

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 לְךָ Get out Prep 2ms V-Qal-Imp-ms	87 [e] 413 [e] 'ab·rām, 'el- אַבְרָם אֵל- Abram to Yahweh N-proper-ms Prep N-proper-ms	3068 [e] Yah·weh יְהוָה Yahweh Conj-w V-Qal-ConseclImperf-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. 'ă·šer hā·'ā·reš 'el- אֶרֶץ אֲשֶׁר הָאָרֶץ אֵל- 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·bēt אָבִיךָ וּמִבֵּית of your father and from the house N-msc 2ms Conj-w, Prep-m N-msc	4138 [e] ū·mim·mō·w·lad·tə·kâ וּמִמּוֹלַדְתְּךָ 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.
10. The CALL OF ABRAM is God's plan to counter the dispersion of the nations at Babel. The CALL OF ABRAM is God's plan of salvation for the nations that resulted from the sin and disobedience of man.
11. The new beginnings so far have been:
 - a. Adam – ended with fall of man
 - b. Noah – ended with Tower of Babel
 - c. Abram – The nations of the earth will be blessed through Abram.

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 1288 [e] wa'ä·bā·reḵ·kā, וְאֶבְרָכְךָ</p> <p>and I will bless you</p> <p>Conj-w V-Piel-ConjImperf.h-1cs 2ms</p>	<p>1419 [e] 1 1471 [e] gā·dō·wl, lə·gō·w גָּדוֹל לְגוֹי</p> <p>great a nation</p> <p>Adj-ms Prep-l N-ms</p>	<p>6213 [e] wə'e·'eś·kā וְאֶשְׂפָּרְךָ</p> <p>And I will make you</p> <p>Conj-w V-Qal-ConjImperf.h-1cs 2ms</p>
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<p>1293 [e] 4 1961 [e] bə·rā·kāh. בְּרָכָה:</p> <p>a blessing and you shall be</p> <p>N-fs Conj-w V-Qal-Imp-ms</p>	<p>8034 [e] 3 1431 [e] šə·me·kā; שְׁמֶךָ וְאֶגְדָּלְךָ</p> <p>your name and make great</p> <p>N-msc 2ms Conj-w V-Piel-ConjImperf.Cohort-1cs</p>
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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 Rebekah
 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 וּמְקַלְלֶיךָ</p> <p>and him who curses you</p>	<p>1288 [e] mē·bā·rē·ke·kā, מְבָרְכֶיךָ</p> <p>those who bless you</p>	<p>5</p> <p>1288 [e] wa'ā·bā·rā·kāh וְאֲבָרְכָה</p> <p>And I will bless</p>	<p>3</p>
<p>V-Qal-Imperf-1cs Conj-w V-Piel-Prtcpl-msc 2ms V-Piel-Prtcpl-mpc 2ms Conj-w V-Piel-ConjImperf.Cohort-1cs</p>				
<p>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]</p> <p>hā'ā·dā·māh. miš·pe·hōt kōl be·kā, 7 wə·nib·re·kū</p> <p>הָאָדָמָה: מִשְׁפָּחַת 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.**

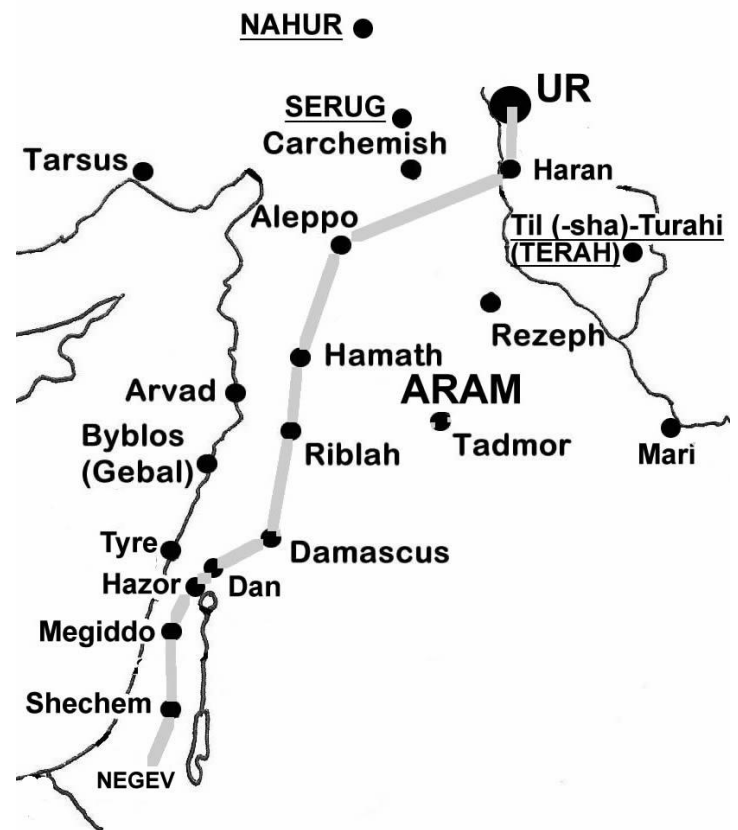
12:5 – And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan,

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.



