

# Genesis

## Chapter 12



**Michael Fronczak  
Bible Study Resource Center  
564 Schaeffer Dr.  
Coldwater, Michigan 49036**

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**Theme:** God's call and promise to Abraham; Abraham's response; Abraham's lapse of faith.

In the first eleven chapters we have seen four great events: the Creation, the fall of man, the Flood, and the Tower of Babel. In all of these tremendous events God has been dealing with the human race as a whole. Other than Adam and Abraham, God did not appear to anyone else. God was dealing with the entire race of mankind. There is a radical change at chapter 12. Now there will be brought before us four individuals. God will no longer be dealing with events, but with a man, and from that man He will make a nation. In the first section we will see Abraham the man of faith (Gen. 12–23). Then there will be Isaac the beloved son (Gen. 24–26). Next there will be Jacob the chosen and chastened son (Gen. 27–36), and then there will be Joseph's suffering and glory (Gen. 37–50). These four patriarchs are extremely important to the understanding of the Word of God. We will be taking up their stories in the rest of the book of Genesis.

Genesis 12 brings before us Abram—"the father of all them that believe." Abram whose name was subsequently changed to Abraham the most illustrious personage in ancient history. Abraham, venerated by Jews, Christians and Mohammedan. Abraham, from whom, according to the flesh, our Lord came. Surely we shall be richly repaid if we devote our most diligent attention to the prayerful study of the life of such a man.<sup>1</sup>

The lesson to be learned here is a deeply important one. The connection between Genesis eleven and twelve is highly significant. The Lord God determined to have a people of His own by the calling of grace, but it was not until all the claims of the natural man had been repudiated by his own wickedness that Divine clemency was free to flow forth. In other words, it was not until the utter depravity of man had been fully demonstrated by the antediluvians, and again at Babel, that God dealt with Abram in sovereign grace. That it was grace and grace alone, sovereign grace, which called Abram is seen in his natural state when God first appeared to him. There was nothing whatever in the object of His choice which commended him to God. There was nothing whatever in Abram which merited God's esteem. The *cause* of election must always be traced to God's will. Election itself is "*of grace*" (Rom. 11:5), therefore it depends in no wise upon any worthiness in the object—either actual or foreseen. If it did, it would *not be* "of grace." That it was not a question of worthiness in Abram is clear from the language of Isa. 51:1, 2—"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn and to *the hole of the pit whence ye are digged. LOOK UNTO ABRAHAM your father*, and unto Sarah that bare you." While God's dealings are never arbitrary, yet their *raison d'etre* must ever be found in His own sovereign pleasure.<sup>2</sup>

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<sup>1</sup>Pink, A. W. (2005). *Gleanings in Genesis* (Page 137). Bellingham, WA: Logos Research Systems, Inc.

<sup>2</sup>Pink, A. W. (2005). *Gleanings in Genesis* (Page 139). Bellingham, WA: Logos Research Systems, Inc.

## **Covenants; Torah Class:**

Let's take a look, now, at what a covenant is. Of all the Biblical principles, covenant is the one we need understand best because it is through the process of covenant that God's set-apart people (Israel) were created, and through covenant that by trust in God...namely in Yeshua.....we can be saved. Webster's dictionary defines a covenant as a binding agreement, and as an agreement among church members to defend and maintain its doctrines. It also describes a "covenant" as a formal contract.

Without doubt, these definitions pretty well nail down the Western culture, 21<sup>st</sup> century, idea of just what a covenant is, and what we, as Christians, generally picture in our minds when the word "covenant" is used. But, Webster's misses the mark substantially when compared to what a covenant, in biblical terms and times, meant, and still means; that is, what GOD means by a covenant. First and foremost, a covenant was sacred.

In Bible times, covenants between men were used to sell land, to make alliances, to make war and peace, even to make provision for the using of a water well by someone other than its owner. A covenant could be by mutual agreement, in which BOTH parties had obligations to fulfill; Or..... just as often, it signified an obligation only upon ONE party, and even could be IMPOSED upon someone by a more powerful person or nation.....or by God Himself.

We tend to think of a covenant as a promise or a contract, and how its effect is dealt with within the framework of our judicial system. Therefore we picture a covenant as human agreements, written by human hands, and enforced by human means. We all know that time, or people, or circumstances can cause oral promises as well as written contracts to terminate, or change, or to simply become obsolete. Penalties for breaking a contract are usually small in our society, and normally involve a monetary settlement; they happen every day. A court of law can invalidate or change a contract. Men and women break personal promises on a fairly consistent basis. Governments can form a constitution, their contract with the people, then amend it, or even throw it all away and start over. People can, mutually or unilaterally, change their minds and simply dissolve or disavow a contract or a promise..... like in divorce, with relatively little penalty. None of this is possible within the Biblical definition of a covenant.

The Hebrew word for covenant is B'rit, which comes from the Hebrew root word Barah, which means to "cut or divide"..... and I'll show you the relevance of that meaning shortly. The Greek word used in the Bible for covenant is "diatheke", and this Greek word misses the mark rather substantially as a translation of the word B'rit. I've taught you on a number of occasions that culture and language come as a package; and that within any given culture they have a number of traditions, and ideas, and basic concepts that are unique to their culture, and therefore foreign to all others. Since that is the case, there are many uniquely Hebrew concepts....such as the concept embodied in the Hebrew word B'rit or Shalom or Messiah.....that don't have parallels in another language or culture. Think about that for a moment; because unless you're a language expert, it isn't readily apparent to most of us that there are words in one language, which don't directly correspond to a word in another language. That is, we can't just make a list of Hebrew words, and easily make a list alongside of it their equivalent English words. As a matter of fact, it takes approximately 1/3<sup>rd</sup> more English than Hebrew words to say the same thing. A Hebrew Bible is only about 2/3<sup>rd</sup>s of the number of pages of an English

Bible. That should be a clue about translation difficulties right there. Let me illustrate this for you; for instance, *Yom* in Hebrew means *day* in English. It is the same concept, and both English and Hebrew have the common and straightforward concept of a 24 hour period of time, one full rotation of the earth, and they each have a word to concisely describe that concept: in Hebrew it is *Yom*, in English it is *day*, so no problem. But, with the word “Shalom” in Hebrew, it contains an overall concept that doesn’t exist in either Greek or English speaking cultures. And, since the concept of Shalom doesn’t exist in Greek or English cultures, naturally there is no Greek or English word for it. So, the Bible translator tries for something close to it; or he uses a series of words to try to get the concept across to the reader. With our example of Shalom, for instance, we often see the words “peace and grace” used in English to translate the single word “Shalom”. But, peace and grace just scratch the surface of what that single word “Shalom” means to the Hebrew mind.

One major difference between the typical Christian understanding of a covenant, and what God means by that word, is that a biblical covenant is a permanent thing unless it is conditional. We see both conditional and permanent covenants in the Bible. A permanent covenant cannot be retracted, a conditional covenant can. Another difference is that the penalty for breaking a biblical covenant was usually severe..... often, death. But, the overwhelming characteristic of a God-made biblical covenant as opposed to a covenant between men, or a even modern day promises or contracts, is that once God makes a covenant, it literally becomes a physical law of the universe: like gravity, or the speed of light, or the laws of Thermodynamics. In fact, the Hebrews themselves acknowledge this, because *B’rit*, their word for covenant, is also used to indicate the “laws of nature”. When God makes a covenant with His creation, that covenant is woven into the very fabric of both space and time; it effects how the universe operates; and it also has an effect in the spiritual realm, because the spiritual realm is the SOURCE of a God-made covenant. Let me give you a detailed example of this covenant principle.

For instance: when God first made the universe, then man, there was no death. The laws of the universe (we might call them the laws of nature) were such that everything that was created was to exist forever. But, somewhere along the line, something changed. Our time together is such that I can’t address the matter completely, and no matter what my thoughts are about it, they do contain some speculation because the Bible doesn’t directly answer all of our questions about creation and death and decay. Nonetheless, we ARE told that death entered the world when Adam and Eve fell from grace. Did that mean universal death? Death of everything? Death of all stars and planets and moons and the sun and the earth itself? I don’t think so. The Bible uses the term “death” as meaning the end of the life. If there is no life, then there can be no death because only living things die. Stars and moons and planets exist, but they are not “life”. The death that the Bible is talking about as regards the fall of Man is the death of living things. So, if the Fall of Man didn’t start the Universe decaying, then what did? In my estimation, the thing that started the Universe decaying is the very thing Adam’s fall was patterned after; the fall of Lucifer, who came to be called Satan.

Let me introduce you briefly to the concept of patterns. This will be brief, and over time, I’ll add to it. The common question we usually ask of any Biblical event or law or instruction or principle or decision, is WHY? Why is almost always the wrong question to ask about God-ordained things. "Why" is a Greek way of thinking. You generally

won't find answers to WHY in the Bible, the way we have been taught to seek and discover WHY by using the scientific method...which is a Greek way of thinking. Rather, God instructs us by giving us patterns. He describes and explains an event, and later, a similar event will occur with a similar method and a similar outcome. The reason that the later event occurred the way it did was that it conformed to the pattern of the previous event. God's way of explanation is by means of exposing patterns, not by explaining WHY.

So, with the principle of patterns in mind, we know that Satan's fall occurred sometime *before* Adam's fall, obviously, because Satan was already exiled to planet earth by the time Adam was arrived. Satan's crime (pride and rebellion) against God occurred in the spiritual realm, not in the physical realm, right? But, all Biblical indications are that until Lucifer, called Satan, sinned against God, there was no evil in the spiritual realm. Yet, like so many spiritual matters, this one had its affects on the physical world as well.

