to the pharaoh. What immediately comes to my mind are 2 divine establishment laws: **you will not commit adultery** and **you will not covet your neighbor's wife**. These are not laws for believers. These are not principles for mature believers. These are laws for all mankind. This pharaoh recognizes that he ought not to cavort with another man's wife.

We do not know how pharaoh knew this—was man simply aware at that time of the sacredness of marriage? There was no Mosaic Law yet—that is 500 years into the future. Pharaoh understood that his violating Abram's marriage was wrong and he understood that lying was wrong as well. Whether this morality was ingrained in much of mankind, we do not know. In any case, pharaoh understood these things.

On top of all this, Abram lied to pharaoh. Again, another divine establishment law. So the pharaoh continues to upbraid Abram.

It is even possible that God came to Pharaoh in a dream and explained what the problem was. Pharaoh was certainly upset over the plague which affected his household; and being the most powerful man in the land, with access to all the Egyptian gods, he was powerless against this plague-judgment from God. The narrative is brief at this point, which indicates that Pharaoh was possibly visited by God (a fact outside of the realm of the author's—Abram's—experience), and therefore not recorded. Notice that in v. 17, God strikes Pharaoh and his house; v. 18, Pharaoh calls Abram and asks why he didn't tell Pharaoh that Sarai was his wife. With no intervening information, Abram was probably not the person who told Pharaoh that Sarai was his wife. Throughout this chapter, the only information that we know is what has happened to Abram personally (which is why he is probably the author). Therefore, someone else must have told Pharaoh that Sarai was Abram's wife. One distinct possibility is Sarai herself. These judgments happen in such a way as to indicate to Pharaoh that his impending nuptials to Sarai is problematic, so it is very possible that he interrogated her directly.

God has taken Abram's lie, Abram's lack of faith, and has turned it into a witness for the truth. Unfortunately, we will not know until we arrive in heaven the eternal result of this witness to Pharaoh, whether he believed in Yahweh or not. Because he sends Abram away, it is likely that he did not.

**For why did you say, 'My sister, she [is]?' And so I take her to me for a woman. Now then, behold, your woman—take and go."**

Genesis  
12:19

**Why did you say, 'She [is] my sister'? Therefore, I took her to me for a wife. Now then, look, your wife—take [her] and depart."**

**Why did you tell me that she was your sister? Because of that, I took her as my wife. Now then, here is your wife—take her and leave."**

Here is how others have translated this verse:

#### **Ancient texts:**

|                         |  |
|-------------------------|--|
| Targum of Onkelos       | Why did you say, She is my sister? When I would take her to me to wife, plagues were at once sent against me, and I went not unto her. And now behold thy wife, take (her) and go. |
| Latin Vulgate           | For what cause did you say, she was your sister, that I might take her to my wife? Now therefore there is your wife, take her, and go your way.                                    |
| Masoretic Text (Hebrew) | For why did you say, 'My sister, she [is]?' And so I take her to me for a woman. Now then, behold, your woman—take and go."  |
| Peshitta (Syriac)       | Why did you say, She is my sister, so that I took her for my wife? Now, therefore, here is your wife, take her, and leave the country.   |
| Septuagint (Greek)      | Why then did you say, She is my sister? And I took her for a wife to myself; and now, behold, your wife is before you, take her and go quickly away.                               |

Significant differences:

#### **Thought-for-thought translations; paraphrases:**

|                         |  |
|-------------------------|--|
| contemporary English V. | Why did you make me believe she was your sister? Now I've married her. Take her and go! She's your wife."                            |
| Easy English            | You should not have said, "She is my sister." I took her as my wife because you said that. Here she is. Take your wife and go away.' |

|                        |   |
|------------------------|---|
| Easy-to-Read Version   | You said, 'She is my sister.' Why did you say that? I took her so she could be my wife. But now I give your wife back to you. Take her and go!"                 |
| New Living Translation | Why did you say, 'She is my sister,' and allow me to take her as my wife? Now then, here is your wife. Take her and get out of here!"                           |
| The Voice              | Why did you say she was <i>only</i> your sister, so that I <i>felt free to</i> take her to be one of my wives? Here she is—take your wife, and get out of here! |

### Partially literal and partially paraphrased translations:

|                         |   |
|-------------------------|---|
| American English Bible  | Why did you tell us that she's your sister? Look, I've already taken her as mine! Now, there's your woman standing before you. she's yours, so take her and leave quickly!" |
| New Advent (Knox) Bible | How is it that thou didst call her thy sister, and let me wed her? Enough; here is thy wife, take her and begone.   |
| New American Bible      | Why did you say, 'She is my sister,' so that I took her for my wife? Here, then, is your wife. Take her and be gone!"   |
| NIRV                    | Why did you say, 'She's my sister'? That's why I took her to be my wife. Now then, here's your wife. Take her and go!"  |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Ancient Roots Translinear | Why say, 'She's my sister?' I took her to me as woman. Now behold your woman: take her and go your way."  |
| The Expanded Bible        | Why did you say, 'She is my sister' so that I made her my wife? Now, here is your wife. Take ·her [·your wife] and ·leave [go]!"  |
| Ferar-Fenton Bible        | Why did you say, 'She is my sister'? For I might have secured her as a wife for myself. But now take your wife and go."   |
| NET Bible®                | Why did you say, 'She is my sister,' so that I took her [The preterite with vav (ו) consecutive here expresses consequence.] to be my wife [Heb "to me for a wife."]? Here is your wife [Heb "Look, your wife!"]! Take her and go [Heb "take and go."]" |
| NIV – UK                  | Why did you say, "She is my sister," so that I took her to be my wife? Now then, here is your wife. Take her and go!"   |

### Jewish/Hebrew Names Bibles:

|                       |   |
|-----------------------|---|
| Kaplan Translation    | Why did you say that she was your sister [Literally, 'Why did you say, 'She is not my wife.' ' In the Hebrew idiom, a direct quote would be used where English uses an indirect quote.] so that I should take her to myself as a wife? Now here is your wife! Take her and go!" |
| Orthodox Jewish Bible | Why saidst thou, She is my achot? So I might have taken her to me to wife; now therefore, hinei, thy wife, take her, and go!"   |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| <i>The Amplified Bible</i>  | Why did you say, She is my sister, so that I took her to be my wife? Now then, here is your wife; take her and get away [from here]!" |
| Concordant Literal Version  | Why did you say, My sister is she? And I am taking her to me for a wife! And now, behold your wife before you. Take her and go.       |
| Darby updated Translation   | Why did you say, She is my sister, so that I took her as my wife. And now, behold, there is your wife: take [her], and go away.       |
| Green's Literal Translation | Why did you say, She <i>is</i> my sister? And so I took her for my wife. Now, then, see your wife. Take her and go.                   |
| New RSV                     | Why did you say, "She is my sister", so that I took her for my wife? Now then, here is your wife; take her, and be gone."             |

|                           |  |
|---------------------------|--|
| Syndein/Thieme            | "Why did you say, 'She is my sister?' {truth comes out} so I might have taken her to me to wife {meaning he has not done so yet, she is in the harem waiting her turn} Now therefore behold your wife, take her, and go your way." |
| A Voice in the Wilderness | Why did you say, She is my sister? And so I took her to be my wife. Now therefore, here is your wife; take her and depart.   |
| Webster's updated Trans.  | Why did you say, She [is] my sister? so I might have taken her to me for a wife: now therefore behold your wife, take [her], and go your way.  |
| World English Bible       | Why did you say, 'She is my sister,' so that I took her to be my wife? Now therefore, see your wife, take her, and go your way."   |
| Young's Updated LT        | Why have you said, 'She is my sister,' and I take her to myself for a wife? And now, lo, your wife, take and go."  |

**The gist of this verse:** The Pharaoh asks Abram how could he say that Sarai was only his sister? Pharaoh almost married her. Then Pharaoh tells Abram to take his wife and leave.

### Genesis 12:19a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's #         |
|---|---|--|----------------------------|
| lâmed (ל) [pronounced <i>l'</i> ]   | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>   | preposition  | No Strong's #<br>BDB #510  |
| mâh (מַה) [pronounced <i>maw</i> ]  | <i>what, how, why</i>   | interrogative;<br>exclamatory particle   | Strong's #4100<br>BDB #552 |
| Lâmed + mâh can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chronicles 15:13), offers the rendering <i>on account of [that] which, because that</i> . |   |  |                            |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]  | <i>to say, to speak, to utter; to say [to oneself], to think</i>  | 2 <sup>nd</sup> person masculine singular, Qal perfect   | Strong's #559<br>BDB #55   |
| 'âchôwth (אָחוּת) [pronounced <i>aw-KHOWTH</i> ]  | <i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i> | feminine singular noun with the 1 <sup>st</sup> person singular suffix                               | Strong's #269<br>BDB #27   |
| hîy' (הִיא) [pronounced <i>hee</i> ]  | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>  | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is, is implied</i> | Strong's #1931<br>BDB #214 |

**Translation:** Why did you say, 'She [is] my sister'?

One can feel the anger in Pharaoh's voice here. He does not allow Abram to give him an answer. He keeps asking Abram questions. "Why did you tell me she is your sister? And you kidding me?"

| Genesis 12:19b                                    |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation                              | Common English Meanings   | Notes/Morphology   | BDB and Strong's #         |
| wa (or va) (ו) [pronounced <i>wah</i> ]           | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>                 | wâw consecutive  | No Strong's #<br>BDB #253  |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]     | <i>to take, to take away, to take in marriage; to seize</i>   | 1 <sup>st</sup> person singular, Qal imperfect                                     | Strong's #3947<br>BDB #542 |
| ʾêth (אֵת) [pronounced <i>ayth</i> ]              | <i>her, it; untranslated generally; occasionally to, toward</i>                                     | sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #853<br>BDB #84   |
| lâmed (ל) [pronounced <i>l'</i> ]                 | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 1 <sup>st</sup> person singular suffix | No Strong's #<br>BDB #510  |
| lâmed (ל) [pronounced <i>l'</i> ]                 | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>     | preposition  | No Strong's #<br>BDB #510  |
| ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ] | <i>woman, wife</i>  | feminine singular noun   | Strong's #802<br>BDB #61   |

**Translation:** [Therefore, I took her to me for a wife.](#)

It was on the basis of this that Pharaoh figured that Sarai was fair game, and he took her as his wife.

