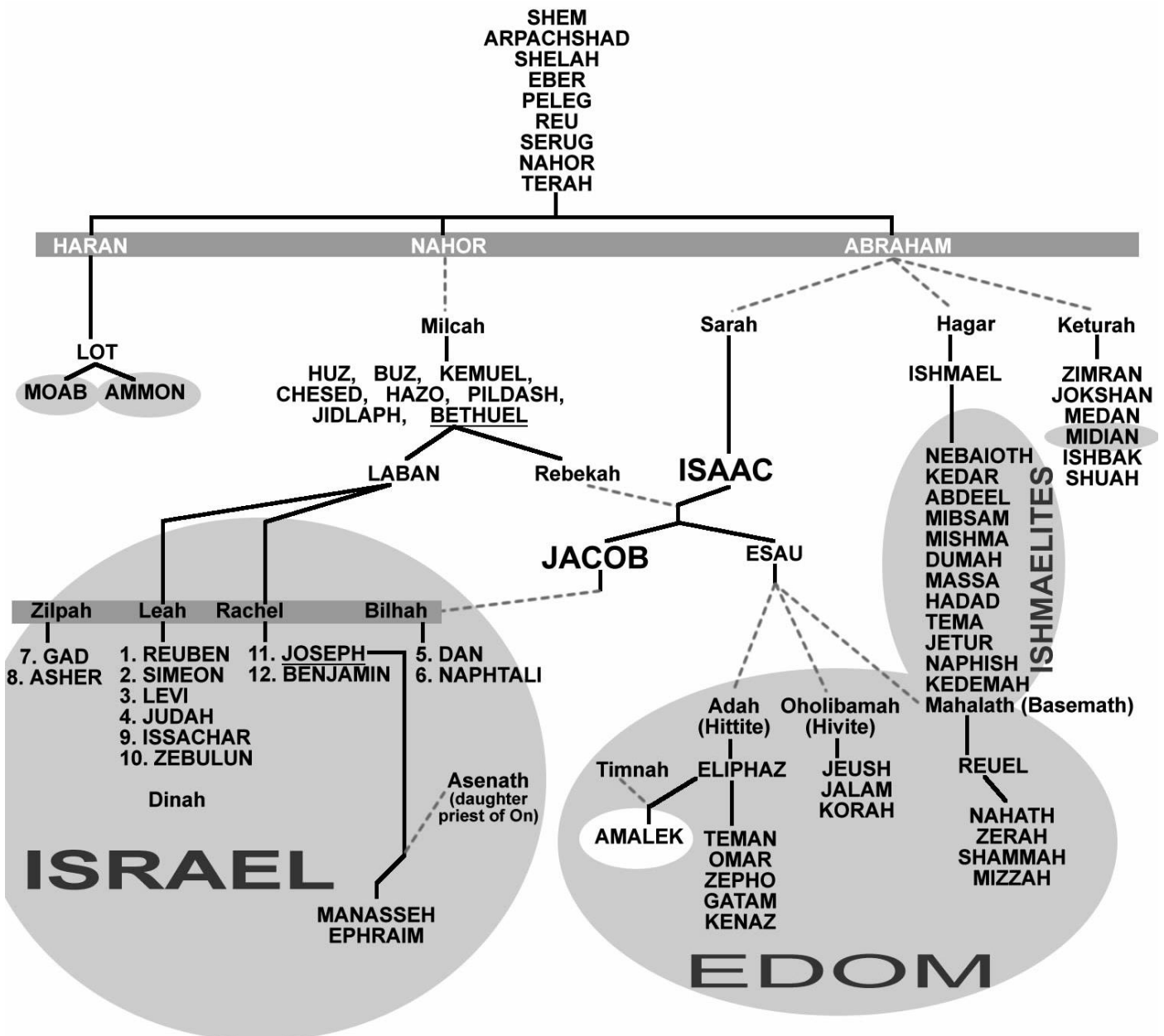


Genesis 12:1-9



12:1 – 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.