1. Three specific places are mentioned in the Land of Canaan, and only three.
 - a. **Shechem** – Abram builds an altar sanctifying the Land for the Lord
 - b. Between **Bethel** (to the west) and **Ai** (to the east) – Abram builds an altar and calls on the name of the Lord
 - c. **Negev** – later in Genesis 23 Abram buys a field of Machpelah in **Hebron** as a place to bury Sarah, and eventually, the family
2. These same three are:
 - a. visited by Jacob when he returns from Haran with his wives and sons in Genesis 34-35
 - i. Jacob goes to Shechem and purchases a section of a field, sets his tent and builds an altar to the God of Israel in Genesis 33:18-20.
 1. Here Jacob commands his family to put away the idols that are in their midst at Shechem (apparently the Canaanite idols) – Gen. 35:2 -
 “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.”
 2. Here Jacob commands his family to bury their idols under the oak tree (apparently the idols that were brought from Aram that had been stolen from Uncle Laban) – 35:4 -
 “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.”
 3. Genesis 34:25-27 – Jacob’s sons take vengeance on the men of Shechem
 4. John 4:4-5 – Jacob dug a well here in the land taken from the Amorites -
 “He (Jesus) left Judea and departed again for Galilee. And he had to pass

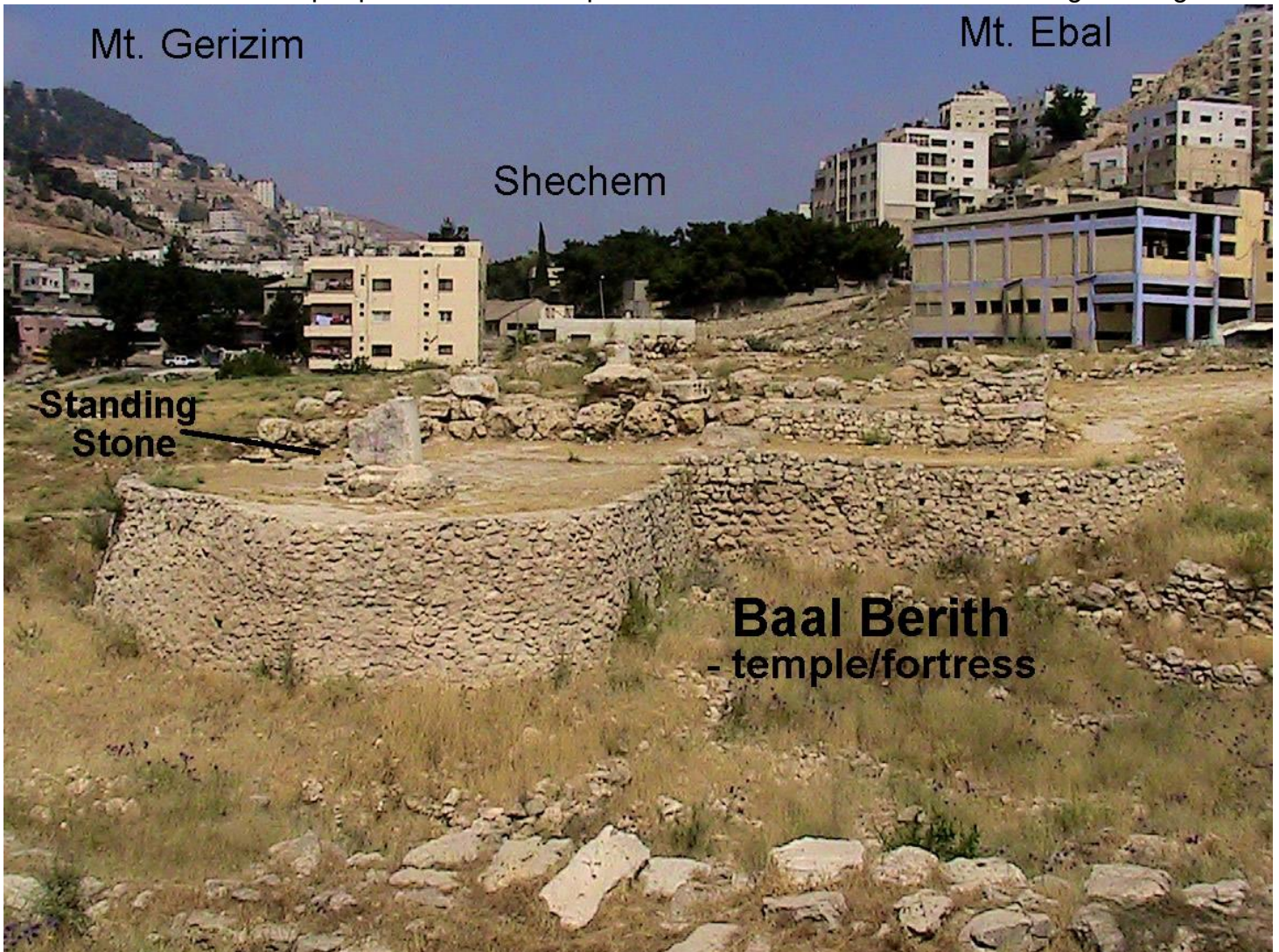
through Samaria. So he came to a town of Samaria called **Sychar** (Shechem), near the field that Jacob had given to his son Joseph. Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well.”