*Took* is in the Qal imperfect, which can mean that this is not a completed action, allowing for the translation *began to take*. In other words, this marriage was probably not consummated. The KJV reads *so I might have taken her to me to wife*. Following the first verb for *take*, we have two pronominal suffixes: the third person feminine singular (translated *her*) and the first person common singular (translated *to me*). *Take* is the same Hebrew word as *took*, except that it is in the Qal imperative, second person singular; it is an order for Abram to take his wife. *Go* is also in the Qal imperative, second masculine singular; meaning Abram in particular is ordered to leave.

| Genesis 12:19c  |   |                        |                            |
|---|---|------------------------|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology       | BDB and Strong's #         |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251  |
| ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i> ]                        | <i>now, at this time, already</i>                                     | adverb of time         | Strong's #6258<br>BDB #773 |

When followed by an imperative or an interrogative, w<sup>e</sup> + the adverb ʿattâh mean *and so, thus, things being so, therefore, now therefore, now then*. Sometimes, the concept of time is lost when this combination is used to incite another.

| Genesis 12:19c                                       |  |   |   |
|--|--|---|---|
| Hebrew/Pronunciation                                 | Common English Meanings  | Notes/Morphology  | BDB and Strong's #                          |
| hinnêh (הִנֵּה)<br>[pronounced <i>hin-NAY</i> ]      | <i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i> | interjection,<br>demonstrative particle   | Strong's #2009 (and #518, 2006)<br>BDB #243 |
| ʾishshâh (אִשָּׁה)<br>[pronounced <i>eesh-SHAW</i> ] | <i>woman, wife</i>   | feminine singular noun<br>with the 2 <sup>nd</sup> person<br>masculine singular | Strong's #802<br>BDB #61                    |

**Translation:** Now then, look, your wife—...

Pharaoh either has Sarai standing right there or he brings her out to Abram, and saying, "Here is your wife."

| Genesis 12:19d  |  |  |  |
|---|--|--|--|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's #                     |
| lâqach (לָקַח)<br>[pronounced <i>law-KAHKH</i> ]                            | <i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i> | 2 <sup>nd</sup> person masculine<br>singular, Qal imperative | Strong's #3947<br>BDB #542             |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>            | simple wâw conjunction                                       | No Strong's #<br>BDB #251              |
| hâlak <sup>e</sup> (הָלַךְ) [pronounced<br><i>haw-LAHK<sup>e</sup></i> ]    | <i>go, come, depart, walk; advance</i>   | 2 <sup>nd</sup> person masculine<br>singular, Qal imperative | Strong's #1980 (and #3212)<br>BDB #229 |

**Translation:** ...take [her] and depart."

Pharaoh gives Abram two quick and sharp commands; "Take [her] and go."

We have a parallel situation in Jonah. Jonah, when told to give the gospel to the Assyrians, whom he hated, he hopped in a ship and went in the other direction. When this ship suffered attack by God, it was the crew which acted honorably and the believer who did not. Here, the Egyptian Pharaoh is acting honorably whereas Abram, a believer, did not. His pretext for lying is given in v. 13; however, God cannot make of him a great nation unless he has a wife and that wife is apparently going to be Sarai. So even if Abram's fear is certainly a real possibility, God is not going to allow Abram or Sarai to be killed, because He has promised Abram, and that which God has promised, He will perform.

**Gen 12:19** Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife; take her, and go."

Genesis 12:19 Why did you say, 'She [is] my sister'? Therefore, I took her to me for a wife. Now then, look, your wife—take [her] and depart." (Kukis mostly literal translation)

Genesis 12:19 Why did you tell me that she was your sister? Because of that, I took her as my wife. Now then, here is your wife—take her and leave." (Kukis paraphrase)

This Pharaoh is obviously of a higher moral caliber than Abram. Had Abram simply told that truth, that Sarai was his wife, nothing would have happened to him or to her. I want you to notice how irrational Abram's thinking has

been. He has walked through the middle of a country inhabited by Canaanites and absolutely nothing happened to him. He is safe in the midst of these (mostly) Hamitic peoples. God promised to make a great nation of him. Abram has his own experience in Canaan coupled with God's Word, both of which assure him that he is protected. Yet, he goes to Egypt, and his faith in God's promise to him seems to disappear. What happened? Abram got out of the geographical will of God, and that would have been a result of faulty spiritual thinking, which would have been a result of being out of fellowship. Therefore, in Egypt, Abram continues to compound his mistakes as he remains out of fellowship.

As believers in Jesus Christ, we have two things that we can depend upon: the experience of God in our lives and what He has done on our behalf; and we have the many promises and assurances from the Word of God which we can depend upon. If God has a plan for our lives—and if we are growing spiritually—that plan will be carried out. What's more is, we can depend upon God for His protection.

**And so commands upon him Pharaoh men and so they send him away and his woman and all which [is] to him.**

Genesis  
12:20

**Pharaoh gave [his] men commands concerning him so they sent him away; and his wife and all that he has [lit., *all that (is) to him*].**

**Pharaoh commanded his soldiers that Abram be escorted out of the country; therefore, they sent Abram away, along with his wife and all that was his.**

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Jerusalem targum        | And Pharaoh commanded men concerning him, and they led him forth, and his wife, and all that he had.               |
| Latin Vulgate           | And Pharaoh gave his men orders concerning Abram: and they led him away and his wife, and all that he had.         |
| Masoretic Text (Hebrew) | And so commands upon him Pharaoh men and so they send him away and his woman and all which [is] to him.            |
| Peshitta (Syriac)       | And Pharaoh charged his men concerning him; and sent him away together with his wife, and all that he had.         |
| Septuagint (Greek)      | And Pharaoh commanded his men concerning Abram, to join in sending him forward, and his wife, and all that he had. |

Significant differences:

#### Thought-for-thought translations; paraphrases:

|   |   |
|---|---|
| Common English Bible                    | Pharaoh gave his men orders concerning Abram, and they expelled him with his wife and everything he had.  |
| Contemporary English V.<br>Easy English | So the king told his men to let Abram and Sarai take their possessions and leave. Pharaoh ordered his men to send Abram away with his wife and possessions. |
| Easy-to-Read Version                    | Then Pharaoh commanded his men to lead Abram out of Egypt. So Abram and his wife left that place. And they carried everything they had with them.           |
| Good News Bible (TEV)                   | The king gave orders to his men, so they took Abram and put him out of the country, together with his wife and everything he owned.                         |
| <i>The Message</i>                      | Pharaoh ordered his men to get Abram out of the country. They sent him and his wife and everything he owned on their way.                                   |
| New Berkeley Version                    | Pharaoh ordered an escort for him, to conduct him away with his wife and everything he had.   |

|                        |  |
|------------------------|--|
| New Century Version    | Then the king commanded his men to make Abram leave Egypt; so Abram and his wife left with everything they owned.                  |
| New Life Bible         | And Pharaoh told his men what to do with Abram. They led him away with his wife and all that belonged to him.                      |
| New Living Translation | Pharaoh ordered some of his men to escort them, and he sent Abram out of the country, along with his wife and all his possessions. |
| The Voice              | And Pharaoh gave his men orders to make sure Abram went on his way along with his wife and all of his belongings.                  |

#### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | Then Pharaoh gave his men instructions about Abram, telling them to accompany him and his woman on their way, along with all the things that they had. |
| New Advent (Knox) Bible   | And Pharaoh gave Abram an escort to see him on his way, with his wife and all his possessions.   |
| New American Bible (R.E.) | Then Pharaoh gave his men orders concerning Abram, and they sent him away, with his wife and all that belonged to him.                                 |
| New Simplified Bible      | Pharaoh gave orders about Abram to his men, and they sent him on his way, with his wife and everything he had.   |

#### Mostly literal renderings (with some occasional paraphrasing):

|   |  |
|---|--|
| Ancient Roots Translinear<br>The Expanded Bible | Pharaoh commanded men over him. They sent him and his woman and all with him. Then the king commanded his men to make Abram leave Egypt; so Abram and his wife left with everything they owned.      |
| Ferar-Fenton Bible                              | And Pharaoh ordered his men about him, and they sent him away, and his wife, and all that he had along with him.   |
| NET Bible®                                      | Pharaoh gave his men orders about Abram [Heb "him"; the referent (Abram) has been specified in the translation for clarity.], and so they expelled him, along with his wife and all his possessions. |
| New Heart English Bible                         | Pharaoh commanded men concerning him, and they brought him on the way with his wife and all that he had.   |

#### Jewish/Hebrew Names Bibles:

|                          |   |
|--------------------------|---|
| exeGesés companion Bible | And Paroh misvahed his men concerning him: and they send him away with his woman and all he has.  |
| JPS (Tanakh—1985)        | And Pharaoh put men in charge of him, and they sent him off with his wife and all that he possessed.  |
| Kaplan Translation       | Pharaoh put men in charge of [Abram] [Or, 'gave men orders regarding him.'], and they sent him on his way along with his wife and all that was his. |
| Orthodox Jewish Bible    | And Pharaoh commanded his anashim concerning him; and they sent him away, and his isha, and all that he had.  |

#### Literal, almost word-for-word, renderings:

|                            |   |
|----------------------------|---|
| Concordant Literal Version | And instructing is Pharaoh the mortals concerning Abram. And sending him away are they, his wife and all that is his, and Lot with him.   |
| English Standard Version   | And Pharaoh gave men orders concerning him, and they sent him away with his wife and all that he had.   |
| The Geneva Bible           | And Pharaoh commanded [his] men concerning him [To the intent that none should hurt him either in his person or goods.]: and they sent him away, and his wife, and all that he had. |



|                             |  |
|-----------------------------|--|
| Green's Literal Translation | And as Pharaoh commanded <i>his</i> men as to him, even they sent away him and his wife and all that he had.   |
| Syndein/Thieme              | And Pharaoh commanded his men concerning him. And they sent him away, and his wife, and all that he had. {Note: At this point, the heathen king is on a higher spiritual plain than Abram. Principal - it is possible for a believer out of fellowship to behave much worse than unbelievers. Unbelievers only have one inner struggle - old sin nature. But believers out of fellowship have two inner struggles - the old sin nature and the 'angelic conflict'/devil. What kind of 'witness' does Abram give to Pharaoh? Liar, cheater, coward on and on.}. |
| World English Bible         | Pharaoh gave men charge concerning him: and they brought him on the way, and his wife, and all that he had.  |
| Young's Updated LT          | And Pharaoh charges men concerning him, and they send him away, and his wife, an all that he has.  |

