Review of Genesis 1-11

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Genesis: The Book of Beginnings

Focus	Four Great Events				Four Great Persons			
Divisions	1 2 Creation	3 4 Fall	5 9 Flood	10 11 Nations (Babel)	12 Abraham	25:19 Isaac	27 Jacob	37:2b 50 Joseph
Topics	Primeval History of Humanity				Patriarchal History of Israel			
	Beginning of the Human Race				Beginning of the Hebrew Race			
Loca-tions	East (Eden to Ur)				West (Canaan to Egypt)			
Time	2,000 + years (20% of Genesis)				About 286 years (80% of Genesis)			

Author: Moses
Date written: after 1445 BC
Theme: Israel's Origin & Early Years

Purposes: 1) to present the beginning of everything but God
2) to record God's choice of Israel & His covenant plan for the nation
3) to show how the sin of man is met by the redemption of God

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Genesis 3 – The Fall

v1-7 The Account

The Application: How Temptation Works (see James 1:13-15)

v8-21 The Consequences

v8-13 - The Investigation

v14-19 The Indictment

- v14-15 – Curse pronounced on the Serpent / The Devil (Rev 12:9; 2Cor 11:3; 1Tim 2:14)
- v16 – Curse pronounced on the Woman
- v17-19 – Curse pronounced on Adam

v20-24 The Aftermath

Genesis 4 – Cain and Abel

v1-15 Cain Murders Abel

- The Account (v1-8)
- The Investigation (v9)
- The Indictment (v10-15)

v16-24 Cain's Descendants

Cain + his wife → Enoch (dedicated) → Irad (fleet) → Mehujael (Smitten by God) →

Methushael (who is of God) → Lamech (powerful)

Lamech + Adah (ornament) → Jabal (stream of water) & Jubal (stream)

father of those who dwell in tents & have livestock

father of all those who play the lyre and pipe

Lamech + Zillah (shade) → Tubal-Cain (Thou will be brought of Cain), & Naamah (loveliness)

Forger of all bronze & iron implements

v25-26 Abel's Replacement

Adam + Eve → Seth (compensation)

→ Enosh (man) "Then men began to call on the name of the LORD"

Genesis 5 – The Generations of Adam

v1-5 Adam, 930 years & he died

(red) 130+800, had sons & daughters

v6-8 Seth, 912 years, & he died

(compensation) 105+807, had sons & daughters

v9-11 Enosh, 905 years, & he died

(mortal man), 90+815, had sons & daughters

v12-14 Kenan, 910 years, & he died

(possession), 70+840, had sons & daughters

v15-17 Mahalel, 895 years, & he died

(praise of God), 65+830, had sons & daughters

v18-20 Jared, 962 yeas, & he died

(descent), 162+800, had sons & daughters

v21-24 Enoch, 365 years, & he was not,

(dedicated), 65+300, for God took him (s. Jude 14-15) had sons & daughters

v25-27 Methuselah, 969 years, & he died (man of the dart/when he dies, there shall be an emission), 187+782, had sons & daughters

v28-31 Lamech, 777 years, & he died

(powerful), 182+595, had sons & daughters

v32 Noah was 500 years old,

(rest), 500+100+350=950, and he died (Gen 9:28-29)

& he became the father of Shem, Ham & Japheth

(name) (hot) (opened)