776 [e] mê'ar·šə·kâ מֵאֶרֶץ of your country Prep-m N-fsc 2ms	1980 [e] lə·kâ לְ Get out V-Qal-Imp-ms	87 [e] 413 [e] 'ab·rām, 'el- אַבְרָם אֶל- Abram to N-proper-ms Prep	3068 [e] Yah·weh יְהוָה Yahweh Conj-w V-Qal-Conseclmpf-3ms	559 [e] way·yō·mer וַיֹּאמֶר 1 And had said
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7200 [e] 834 [e] 776 [e] 413 [e] 'ar'e·kâ. 'ā·šer hā'ā·reš 'el- אֶרֶץ אֲשֶׁר הָאָרֶץ אֶל- I will show you that a land to V-Hifil-Imperf-1cs 2mse Pro-r Art N-fs Prep	1 [e] 1004 [e] 'ā·bī·kâ; ū·mib·bêt אֲבִיךָ וּמִבֵּית of your father and from the house N-msc 2ms Conj-w, Prep-m N-msc	4138 [e] ū·mim·mō·w·laḏ·tə·kâ וּמִמִּלְדֹתֶיךָ and from your family Conj-w, Prep-m N-fsc 2ms
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1. Abram's family were idol worshippers
 - a. Joshua 24:2 and 15:
 - i. 24:2 - "Joshua said to all the people, "Thus says the Lord, the God of Israel, 'Long ago, your fathers lived beyond the Euphrates, Terah, the father of Abraham and of Nahor; and they served other gods. Then I took your father Abraham from beyond the River and led him through all the land of Canaan, and made his offspring many. I gave him Isaac."
 - ii. 24:15 - "And if it is evil in your eyes to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord."
 - b. Laban's household gods:
 - i. Genesis 31:19 - "Laban had gone to shear his sheep, and Rachel stole her father's household gods."
 - ii. Genesis 31:30-32 - "And now you have gone away because you longed greatly for your father's house, but why did you steal my gods?" Jacob answered and said to Laban, "Because I was afraid, for I thought that you would take your daughters from me by force. Anyone with whom you find your gods shall not live. In the presence of our kinsmen point out what I have that is yours, and take it." Now Jacob did not know that Rachel had stolen them."
 - c. Jacob buries these household gods in Genesis 35:1-4:

"God said to Jacob, "Arise, go up to Bethel and dwell there. Make an altar there to the God who appeared to you when you fled from your brother Esau." So Jacob said to his household and to all who were with him, "Put away the foreign gods that are among you and purify yourselves and change your garments. Then let us arise and go up to Bethel, so that I may make there an altar to the God who answers me in the day of my distress and has been with me wherever I have gone." So they gave to Jacob all the foreign gods that they had, and the rings that were in their ears. Jacob hid them under the terebinth tree that was near Shechem."
2. Names in Ur and Haran:
 - a. **Terah** is connected with the word **yareah** meaning "moon" and **yerah** meaning "lunar month.
 - b. "**Ter**" is the divine brother and protector and a dialectal variant of shr which is a South Arabic term for moon.
 - c. **Sarai** means "princess" in Hebrew and equivalent to **sarratu** meaning "queen" in Akkadian which is the name of the moon god's consort.
 - d. Nahor married his niece **Milcah** which is the same as the name of the goddess **Malkatu**, the daughter of Sin who is the moon god. It is the Akkadian term for "queen" and, again, the title of Ishtar, the moon god's daughter
 - e. **Laban** means "white" and **lebana** means "the white one" which is a poetic term for the full moon.
 - f. Ur and Haran were both very active centers of moon worship
 - g. It seems obvious that the Lord was calling Abram out of a culture that worshipped the moon god **Sin**.
3. Acts 7:2-4 - Stephen's sermon tells us that God "appeared" to Abraham in Haran:

"The God of glory appeared to our father Abraham when he was in Mesopotamia, before he

lived in Haran, and said to him, 'Go out from your land and from your kindred and go into the land that I will show you.' Then he went out from the land of the Chaldeans and lived in Haran."

4. Genesis 15:7 God speaks to Abraham:
"And he said to him, "I am the Lord who brought you out from Ur of the Chaldeans to give you this land to possess."
5. "Go from" or "Get out" is the translation of the Hebrew **lek leka** which is literally "Go yourself".
 - a. This Hebrew phrase indicates urgency
6. Each phase of the imperative phrase is lead with "from"
7. The commands go from the broad to the specific:
 - a. LAND - "Get Out of your country"
 - i. This is "from your land"
 - ii. The Tower of Babel had sent to peoples to their own "lands". Abraham is being told to leave this "land" moved to by his group that separated after Babel.
 - iii. This is a particular place dwelt by a particular people
 - iv. This homeland is Aram as will clearly be seen when Abraham sends back to the place of his birth in Genesis 24:4 and 7:
 1. 24:4 - *"you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell, but will go to my country and to my kindred, and take a wife for my son Isaac."*
 - a. Aram or Paddan Aram is in the land of Mesopotamia which is Abraham's former country
 - b. Nahor's family is Abraham's own relatives and the house of his father.
 2. 24:7 - *"The Lord, the God of heaven, who took me from my father's house and from the land of my kindred, and who spoke to me and swore to me, 'To your offspring I will give this land,' he will send his angel before you, and you shall take a wife for my son from there."*
 - b. RELATIVES - "From your family"
 - c. FATHER'S HOUSE - "From the house of your father"
 - i. This was the strongest bond that provided social and economic life.
 - ii. Abraham is leaving his natural inheritance and natural stability for the promised inheritance and stability the Lord would provide
 - iii. Ultimately, when Jacob goes to Paddan Aram and works for Laban Jacob returns with all that was due Abraham from his father's estate.
8. A new allegiance is being formed
9. Abraham was going to be given his own land, territory, national property, a country. Abraham would not be a nomad or a sojourner.