Satan's fall initiated God changing the way His universe operated: after the fall, everything that existed would NOW start to deteriorate and die..... no exceptions. Adam and Eve arrived onto a planet, in a Universe, that was already decaying due to Satan's introduction of sin. He brought that with him when he was kicked out of Heaven, and sent to planet earth; where he lived in exile with his band of fallen angels. Then, sometime later when Adam and Eve arrived, Satan infected THEM with sin.....which brought death to the living creatures. Now, the WHOLE universe.....except for the Spirit realm.....was decaying. It is my contention that time began at the point of Satan's rebellion. As I told you in lesson 6, time is essentially the measurement of decay. If there is no decay, there is no time. We often hear scientists speak of how our universe is aging: what they mean is, it's deteriorating, winding down. *Everything* in the universe is aging. On earth, wind and rain erode mountain chains and seashores. The Sun has a finite amount of fuel, and it will eventually run out. Every physical thing is slowly, but surely, dissolving back towards it basic elemental makeup. And spiritually, things also changed: evil was unleashed and it had to be dealt with because evil pollutes perfection, sin defiles God's personal holiness. A Savior had to be prepared to save man from complete annihilation. The Abyss had to be readied to imprison the leader of evil, Satan, at the appropriate time. Angels would eventually become warriors. Because sin had entered the world, death entered the world; first the fall of Satan and the decay of inanimate objects, then the fall of man and the decay of living creatures; prior to that there would have been no need for a "line of promise", for an immaculate conception, nor for a horrendous crucifixion. We, today, would not be preparing for a Rapture, while warning the unbelieving of Armageddon.

In the first 3 verses of chapter 12 we see God telling Abraham that he would become a great nation, that Abraham would be blessed and himself be a blessing, that Abraham's name would be great, that Abraham would bless all the families of the earth, and perhaps the most important aspect of this covenant in our day and time, that God will bless those who bless Abraham and curse those who curse Abraham..... these promises are neither idle nor obsolete; these promises, given in the form of a covenant, became a law of the spiritual and physical universe.....an unchangeable fact of life... the instant God pronounced it. To ignore this is the utmost folly. To fight against it leads to destruction because the entire operation of the Universe has been finely tuned to achieve the terms of this permanent covenant.

Israel.....and today that is primarily the Jews.....are the descendants of that unbreakable covenant handed down through Isaac, then on to Jacob (who had his name changed by God to Israel), then to his sons, the 12 tribes of Israel. Although there were OTHER sons of Abraham, who were many, the Bible only addresses one in particular other than Isaac, and that one is Ishmael. An important division took place that we will investigate in the coming weeks; the covenant line of promise.....that is, which of Abraham’s sons would inherit all the promises contained within the covenant God made with Abraham....specifically and explicitly went to Isaac. From Isaac it went to Jacob, called Israel. So, everything that was originally given to Abraham was handed down to Israel. We can and should be fair-minded in the matters we see happening in the Middle East, particularly as concerns Israel and the proposed Palestinian State. But, the bottom line is, our support MUST be of Israel. Today, that covenant says “.....I will bless those who bless Israel, and curse those who curse Israel.....”. That is just biblical fact, not politics. Those who stand with Israel will be blessed and favored by God, those who oppose Israel will be regarded lightly by God and will be judged for their disobedience.<sup>3</sup>

### 8 Covenants:

- |                         |               |
|-------------------------|---------------|
| 1. Edenic Covenant      | Gen 2         |
| 2. Adomic covenant      | Gen 3         |
| 3. Noahic Covenant      | Gen 9         |
| 4. Abrahamic Covenant   | Gen 12        |
| 5. Mosaic covenant      | Exod 19       |
| 6. Palestinian Covenant | Deut 30       |
| 7. Davidic Covenant     | 2 Sam         |
| 8. New covenant         | Jer 31, Heb 8 |

### Terah’s Family

Terah was an idolater (Josh 24:2). Terah’s youngest son Haran was born and died in Ur (Gen 11:28), capital of Sumer. Gen 20:12: *And yet indeed she [Sarai] is my sister; she is the daughter of my father, but **not the daughter of my mother**; and she became my wife.*

[Terah] means “delay”

[Haran] means “parched.”

### Abram’s failure seems “hidden”

Stephen’s address to the Sanhedrin. (Talk about *Chutzpah!*) In Acts 7:2-4 in the New Testament when Stephen talked about Abraham he did not mention his disobedience towards God when he moved with his family to Haran. God had told him to leave his family and move to Canaan. However Abraham took his family and moved to Haran instead.

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<sup>3</sup> Torahclass.com

**(Acts 7:2-4)** <sup>2</sup>And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, <sup>3</sup>And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. <sup>4</sup>Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

**(Gen. 12:1-3)** <sup>1</sup>Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: <sup>2</sup>And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: <sup>3</sup>And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Abram did not fully obey he took is father (from thy father's house) and he took Lot his (kindred). Lot became the proverbial albatross around the neck of Abram. The disobedience of Abram is not mentioned in the NT.

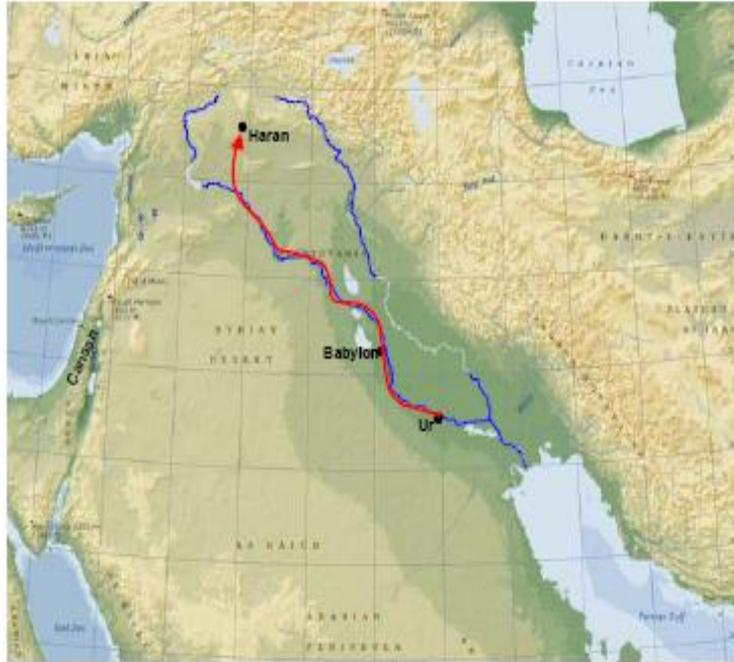
**(Heb 11:8)** *By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*

**(Heb. 8:12)** *For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

**(Heb. 10:17)** *And their sins and iniquities will I remember no more.*

**(Psa. 103:12)** *As far as the east is from the west, so far hath he removed our transgressions from us.*

**Ur of the Chaldees:** An ancient city of the early Sumerian kingdom, located about 125 miles from the present mouth of the Euphrates, 100 miles southeast of Babylon, 830 miles from Damascus, and 550 miles from Haran. It was the capital of Sumer. In Abram's day it was a thriving commercial city, with unusually high cultural standards. The inhabitants worshiped the moon-god, *Sin*.



**Haran (or Charran):** An important city in ancient Mesopotamia. It was situated about 550 miles northeast of Ur and 280 miles north of Damascus. Principal routes converged there. Highways to Nineveh, Babylon, and Damascus had their start from it. It was only 60 miles from the stronghold of Carchemish, the capital of the Hittite empire. Haran was one of the chief centers for the worship of *Sin*, the moon-god.

**Abraham:** Mentioned 74 times in the New Testament; Venerated by all 3 monotheistic religions, Judaism, Christianity, Islam; Distinctive titles “Father of the Faithful” (Heb 11:8) and “Friend of God” (Jas 2:23).

### **Genesis 12:1**

**Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee:**

**[had said]** Abram *didn’t leave* “his kindred” and “his father’s house”; he simply moved up river...

**[father’s house]** A man was identified in the ancient world as a member of his father’s household. When the head of the household died, his heir assumed that title and its responsibilities. It is also identified with ancestral lands and property. By leaving his father’s household, Abram was thus giving up his inheritance and his right to family property.

The passage also points up the faith of Abram, and teaches that faith obeys God. Abram was middle-aged, prosperous, settled, and thoroughly pagan. The word of the Lord came to Him—though it is not known exactly how—and he responded by faith and obediently left everything to follow God’s plan. That is why he is the epitome of faith in the Bible (cf. Rom. 4:1-3, 16-24; Gal. 3:6-9; Heb. 11:8-19; James 2:21-23).

### Fourteen Commands to Abraham

- |                                   |                          |
|-----------------------------------|--------------------------|
| 1. Get out of your country        | (Genesis 12:1; Acts 7:2) |
| 2. Leave your kindred             | (Genesis 12:1).          |
| 3. Leave your father's house      | (Genesis 12:1).          |
| 4. Go to a land I will show you   | (Genesis 12:1).          |
| 5. Arise, walk through the land   | (Genesis 13:17).         |
| 6. Make a sacrifice to Me         | (Genesis 15:9-12).       |
| 7. Walk before Me and be perfect  | (Genesis 17:1).          |
| 8. Keep My covenant               | (Genesis 17:9-14).       |
| 9. Circumcise all your males      | (Genesis 17:10-14).      |
| 10. Circumcise on the eighth day  | (Genesis 17:12).         |
| 11. Call your son's name Isaac    | (Genesis 17:19).         |
| 12. Obey your wife in this matter | (Genesis 21:12).         |
| 13. Offer Isaac as a sacrifice    | (Genesis 22:2).          |
| 14. Lay not your hand upon Isaac  | (Genesis 22:12).         |

### Chumash - God said, “Go... to the land which I will show you.” Why didn’t He tell him where to go?

**Rashi:** God did not reveal the land to him immediately, in order to make it dear in Avraham’s eyes and to give him reward for every statement (about the land).