### The gist of this verse:

| Genesis 12:20a  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's #         |
| wa (or va) (ו) [pronounced <i>wah</i> ]   | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253  |
| tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i> ]  | <i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect                          | Strong's #6680<br>BDB #845 |
| ‘al (עַל) [pronounced <i>gahl</i> ]   | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i> | preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5921<br>BDB #752 |
| par <sup>o</sup> ‘ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-GOH</i> ]   | <i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>   | masculine singular proper noun   | Strong's #6547<br>BDB #829 |
| ‘ânâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i> ]; also spelled ‘îyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i> ] | <i>men; inhabitants, citizens; companions; soldiers, followers</i>  | masculine plural noun  | Strong's #376<br>BDB #35   |

**Translation:** Pharaoh gave [his] men commands concerning him...

We do not know what occurred in Egypt with respect to the Pharaoh and how God judged him. However, it was quite severe and apparent. There appear to have been several commands: escort Abram out of the city, do not harm him, and let him keep all of his stuff.

| Genesis 12:20b   |  |   |                             |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's #          |
| wa (or va) (ו) [pronounced wah]  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253   |
| shâlach (שלח) [pronounced shaw-LAKH]   | <i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i> | 3 <sup>rd</sup> person masculine plural, Piel perfect                                   | Strong's #7971<br>BDB #1018 |
| 'êth (אֵת) [pronounced ayth]   | <i>him; untranslated mark of a direct object; occasionally to him, toward him</i>  | sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix | Strong's #853<br>BDB #84    |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]  | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251   |
| 'êth (אֵת) [pronounced ayth]   | untranslated generally; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                             | Strong's #853<br>BDB #84    |
| 'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]  | <i>woman, wife</i>   | feminine singular noun with the 3 <sup>rd</sup> person masculine singular               | Strong's #802<br>BDB #61    |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]  | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251   |
| 'êth (אֵת) [pronounced ayth]   | untranslated generally; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                             | Strong's #853<br>BDB #84    |
| kôl (כֹּל) [pronounced kohl]   | <i>the whole, all, the entirety, every</i>   | masculine singular construct  | Strong's #3605<br>BDB #481  |
| 'âsher (אֲשֶׁר) [pronounced ash-ER]  | <i>that, which, when, who, whom</i>  | relative pronoun  | Strong's #834<br>BDB #81    |
| Together, kôl 'âsher mean <i>all whom, all that [which]; whomever, whatever, all whose, all where, wherever.</i> |  |   |                             |
| lâmed (ל) [pronounced le]  | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>  | preposition with the 3 <sup>rd</sup> person masculine singular suffix                   | No Strong's #<br>BDB #510   |

**Translation:** ...so they sent him away; and his wife and all that he has [lit., all that (is) to him].

Pharaoh has many men under him. They are given the orders, so they send Abram away, along with his wife and all of his belongings and crew.

What is fascinating is, Pharaoh does not appear to take back any of what he has given Abram. These gifts were certainly given with strings; that is, he gave those things to Abram in order to make a good impression with Sarai; however, what has occurred caused the Pharaoh enough fear and respect to allow Abram to leave without any retribution. Pharaoh recognizes God's power (which even Abram, in this situation, does not) and acts accordingly.

Abram, who should recognize God's power, does not and behaves accordingly. This is again one of the many times in Scripture when an unbeliever shows more character than the believer. We as the believers, have the truth and are related to the God of the universe. Our behavior should exemplify this. Unbelievers in our periphery should be able to see that we have character and honor; when they show more character and honor than we show, we are a disgrace to our Lord Jesus Christ. And this is not snooty, self-righteousness, but a behavior which reveals recognition that we are related to the God of the universe.

**Gen 12:20** And pharaoh gave men orders concerning him, and they sent him away with his wife and all that he had.

Genesis 12:20 Pharaoh gave [his] men commands concerning him so they sent him away; and his wife and all that he has [lit., *all that (is) to him*]. (Kukis mostly literal translation)

Genesis 12:20 Pharaoh commanded his soldiers that Abram be escorted out of the country; therefore, they sent Abram away, along with his wife and all that was his. (Kukis paraphrase)

Pharaoh orders his men not to harm Abram or his wife. They had orders not to do anything untoward to Abram. The attitude of this Pharaoh is far different from the Pharaoh in Egypt during the time of Moses. This Pharaoh endures a few plagues, and he gets it right away. He understands what is happening, and he adapts, he does not rebel against God.

Abram has made an horrendous mistake in his dealing with Pharaoh, and yet God still allows him to retain all of his wealth.

At this point, we do not know what happened to this pharaoh. I think that he believed in Jehovah Elohim, the God of Abram. Despite the fact that Abram lied to pharaoh, pharaoh saw the power and reality of God, and responded to this positively. Pharaoh did what God wanted him to do; this suggests that pharaoh believed in the God of Abram, meaning we will meet this pharaoh in heaven.

So many times, when referring the chapter divisions, you find me complaining about this and that. These three verses should have been with the next chapter; or this should have been two chapters, etc. This time, this is an excellent division. The blessing of God's covenant to Israel is found in the first three verses; however, by the time we come to the end of Genesis 12, Abram is being dishonest to the Pharaoh of Egypt, and this is because he does not trust God's promises. Abram needed to remind himself of what God promised him; and, as a result, he would not have needed to resort to any human solutions.

| Document Navigation                            |                                     |   |
|--|-------------------------------------|---|
| <a href="#">Document Beginning</a>             | <a href="#">Verse Navigation</a>    | <a href="#">Outline of Chapter</a>            |
| <a href="#">Charts, Doctrines and Graphics</a> | <a href="#">Definition of Terms</a> | <a href="#">Introduction to Chapter</a>       |
| <a href="#">Chapter Summary</a>                | <a href="#">Addendum</a>            | <a href="#">The Translation of Genesis 12</a> |
| <a href="#">www.kukis.org</a>                  |                                     | <a href="#">Exegetical Studies in Genesis</a> |

---

## A Set of Summary Doctrines and Commentary

### An Abbreviated Exegesis of Genesis 11:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y<sup>e</sup>howah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

## The Subsections of Genesis 12

**God gives Abram the Abrahamic Covenant** (vv. 1–3)

**God commands Abram and his wife to leave Haran and move to Canaan** (vv. 4–9)

**A famine in the land causes Abram and his wife to go south into Egypt** (vv. 10–20)

### God gives Abram the Abrahamic Covenant

Abram has been told by God to go to Canaan. However, Abram had, instead, allowed his father to call the shots. So his father took them toward Canaan, but they stopped halfway there in Haran (probably named after Aram's recently deceased brother)

God speaks to Abram again.

Genesis 12:1 **And יהוה [= YHWH, Y<sup>e</sup>howah] said to Abram, "Go yourself out of your land, from your relatives and from your father's house, to a land which I show you.**

God tells Abram to leave his family behind in Haran (recall that his father just recently died there); and to go to Canaan (as previously instructed).

Apparently before Abram left, God gives him some great promises. God gives him the first installment of the Abrahamic Covenant.

Genesis 12:2 **"And I shall make you a great nation, and bless you and make your name great, and you shall be a blessing!**

God promises to make of Abram a great nation and to bless him and to make his name great. Also God promises that Abram (and his people) would be a blessing to all humanity.

Huge numbers of people of all faiths know Abraham and something about him. At the same time, they know nothing about any of the great political and military leaders of the many nations of the world. Remember that God has caused the people of Shem, Ham and Japheth to spread out across the land in **Genesis 11** ([HTML](#)) ([PDF](#)) ([WPD](#)). This would have involved leadership in order for this to take place.

At this time, there are many burgeoning nations led by men who are thought to be great; yet who remembers any of their names today? One person out of a hundred? Or out of a thousand?

**Application:** How many times have we spoken with great passion about Presidents Ronald Regan, Bill Clinton, George W. Bush, Barack Obama, Donald Trump or Joe Biden. Many of us could talk for hours about how great or how bad these various individuals are, and the great emotions we felt, both positive and negative, when these men were elected or defeated. However, these men are not the key to God's blessing for the United States. They may be a part of our blessing or a part of our discipline; but they are not really the cause of either. God blesses this nation, and one of the factors of such blessing is how we treat the Jewish people.

Abram is a blessing because he is the beginning of the Hebrew people and his line will lead to the Messiah, the Savior of all mankind.

Genesis 12:3 [“And I shall bless those who bless you, and curse him who curses you. And in you all the clans of the earth shall be blessed.”](#)

The *clans* being blessed is the feminine plural construct of mish<sup>ê</sup>pâchâh (מִשְׁפָּחָה) [pronounced *mish-paw-KHAWH*], which means, *family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)*. Strong's #4940 BDB #1046. Now, how should we understand this? These families of the earth are recently said to be spread out throughout the earth in **Genesis 10** ([HTML](#)) ([PDF](#)) ([WPD](#)). So all of these various groupings of families, which are becoming nations, will be blessed by their relationship to Jesus Christ, Who came through Abram. Today, various nations throughout the centuries find themselves being blessed as client nations. One aspect of being a client nation is providing a haven for the Jewish people, who, through much of the Church Age, have not had a nation of their own.

This is a great promise to all mankind from 4000 years ago. Those who bless Abram (by which God means, his descendants, the Jews) will be blessed by God. This is one of the reasons our nation was not completely destroyed over the past 100 years. We have done a lot of things wrong; but we understand that our greatest ally in the Middle East is nation Israel; and we have always been a haven for the Jews.

Similarly, those who curse Abram (and Israel) are cursed by God. The Middle East is a good example of this. The people in the Middle East are, for the most part, also descended from Abram. However, they have not embraced the spiritual heritage of Abram. So they are both blessed and cursed. Throughout much of the Middle East, there is a great deal of oil, which has brought in great revenue into Middle East nations. Nevertheless, many of these nations seem to be perpetually engaged in war (even more than communist and socialist revolutions, there is violence in the Middle East and much of Africa). There is so much wealth in the Middle East and they could have built themselves into a dozen or more great nations (as the UAE has), but they mire themselves in antisemitism, which causes them to be cursed by God.