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.**

<p>2</p> <p>1288 [e] wa'ā·bā·rek·kā,</p> <p>וְאֶבְרַכְךָ</p> <p>and I will bless you</p> <p>Conj-w V-Piel-ConjImperf.h-1cs 2ms</p>	<p>1</p> <p>1419 [e] 1471 [e]</p> <p>gā·dō·wl, lə·gō·w</p> <p>גָּדוֹל לְגוֹי</p> <p>great a nation</p> <p>Adj-ms Prep-l N-ms</p>	<p>2</p> <p>6213 [e]</p> <p>wə'e·eš·kā</p> <p>וְאֶעֱשֶׂה</p> <p>And I will make you</p> <p>Conj-w V-Qal-ConjImperf.h-1cs 2ms</p>	
<p>1293 [e]</p> <p>bə·rā·kāh.</p> <p>בְּרַכָּהּ:</p> <p>a blessing</p> <p>N-fs</p>	<p>4</p> <p>1961 [e]</p> <p>weh·yêh</p> <p>וְהָיָה</p> <p>and you shall be</p> <p>Conj-w V-Qal-Imp-ms</p>	<p>8034 [e]</p> <p>šə·me·kā;</p> <p>שְׁמֶךָ</p> <p>your name</p> <p>N-msc 2ms</p>	<p>3</p> <p>1431 [e]</p> <p>wa'ā·gād·dē·lāh</p> <p>וְאֶגְדֹּלָהּ</p> <p>and make great</p> <p>Conj-w V-Piel-ConjImperf.Cohort-1cs</p>

1. Seven things are promised Abram:
 - a. A nation for the land he was being given
 - b. Blessing
 - c. Great name
 - d. Be a blessing
 - e. Those who blessed Abram would be blessed by the Lord
 - f. Those who cursed Abram would be cursed by the Lord
 - g. All the other nations would be blessed through Abram
2. FIRST: The promise of a land included a second dimension which was a highly populated nation (*goy*). This would naturally include:
 - a. A political establishment
 - b. A common land
 - c. A common language
 - d. A common government
 - e. What God began with Abraham would be inherited and established with Moses, the lawgiver and the founder of the political system (religious, culture, government, etc.)
3. SECOND: The Lord will “bless” (*barak*) Abraham
 - a. This word for “blessing” refers to a manifestation in two areas in its meaning:
 - i. Descendants
 - ii. Material wealth
 - b. Since the FIRST promise dealt with a great nation that would have to have already included large number of descendants, what is left of the word “bless” is material wealth
 - i. Wealth was measured in livestock, precious metals, human labor
 - ii. This is exactly what Abram (and Isaac and Jacob and Joseph) keep walking into in the book of Genesis
 - iii. Abraham’s experience with material wealth:
 1. 12:5 – enters Canaan with possessions
 2. 12:16, 20 livestock from Pharaoh
 3. 13:2, 6 – Lot and Abram both have so much wealth it causes conflict