**Ohr HaChayim:** God did tell him where to go, but the Torah does not relate this detail, since it is self-understood.

**Abarbanel:** God didn’t want others to follow Avraham, so He didn’t inform him of his destination.

**Ba’al Haturim:** The word, “*I will show you*”, has the same numerical value as the word “*clouds*”. This hints to the fact that Avraham was guided by clouds to the appropriate land.<sup>4</sup>

**[land]** *'erets*, (H776), *eh'-rets*; from an unused root probably meaning to *be firm*; the *earth* (at large, or partitively a *land*) :- × common, country, earth, field, ground, land, × nations, way, + wilderness, world. (Gen 1:1, 10; 4:16; 12:1, 13:10; Deut. 34:2; Ps. 98:3) The common Old Testament word *land* possesses several nuances of meaning, including:

<sup>4</sup> Chumash, The Gutnick Edition, Book of Genesis, Rabbi Chaim Miller

earth in contrast to the heavens (1:1); land in contrast to the sea (1:10); ground as a plot of real estate or a geographical location (4:16); the land of a sovereign nation (13:10, 12); or even the people who live upon the earth (Ps. 98:3; 100:1). In essence, all land belongs to God as its Creator (Ps. 24:1). Thus when God promised the Israelites the “land” of Canaan, it was His to give. Because the land of Canaan was an important element in God’s covenant with the Israelites (12:1), it became one of their identifying characteristics—the “people of the land” (13:15; 15:7).

**The covenant promises.** Land, family and inheritance were among the most significant elements in ancient society. For farmers and herdsman land was their livelihood. For city dwellers land represented their political identity. Descendants represented the future. Children provided for their parents in old age and enabled the family line to extend another generation. They gave proper burial to their parents and honored the names of their ancestors. In some of the ancient Near Eastern cultures these were considered essential to maintaining a comfortable existence in the afterlife. When Abram gave up his place in his father’s household, he forfeited his security. He was putting his survival, his identity, his future and his security in the hands of the Lord.

### **Sparks of Chasidus – Gutnick:**

The Mishnah states that Avraham was tried by ten tests (*Avos* 5:3). First, Nimrod sought to kill him because of his belief in the One God, which forced Avraham into hiding for 13 years. Secondly, on refusing to bow down to an idol, Avraham was thrown into the fire by Nimrod, only to be saved by a miracle.

Why is there no mention of these two tests in the written Torah? Surely, they were truly remarkable acts of courage.

A person’s connection to God can be based on either rationalization or revelation. If a person’s worship is essentially rational, it is bound by human limitations. A person who serves God based on Divine revelation enjoys an unlimited form of worship, since the parameters are determined by God, who is unlimited. For this reason, Judaism is based on the latter approach.

Consequently, Avraham’s first two tests were omitted from the written Torah – the most fundamental text of Judaism – since they preceded God’s first revelation to Avraham, the system on which Judaism is primarily based.<sup>5</sup>

### **Genesis 12:2**

**And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:**

**[I will make of thee a great nation]** The Jewish people;

**[make thy name great]** alluding to the change of his name from Abram, a high father, to Abraham, the father of a multitude.

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<sup>5</sup> Chumash, The Gutnick Edition, Book of Genesis, Rabbi Chaim Miller

The 13th prophecy in Genesis (Genesis 12:1-3, fulfilled and being fulfilled). Next, \*Genesis 12:7. It predicted that Abraham and his seed would be many and be blessed forever, and that all nations would be blessed through Christ, the promised Seed. This is the third prophecy of Christ (Genesis 3:6-8,16).

### **Forty-eight Promises to Abraham**

1. I will show you the land (Genesis 12:1).
2. I will make of you a great nation (Genesis 12:2).
3. I will bless you (Genesis 12:2; Genesis 22:17).
4. I will make your name great (Genesis 12:2).
5. You will be a blessing (Genesis 12:2).
6. I will bless them that bless you (Genesis 12:3).
7. I will curse them that curse you (Genesis 12:3)
8. In you all nations will be blessed (Genesis 12:3; Genesis 22:18).
9. I will give this land to your seed forever (Genesis 12:7; Genesis 13:14-17; Genesis 15:18-21; Genesis 17:8)
10. I will make your seed as the dust in number (Genesis 13:16).
11. I am your shield (Genesis 15:1).
12. I am your great reward (Genesis 15:1).
13. Your own son shall be your heir (Genesis 15:2-4).
14. Your seed shall be as the stars in number (Genesis 15:5; Genesis 22:17; see The Solar System).
15. Your seed shall be strangers and oppressed 400 years (Genesis 15:13).
16. I will punish their oppressors (Genesis 15:14).
17. I will bring your seed out of bondage (Genesis 15:14-16. Fulfilled, Exodus 12)
18. I will bless your seed with great material substance (Genesis 15:14).
19. You will die in peace (Genesis 15:15).
20. You will be buried in a good old age (Genesis 15:15).
21. I will make an eternal covenant with you (Genesis 17:4,7).
22. I will multiply you exceedingly (Genesis 17:2; Genesis 22:17).
23. You will be the father of many nations (Genesis 17:5-6).
24. I will make you exceedingly fruitful (Genesis 17:6).
25. Kings shall come from you (Genesis 17:6).
26. I will make a covenant with your seed eternally (Genesis 17:7).
27. I will be a God to you and your seed (Genesis 17:7-8).
28. I will bless your wife (Genesis 17:16).
29. I will give you a son from her (Genesis 17:16-19).
30. She shall be a mother of many nations (Genesis 17:16).
31. Kings shall come of her (Genesis 17:16).
32. I will establish My everlasting covenant with Isaac and his seed (Genesis 17:19-21).
33. I will bless Ishmael (Genesis 17:20).
34. I will make him fruitful (Genesis 17:20).
35. I will multiply him abundantly (Genesis 17:20).
36. He shall beget twelve princes (Genesis 17:20).
37. I will make him a great nation (Genesis 17:20).
38. Sarah shall have a son next year (Genesis 17:21; Genesis 18:10,14).

39. I will not destroy Sodom if I find fifty righteous people (Genesis 18:26).
40. I will not destroy the city if I find forty-five righteous people (Genesis 18:28).
41. I will not destroy it if I find forty righteous people (Genesis 18:29).
42. I will not destroy it if I find thirty righteous people (Genesis 18:30).
43. I will not destroy it if I find twenty righteous people (Genesis 18:31).
44. I will not destroy it if I find ten righteous people (Genesis 18:32).
45. In Isaac shall your seed be called (Genesis 21:12).
46. I will multiply your seed as the sand in number (Genesis 22:17).
47. Your seed shall be the victor over their enemies (Genesis 22:17).
48. In your seed shall all nations be blessed (Genesis 22:18).

### **Genesis 12:3**

**And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.**

Abram (whose name is changed to “Abraham” in 17:5), the son of Terah (11:26) and a descendant of Shem (cf. 1 Chr 1:24-27), was a native of Ur (11:28, 31), which was probably located near the Persian Gulf. After receiving God’s call (vv. 1-3), Abraham entered the Promised Land (vv. 4-6), undergirded by his faith in the covenant promise of God (cf. Heb 11:8). He was described as the “friend” of God (2 Chr 20:7), a man of faith and prayer (15:6; 18:23-33), determined to be obedient to the Lord, whatever the cost (22:1-18; Heb 11:8-10). The Abrahamic covenant includes three commitments by YAHWEH. First, Abram personally would receive abundant blessings, including wealth, fame, and influence, and would be a source of blessing for others (v. 2). In fact, the verb in the final phrase of v. 2 is grammatically an imperative. Abram is instructed to be a blessing. Thus, his call was from the outset a missionary mandate encompassing all people. Second, Abram would be protected by God. Third, Abram’s blessing would extend to his descendants (v. 7; lit. “seed”), who would be an instrument of spiritual blessing to all the families of the earth (v. 3). This “Seed” is Jesus Christ who provides salvation for all peoples (Gal 3:16). A major characteristic of the covenant is that it is unconditional. Generations of Abram’s descendants from time to time would default and fail, but ultimately YAHWEH was committed to achieving these goals.

#### **Seven “I Wills” (Genesis 12:2-3)**

- And I will make of thee a great nation,
- and I will bless thee,
- and make thy name great;
- and thou shalt be a blessing:
- And I will bless them that bless thee,
- and curse him that curseth thee:
- and *in thee shall all families of the earth be blessed.*

**[in thee]** In thy posterity, in the Messiah, who shall spring from thee, shall all families of the earth be blessed; for as he shall take on him human nature from the posterity of Abraham, he shall taste death for every man, his Gospel shall be preached throughout the

world, and innumerable blessings be derived on all mankind through his death and intercession.

**[all families of the earth]** This is the first appearance of the Abrahamic Covenant and God made a promise in it that some day the spiritual blessings of the Abrahamic Covenant would extend to the Gentiles. The Abrahamic Covenant contained both physical promises and spiritual promises. While the physical promises were limited to the Jewish people only, the spiritual promises were to extend to the Gentiles.

**[I will bless them that bless thee, and curse him that curseth thee]** The only place where this statement is found.

**[and in thee shall all families of the earth be blessed]** In the Messiah of Abraham's seed all nations will be blessed eternally (Psalm 72:17; Isaiah 9:6-7; Isaiah 35:1-8; Daniel 7:13-27; Micah 4; Rev. 11:15; Rev. 21:1-22:5).

The first three verses give us the threefold promise of God to Abraham (Abram), and actually this is the hub of the Bible. The rest of Scripture is an unfolding of this threefold promise.

The first of the threefold promise is the *land*. God says, "I am going to show you a land, and I am going to give it to you." The second part of the promise is the *nation*—"I will make of thee a great nation, and I will bless thee, and make thy name great." He also promises him, "And I will bless them that bless thee, and curse him that curseth thee." The third part of the promise is that He would make him a *blessing*: "In thee shall all families of the earth be blessed." This is God's threefold promise.

#### **Torah Class:**

God gives Abraham an instruction, and He follows it up with a promise; a promise that consists of several parts. Of course the instruction is that Abraham should leave the area he is in (Haran), go to a place God will show him, AND to separate himself from his father and brother. God then issues a set of promises that consist of the following:

#### **1) God will make Abraham and his descendants into a great nation.**

This means that Abraham and his descendants are going to become a people; by definition a separate nation, one that up to that point didn't exist. And, if that is to happen, then Abraham and Sarai must have children, and their children must have children, and lots of descendants after them to the point that some time in the future, there will be a sufficient number of these descendants, who remain identified with one another, to be counted as a "nation".