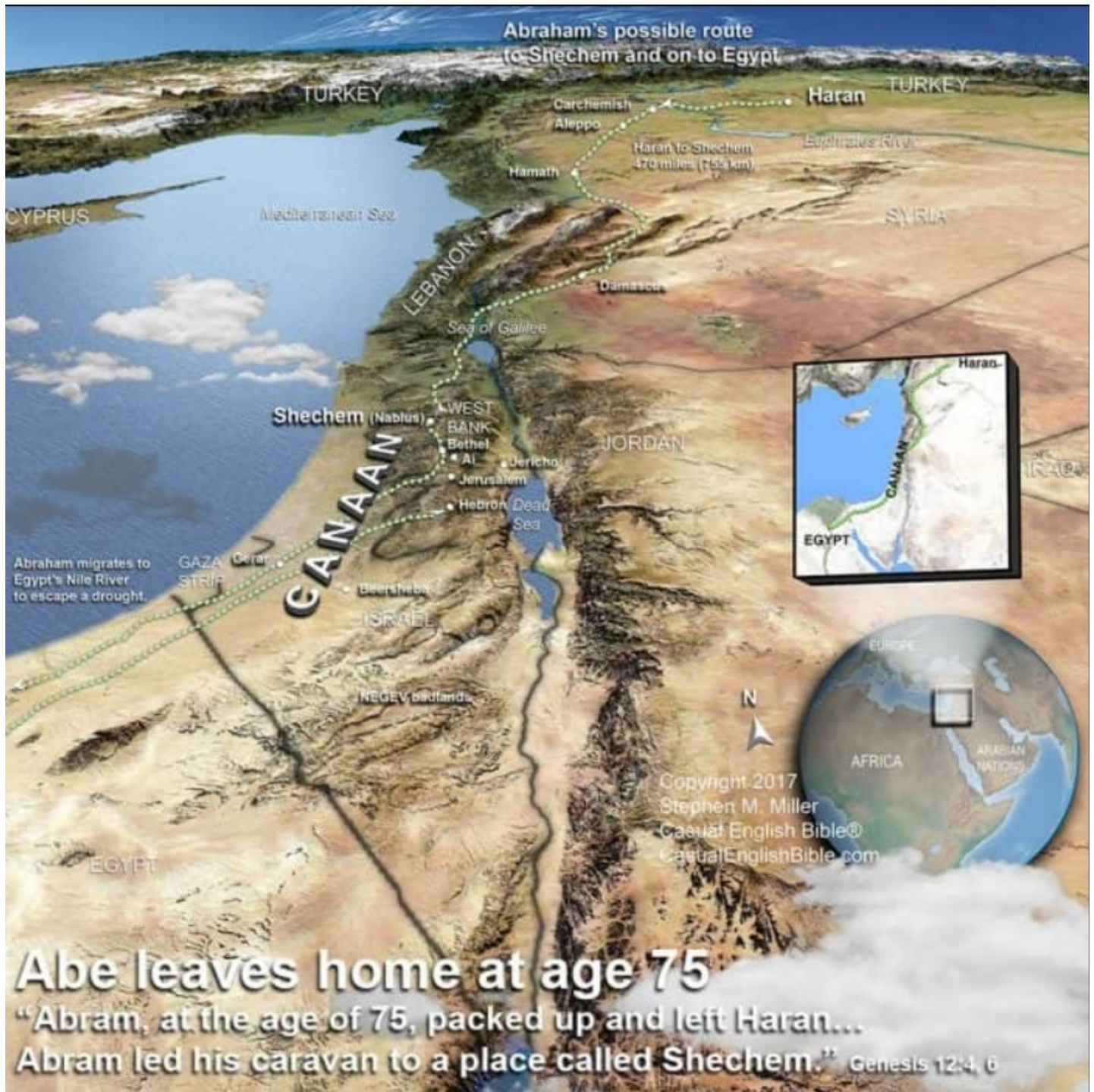
All the world is blessed in Abram because in his line will come the Lord Jesus, Savior of the world.

### **God commands Abram and his wife to leave Haran and move to Canaan**

Genesis 12:4 [So Abram left, as הוּאֵ had commanded him, and Lot went with him. And Abram was seventy-five years old when he set out from הָרָאן.](#)

Abram is in Haran with his family. God told him to go all the way to Canaan. God repeats Himself, and Abram, at age 75, heads out for Canaan.

Genesis 12:5 And Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the beings whom they had acquired in Haran, and they set out for the land of Kena'an. And they came to the land of Kena'an.



**Abram's Travels from Haran to Canaan** (a Casual English Bible Map); from the [Casual English Bible site](http://CasualEnglishBible.com); accessed May 28, 2024. Most of the times when I borrow a graphic to place in my notes, I cite where it came from, but, most of the time, it did not originally come from the site. However, any map from the Casual English Bible site has been produced there. This guy does the best maps in the business! If you even need an excellent map which gives you everything that you need—and it is pleasing to the eyes—try this site. Also, he has

translated the Bible using a limited English vocabulary. I think it is one of the best translations available (outstanding to read to your children from). His material from that page would be a welcome addition to any Sunday School curriculum.

Throughout the movements in this chapter, please frequently appeal to this map. This is specifically the chapter 12 map for Genesis.

Abram takes Lot, his nephew, with him. Why did God want Lot to remain in Haran? When dealing with Abram, Sarai and Lot, God does not simply see these individuals, but God sees them and the families which will come from them. Two peoples will come from Lot, both conceived as the result of incest. Furthermore, those two peoples would be a thorn in the side of nation Israel (which nation would come from Abram).

So Abram, Sarai and Lot all arrive in Canaan. Lot should have been left back in Haran.

Much of what God says and does—particularly in relation to the Jews—is much easier to understand if we recognize that God does not simply see Lot, but He sees Lot and his descendants. Similarly, God does not just see Abram, but He sees Abram and all of his descendants (including the Messiah).

Genesis 12:6 *And Abram passed through the land to the place of Shekem, as far as the terebinth tree of Moreh. At that time the Kena'anites were in the land.*

Abram and company pass through Shechem. At this time, the Canaanites occupied the land.

Genesis 12:7 *And הוהי appeared to Abram and said, "To your seed I give this land." And he built there a slaughter-place to הוהי, who had appeared to him.*

After Abram had walked a ways through various parts of Canaan, God revealed that this land would be given to Abram's seed. Remember that Sarai is barren. In fact, this fact must enter into Abram's mind from time to time; but God has never told Abram, "Listen, you need to abandon your wife and get a new one." God is able to work with what He has.

Where God appeared to Abram, he built an altar to offer up sacrifices to God.

Genesis 12:8 *And from there he moved to the mountain east of Běyth Ĕl, and he pitched his tent, with Běyth Ĕl on the west and Ai on the east. And he built there a slaughter-place to הוהי, and called on the Name of הוהי.*

Abram and company travel about, and they find themselves in Bethel and Ai.

The word *slaughter-place* simply refers to an altar where animals would be offered up to God.

Genesis 12:9 *And Abram set out, continuing toward the South.*

God told Abram to travel throughout the land of Canaan, and so he does. At this point, he is in the Negev (the southern portion of Judah<sup>26</sup>).

### **A famine in the land causes Abram and his wife to go south into Egypt**

Genesis 12:10 *And a scarcity of food came to be in the land, and Abram went down to Mitsrayim to dwell there, for the scarcity of food was severe in the land.*

There is a famine in the land, so Abram takes his family more south to Egypt.

---

<sup>26</sup> It is not called *Judah* yet because the person Judah does not exist yet.

This is very much a foreshadowing of Jacob leading his family to Egypt when there had been a famine throughout the land.

Genesis 12:11 *And it came to be, when he was close to entering Mitsrayim, that he said to Sarai his wife, "See, I know that you are a beautiful woman to look at.*

Abram, at this point in time, was no spiritual giant. He got many things right; and he did a few things wrong. For the most part, in a Biblical narrative, we do not have the constant notation, *What Abram did was wrong in God's eyes*; or, *When Abram did this, God beamed with pride!* Most of the time, narrative is simply narrative. Where they went, what they saw, who they spoke to and what they all said is given to us. We take it from there.

Although I have not ever sat down to work this out, I would guess that about half the Bible is narrative.

Abram starts to think this situation through, and he is worried about what might happen to him when the people see how beautiful Sarai is (she is 65 or 66 at this time and she is still a beautiful woman).

Genesis 12:12 *"And it shall be, when the Mitsrites see you, that they shall say, 'This is his wife.' And they shall kill me, but let you live.*

At this point, Abram is completely wrong. "The Egyptians will see you and want you. Therefore, they will kill me and keep you alive." Why is he wrong? Reread the promises in Genesis 12:1–3. How can God fulfill these promises if Abram is dead and has no son?

**Application:** Have you ever run into a serious problem or gotten yourself into some jackpot, and you have over thought the situation, and have gotten all worked up over it, and cannot seem to get through from one hour to the next without worrying about it and filling your mind with human solutions? Well, this is what Abram is doing; and he has all of these promises from God to indicate that, he has nothing to be worried about. He has a future. Because this future is based upon having a son, that means this future is with Sarai.

Genesis 12:13 *"Please say you are my sister, so that it shall be well with me for your sake, and my life be spared because of you."*

Abram asks Sarai to pretend to be his sister only; and that he would be spared through this approach. From a human point of view, this may seem right. However, given the promises that he received at the beginning of this chapter, he is all wrong.

**Application:** As believers in Jesus Christ, God has made many promises to us. In life, do not act in accordance with human viewpoint, but see things from God's perspective. Think on God's promises.

Lately, I have been watching a lot of crime drama on television; most of which involves love and marriage. So many of these people think that, if they could only get rid of their spouse or ex-spouse, things would get better. That is a human viewpoint solution and things won't get better.

To express this generally, spend more time trusting God and less time trying to fix your life (now, obviously, if your idea of fixing your life is eliminating this or that set of sins, then that is a good thing).

Genesis 12:14 *And it came to be, when Abram came into Mitsrayim, that the Mitsrites saw the woman, that she was very beautiful.*

Abram and co arrive in Egypt, and he is correct. The people see Sarai and she is beautiful to them.

Now, often this is the case when a woman of one racial background finds herself in the midst of a people of a different racial background. A blonde Norwegian woman will find herself to be one-of-a-kind if she is in Japan or in the Philippines. People will see her and be thoroughly taken by her, as she stands out so much.



We have had this in America. Sophia Loren was a very beautiful Italian actress who was well known in the states, and she stood out as a gorgeous actress in the 1950s and 1960s. More recently, Jennifer Lopez, an American actress, but of Puerto Rican descent, stood out as an incredible beauty in the movies.