5. Genesis 48:14-16 – Jacob gives a specific ridge or slope of a mountain to Joseph as part of his inheritance by calling it the Hebrew term for “shoulder” which is **shakem**
 6. Joshua 24:32 – Joseph’s bones are taken from Egypt and buried here: *“As for the bones of Joseph, which the people of Israel brought up from Egypt, they buried them at **Shechem**, in the piece of land that Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of money. It became an inheritance of the descendants of Joseph.”*
 - ii. Jacob moved to Bethel and set up a pillar to God (Gen. 35:14-15)
 - iii. Jacob travels south into the Negev and settles in Hebron (Gen. 35:27)
- b. described in detail in the account of Joshua occupying the Land of Canaan at the conquest in Joshua:
- i. The first city Joshua takes after the entry campaign at Jericho is Ai describe in Joshua 7:2 and 8:9, 12 the same way it is described in Genesis: *“Joshua sent men from Jericho to Ai, which is near Beth-aven, east of Bethel, and said to them, “Go up and spy out the land.” And the men went up and spied out **Ai**....So Joshua sent them out. And they went to the place of ambush and lay between Bethel and Ai, to the west of Ai, but Joshua spent that night among the people...all the fighting men who were with him went up and drew near before the city and encamped on the north side of Ai, with a ravine between them and Ai. He took about 5,000 men and set them in ambush between Bethel and Ai, to the west of the city.”*
 - ii. The very next thing Joshua does is to go build an altar at Mount Ebal in Shechem according to Joshua 8:30: *“At that time Joshua built an altar to the Lord, the God of Israel, on **Mount Ebal**”, and there, on Mount Ebal and Mount Gerizim the people stood while the Law of the Covenant was read to them by the altar with the Ark of the Covenant between the mounts: *“...stood on opposite sides of the ark before the Levitical priests who carried the ark of the covenant of the Lord, half of them in front of **Mount Gerizim** and half of them in front of **Mount Ebal**,”* (Joshua8:33)
- which is **Shechem**.*
 - iii. It was also at Shechem that Joshua told Israel to choose who they would serve in Joshua 24.
 1. Read Joshua 24, and notice these verses:
 - a. 24:1 – “Joshua gathered all the tribes of Israel to **Shechem** and summoned the elders, the heads, the judges, and the officers of Israel. And they presented themselves before God.
 - b. 24:25-26 – “So Joshua made a covenant with the people that day, and put in place statutes and rules for them at **Shechem**. And Joshua wrote these words in the Book of the Law of God. And he took a large stone and set it up there under the terebinth that was by the sanctuary of the Lord. And Joshua said to all the people,

“Behold, this stone shall be a witness against us, for it has heard all the words of the Lord that he spoke to us. Therefore it shall be a witness against you, lest you deal falsely with your God.” So Joshua sent the people away, every man to his inheritance.

- c. 24:32 – *“As for the bones of Joseph, which the people of Israel brought up from Egypt, they buried them at Shechem, in the piece of land that Jacob bought from the sons of Hamor the father of **Shechem** for a hundred pieces of silver. It became an inheritance of the descendants of Joseph.”*

- iv. The people of Israel then spread out into their inheritance including the Negev.