#### **2) God would bless Abraham and Abraham himself would be a blessing.**

In other words, God is going to give Abraham His favor. Abraham is going to be treated as special by God, and some wonderful things are going to happen to him that he doesn't deserve, but God has chosen to do it anyway. What God does for Abraham is going to benefit more than just Abraham. What Abraham does in obedience to God is going to, *itself*, be a blessing to others.

### **3) God will bless those who bless Abraham and God will curse those who curse Abraham.**

I wish I had a flashing red light and a siren to announce this verse. This is not some set of idle words. This is not God being condescending to Abraham, nor patting him on his head like we would a little child, trying to make him feel good. This is a serious warning; not to Abraham, but to all the peoples of the world, from that moment forward: God expects people to recognize that Abraham is chosen of God, and he is to be respected and honored. On the flip side, God will take it personally if anyone should decide to be an enemy of Abraham. That is, God will judge those that line up against Abraham.

But, let me take that one step further. Remember, in bible language God is not just referring to Abraham himself. He is speaking of Abraham's line; even more specifically, of the special nation that will come from Abraham..... his descendants. Now, who are those descendants that form that special nation? We will soon see that this covenant nation is Israel. Abraham would eventually have many children, out of which only one, however, was the line that would lead to Israel. So, not all of Abraham's descendants have this special blessing and warning attached. I pointed out earlier that God has already laid out the pattern for this concept: He divides, He elects, and He separates. Abraham came from the line of Peleg, who was divided and elected from the line of Shem, who was divided and elected from the line of Noach, who was divided and elected from the line of Seth, who was divided and elected from the line of Adam. In time, as Abraham has sons, we will see one particular son divided, elected and separated away from the others. The RESULT of this God-Process of dividing, selecting, and electing, is what we often hear called "the line of promise". Typically this line of promise is considered to start with Abraham, but the bible shows us that in reality it goes all the way back to Seth.

### **4) God will make the name of Abraham great.**

Abraham is going to be greatly rewarded. And, his name is going to be lifted high among men. Remember, where it says "name" we really ought to think "reputation" in our modern Western culture. God will make the reputation of Abraham great. What is fascinating is that even in our time, 4000 years later, more than half the population of this planet is represented by the 3 great monotheistic religions of Christianity, Judaism, and Islam, in which Abraham is the revered patriarch of each of these.

### **5) God will use Abraham to bless all the families of the earth.**

What God is going to do through Abraham is not going to bless just Abraham, nor just his descendants, nor just the special nation that will come from this blessing: Israel. This blessing, brought about through Abraham's selection, is going to benefit all mankind.<sup>6</sup>

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<sup>6</sup> Torahclass.com

## **Genesis 12:4**

**So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.**

The Bible rarely indicates a person's age when events occur, but it does so several times for Abram. As we will see, this testifies to God's mighty works in Abram's life at his advanced age.

In Abram we have exhibited the life of faith which is just what we shall expect, seeing that he is termed "the father of all them that believe." The *call* of Abram shows us the *starting-point* of the life of faith. The first requirement *is separation* from the world and from our place in it by nature. Abram was called upon to leave his "kindred" as well as his "country." Terah was an idolater, whereas Abram had become a believer in the living God, therefore it was expedient that Terah should be left behind for "how can two walk together except they be agreed" Even the closest ties of human affection cannot unite souls which are sundered by opposite motives, the one possessing treasure in heaven and the other having nought save that which moth and rust cloth corrupt and which thieves may steal.<sup>7</sup>

### **Didymus the Blind; Why He Left:**

It is not by chance that God orders Abraham to leave his land and his relatives but because he sees in him something that makes him worthy of being the object of divine concern, that is, his faith in God. But it was not fitting that he one who had faith in God should remain among perverse people – the father of Abraham was in fact an idolater – because the company of the wicked often does harm to zealous people, especially to those whose zeal is new. That is why the Savior also proclaims, "If anyone wishes to follow me and does not hate his father, his brothers, his sisters, and even his wife and children, he cannot be my disciple." The Lord did not say that in order to provoke hatred of one's relatives, but if one of them becomes an obstacle to virtue, it is necessary to hate him for virtue's sake. That is what the apostles did, who said, "Look, we have left everything in order to follow you." Such is the order given now to the patriarch, and god tells him that he will show him a land in which to live, that he will make of him a great nation, that he will bless and magnify his name.<sup>8</sup>

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<sup>7</sup>Pink, A. W. (2005). *Gleanings in Genesis* (Page 141). Bellingham, WA: Logos Research Systems, Inc.

<sup>8</sup> Ancient Christian Commentary on Scripture, Genesis Vol 2, Intersity Press, Thomas C. Oden



### **Torah Class:**

If we were to read only the OT, we would not be sure exactly where it was that Abraham received his marching orders directly from God Most High. The Genesis accounts of chapters 11 and 12 seem to make it that while temporarily settled in at Haran of Mesopotamia, Abraham, currently called Avram, got his call. But, Acts 7 tells us that BEFORE he got to Haran....presumably on the family's trek from Ur of the Chaldees...God appeared to Avram. Some Jewish Sages say, no, it was actually **AT** Ur where Avram was summoned. I find that very unlikely; for as long as Terach, Abraham's father, was still living, he would have called the shots when it came to moving the family, it would not have been at the order of his son. At the least we know that it was either during or immediately before Terach, Nahor, and Abraham lived in Haran, that God boldly approached Avram with a deal he couldn't refuse.

What is clear is that Abraham's family was just as pagan as the rest of the world at this time. It is unimaginable that prior to God's calling upon him that Abraham divorced himself from multiple god worship; otherwise he would have been at odds with his entire family at every step; and I am confident the we would have found words in the Torah similar to those pronounced upon Noah.....that he was different from all other men. In other words, Noah was judged to be the most righteous of all men on earth; we get no such reassurance as regards Avram.

Further, implicit in the command of God for Avram to leave his country, and leave his father, and leave his family, is that **separation** was demanded. What Abraham was going to have to do could not be accomplished by remaining among a people...including his own family.... thoroughly dedicated to their perverted religion.

This constant pattern of God dividing, electing, and separating continues, therefore, by the creation of the first man of a new nation of people; a people who would be set apart just for God. I cannot imagine that Abraham took this instruction to leave behind everything he knew in exchange for but some **words** of promise.....even if the words

WERE from a recently introduced God.....without much doubt and trepidation. It is equally as unthinkable that he simply accepted all that God said, and carried it all out, in absolute purity. One can be divided and elected as was Abraham, but that hardly means that all ingrained thoughts of the previous 75 years of life.....all the traditional and unquestioned ways of behavior and of worshipping gods he had learned....simply fled him. If it were that easy and matter-of-fact, the forced separation of Abraham and those who would go with him, from the old, would not have been needed.<sup>9</sup>

### **Genesis 12:5**

**And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls 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.**

**[the souls that they had gotten in Haran]** This may apply either to the persons who were employed in the service of Abram, or to the persons he had been the instrument of converting to the knowledge of the true God; and in this latter sense the Chaldee paraphrasts understood the passage, translating it, The souls of those whom they proselyted in Haran.

This most likely refers to the converts that he made at Haran who wanted to go with him to share God's promised blessings. There were many slaves, including at least 318 trained soldiers and their wives and families, besides those who belonged to Lot (Genesis 14:14). The 318 were born in Abraham's house of 636 fathers and mothers who surely had other children also. These families made a great throng, perhaps several thousand people.

**[Canaan]** This land was named after Canaan, the son of Ham, whose descendants settled in this place (Genesis 15:18-21; Joshua 12). "The land of Canaan" is found 66 times in Scripture, 35 times in Genesis alone. The phrase is found only 5 times outside of the Pentateuch and Joshua in the Old Testament, and not once in the New Testament. This is the first mention in the Bible of **Canaan**, the geographical stage for God's acts of salvation. Canaan was populated with peoples involved in gross idolatry (15:16). God promised this land to Abram and Sarai.

### **Augustine; Abraham Believed God's Promise.**

The right thing to do, brothers and sisters, is to believe God before he pays up anything, because just as he cannot possibly lie, so he cannot deceive. For he is God. That's how our ancestors believed him. That's how Abraham believed him. There's a faith for you that really deserves to be admired and made widely known. He had received nothing from him, and he believed his promise. We do not yet believe him, though we have already received so much. Was Abraham ever in a position to say to him, "I will believe you, because you promised me that and paid up"? No, he believed from the very first command given, without having received anything else at all. "Go out from your country," he was told, "and from your kindred, and go into a country which I will give

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<sup>9</sup> Torahclass.com

you.” And he believed straightaway, and [God] didn’t give him that country but kept it for his seed.<sup>10</sup>

**[Abram]** high father

**[Abraham]** father of a great multitude

**[Sarai]** my lady; my princess

**[Sarah]** lady; princess; princess of the multitude

**Torah Class:**

It is man’s habit that we hate to let go of familiar things.....even if those familiar things are weighing us down, or even destroying us. The security of the familiar present, no matter how terrible or hollow, is somehow better in our minds than the discomfort of facing an unknown future of change. And, left to our own devices, we often try to move forward into renewal, while staying latched like an abalone to a rock, on all that needs to be left behind. The pattern God shows us is not simply about division; nor only about election; nor even about division then election. That 3<sup>rd</sup> and final indispensable part of this dynamic process of remolding all until His purposes are achieved must occur in concert with the first 2; and that 3<sup>rd</sup> part is separation. Separation in one way or another is a prerequisite to serving God.

Does that separation even involve family? You bet it does, and interestingly that is precisely the example given here. I’m certainly not talking about divorce, but it could happen that way. Not as God’s will per se, but divorce as the result of a bad decision on someone’s part; and the resulting separation now being used by God to achieve good in ways we could never have contemplated. It could be the death of a spouse, or a parent that causes the separation. And, it could be, as with Abraham, that for the purpose God has ordained for you, you cannot stay tied to the old.....as painful as that separation might be.

But, the separation could also be from friends who simply do not share the values you know you must follow; or others who find you odd due to the wholeheartedness that you now have in following and serving Yahweh. Perhaps the separation must be from a church or a synagogue that has, over time, lost it’s first love, and now blindly chases after the world.....nothing unusual, by the way, nor anything that should be all that unexpected given what we’re told in Revelation.