This was the case with Sarai. However, she is also naturally beautiful.

Genesis 12:15 *And Pharaoh's officials saw her and praised her before Pharaoh, and the woman was taken to Pharaoh's house.*

People saw Sarai and praised her beauty, to the point of informing the Pharaoh of her great beauty.

Genesis 12:16 *And he treated Abram well for her sake, and he had sheep, and cattle, and male donkeys, and male and female servants, and female donkeys, and camels.*

Now, Abram was right to some degree. Abram was treated well as being the *brother* of Sarai. You cannot simply kill a woman's brother and expect her to cherish you. So Abram was treated well and apparently given many presents as a result of all this. Abram was being made rich so that Sarai could become a part of Pharaoh's harem.

We might also note here that, even though this is not found in the text, that Sarai could be charming and engaging; and that she was very intelligent. There are some women that, the moment they open their mouths and speak, their beauty suddenly fades because they lack any sort of class; or they are crass. On the one hand, a man might want to be seen with such a woman on his arm; but he would not want her to ever speak.

Genesis 12:17 *But הויה plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.*

Pharaoh has taken Sarai into his harem and has given Abram a great deal of wealth to compensate him.

However, Pharaoh found great plagues occurring as a result of this.

As an aside, this is another example of the parallels between this visit to Egypt and Israel's eventual move to Egypt for a period of time when Jacob was the patriarch.

Genesis 12:18 *And Pharaoh called Abram and said, "What is this you have done to me? Why did you not inform me that she was your wife?"*

Pharaoh finds out—probably through a direct question put to Sarai—that she is actually Abram's wife. The Pharaoh is very upset with Abram, and rightly so.

Genesis 12:19 *"Why did you say, 'She is my sister'? And so I was going to take her for my wife. Look, here is your wife, take her and go."*

"I wanted to marry this woman, so why did you tell me, 'She is my sister'? Take your wife and go!"

Genesis 12:20 *And Pharaoh commanded his men concerning him, and they sent him away, with his wife and all that he had.*

Pharaoh does not take back the gifts that he gave Abram; but he send Abram and his wife packing, to return to Canaan.

---

## Addendum

**Drawing Conclusions from Genesis 12:10–20:**

Let's see if we can review Genesis 12:10–20, and then draw some conclusions from this chapter.

**Genesis 12:10–20** Now there was a famine in the land. So Abram went down to Egypt to temporarily reside there, for the famine was severe in the land [of Canaan]. When he was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman beautiful in appearance, and when the Egyptians see you, they will say, 'This is his wife.' Then they will kill me, but they will let you live. Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake." When Abram entered Egypt, the Egyptians saw that the woman [Sarai] was very beautiful. And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's palace. And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels. But the LORD afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. So pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife; take her, and go." And pharaoh gave men orders concerning him, and they sent him away with his wife and all that he had.

In Genesis 12, Abram had gone down to Egypt because there was a drought in Canaan (which refers to an economic recession in an agricultural society). He ran into some problems with the Pharaoh of Egypt, but they were of Abram's own making. Some time later, Abram exits from Egypt (the narrative suggests that Abram did not remain in Egypt very long).

Clearly, God was testing Abram, and Abram failed the test. Sometimes God expects you to stay right where you are, in the midst of difficulties; and sometimes, God uses these difficulties to get you to move on. When you have a soul filled with doctrine, distinguishing between the two becomes easier (otherwise, you often do what you feel like doing; and some do exactly the opposite of what they feel like doing). In any case, despite the great amount of blessing Abram had received, he still took an unauthorized leave.

Abram faced a crisis, and that was the economic pressure of a famine. Abram had 2 choices: he could stay or he could go. Leaving, as we have studied, was the wrong choice, and this led to a host of wrong choices after that (one of which was examined in the previous chapter).

God's ideal is for us to experience spiritual growth via Bible doctrine and the filling of the Holy Spirit (2Peter 3:18). However, some people do not learn this way, so that God teaches them through difficulties, testing and circumstance. This is known as *learning the hard way*, which is just what happened to Abram. You may have not been very impressed by this, but Abram was embarrassed and humiliated. He puts together this stupid plan and he looked foolish before the pharaoh of Egypt, who simply followed the laws of divine establishment.

You will notice that, in the latter half of Genesis 12, God did not speak directly to Abram. Once Abram packed up and went to Egypt, God stopped dealing with him directly. He was outside of God's will. However, God was still there, working behind the scenes (Genesis 12:17).

Now let's put this together. God made promises to Abram (Genesis 12:1–3). That is Bible doctrine. Abram chose not to believe that doctrine, which is a breakdown of spiritual growth. You only grow spiritually when you *believe* Bible doctrine, as per Hebrews 4:2 (**For to us was the gospel** [the good news about Jesus Christ, which is the most fundamental form of Bible doctrine] **proclaimed, as well as to them: but the word proclaimed** [to them] **did not profit them, because it was not mixed with faith in** [the souls of] **them that heard it**). Abram did not believe these promises. We know this because, when he went into Egypt, he lied about Sarai, which was unnecessary, because God was going to make a great nation of Abram (Genesis 12:2).

Therefore, since Abram chose not to grow in the grace and knowledge of Jehovah Elohim, God teaches him through testing (first the famine and then the humiliation before pharaoh). All Abram had to do was to believe what God told him, and the latter half of Genesis 12 would have been avoided.

If you have personal honor and integrity, then you can understand how embarrassed Abram was before pharaoh, someone he thought was morally inferior to him (Genesis 12:11–13). Yet, in simple morality, pharaoh shows himself to be superior to Abram. This tells us one more thing: morality is not the Christian way of life. God doesn't look down, reevaluate the situation, and decide, "You know what, this pharaoh character catches on a lot more quickly than Abram does. I think I am going to move my blessing from morally inferior Abram to the pharaoh." But God does not do that.

Abram has failed, and he recognizes this. Therefore, he decides to go back to the last place where he had fellowship with God.

God, on several occasions, is going to speak to Abram and make promises to him. Abram has already believed Jehovah Elohim, and has imputed righteousness because of that (Genesis 15:6), but he does not place his faith in God's Word. Therefore, God will repeat these promises and, on occasion, add to them. That is, God will build doctrine upon doctrine (specifically, in this case, promises upon promises). There will be a point at which Abram will understand God's promises and believe them, resulting in the birth of his son, Isaac.

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

## Josephus' History of this Time Period

### CHAPTER 7.

#### HOW ABRAM OUR FOREFATHER WENT OUT OF THE LAND OF THE CHALDEANS, AND LIVED IN THE LAND THEN CALLED CANAAN BUT NOW JUDEA.

1. Now Abram, having no son of his own, adopted Lot, his brother Haran's son, and his wife Sarai's brother; and he left the land of Chaldea when he was seventy-five years old, and at the command of God went into Canaan, and therein he dwelt himself, and left it to his posterity. He was a person of great sagacity, both for understanding all things and persuading his hearers, and not mistaken in his opinions; for which reason he began to have higher notions of virtue than others had, and he determined to renew and to change the opinion all men happened then to have concerning God; for he was the first that ventured to publish this notion, That there was but one God, the Creator of the universe; and that, as to other [gods], if they contributed any thing to the happiness of men, that each of them afforded it only according to his appointment, and not by their own power. This his opinion was derived from the irregular phenomena that were visible both at land and sea, as well as those that happen to the sun, and moon, and all the heavenly bodies, thus: - "If [said he] these bodies had power of their own, they would certainly take care of their own regular motions; but since they do not preserve such regularity, they make it plain, that in so far as they co-operate to our advantage, they do it not of their own abilities, but as they are subservient to Him that commands them, to whom alone we ought justly to offer our honor and thanksgiving." For which doctrines, when the Chaldeans, and other people of Mesopotamia, raised a tumult against him, he thought fit to leave that country; and at the command and by the assistance of God, he came and lived in the land of Canaan. And when he was there settled, he built an altar, and performed a sacrifice to God.

2. Berosus mentions our father Abram without naming him, when he says thus: "In the tenth generation after the Flood, there was among the Chaldeans a man righteous and great, and skillful in the celestial science." But Hecatseus does more than barely mention him; for he composed, and left behind him, a book concerning him. And Nicolaus of Damascus, in the fourth book of his History, says thus: "Abram reigned at Damascus, being a foreigner, who came with an army out of the land above Babylon, called the land of the Chaldeans: but, after a long time, he got him up, and removed from that country also, with his people, and went into the land then called the land of Canaan, but now the land of Judea, and this when his posterity were become a multitude; as to which posterity of his, we relate their history in another work. Now the name of Abram is even still famous in the country of Damascus; and there is shown a village named from him, The Habitation of Abram."

## Josephus' History of this Time Period

### CHAPTER 8.

#### THAT WHEN THERE WAS A FAMINE IN CANAAN, ABRAM WENT THENCE INTO EGYPT; AND AFTER HE HAD CONTINUED THERE A WHILE HE RETURNED BACK AGAIN.

1. NOW, after this, when a famine had invaded the land of Canaan, and Abram had discovered that the Egyptians were in a flourishing condition, he was disposed to go down to them, both to partake of the plenty they enjoyed, and to become an auditor of their priests, and to know what they said concerning the gods; designing either to follow them, if they had better notions than he, or to convert them into a better way, if his own notions proved the truest. Now, seeing he was to take Sarai with him, and was afraid of the madness of the Egyptians with regard to women, lest the king should kill him on occasion of his wife's great beauty, he contrived this device : - he pretended to be her brother, and directed her in a dissembling way to pretend the same, for he said it would be for their benefit. Now, as soon as he came into Egypt, it happened to Abram as he supposed it would; for the fame of his wife's beauty was greatly talked of; for which reason Pharaoh, the king of Egypt, would not be satisfied with what was reported of her, but would needs see her himself, and was preparing to enjoy her; but God put a stop to his unjust inclinations, by sending upon him a distemper, and a sedition against his government. And when he inquired of the priests how he might be freed from these calamities, they told him that this his miserable condition was derived from the wrath of God, upon account of his inclinations to abuse the stranger's wife. He then, out of fear, asked Sarai who she was, and who it was that she brought along with her. And when he had found out the truth, he excused himself to Abram, that supposing the woman to be his sister, and not his wife, he set his affections on her, as desiring an affinity with him by marrying her, but not as incited by lust to abuse her. He also made him a large present in money, and gave him leave to enter into conversation with the most learned among the Egyptians; from which conversation his virtue and his reputation became more conspicuous than they had been before.