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

Moses spoke of this place in Deuteronomy 11:29-32 -

*“When the Lord your God brings you into the land that you are entering to take possession of it, you shall set the blessing on Mount Gerizim and the curse on Mount Ebal. Are they not beyond the Jordan, west of the road, toward the going down of the sun, in the land of the Canaanites who live in the Arabah, opposite Gilgal, **beside the oak of Moreh**? For you are to cross over the Jordan to go in to take possession of the land that the Lord your God is giving you. And when you possess it and live in it, you shall be careful to do all the statutes and the rules that I am setting before you today.”*

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.

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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,

251 [e] 'ā-ḥīw, אחיו of his brother N-msc 3ms	1121 [e] ben- בן son N-msc	3876 [e] lō-wṭ לוט Lot N-proper-ms	853 [e] wə-'et- ואת- and Conj-w DirObjM	802 [e] 'iš-tōw אשתו his wife N-fsc 3ms	8297 [e] šā-ray שרי Sarai N-proper-fs	853 [e] 'et- את- - DirObjM	87 [e] 'ab-rām אברם Abram N-proper-ms	3947 [e] way-yiq-qah ויקח And took Conj-w V-Qal-Conseclmperf-3ms	5
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3667 [e] kə-nā-'an. קנען: of Canaan N-proper-ms	776 [e] 'ar-šāh ארצה to the land N-fs 3fs	935 [e] way-yā-bō-'ū ויבאו so they came Conj-w V-Qal-Conseclmperf-3mp	3667 [e] kə-na-'an, קנען of Canaan N-proper-ms	776 [e] 'ar-šāh ארצה to the land N-fs 3fs	1980 [e] lā-le-keṭ ללכת to go Prep-l V-Qal-Inf	3318 [e] way-yé-še-'ū, ויצאו and they departed Conj-w V-Qal-Conseclmperf-3mp			

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.

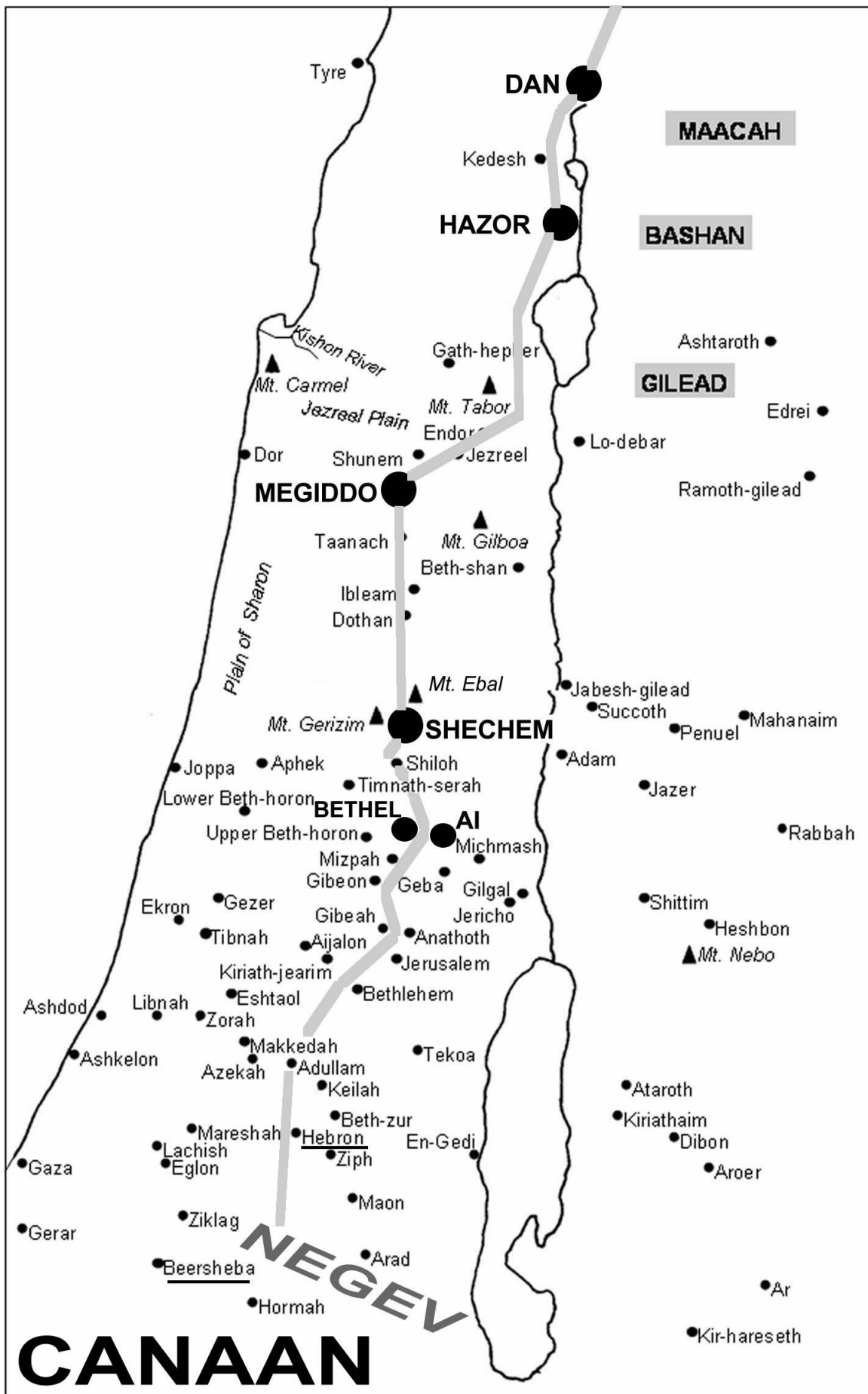
4176 [e] mō-w-reh; מורה of Moreh N-proper-ms	436 [e] 'ē-lo-wn אלון the terebinth tree N-msc	5704 [e] 'ad עד as far as Prep	7927 [e] šə-ḵem, שכם of Shechem N-proper-ms	4725 [e] mə-qō-wm מקום the place N-msc	5704 [e] 'ad עד to Prep	776 [e] bā-'ā-reš, בארץ the land N-proper-ms	87 [e] 'ab-rām אברם Abram N-proper-ms	5674 [e] way-ya-'ā-bōr ויעבר And passed through Conj-w V-Qal-Conseclmperf-3ms	6
<p>elōn /ay-lone/ = terebinth, oak</p> <p>מורה = Moreh /mo-reh/ = a place near Shechem</p>									
						776 [e] bā-'ā-reš. בארץ: in the land Prep-b, Art N-fs	227 [e] 'āz אז at that time Adv	3669 [e] we-hak-kə-na-'ā-nī והקנעני And the Canaanite [was] Conj-w, Art N-proper-ms	