4. 14:14 – Abraham has a standing army of 318 men that are “on the payroll” to protect his stuff
5. 21:22-23 the local chieftains testify to Abram’s wealth:
“At that time Abimelech and Phicol the commander of his army said to Abraham, “God is with you in all that you do. Now therefore swear to me here by God that you will not deal falsely with me or with my descendants or with my posterity, but as I have dealt kindly with you, so you will deal with me and with the land where you have sojourned.”
6. 24:35 – Abraham’s servant proclaims Abraham’s wealth to Rebeka
7. 26:12-15, 28-29 – Philistines envy Isaac’s wealth
8. 30:27, 29-30, 43; 31:1, 16-18 and 32:10 – Jacob leaves Laban with tremendous wealth and possessions
9. 47:11-12, 27 - Joseph’s administration in Egypt

c. THIRD: Great Name

- i. “Name” is **shem** in Hebrew
- ii. This is what the builders of Babel wanted. Now, the Lord is going to give what the builders of Babel wanted to Abraham.
- iii. Abraham’s great name is seen:
 1. In his own time
 2. In future nations and kings
 3. The father of many people groups
 4. The world’s three largest religions claim Abraham as the father today: Judaism, Christianity, Islam
 5. David’s house and promises
 6. The Messiah and savior of the world and King of the kingdom of God

d. FOURTH: Be a blessing

- i. A very general statement
- ii. Clear that Abraham will be blessed by the Lord and in turn Abraham will be a channel of blessing to others, including a blessing to the Lord.

12:3 – 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.”

<p>779 [e] ā'ōr; אָאָר</p> <p>—</p> <p>אָרַר</p> <p>arar law-rar/ = "to curse",</p> <p>The Hebrew language uses parallel effect and when spoken to Jacob by Isaac (27:29) arar is used twice and not qalal.</p>	<p>6</p> <p>7043 [e] ū·mē·qal·lel·kā וּמְקַלְלֶךָ</p> <p>and him who curses you</p>	<p>1288 [e] mē·bā·rē·kē·kā, מְבָרְכֶיךָ</p> <p>those who bless you</p>	<p>5</p> <p>1288 [e] wə'ā·bā·rā·kāh וְאֶבְרַכָּה 3</p> <p>And I will bless</p>
<p>V-Qal-Imperf-1cs Conj-w V-Piel-PfcpI-msc 2ms V-Piel-PrtcpI-mpc 2ms Conj-w V-Piel-ConjImperf.Cohort-1cs</p>			
<p>קַלַּל qalal /kaw-lal/ = "to be small", "to be insignificant", "to be slight", "to be trifling"</p>			
<p>127 [e] 4940 [e] 3605 [e] 1288 [e] hā'ā·dā·mah. miš·pə·hōt kōl bə·kā, 7 wə·nib·rə·kū</p>			
<p>הָאָדָמָה: מִשְׁפָּחֹת כֹּל בְּךָ וְנִבְרַכְוּ</p>			
<p>of the earth the families all in you and shall be blessed</p>			
<p>Art N-fs N-fpc N-msc Prep 2ms Conj-w V-Nifal-ConjPerf-3cp</p>			

1. FIVE and SIX refer to the Lord's action and overseeing of this new relationship Abram is being called into.
 - a. The Lord says "I will"
 - b. These are parallel expressions.
 - c. Those who cooperate with the Lord and Abraham will be blessed.
 - d. Those who oppose the Lord and Abraham will be cursed
 - e. This principle is seen in the book of Genesis
 - f. Do notice the singular and the plural.
 - i. The singular are the rare, individual who would curse Abram referred to as "him" in the singular who "curses" or "dishonors" Abraham
 - ii. The plural are "those" multitudes who will bless Abram
2. SEVEN: God's plan from the Garden of Eden was to bless man with a Savior through a process of using the seed of the woman.
 - a. It appears the Tower of Babel had united man in such a way that this plan of God would have been derailed. So, God dispersed mankind and confused their communication to slow them down.
 - i. Redirected and restarted just like the Flood
 - ii. Abraham was a restart just like Noah was a restart
 - b. Now, through Abraham and his nation and his seed all the nations that had to be confused in order to preserve the plan of God, would eventually be blessed through God's plan for Abraham.
 - c. "All the peoples on earth will be blessed through you" has a verb that may be better translated as "find blessing" or "obtain blessing" through Abraham.

12:4 – So Abram went, as the Lord had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran.