This concept of separation is of course central to Christ’s teachings, although it is not usually recognized as such.....it just seems as though these are but several of Our Savior’s statements that cause us much trouble. And, here is the classic:

***NAS Luke 14:26 "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple."***

This is all about separation, not hatred in the sense that we typically think of it. This is about being prepared to be at odds with those closest to you.....as was Abraham with his family.....once you are called by God. Recognizing that you can no longer remain

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<sup>10</sup> Ancient Christian Commentary on Scripture, Genesis Vol 2, Intervarsity Press, Thomas C. Oden

tied to the past, particularly a wicked past; that God's calling surpasses any other purpose for your existence. Let's listen to more of what Jesus would say on this subject:

*NAS Matthew 10:34 "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. 35 For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; 36 and a man's enemies will be the members of his household."*

In Bible-speak, many of the members of Abraham's household became his enemies, because he was called by Yahweh to abandon everything they held dear, and to become God's man for a special assignment. Christ came to divide and separate as perhaps no other before Him. The sword spoken of by Yeshua is not so much a symbol of killing, as a symbol of dividing. And, He recognizes that for some, the circumstances of their being set-apart for Him are going to be heartbreaking. Therefore, He continues by saying:

*NAS Matthew 19:29 "And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, shall receive many times as much, and shall inherit eternal life."*

Separation.....which is often expressed in the Bible using words like set-apart, or sanctified, or distinction.....MUST occur in one form or another if one is to be a Believer. This is because *the* primary change in nature for a human, as a result of Salvation, is that he/she becomes holy. And, by definition, holy means to be set-apart. So, by means of accepting the separation God insisted upon, in V4, Abraham ratified the covenant God made with him. In other words, simply by going, by leaving Haran and his family and his nation and going to Canaan, Abraham fulfilled his part of the deal..... the entire remainder of the terms of the covenant...terms, which would take centuries to develop and come about.....were on God. It was utterly impossible for Abraham to fail and break the covenant, because it wasn't up to Abraham. This is perhaps the best definition of what a permanent covenant is: it's all on God. It's unilateral. A quick biblical rule about covenants: if man or nature has to continue upholding some part of the covenant in order for it to remain valid, then it's a **conditional** covenant, which means it CAN be broken, and therefore a consequence will come about.

Verses 4 and 5 tell us that Abraham, Sarai (his wife), and Lot (his nephew, who was the son of Abraham's deceased brother, Haran), along with a bunch of cousins and servants, headed south in the direction of the Land of Canaan. Remember, Canaan was the son of Ham; Canaan was the grandson who had a curse placed on him by his angry grandfather, Noah. So, where Abraham was headed, was the area that Canaan and his tribe had migrated to many years earlier. We are now at a time period of around 1975 – 2000 BC. By the Biblical record, we're perhaps 350 years since the Great Flood, and scores of millions of people inhabited the earth.<sup>11</sup>

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<sup>11</sup> Torahclass.com

## **Genesis 12:6**

**And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.**

[**Shechem**] = “shoulder”; The place of Abraham's first altar (Genesis 12:6-7; cp. Genesis 33:20; John 4:5; Acts 7:16).

[**plain of Moreh**] plain *'elown*, (H436), ay-lone'; prolonged from Hebrew 352 ('ayil); an oak or other strong tree :- plain. Should be translated oak, not plain; the Septuagint translates it, the lofty oak; and it is likely the place was remarkable for a grove of those trees, or for one of a stupendous height and bulk.

### **Torah Class:**

We are told that the land God showed Abraham was populated with Canaanites..... those descendants of Ham and his son Canaan..... and that God led Abraham and his clan quite a distance through the land before they came to a specific spot: Shechem. BTW: today, Shechem is known as Nablus, one of the cities under Palestinian control in the West Bank area of dispute. And, there, God actually appeared to Abraham in some unspecified visible form. God appearing to a man, from a Biblical perspective, was rare indeed. But, it was to make a very clear point that we must take at face value to this day: there, God told Abraham that **THIS** was the land He was giving to him and to all his descendants. Appropriately, Abraham built an altar and sacrificed to Yahweh.<sup>12</sup>

## **Genesis 12:7**

**And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.**

[**the LORD appeared unto Abram**] First appearance of God (there is no record of Abram receiving any further revelation until His call had been fully obeyed). Abraham is in the land: worship; communion; promise.

The third of ten appearances to Abram (Genesis 12:1-3,7; Genesis 13:14; Genesis 15:1-21; Genesis 17:1-27; Genesis 18:1-33; Genesis 21:12; Genesis 22:1,15).

[**Unto thy seed will I give this land**] The 14th prophecy in Genesis (Genesis 12:7). Next, \*Genesis 13:14. This is the first promise that Abraham's seed would be given Canaan. It has been partially fulfilled but will be completely and eternally fulfilled in the Millennium and the New Earth (Genesis 12:7; Genesis 17:8; Genesis 9:6-7; Ezekiel 37:1-28; Ezekiel 47:13-23; Ezekiel 48:1-35; Daniel 7:13-18; Zech. 14; Hosea 3:4-5; Luke 1:32-33; Acts 15:13-18).

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<sup>12</sup>Torahclass.com

### **Fourteen Altar Builders of Scripture**

1. God (Hebrews 8:5; Hebrews 9:23; Rev. 6:9)
2. Noah (Genesis 8:20)
3. Abraham (four, Genesis 12:7-8; Genesis 13:18; Genesis 22:9)
4. Isaac (Genesis 26:25)
5. Jacob (two, Genesis 33:20; Genesis 35:1-7)
6. Moses (four, Exodus 17:15; Exodus 24:4; Exodus 27:1-8; Exodus 30:1-10)
7. Joshua (two, Joshua 8:30-31; Joshua 22:10)
8. Gideon (Judges 6:24-32)
9. Israel (Judges 21:4)
10. Saul (1 Samuel 14:35)
11. David (2 Samuel 24:18-25)
12. Solomon (two, 1 Kings 9:25)
13. Elijah (1 Kings 18:30-35)
14. Zerubbabel (Ezra 3:2-3)

### **Novatian; It Was The Son Who Was Seen:**

Please note that the same Moses says in another passage that God appeared to Abraham. Yet the same Moses hears from God that no man can see God and live. If God cannot be seen, how did God appear? If he appeared, how is it that he cannot be seen? For John says similarly, “No one has ever seen God.” And the apostle Paul says, “Whom no man has seen or can see.” But certainly Scripture does not lie; therefore God was really seen. Accordingly this can only mean that it was not the Father, who never has been seen, that was seen, but the Son, who willed to descend and to be seen, for the simple reason that he has descended. In fact, he is the “image of the invisible God, that our limited human nature and frailty might in time grow accustomed to see God the Father in him who is the Image of God, that is, in the Son of God. Gradually and by degrees, human frailty had to be strengthened by means of the Image for the glory of being able one day to see God the Father.”<sup>13</sup>

### **Genesis 12:8**

**And he removed from thence 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 unto the LORD, and called upon the name of the LORD.**

**[builded an altar]** Notice: Abraham’s “altar-ed” life... Note the altars. There was no altar for Abram in Ur or Haran. Tents = emblem of a pilgrim. We must be strangers and pilgrims on the earth before acceptable worship is possible. [Note the contrasts in Revelation with the “earth dwellers”...]

**[Beth-el]** The Hebrew means house of God. About twenty miles south of Sichem, and twelve miles north of Jerusalem. Called Luz (Genesis 28:17-19; Genesis 35:6; Genesis 48:3; Joshua 16:2; Joshua 18:13; Judges 1:23).

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<sup>13</sup> Ancient Christian Commentary on Scripture, Genesis Vol 2, Intersity Press, Thomas C. Oden

**[called upon the name of the LORD]** Abraham is the first man named in Scripture to call upon the name of (pray to) God. Abel, Enoch and others certainly prayed, but no record of it was made. The people of Genesis 4:26 were idolaters, not people who prayed to God (cp. Genesis 13:4; Genesis 26:25; 1 Chron. 4:10; Psalm 99:6; Psalm 116:4; Joel 2:32; Acts 2:21).

### **Torah Class:**

Apparently, either through God's choice or a preference left up to Abraham, the clan moved on, further south. They journeyed about 25 miles, likely only 3 or 4 days at most, and stopped for a time between what eventually came to be called Bethel and Ai. Bethel and Ai were only a couple of miles apart. There, Abraham built another altar and sacrificed to Yahweh. Some undefined period later, he took and his family and journeyed even further south, into the desert regions. By the way, Negev is Hebrew for "south". We should understand that without doubt, Abraham's travels had nothing to do with his being someone with the urge of wanderlust; moving was always dangerous and difficult. Rather, the first Patriarch's movements had more to do with the never-ending search of an owner of herds and flocks for new water and pasture sources.<sup>14</sup>

### **The Book of Jasher: Jasher 13:1-28 (Abram goes to Canaan)**

1 And Terah took his son Abram and his grandson Lot, the son of Haran, and Sarai his daughter-in-law, the wife of his son Abram, and all the souls of his household and went with them from Ur Casdim to go to the land of Canaan. And when they came as far as the land of Haran they remained there, for it was exceedingly good land for pasture, and of sufficient extent for those who accompanied them.

2 And the people of the land of Haran saw that Abram was good and upright with God and men, and that the Lord his God was with him, and some of the people of the land of Haran came and joined Abram, and he taught them the instruction of the Lord and his ways; and these men remained with Abram in his house and they adhered to him.

3 And Abram remained in the land three years, and at the expiration of three years the Lord appeared to Abram and said to him; I am the Lord who brought thee forth from Ur Casdim, and delivered thee from the hands of all thine enemies.

4 And now therefore if thou wilt hearken to my voice and keep my commandments, my statutes and my laws, then will I cause thy enemies to fall before thee, and I will multiply thy seed like the stars of heaven, and I will send my blessing upon all the works of thy hands, and thou shalt lack nothing.