2. For whereas the Egyptians were formerly addicted to different customs, and despised one another's sacred and accustomed rites, and were very angry one with another on that account, Abram conferred with each of them, and, confuting the reasonings they made use of, every one for their own practices, demonstrated that such reasonings were vain and void of truth: whereupon he was admired by them in those conferences as a very wise man, and one of great sagacity, when he discoursed on any subject he undertook; and this not only in understanding it, but in persuading other men also to assent to him. He communicated to them arithmetic, and delivered to them the science of astronomy; for before Abram came into Egypt they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt, and from thence to the Greeks also.

3. As soon as Abram was come back into Canaan, he parted the land between him and Lot, upon account of the tumultuous behavior of their shepherds, concerning the pastures wherein they should feed their flocks. However, he gave Lot his option, or leave, to choose which lands he would take; and he took himself what the other left, which were the lower grounds at the foot of the mountains; and he himself dwelt in Hebron, which is a city seven years more ancient than Tunis of Egypt. But Lot possessed the land of the plain, and the river Jordan, not far from the city of Sodom, which was then a fine city, but is now destroyed, by the will and wrath of God, the cause of which I shall show in its proper place hereafter.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed June 22, 2013. Josephus *Antiquities of the Jews*; Book 1, Chapters 7–8.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Flood*.

## Edersheim Summarizes Genesis 12

### CHAPTER 10

#### The Chronology of the Early History of the Bible

Commencement of the History of God's Dealings with Abraham and his Seed BEFORE further proceeding with our history some brief explanation may be desirable of the chronological table given in this volume, and in general of the early chronology of the Bible. It will be noticed, first, that the years are counted from "B.C.," that is, from "before Christ;" the numbers, of course, becoming smaller the farther we come down from the creation of the world, and the nearer we approach the birth of our Savior. Thus, if the year of creation be computed at 4004 before Christ, the deluge, which happened 1656 years later, would fall in the year 2348 B.C. Further, it will be observed that we have given two chronological tables of the same events, which differ by many hundreds of years - the one "according to Hales," the other "according to Ussher," which latter is that of "the dates in the margin of English Bibles," and, we may add, corresponds with the Hebrew text of the Old Testament. The explanation of the difference between them is that our calculations of Biblical dates may be derived from one of three sources. We have, in fact, the five books of Moses in three different forms before us. First, we have the original Hebrew text of the Old Testament; next, there exists a translation of it in Greek, completed long before the time of our Lord, which was commonly used by the Jews at the time of Christ, for which reason also it is generally quoted in the New Testament. This version is known as that of the "LXX," or "Seventy," from the supposed number of translators. Finally, we have the Samaritan Pentateuch, or that in use among the Samaritans. Now, as the genealogies differ in these three in regard to the ages of the patriarchs, the question arises which of them should be adopted? Each in turn has had its defenders, but the most learned critics are now almost unanimous in concluding, as indeed we might have expected, that the Hebrew text contains the true chronology. Of the other two, the Samaritan is so untrustworthy that for practical purposes we may leave it entirely out of view. The Septuagint chronology differs from that of the Hebrew text in prolonging the ages of the patriarchs, partially before the deluge, but chiefly between the deluge and the calling of Abraham, - the result being that the flood is thrown five hundred and eighty - six years later than in the Hebrew text; and the birth of Abraham yet other eight hundred and seventy - eight years - the total difference amounting to no less than one thousand two hundred and forty - five years! It is not difficult to guess the reason why the Greek translators had thus altered the original numbers. It was evidently their wish to throw the birth of Abraham as late as possible after the flood. Of these two chronologies, that of the Hebrew text may, for convenience sake, be designated as the short, and that of the "LXX" as the long chronology; and, in a general way, it may be said that (with certain modifications which it would take too long to explain) Hales has adopted the long, or Greek, and Ussher the short, or Hebrew chronology.

This may suffice on a matter which has engaged only too much discussion. 29 It is far more important to think of the kingdom of God, the history of which is given us in the Holy Scriptures; for now we are at the beginning of its real appearance. If God had at the first dealt with mankind generally, then with one part of the race, and lastly with one division of nations, He now chose and raised up for Himself a peculiar people, through whom His purposes of mercy towards all men were to be carried out. This people was to be trained from its cradle until it had fulfilled its mission, which was when He came who was the Desire of all nations.

Three points here claim our special attention: -

1. The election and selection of what became the people of God. Step by step we see in the history of the patriarchs this electing and separating process on the part of God. Both are marked by this twofold characteristic: that all is accomplished, not in the ordinary and natural manner, but, as it were, supernaturally; and that all is of grace. Thus Abram was called alone out of his father's house - he was elected and selected. The birth of Isaac, the heir of the promise, was, in a sense, supernatural; while, on the other hand, Ishmael, the elder son of Abram, was rejected. The same election and selection appears in the history of Esau and Jacob, and indeed throughout the whole patriarchal history. For at the outset the chosen race was to learn what is the grand lesson of all Scriptures that everything comes to us from God, and is of grace, - that it is not man's doing, but God's working; not in the ordinary manner, but by His special interposition. Nor should we fail to mark another peculiarity in God's dealings. To use a New Testament illustration, it was the grain of mustard - seed

## Edersheim Summarizes Genesis 12

which was destined to grow into the tree in whose branches all the birds of the air were to find lodgment. In Abram the stem was cut down to a single root. This root first sprang up into the patriarchal family, then expanded into the tribes of Israel, and finally blossomed and bore fruit in the chosen people. But even this was only a means to an end. Israel had possessed, so to speak, the three crowns separately. It had the priesthood in Aaron, the royal dignity in David and his line, and the prophetic office. But in the "last days" the triple crown of priest, king, and prophet has been united upon Him Whose it really is, even JESUS, a "Prophet like unto Moses," the eternal priest "after the order of Melchizedek," and the real and ever reigning "Son of David." And in Him all the promises of God, which had been given with increasing clearness from Adam onwards to Shem, then to Abraham, to Jacob, in the law, in the types of the Old Testament, and, finally, in its prophecies have become "Yea and amen," till at the last all nations shall dwell in the tents of Shem.

2. We mark a difference in the mode of Divine revelation in the patriarchal as compared with the previous period. Formerly, God had spoken to man, either on earth or from heaven, while now He actually appeared to them, and that specially as the Angel of Jehovah, or the Angel of the Covenant. The first time Jehovah "appeared" unto Abram was when he entered the land of Canaan, in obedience to that Divine call which singled him out to become the ancestor of the people of God. (Genesis 12:7) After that a fresh appearance of Jehovah, and of the Angel of the Covenant, in whom He manifested Himself, marked each stage of the Covenant history. And this appearance was not only granted to Abraham and to Hagar, to Jacob, to Moses, to Balaam, to Gideon, to Manoah and to his wife, and to David, but even towards the close of Jewish history this same Angel of Jehovah is still found pleading for rebellious, apostate Israel in these words: "O Jehovah of Hosts, how long wilt Thou not have mercy on Jerusalem?" (Zechariah 1:12) The more carefully we follow His steps, the more fully shall we be convinced that He was not an ordinary Angel, but that Jehovah was pleased to reveal Himself in this manner under the Old Testament. We shall have frequent occasion to return to this very solemn subject. Meantime it may be interesting to know that of old the Jews also regarded Him as the Shechinah, or visible presence of God, - the same as appeared in the pillar of the cloud and of fire, and afterwards in the temple, in the most holy place; while the ancient Church almost unanimously adored in Him the Son of God, the Second Person of the blessed Trinity. We cannot conceive any subject more profitable, or likely to be fraught with greater blessing, than reverently to follow the footsteps of the Angel of Jehovah through the Old Testament.

3. The one grand characteristic of the patriarchs was their faith. The lives of the patriarchs prefigure the whole history of Israel and their Divine selection. In the words of a recent German writer, amidst all varying events, the one constant trait in patriarchal history was "faith which lays hold on the word of promise, and on the strength of this word gives up that which is seen and present for that which is unseen and future." Thus "Abraham was the man of joyous, working faith; Isaac of patient, bearing faith; Jacob of contending and prevailing faith." But all lived and "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the earth." And it is still so. Without ignoring the great privilege of those who are descended from Abraham, yet, in the true sense, only "they which are of faith, the same are the children of Abraham;" "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." To adapt the words of a German poet:

"What marks each one within the fold  
Is faith that does not see;  
And yet, as if it did behold,  
Trusts, unseen Lord, to Thee!"

CHAPTER 11 The Calling of Abram - His Arrival in Canaan, and Temporary Removal to Egypt (GENESIS 11:27 - 13:4)

WITH Abram an entirely new period may be said to begin. He was to be the ancestor of a new race in whom the Divine promises were to be preserved, and through whom they would finally be realized. It seemed, therefore, necessary that, when Abram was called, he should forsake his old home, his family, his country, and his people. Not to speak of the dangers which otherwise would have beset his vocation, a new beginning required that he should be cut off from all that was "behind." Had he remained in Ur of the Chaldees, he would at best only have been a new link in the old chain. Besides, the special dealings of God, and Abram's faith and

## Edersheim Summarizes Genesis 12

patience, as manifested in his obedience to the Divine command, were intended to qualify him for being the head of the new order of things, "the father of all who believe." Lastly, it was intended that the history of Abram, as that of his seed after him, should prepare the way for the great truths of the Gospel, and exhibit as in a figure the history of all who through faith and patience inherit the promises. Hitherto, God had only interposed, as in the flood, and at the confounding of tongues, to arrest the attempts of man against His purposes of mercy. But when God called Abram, He personally and actively interferred, and this time in mercy, not in judgment. The whole history of Abram may be arranged into four stages, each commencing with a personal revelation of Jehovah. The first, when the patriarch was called to his work and mission;(Genesis 12 - 14) the second, when he received the promise of an heir, and the covenant was made with him;(Genesis 15, 16) the third, when that covenant was established in the change of his name from Abram to Abraham, and in circumcision as the sign and seal of the covenant;(Genesis 17 - 21) the fourth, when his faith was tried, proved, and perfected in the offering up of Isaac.(Genesis 22 - 25:11) These are, so to speak, the high points in Abram's history, which the patriarch successively climbed, and to which all the other events of his life may be regarded as the ascent. Descending the genealogy of Shem, Abram stands tenth among "the fathers" after the flood. He was a son - apparently the third and youngest - of Terah, the others being Haran and Nahor. The family, or perhaps more correctly by the tribe or clan of Terah, resided in Chaldea, which is the southern part of Babylonia. "Ur of the Chaldees," as recently again discovered, 30 was one of the oldest, if not the most ancient, among the cities of Chaldea. It lies about six miles away from the river Euphrates, and, curious to relate, is at present somewhere near one hundred and twenty - five miles from the Persian Gulf, though it is supposed, that at one time it was actually washed by its waters, the difference being accounted for by the rapid deposit of what becomes soil, or of alluvium, as it is called.