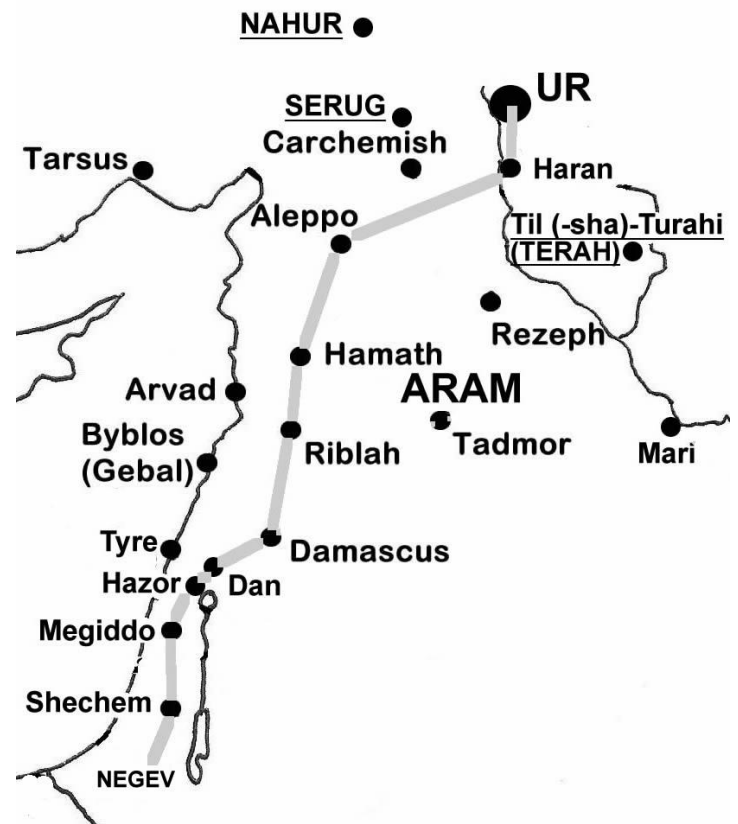
12:5 – And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan,

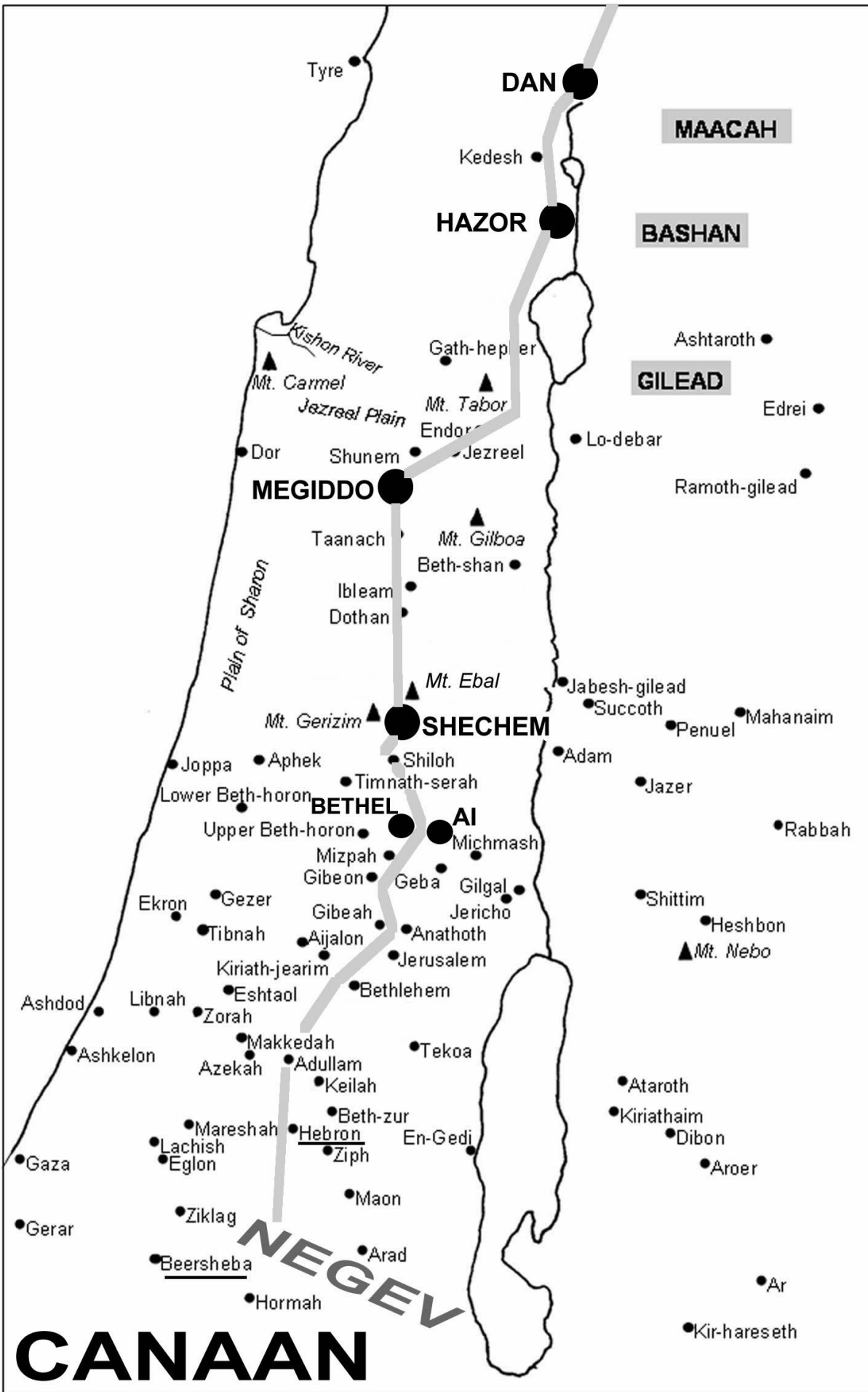
12:6 – Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land.