1. Shechem is 35 miles north of Jerusalem

2. Shechem is mentioned in Egyptian text between 1880-1840 BC in the writings of Pharaoh Sesostris.
3. The Canaanites refer to multiethnic people made up of several people groups including the Amorites
 - a. The Mari letters from the 1700's BC mention the Canaanites
 - b. By 1200 BC any mention of Canaanites has disappeared from any remaining written documents and the archaeological records.

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.

1. “built an altar”
 - a. There is no mention of a sacrifice being made.
 - b. The only sacrifice mentioned in the Bible concerning Abraham is the offering of Isaac.
 - c. This altar may then be a territory marker or a land claim ceremony.
 - i. An altar was used to claim land by Joshua in Joshua 22:26-28 - “Therefore we said, ‘Let us now build an altar, not for burnt offering, nor for sacrifice, but to be a witness between us and you, and between our generations after us, that we do perform the service of the Lord in his presence with our burnt offerings and sacrifices and peace offerings, so your children will not say to our children in time to come, “You have no portion in the Lord.”’ And we thought, ‘If this should be said to us or to our descendants in time to come, we should say, “Behold, the copy of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifice, but to be a witness between us and you.”’



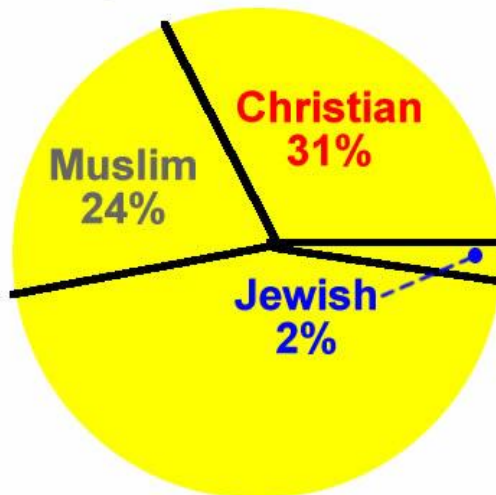
12:8 – From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the Lord and called upon the name of the Lord.



NEGEV – SOUTH OF BEERSHEBA

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

**57% of Today's World
Religion from Abraham**





Gate at ancient Dan