Thus Abram must in his youth have stood by the seashore, and seen the sand innumerable, to which his posterity in after ages was likened. Another figure, under which his posterity is described, must have been equally familiar to his mind. It is well known that the brilliancy of a starlit sky in the East, and especially where Abram dwelt, far exceeds anything which we witness in our latitudes. Possibly this may have first led in those regions to the worship of the heavenly bodies. And Abram must have been the more attracted to their contemplation, as the city in which he dwelt was "wholly given" to that idolatry; for the real site of Ur has been ascertained from the circumstance that the bricks still found there bear the very name of Hur on them. Now this word points to Hurki, the ancient moon - god, and Ur of the Chaldees was the great "Moon - city," the very center of the Chaldean moon - worship! The most remarkable ruins of that city are those of the old moon - temple of Ur, which from the name on the bricks are computed to date from the year 2000 before Christ. Thus bricks that are thirty - eight centuries old have now been brought forward to bear witness to the old city of Abraham, and to the tremendous change that must have passed over him when, in faith upon the Divine word, he obeyed its command.

Jewish tradition has one or two varying accounts to show how Abram was converted from the surrounding idolatry, and what persecutions he had to suffer in consequence. Scripture does not indulge our fancy with such matters; but, true to its uniform purpose, only relates what belongs to the history of the kingdom of God. We learn, however, from Joshua 24:2, 14, 15, that the family of Terah had "in old time, on the other side of the flood," or of Euphrates, "served other gods;" and we can readily understand what influence their surroundings must, in the circumstances, have exercised upon them. It was out of this city of Ur that God called Abram. Previously to this, Haran, Abram's eldest brother, had died. We read, that "Terah took Abram, his son, and Lot the son of Haran his son's son, and Sarai his daughter - in - law, his son Abram's wife, and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there." The words which we have italicized leave no room for doubt, that the first call of God had come to Abram long before the death of Terah, and when the clan were still at Ur.(Comp. Acts 7:2) From the circumstance that Haran is afterwards called "the city of Nahor," (Genesis 24:10; comp. 27:43) we gather that Nahor, Abraham's brother, and his family had also settled there, though perhaps at a later period, and without relinquishing their idolatry. It is a remarkable confirmation of the scriptural account, that, though this district belongs to Mesopotamia, and not to Chaldea, its inhabitants are known to have for a long time retained the peculiar Chaldean language and worship. Haran has preserved its original name, and at the time of the Romans was one of the great battle -

## Edersheim Summarizes Genesis 12

fields on which that power sustained a defeat from the Parthians.

The journey from Ur, in the far south, had been long, wearisome, and dangerous; and the fruitful plains around Haran must have held out special inducements for a pastoral tribe to settle. But when the Divine command came, Abram was "not disobedient unto the heavenly vision." Perhaps the arrival and settlement of Nahor and his family, bringing with them their idolatrous associations, may have formed an additional incentive for departing. And so far, God had in His providence made it easier for Abram to leave, since his father Terah had died in Haran, at the age of two hundred and five years. The second call of Jehovah to Abram, as given in Genesis 12:1 - 3, consisted of a fourfold command, and a fourfold promise.

The command was quite definite in its terms: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee;" leaving it, however, as yet undecided which was to be the place of his final settlement. This uncertainty must have been an additional and, in the circumstances, a very serious difficulty in the way of Abram's obedience. But the word of promise reassured him. It should be distinctly marked, that on this, as on every other occasion in Abram's life, his faith determined his obedience. Accordingly, we read, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." (Hebrews 11:8)

The promise upon which he trusted assured to him these four things: "I will make of thee a great nation;" "I will bless thee," with this addition (in ver. 3), "and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee;" "I will make thy name great;" and, lastly, "In thee shall all families of the earth be blessed."

When we examine these promises more closely, we at once perceive how they must have formed yet another trial of Abram's faith; since he was not only going, a stranger into a strange land, but was at the time wholly childless. The promise that he was to "be a blessing," implied that blessing would, so to speak, be identified with him; so that happiness or evil would flow from the relationship in which men would place themselves towards Abram. On the other hand, from the peculiar terms "them that bless thee," in the plural, and "him that curseth thee," in the singular, we gather that the Divine purpose of mercy embraced many, "of all nations, kindreds, and tongues." Lastly, the great promise, "In thee shall all families of the earth be blessed," went far beyond the personal assurance, "I will make thy name great." It resumed and made more definite the previous promises of final deliverance, by fixing upon Abram as the spring whence the blessing was to flow. Viewed in this light, all mankind appear as only so many families, but of one and the same father; and which were to be again united in a common blessing in and through Abram. Repeated again and again in the history of Abram, this promise contained already at the outset the whole fullness of the Divine purpose of mercy in the salvation of men. Thus was the prediction to be fulfilled: "God shall enlarge Japheth, and he shall dwell in the tents of Shem," as is shown by St. Peter in Acts 3:25, and by St. Paul in Galatians 3:8, 14.

Abram was seventy - five years old "when he departed out of Haran," accompanied by Lot and his family. Putting aside the various traditions which describe his prolonged stay at Damascus, and his supposed rule there, we learn from Scripture that Abram entered the land of promise, as many years afterwards his grandson Jacob returned to it, leaving on his right the majestic Lebanon, and on his left the pastures of Gilead and the mountain - forests of Bashan. Straight on he passed over hills and through valleys, till he reached the delicious plain of Moreh, or rather the spreading terebinth - tree of Moreh, in the valley of Sichem. Travelers have spoken in the most enthusiastic terms of this vale. "All at once," writes Professor Robinson, "the ground sinks down to a valley running towards the west, with a soil of rich, black vegetable mold. Here a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables, and orchards of all kinds of fruits, watered by several fountains, which burst forth in various parts, and flow westward in refreshing streams. It came upon us suddenly, like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine."

Another traveler says: "Here there are no wild thickets; yet there is always verdure, always shade, - not of the oak, the terebinth, or the garoub - tree, but of the olive - grove, so soft in color, so picturesque in form, that for its sake we can willingly dispense with all other wood."



## Edersheim Summarizes Genesis 12

Such was the first resting - place of Abram in the land of promise, in the plain, or rather in the wood of Moreh, which probably derived its name from the Canaanitish proprietor of the district. For, as shown by the remark of the sacred writer, "and the Canaanite was then in the land," the country was not tenantless, but occupied by a hostile race; and if Abram was to enter on its possession, it must once more be by faith in the promises.

Here it was that Jehovah actually "appeared" unto Abram, under some visible form or other; and now for the first time in sight of the Canaanite was the promise conveyed, "unto thy seed will I give this land." It is added that Abram "there builded an altar unto Jehovah who appeared unto him." Thus, the soil on which Jehovah had been seen, and which He had just promised to Abram, was consecrated unto the Lord; and Abram's faith, publicly professed in the strange land, grasped Jehovah's promise, solemnly given.

From Shechem, Abram removed, probably for the sake of pasturage, southwards to a mountain on the east of Bethel, pitching his tent between Bethel and Ai. This district is, in the words of Robinson, "still one of the finest tracts for pasturage in the whole land." In the glowing language of Dean Stanley: "We here stand on the highest of a succession of eminences, . . . its topmost summit resting, as it were, on the rocky slopes below, and distinguished from them by the olive - grove, which clusters over its broad surface above. From this height, thus offering a natural base for the patriarchal altar, and a fitting shade for the patriarchal tent, Abram and Lot must be conceived as taking the wide survey of the country . . . such as can be enjoyed from no other point in the neighborhood." What met their astonished gaze from this point will be described in the following chapter. Meantime, we note that here, also, Abram "builded an altar unto Jehovah;" and, though He does not seem to have visibly appeared unto him, yet the patriarch called upon the name of Jehovah. After a residence, probably of some time, Abram continued his journey, "going on still toward the south," - a pilgrim and a stranger "in the land of promise;" his possession of it only marked by the altars which he left on his track.

A fresh trial now awaited the faith of Abram. Strong as it always proved in what concerned the kingdom of God, it failed again and again in matters personal to himself. A famine was desolating the land, and, as is still the case with the Bedouin tribes under similar circumstances, Abram and his family "went down into Egypt," which has at all times been the granary of other nations. It does not become us to speculate whether this removal was lawful, without previous special directions from God; but we know that it exposed him to the greatest danger. As we must not underrate the difficulties of the patriarchs, so neither must we overrate their faith and their strength. Abram "was a man of like passions with us," and of like weaknesses. When God spoke to him he believed, and when he believed then he obeyed. But God had said nothing as yet to him, directly, about Sarai; and, in the absence of any special direction, he seems to have taken the matter into his own hands, after the manner of those times and countries. From Genesis 20:13 we learn that when he first set out from his father's house, an agreement had been made between the two, that Sarai was to pass as his sister, because, as he said, "the fear of God" was not among the nations with whom they would be brought in contact; and they might slay Abram for his wife's sake. 32

The deceit - for such it really was - seemed scarcely such in their eyes, since Sarai was so closely related to her husband that she might almost be called his sister. In short, as we all too oftentimes do, it was deception, commencing with self - deception; and though what he said might be true in the letter, it was false in the spirit of it. But we must not imagine that Abram was so heartless as to endanger his wife for the sake of his own safety. On the contrary, it seemed the readiest means of guarding her honor also; since, if she were looked upon as the sister of a mighty chief, her hand would be sought, and certain formalities have to be gone through, which would give Abram time to escape with his wife. This is not said in apology, but in explanation of the matter.

Ancient Egyptian monuments here again remarkably confirm the scriptural narrative. They prove that the immigration of distinguished foreigners, with their families and dependents, was by no means uncommon. One of them, dating from the time of Abram, represents the arrival of such a "clan," and their presentation and kindly reception by Pharaoh. Their name, appearance, and dress show them to be a pastoral tribe of Semitic origin.