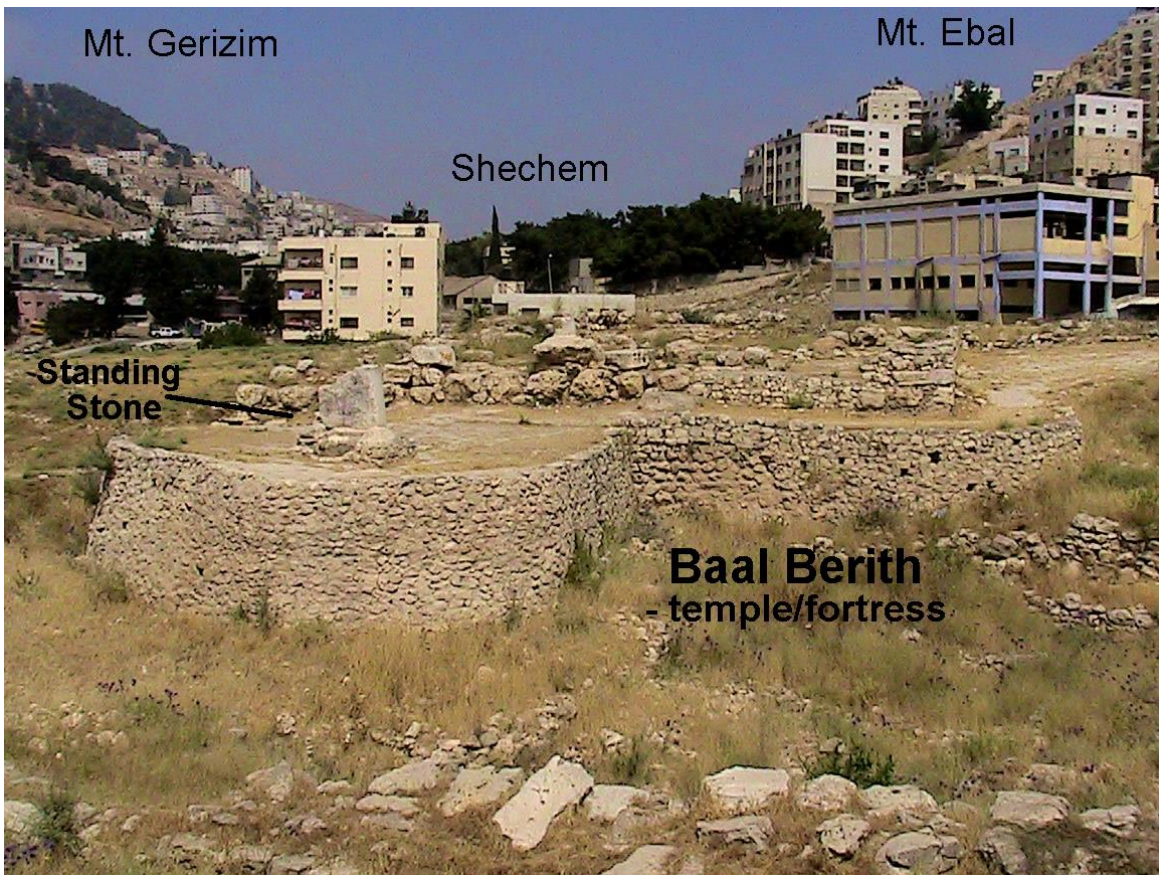
12:7 – Then the Lord appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the Lord, who had appeared to him.

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.

12:9 – And Abram journeyed on, still going toward the Negeb.







SHECHEM - Baal Berith between Mt. Gerizi and Mt. Ebal



NEGEV – SOUTH OF BEERSHEBA