5 Arise now, take thy wife and all belonging to thee and go to the land of Canaan and remain there, and I will there be unto thee for a God, and I will bless thee. And Abram rose and took his wife and all belonging to him, and he went to the land of Canaan as the Lord had told him; and Abram was fifty years old when he went from Haran.

6 And Abram came to the land of Canaan and dwelt in the midst of the city, and he there pitched his tent amongst the children of Canaan, inhabitants of the land.

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<sup>14</sup> Torahclass.com

7 And the Lord appeared to Abram when he came to the land of Canaan, and said to him, This is the land which I gave unto thee and to thy seed after thee forever, and I will make thy seed like the stars of heaven, and I will give unto thy seed for an inheritance all the lands which thou seest.

8 And Abram built an altar in the place where God had spoken to him, and Abram there called upon the name of the Lord.

9 At that time, at the end of three years of Abram's dwelling in the land of Canaan, in that year Noah died, which was the fifty-eighth year of the life of Abram; and all the days that Noah lived were nine hundred and fifty years and he died.

10 And Abram dwelt in the land of Canaan, he, his wife, and all belonging to him, and all those that accompanied him, together with those that joined him from the people of the land; but Nahor, Abram's brother, and Terah his father, and Lot the son of Haran and all belonging to them dwelt in Haran.

11 In the fifth year of Abram's dwelling in the land of Canaan the people of Sodom and Gomorrah and all the cities of the plain revolted from the power of Chedorlaomer, king of Elam; for all the kings of the cities of the plain had served Chedorlaomer for twelve years, and given him a yearly tax, but in those days in the thirteenth year, they rebelled against him.

12 And in the tenth year of Abram's dwelling in the land of Canaan there was war between Nimrod king of Shinar and Chedorlaomer king of Elam, and Nimrod came to fight with Chedorlaomer and to subdue him.

13 For Chedorlaomer was at that time one of the princes of the hosts of Nimrod, and when all the people at the tower were dispersed and those that remained were also scattered upon the face of the earth, Chedorlaomer went to the land of Elam and reigned over it and rebelled against his lord.

14 And in those days when Nimrod saw that the cities of the plain had rebelled, he came with pride and anger to war with Chedorlaomer, and Nimrod assembled all his princes and subjects, about seven hundred thousand men, and went against Chedorlaomer, and Chedorlaomer went out to meet him with five thousand men, and they prepared for battle in the valley of Babel which is between Elam and Shinar.

15 And all those kings fought there, and Nimrod and his people were smitten before the people of Chedorlaomer, and there fell from Nimrod's men about six hundred thousand, and Mardon the king's son fell amongst them.

16 And Nimrod fled and returned in shame and disgrace to his land, and he was under subjection to Chedorlaomer for a long time, and Chedorlaomer returned to his land and sent princes of his host to the kings that dwelt around him, to Arioch king of Elasar, and to Tidal king of Goyim, and made a covenant with them, and they were all obedient to his commands.

17 And it was in the fifteenth year of Abram's dwelling in the land of Canaan, which is the seventieth year of the life of Abram, and the Lord appeared to Abram in that year and he said to him, I am the Lord who brought thee out from Ur Casdim to give thee this land for an inheritance.

18 Now therefore walk before me and be perfect and keep my commands, for to thee and to thy seed I will give this land for an inheritance, from the river Mitzraim unto the great river Euphrates.

19 And thou shalt come to thy fathers in peace and in good age, and the fourth generation shall return here in this land and shall inherit it forever; and Abram built an altar, and he called upon the name of the Lord who appeared to him, and he brought up sacrifices upon the altar to the Lord.

20 At that time Abram returned and went to Haran to see his father and mother, and his father's household, and Abram and his wife and all belonging to him returned to Haran, and Abram dwelt in Haran five years.

21 And many of the people of Haran, about seventy-two men, followed Abram and Abram taught them the instruction of the Lord and his ways, and he taught them to know the Lord.

22 In those days the Lord appeared to Abram in Haran, and he said to him, Behold, I spoke unto thee these twenty years back saying,

23 Go forth from thy land, from thy birth-place and from thy father's house, to the land which I have shown thee to give it to thee and to thy children, for there in that land will I bless thee, and make thee a great nation, and make thy name great, and in thee shall the families of the earth be blessed.

24 Now therefore arise, go forth from this place, thou, thy wife, and all belonging to thee, also every one born in thy house and all the souls thou hast made in Haran, and bring them out with thee from here, and rise to return to the land of Canaan.

25 And Abram arose and took his wife Sarai and all belonging to him and all that were born to him in his house and the souls which they had made in Haran, and they came out to go to the land of Canaan.

26 And Abram went and returned to the land of Canaan, according to the word of the Lord. And Lot the son of his brother Haran went with him, and Abram was seventy-five years old when he went forth from Haran to return to the land of Canaan.

27 And he came to the land of Canaan according to the word of the Lord to Abram, and he pitched his tent and he dwelt in the plain of Mamre, and with him was Lot his brother's son, and all belonging to him.

28 And the Lord again appeared to Abram and said, To thy seed will I give this land; and he there built an altar to the Lord who appeared to him, which is still to this day in the plains of Mamre.

### **Genesis 12:9**

**And Abram journeyed, going on still toward the south.**

### **Genesis 12:10**

**And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.**

**[there was a famine in the land]** This is the first famine on record, and it prevailed in the most fertile land then under the sun; and why? God made it desolate for the wickedness of those who dwelt in it.

Abraham's faith had not yet progressed or matured to the point that he knew he could trust God under any circumstances and there was a lapse of faith on the part of Abraham which caused him to leave the Land of Promise and go down into Egypt. Many commentators view this as a failure of faith on Abram's part. This is the first mention of Egypt, symbolizing alliance with the "world."

*(Isa 31:1) "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!"*

Famines were judgments of God. They are mentioned elsewhere in connection with judgments (2 Samuel 24:13; Psalm 105:16; Isaiah 51:19; Jeremiah 14:15; Jeremiah 15:2; Jeremiah 24:10; Jeremiah 27:8; Ezekiel 5:12; Ezekiel 12:16), and foretold as a sign of the second coming of Christ (Matthew 24:7; Luke 21:11). Promises during famine (2 Chron. 32:11; Psalm 33:19; Psalm 37:19; Romans 8:35).

### **Thirteen Famines in Scripture**

1. In Canaan in Abraham's day (Genesis 12:10)
2. In Canaan in Isaac's day (Genesis 26:1)
3. In Canaan in Jacob's day (Genesis 41:54-57)
4. In Canaan during the judges (Ruth 1:1)
5. In Canaan in David's day (2 Samuel 21:1)
6. In Canaan in Elijah's day (1 Kings 17:1)
7. In Canaan in Elisha's day (2 Kings 4:38)
8. In Samaria in Elisha's day (2 Kings 6:25)
9. In Canaan in Elisha's day (2 Kings 8:1)
10. In Jerusalem in Zedekiah's day (2 Kings 25:3; Jeremiah 14)
11. In Canaan in Nehemiah's day (Neh. 5:3)
12. In an unknown land (Luke 15:14)
13. In the Roman Empire in Paul's day (Acts 11:28)

**[went down into Egypt to sojourn there]** Abram was to remain in the land. He failed in this test. Jews ever afterward looked to Egypt for help, for which they were rebuked by many prophets (Isaiah 30:2; Isaiah 31:1; Isaiah 36:6; Jeremiah 2:36; Ezekiel 17:15).

This is the first mention in Scripture of Egypt, and like all its subsequent references, so here, it stands for that which is a constant *menace* to the people of God symbolizing, as it does, alliance with the world and reliance upon the arm of flesh.

### **Torah Class:**

We don't know what period of time transpired from Abraham's entering the Land of Canaan, to his going to the southern end, but during that time conditions apparently worsened until there was a full-blown famine that threatened his family's survival. In a decision he would soon regret, Abraham went to Egypt to seek relief from the famine and

ran headlong into Pharaoh, who took a fancy to Abraham's wife, Sarai. There is no mention of Yahweh directing Abraham to leave, and go to Egypt; it was Abraham's concern to survive that drove him to Egypt.....a pattern which would be repeated by his grandson, Jacob, a couple of hundred years later. Yet, Abraham hardly invented the idea of going to the nation that had been known for many years by then as the granary for the region, and therefore had become a rather standard place of refuge particularly for the Bedouin desert wanderers of that era. Egypt was for those who lived at the southern end of the Middle East land mass, what Mesopotamia was for those who lived to the north; a region of fabulous and dependable fertility.<sup>15</sup>

### **Genesis 12:11**

**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 thou *art* a fair woman to look upon:**

**[thou art a fair woman to look upon]** Widely differing in her complexion from the swarthy Egyptians, and consequently more likely to be coveted by them. It appears that Abram supposed they would not scruple to take away the life of the husband in order to have the undisturbed possession of the wife. The age of Sarai at this time is not well agreed on by commentators, some making her ninety, while others make her only sixty-five. From Genesis 17:17, we learn that Sarai was ten years younger than Abram, for she was but ninety when he was one hundred. And from Genesis 12:4, we find that Abram was seventy-five when he was called to leave Haran and go to Canaan, at which time Sarai could be only sixty-five; and if the transactions recorded in the preceding verses took place in the course of that year, which I think possible, consequently Sarai was but sixty-five; and as in those times people lived much longer, and disease seems to have had but a very contracted influence, women and men would necessarily arrive more slowly at a state of perfection, and retain their vigor and complexion much longer, than in later times. We may add to these considerations that strangers and foreigners are more coveted by the licentious than those who are natives.

**[fair]** Hebrew: *yapheh* (H3303), beautiful. This was said 23 times of women (Genesis 12:11,14; 2 Samuel 13:1; 2 Samuel 14:27; 1 Kings 1:3-4; Job 42:15; Proverbs 11:22; Song 1:15-16; Song 4:1,7; Song 6:4,10; Amos 8:13). Sarah was about sixty-five years of age at this time (cp. Genesis 12:4; Genesis 17:1,17,24; Genesis 21:5).