33

Another ancient tablet records how such a foreigner attained the highest dignities in the land. So far, then, Abram

## Edersheim Summarizes Genesis 12

would meet with a ready welcome. But his device was in vain, and Sarai "was taken into the house of Pharaoh." As the future brother - in - law of the king, Abram now rapidly acquired possessions and wealth. These presents Abram could, of course, not refuse, though they increased his guilt, as well as his remorse and sense of shame. But he had committed himself too deeply to retrace his steps; and the want of faith, which had at the first given rise to his fears, may have gone on increasing. Abram had given up for a time the promised land, and he was now in danger of losing also the yet greater promise. But Jehovah did not, like Abram, deny her who was to be the mother of the promised seed. He visited "Pharaoh and his house with great plagues," which by - and - by led to their ascertaining the true state of the case - possibly from Sarai herself. Upon this the king summoned Abram, and addressed him in words of reproach, which Abram must have the more keenly felt that they came from an idolater. Their justice the patriarch acknowledged by his silence. Yet the interposition of God on behalf of Abram induced Pharaoh to send him away with all his possessions intact; and, as the wording of the Hebrew text implies, honorably accompanied to the boundary of the land.

It is a true remark, made by a German writer, that while the occurrence of a famine in Canaan was intended to teach Abram that even in the promised land nourishment depended on the blessing of the Lord, - in a manner teaching him beforehand this petition, "Give us this day our daily bread," - his experience in Egypt would also show him that in conflict with the world fleshly wisdom availed nothing, and that help came only from Him who "suffered no man to do them wrong: yea, He reproveth kings for their sakes; saying, Touch not Mine anointed, and do My prophets no harm," (Psalm 105:14, 15) thus, as it were, conveying to Abram's mind these two other petitions: "Lead us not into temptation, but deliver us from evil." And so Abram once more returned to Bethel, "unto the place where his tent had been at the beginning; unto the place of the altar which he had made at the first: and there Abram called on the name of Jehovah." In one respect this incident is typical of what afterwards befell the children of Israel. Like him, they went into Egypt on account of a famine; and, like him, they left it under the influence of "fear of them which fell" upon the Egyptians - yet laden with the riches of Egypt.

From <http://www.lewendwater.org/books/v1bhot.pdf> accessed June 22, 2013.

Not sure where Edersheim's chapter 9 goes. 10 above is questionable.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Genesis 12

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

Y<sup>e</sup>howah's mandate to Abram; Y<sup>e</sup>howah's promise to Abram

Y<sup>e</sup>howah said to Abram,  
 "Go, for yourself,  
     away from your land  
     and [away] from your family  
     and [away] from your father's house,  
 [and go] to the land I will show you.

Jehovah said to Abram,  
 "Leave your land  
 and your family  
 and your father's home,  
 and go to the land I will show you.

Then I will make you into a great people [or, *nation*]  
 and I will bless you  
 and I could make your name great;  
 therefore, be a blessing.

Then I will make you into a great people  
 and I will bless you;  
 and I could make your reputation in that land great.  
 Therefore, be a blessing to all you meet.

| <b>A Complete Translation of Genesis 12</b>   |   |
|---|---|
| <b>A Reasonably Literal Translation</b>   | <b>A Reasonably Literal Paraphrase</b>  |
| Consequently, I will bless those who bless you and I will curse those who curse you. Furthermore, all the families of the earth will bless themselves in you.”  | Consequently, I will bless those who bless you and curse those who curse you. Furthermore, all mankind will be blessed because of you.”   |
| <b>Abram, Sarai and Lot travel throughout the land of Canaan</b>  |   |
| So Abram went as Y <sup>e</sup> howah told him; and Lot went with him. Abram was 75 years old when he departed from Charan. Abram took Sarai, his wife, and Lot, his brother’s son, and all their possessions which they had acquired and the slaves and employees [lit., <i>souls</i> ] that they had acquired [as property] in Charan.  | So Abram went just as Jehovah told him; and Lot went along with him. Abram was 75 when he left Haran. He took with him Sarah his wife and Lot his nephew, along with all of the possessions which they had collected and all of the slaves that they had acquired in Haran.   |
| They went forth to depart for the land of Canaan; and they [finally] came in to the land of Canaan. Abram passed through the land as far as the town of Shechem to the oak of Moreh.  | Then they departed for the land of Canaan and finally arrived there. Abram passed through the land and went as far as Shechem to the oak of Moreh.  |
| The Canaanites [were] in the land at that time.   | The Canaanites inhabited the land at the time.  |
| Y <sup>e</sup> howah appeared to Abram [there] and He said, “I will give this land to your descendants [lit., <i>seed</i> ].”   | Jehovah appeared to Abram there and He said to Abram, “I will give this land to your descendants.”  |
| Therefore, [Abram] built an altar there to Y <sup>e</sup> howah, Who appeared to him.   | Therefore, Abram built an altar there to Jehovah, Who appeared to him.  |
| He moved from there to the mountains, from the east toward Bethel. He pitched his tent [with] Bethel on the west and Ai on the east. He built there an altar to Y <sup>e</sup> howah and [again] he proclaimed the name of Y <sup>e</sup> howah.  | He moved from there to the mountains, coming from the east and arriving near Bethel. He pitched his tent with Bethel on the west and Ai on the east. He also built an altar there to Jehovah and he proclaimed there the name and reputation and character of Jehovah.  |
| Abram [continues to] pull up stakes [and] traveling and breaking camp [going] toward the Negev.   | Abram continues pulling up stakes, traveling a bit, and then stopping, and breaking camp again as he made his way toward the Negev.   |
| <b>Abram asks Sarai to mislead the Egyptians</b>  |   |
| There was a famine in the land. So Abram went down to Egypt to temporarily live there, for the famine was great in the land.  | Because of a great famine in the land, Abram temporarily moved to Egypt to live.  |
| And it is, just as he has drawn near to enter into Egypt, that he said to Sarai, his wife, “Listen, now: I know that you [are] a woman [who is] beautiful in appearance. And it will be when the Egyptians see you that they will say, ‘This [is] his wife.’ Then they will kill me but they will keep you alive. Please say, [therefore that] you [are] my sister so that it is well for me because of you and my soul will live on account of you.” | Just as they are about to enter into Egypt, Abraham turns to his wife Sarai, and says, “Listen, honey, I know that you are a very attractive woman. Mark my words, when the Egyptians see you, they will say, ‘Is this his wife?’ Then they will kill me and keep you alive. Therefore, please tell them that you are my sister, so that all is well for me as a result; and that my life will be spared because of you.” |
| <b>The Egyptians recognize Sarai as quite beautiful and therefore, the Pharaoh calls for her</b>  |   |

| A Complete Translation of Genesis 12  |  |
|---|--|
| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase  |
| And it was when Abram entered Egypt, the Egyptians saw the woman and [observed how] very beautiful she [was]. The princes of the Pharaoh saw her and they praised her [beauty] to Pharaoh.  | And it came to pass when Abram entered into Egypt, that the Egyptians saw the woman and observed just how beautiful she was. The state officials saw Abram's wife, noted her great beauty, and reported this to the Pharaoh.                                       |
| Consequently, the woman was taken to the palace of the Pharaoh. He did good to Abram because of Sarai [lit., her]. Consequently, he was given [lit, it is to him] sheep, cattle, he-asses, male servants, maid-servants, she-asses and camels.                      | Consequently, the Pharaoh called for her to be brought to his palace. The Pharaoh treated Abram well because of Sarai. He gave him sheep, cattle, male and female donkey, camels, and male and female servants.  |
| Pharaoh send Abram and company packing  |  |
| Y <sup>e</sup> howah then struck Pharaoh [with] great injuries [possibly, sicknesses] and [He struck] his house [and family] because of Sarai, Abram's wife.  | Jehovah then struck Pharaoh with great plagues and He struck Pharaoh's house and family as well, because of Sarai, Abram's wife.   |
| Therefore Pharaoh summoned Abram and said, "What [is] this you have done to me? Why did you not tell me that this [is] your wife? Why did you say, 'She [is] my sister'?" Therefore, I took her to me for a wife. Now then, look, your wife—take [her] and depart." | Pharaoh summoned Abram and said, "What [is] this you have done to me? Why did you not tell me that this woman is your wife? Why did you tell me that she was your sister? Because of that, I took her as my wife. Now then, here is your wife—take her and leave." |
| Pharaoh gave [his] men commands concerning him so they sent him away; and his wife and all that he has [lit., all that (is) to him].  | Pharaoh commanded his soldiers that Abram be escorted out of the country; therefore, they sent Abram away, along with his wife and all that was his.   |
| <a href="#">Chapter Outline</a>   | <a href="#">Charts, Graphics and Short Doctrines</a>   |

| Doctrinal Teachers* Who Have Taught Genesis 12 |   |                               |                 |
|--|---|-------------------------------|-----------------|
|  | Series  | Lesson (s)                    | Passage         |
|  | 1976 Abraham (#600)   | #7–20                         | Genesis 12:1–20 |
|  | 1963 Dispensations (#201)   | #21                           | Genesis 12:1–13 |
| <b>R. B. Thieme, Jr.</b>                       | 1992 Spiritual Dynamics (#376)  | #2018, 2106, 2107, 2114, 2115 | Genesis 12:1–3  |
|  | 1989 Antisemitism (#608)  | #4                            | Genesis 12:3    |
|  | 1991 Israel in Conflict (#840)  | #113                          | Genesis 12:3    |
| Ken Reed                                       | <a href="https://www.lakeeriebiblechurch.org/exegesis/">https://www.lakeeriebiblechurch.org/exegesis/</a>                                 |                               | Genesis 38–50   |
| Dr. Robert Dean                                | <a href="https://deanbible.org/old-testament-menuitem/genesis-menuitem">https://deanbible.org/old-testament-menuitem/genesis-menuitem</a> |                               | Genesis 1–50    |

|                   |   |              |
|-------------------|---|--------------|
| Bill Wenstrom     | <a href="https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124">https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124</a> | Genesis 1–50 |
| Jack M. Ballinger | <a href="http://www.versebyverse.org/classnotes/Genesis/genesisindex.html">http://www.versebyverse.org/classnotes/Genesis/genesisindex.html</a>   | Genesis 1–49 |
| Ron Snider        | <a href="http://www.makarios-bible-church.org/oldtest.html">http://www.makarios-bible-church.org/oldtest.html</a>   | Genesis 1–50 |

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