Only rarely does the Bible refer to a person's appearance (other examples are Joseph at 39:6 and David at 1 Sam. 16:12). The comment on Sarai's beauty compares to ones on Rebekah (24:16) and Rachel (29:17). Sarai's physical beauty was remarkable given her advanced age—she was ten years younger than Abram, or about 65 (12:4; 17:17).

**McGee writes:** "Over along the northwest shore of the Dead Sea, ancient scrolls were found in the caves there, and they are known as the Dead Sea Scrolls. At first the unbelieving scholars thought that they had found something that would disprove the

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<sup>15</sup> Torahclass.com

Bible. But have you noticed how silent the higher critics have become? They just don't seem to have found anything that contradicts the Bible.

Among the scrolls was a set which couldn't be unrolled because they were so fragile—they had been wrapped so long that they would just shatter and come to pieces. One name could be seen, the name Lamech, so they were called part of the book of Lamech and said to be one of the apocryphal books of the Bible. Boy, how incorrect that was! The nation Israel bought them, and in the museum the experts began to moisten and soften them until they were unrolled. The scholars found that they contained Genesis 12, 13, 14, and 15, not in the Bible text but rather an interpretation of it. In the part that deals with chapter 12, it tells about the beauty of Sarai, actually describing her features and telling how beautiful she was. It confirms what we read of her in the Word of God.

The same scroll gives a description of Abram's exploration after God told him to "walk through the land in the length of it and in the breadth of it" (Gen. 13:17). The scroll gives a first person account by Abram of his journey. It confirms what the Bible has said about the land's beauty and fertility. The eyewitness (whether or not it was really Abram, we do not know) certainly confirmed the Bible record. A great many people who visit that land today can't understand how it could be called a land of milk and honey. Well, in the Book of Deuteronomy we learn what caused the desolation that is seen there today. But it was a glorious land in Abram's day".<sup>16</sup>

### **Genesis 12:12**

**Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.**

### **Genesis 12:13**

**Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.**

Again showing Abraham's weakness in faith. He had already been promised a son by Sarah and nothing could kill him until this was accomplished. He didn't want her to lie but to suppress part of the truth. She actually was his half-sister (Genesis 20:12).

Can something be accurate, yet untruthful? The claim that she is "my sister" occurs three times in the patriarchal narratives (v. 13; 20:2; 26:7). In the second instance Abram explained that this was their policy wherever they went (20:13).

Sarai's complexion, coming from a mountainous country, would be fresh and fair compared with the faces of Egyptian women which were sallow. The counsel of Abram to her was true in words, but it was a deception, intended to give an impression that she

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<sup>16</sup>McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

was no more than his sister. His conduct was culpable and inconsistent with his character as a servant of God: it showed a reliance on worldly policy more than a trust in the promise; and he not only sinned himself, but tempted Sarai to sin also.

### **Genesis 12:14**

**And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.**

### **Genesis 12:15**

**The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.**

### **Genesis 12:16**

**And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.**

She was indeed his sister (actually a half-sister; cf. 20:12), so he conveyed to the Egyptians only what he wanted them to know. His motive was undoubtedly based on society laws (cf. Laban, 24:29-61). In enemy territory a husband could be killed for his wife. But if Abram were known as her brother, someone wanting her would have to make marriage arrangements with him, which would possibly give him time to react in his own interest.

**[maidservants]** With the mention of maid-servants we have the origin of the Arab peoples. The Egyptian maidservant by the name of Hagar was among the maidservants.

### **Genesis 12:17**

**And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.**

**[plagued Pharaoh and his house with great plagues]** What kind of plagues is not known, but in a similar case the curse was barrenness (Genesis 20). The first example of the cursing and blessing element of God's promise (see 12:2, 3).

### **Genesis 12:18**

**And Pharaoh called Abram, and said, *What is this that thou hast done unto me? why didst thou not tell me that she *was* thy wife?***

The ironic twist to the story came when someone wanted Sarai, someone who need not bargain for her, namely, Pharaoh. The very words of Abram ("so that I will be treated well," v. 13) came back on him for Pharaoh treated Abram well because of beautiful

Sarai, and Abram got very wealthy. [Cf. a later Pharaoh's good treatment of Abraham's greatgrandson Joseph, 41:41-43, and of Abraham's grandson Jacob, 45:16-20.] But this bound Abram to an obligation from which he was not able to deliver himself. His scheme nearly lost him his wife, and without Sarai his promised blessing would be doomed.

Questions 12-14 in Genesis. Next, \*Genesis 13:9. Cp. Genesis 3:13.

### **Genesis 12:19**

**Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.**

Here is a most humiliating rebuke, and Abram deserved it. Had not God interfered, he might have been tempted to stay in Egypt and forget the promise (Psalm 105:13, 15). Often still does God rebuke His people and remind them through enemies that this world is not their rest.

#### **Augustine; Did Not Deny That Sarah Was His Wife:**

There he called his wife his sister and told no lie. For she was this also, because she was near of blood; just as Lot, on account of the same nearness, being his brother's son, is called his brother. Now he did not deny that she was his wife but held his peace about it, committing to God the defense of his wife's chastity and providing as a man against human wiles. If he had not provided against the danger as much as he could, he would have been tempting God rather than trusting in him.<sup>17</sup>

### **Genesis 12:20**

**And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.**

The world is at enmity with God (1 Cor 10:2-13). Faith is not a single journey to a distant scene, but rather a continual experience with the unseen. Its symbol is the tent; its secret is the altar. (Cf. losing one's first love: Rev 2:4, Letter to Ephesus.)

#### **Anticipatory Parallel?**

- The famine in the land (Gen 12:10; 47:13);
- The descent to Egypt to sojourn (Gen 12:10; 47:27);
- The attempt to kill the males but save the females (Gen 12:12; Ex 1:22);
- The plagues on Egypt (Gen 12:17; Ex 7:14-11:10).
- The spoiling of Egypt (Gen 12:16; Ex 12:35-36).
- The deliverance (Gen 12:19; Ex 15);
- The ascent to the Negev (Gen. 13:1; Num 13:17, 22).

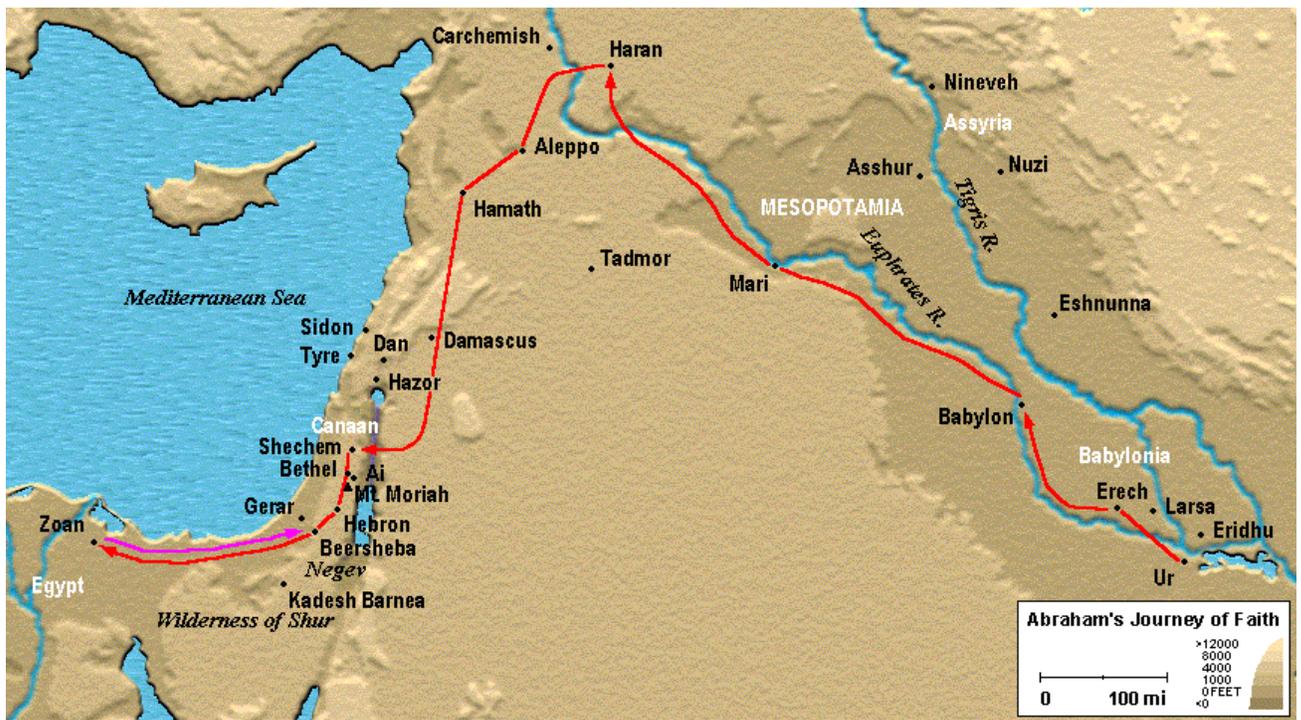
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<sup>17</sup> Ancient Christian Commentary on Scripture, Genesis Vol 2, Intervarsity Press, Thomas C. Oden

The great deliverance out of bondage that Israel experienced was thus already accomplished in her ancestor, and probably was a source of comfort and encouragement to them. God was doing more than promise deliverance for the future nation; it was as if in anticipation He acted out their deliverance in Abram.

**[Pharaoh]** The official title of all kings of Egypt until the division of Greece after which they were called Ptolemies.

**[sent him away, and his wife, and all that he had]** This is the first of many times Abraham and his seed were driven from one land to another (Genesis 12:20; Genesis 26:16; Exodus 11:8; 2 Kings 17:25; Luke 21:24). See Victories, Civil Wars, and Defeats of Israel.



### Torah Class:

Sarai, new to Egypt, was immediately spotted by Pharaoh's men, and it was reported to him that she was an exceptional beauty. And, so, in Hollywood films about Abraham we'll see a lovely young woman being carted off to be part of Pharaoh's harem. Considering that it was likely around 10 years since Abraham left Mesopotamia, he would have been about 85 at the time they entered Egypt. But, Sarai was only 10 years younger; making her about 75 years old.

Abraham prospers greatly from this deception; he wound up with a great number of animals AND servants. All this would have been a customary gift.....a bride's price.....paid by Pharaoh to Abraham for the hand of "his sister".

In any case, Pharaoh somehow finds out Sarai is actually Abraham's wife, and probably due to some type of pagan practice, becomes fearful that taking another man's wife will cause some type of supernatural disaster. He's right to be concerned; God suddenly strikes Pharaoh and his household with plagues.....NOT ALL of Egypt, just Pharaoh's personal household.... So, Pharaoh returns Sarai to Abraham, and orders Abraham and his family to leave Egypt..... with all their possessions and their people intact. One thing we should not overlook: beginning right here, there is a relationship of sorts created that will bring God's line of promise into contact and conflict with Egypt for centuries to come. It's also kind of interesting that this particular Pharaoh of Egypt was wise enough to know better than to mess too much with Abraham; because several hundred years later, another Pharaoh displayed a less than wise attitude towards God's people, and neither he nor Egypt was ever the same from that moment forward.<sup>18</sup>

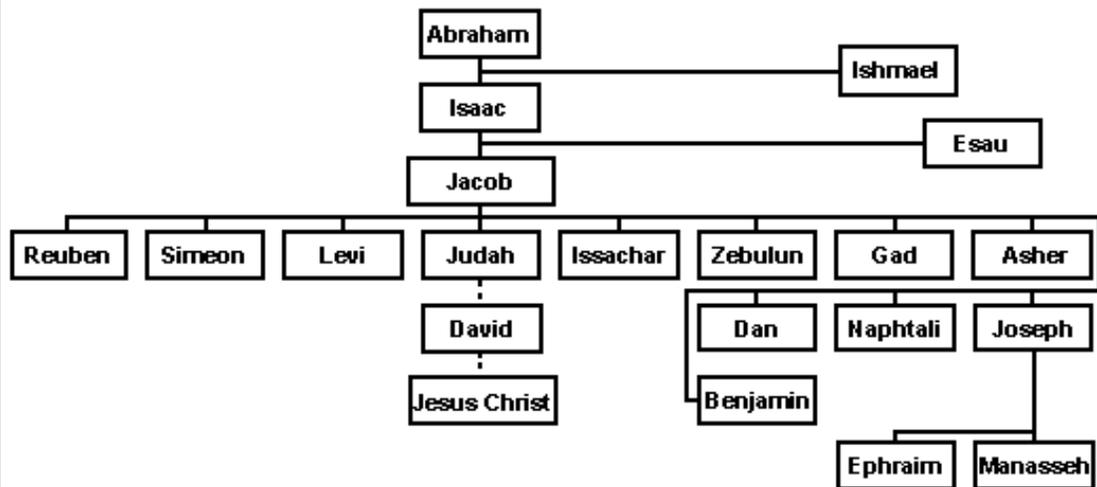
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<sup>18</sup> Torahclass.com

## God's Promise to Abram Fulfilled

God promised to make Abram's (Abraham's) descendants into a great nation (12:2). God fulfilled this promise in the birth of Isaac and later Jacob, through whom the twelve tribes of Israel were born (Joseph's sons Ephraim and Manasseh became two of the tribes). Abraham's descendants did indeed become great nations.

More importantly, however, God promised Abraham that "in you all the families of the earth shall be blessed" (12:3). Through the birth of Christ—direct descendant of Abraham through Isaac, Jacob, and Judah—God fulfilled this promise as well. In this way Abraham's "seed" has indeed blessed all the nations of the earth.



We cannot close this paper without first seeking to gather up in a few words the practical and deeply important lessons here recorded for our learning. 1. The call which came to Abram comes to each one of his believing children—the call for absolute confidence in God; the call to take Him at His word and step out in simple and unquestioning faith; the call to separate ourselves from the world to a life of pilgrimage in dependency upon Jehovah. 2. The trial of Abram's faith is also the lot of all his children. Profession must be tested and at times the meal in the barrel will run very low. The failure of Abram is a solemn warning against being occupied with circumstances instead of with God. Look not at the famine but unto God's faithfulness. 3. Beware of going down to Egypt. The friendship of the world is enmity with God. Time spent in Egypt is wasted. Days lived out of communion with God produce nought but "wood, hay and stubble." 4. As you see in the failures of Abram the sad record of your own history, marvel anew at the long sufferance of God which deals in such infinite patience and grace with His erring and ungrateful children.

## **The Book of Jasher: Jasher 15:1-32 (Abram Journeys to Egypt)**

1 And in that year there was a heavy famine throughout the land of Canaan, and the inhabitants of the land could not remain on account of the famine for it was very grievous.

2 And Abram and all belonging to him rose and went down to Egypt on account of the famine, and when they were at the brook Mitzraim they remained there some time to rest from the fatigue of the road.

3 And Abram and Sarai were walking at the border of the brook Mitzraim, and Abram beheld his wife Sarai that she was very beautiful.

4 And Abram said to his wife Sarai, Since God has created thee with such a beautiful countenance, I am afraid of the Egyptians lest they should slay me and take thee away, for the fear of God is not in these places.

5 Surely then thou shalt do this, Say thou art my sister to all that may ask thee, in order that it may be well with me, and that we may live and not be put to death.

6 And Abram commanded the same to all those that came with him to Egypt on account of the famine; also his nephew Lot he commanded, saying, If the Egyptians ask thee concerning Sarai say she is the sister of Abram.

7 And yet with all these orders Abram did not put confidence in them, but he took Sarai and placed her in a chest and concealed it amongst their vessels, for Abram was greatly concerned about Sarai on account of the wickedness of the Egyptians.

8 And Abram and all belonging to him rose up from the brook Mitzraim and came to Egypt; and they had scarcely entered the gates of the city when the guards stood up to them saying, Give tithe to the king from what you have, and then you may come into the town; and Abram and those that were with him did so.

9 And Abram with the people that were with him came to Egypt, and when they came they brought the chest in which Sarai was concealed and the Egyptians saw the chest.

10 And the king's servants approached Abram, saying, What hast thou here in this chest which we have not seen? Now open thou the chest and give tithe to the king of all that it contains.

11 And Abram said, This chest I will not open, but all you demand upon it I will give. And Pharaoh's officers answered Abram, saying, It is a chest of precious stones, give us the tenth thereof.

12 Abram said, All that you desire I will give, but you must not open the chest.

13 And the king's officers pressed Abram, and they reached the chest and opened it with force, and they saw, and behold a beautiful woman was in the chest.

14 And when the officers of the king beheld Sarai they were struck with admiration at her beauty, and all the princes and servants of Pharaoh assembled to see Sarai, for she was very beautiful. And the king's officers ran and told Pharaoh all that they had seen, and they praised Sarai to the king; and Pharaoh ordered her to be brought, and the woman came before the king.

15 And Pharaoh beheld Sarai and she pleased him exceedingly, and he was struck with her beauty, and the king rejoiced greatly on her account, and made presents to those who brought him the tidings concerning her.

16 And the woman was then brought to Pharaoh's house, and Abram grieved on account of his wife, and he prayed to the Lord to deliver her from the hands of Pharaoh.

17 And Sarai also prayed at that time and said, O Lord God thou didst tell my Lord Abram to go from his land and from his father's house to the land of Canaan, and thou didst promise to do well with him if he would perform thy commands; now behold we have done that which thou didst command us, and we left our land and our families, and we went to a strange land and to a people whom we have not known before.

18 And we came to this land to avoid the famine, and this evil accident has befallen me; now therefore, O Lord God, deliver us and save us from the hand of this oppressor, and do well with me for the sake of thy mercy.

19 And the Lord hearkened to the voice of Sarai, and the Lord sent an angel to deliver Sarai from the power of Pharaoh.

20 And the king came and sat before Sarai and behold an angel of the Lord was standing over them, and he appeared to Sarai and said to her, Do not fear, for the Lord has heard thy prayer.

21 And the king approached Sarai and said to her, What is that man to thee who brought thee hither? and she said, He is my brother.

22 And the king said, It is incumbent upon us to make him great, to elevate him and to do unto him all the good which thou shalt command us; and at that time the king sent to Abram silver and gold and precious stones in abundance, together with cattle, men servants and maid servants; and the king ordered Abram to be brought, and he sat in the court of the king's house, and the king greatly exalted Abram on that night.

23 And the king approached to speak to Sarai, and he reached out his hand to touch her, when the angel smote him heavily, and he was terrified and he refrained from reaching to her.

24 And when the king came near to Sarai, the angel smote him to the ground, and acted thus to him the whole night, and the king was terrified.

25 And the angel on that night smote heavily all the servants of the king, and his whole household, on account of Sarai, and there was a great lamentation that night amongst the people of Pharaoh's house.

26 And Pharaoh, seeing the evil that befell him, said, Surely on account of this woman has this thing happened to me, and he removed himself at some distance from her and spoke pleasing words to her.

27 And the king said to Sarai, Tell me I pray thee concerning the man with whom thou camest here; and Sarai said, This man is my husband, and I said to thee that he was my brother for I was afraid, lest thou shouldst put him to death through wickedness.

28 And the king kept away from Sarai, and the plagues of the angel of the Lord ceased from him and his household; and Pharaoh knew that he was smitten on account of Sarai, and the king was greatly astonished at this.

29 And in the morning the king called for Abram and said to him, What is this thou hast done to me? Why didst thou say, She is my sister, owing to which I took her unto me for a wife, and this heavy plague has therefore come upon me and my household.

30 Now therefore here is thy wife, take her and go from our land lest we all die on her account. And Pharaoh took more cattle, men servants and maid servants, and silver and gold, to give to Abram, and he returned unto him Sarai his wife.

31 And the king took a maiden whom he begat by his concubines, and he gave her to Sarai for a handmaid.

32 And the king said to his daughter, It is better for thee my daughter to be a handmaid in this man's house than to be mistress in my house, after we have beheld the evil that befell us on account of this woman.