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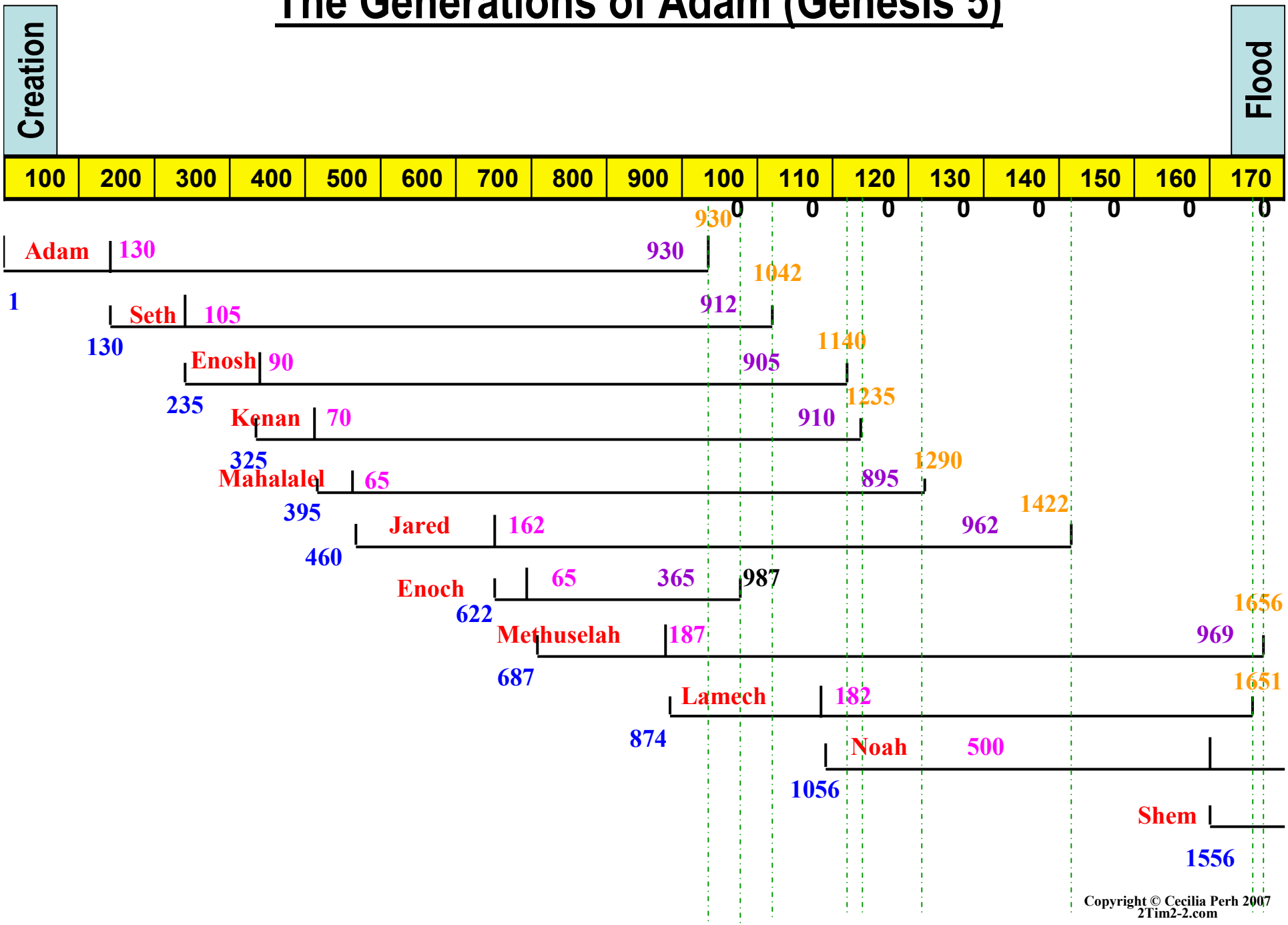
The Generations of Adam (Genesis 5)



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	Vulgate			Septuagint			
Patriarch	Birth	Son	Death	Birth	Son	Death	Wife/Wives/etc
Adam	AM 1	130	930	AM 1	230	930	Eve
Seth	130	105	912	230	205	912	Azura[1]
Enos	235	90	905	435	190	905	Noam[1]
Cainan	325	70	910	625	170	910	Mualaleth[1]
Mahalaleel	395	65	895	795	165	895	Dinah[1]
Jared	460	162	962	960	162	962	Baraka[1]
Enoch	622	65	365	1122	165	365	Edna[1]
Methuselah	687	187	969	1287	167	969	Edna[1]
Lamech	874	182	777	1454	188	753	Betenos[1]
Noah	1056	500	950	1642	500	950	Emzara[1]
Shem	1556	100	600	2142	100	600	Sedeqetelebab[1]
Flood	1656	—	—	2242	—	—	
Arphaxad	1656	35	438	2242	135	535	Rasueja[1]
Cainan	—	—	—	2377	130	460	Melka[1]
Salah	1691	30	433	2507	130	460	Muak[1]
Eber	1721	34	464	2637	134	404	Azurad[1]
Peleg	1755	30	239	2771	130	339	Lomna[1]
Reu	1785	32	239	2901	132	339	Ora[1]
Serug	1817	30	230	3033	130	330	Melka[1]
Nahor	1847	29	148	3163	179	304	Ijaska[1]
Terah	1876	70	205	3342	70	275+	Edna[1]
Abraham	1946	100	175	3412	—	—	Sarai; (Hagar)
Isaac	2046	60	180	xxxx	—	—	Rebekah
Jacob	2106	—	—	xxxx	—	—	Rachel; Leah; (Bilhah); (Zilpah)

[1]: The names of these wives are recorded in the Book of Jubilees, not Genesis. The names of the other wives are recorded in both.

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Genesis 6-9 The Worldwide Flood

6:1-8 The Wickedness of Men

The Date (v1): when men began to multiply & daughters were born to them

The Deed (v2): the sons of God saw that the daughters of men were beautiful & they took wives for themselves whomever they chose.

The Denouncement (v3): the LORD said, "My Spirit shall not strive (mg. Or *rule in;* some ancient versions read *abide in*) with men forever; because he also is flesh; nevertheless his days shall be 120 years.

The Depravity (v4-5a): The Nephilim were on the earth in those days, & also afterward (s. Num 13:33), when the sons of God came in to the daughters of men, & they bore *children* to them. Those were the mighty men *(Gibborim)* who were of old, men of renown (men of name).

Sons of God, B nê hₐa'elohîm, occurs only in Job 1:6; 2:1; 38:7; Psalm 29:1; 89:6; Jude 6-7; 2Peter 2:4

The Extent (v5b): every intent of the thoughts of his heart was only evil continually

The Sorrow (v6): The Lord was sorry & grieved in His heart

The Judgment (v7): I will blot out man, animals, creeping things & birds

The Exception (v8): Noah found favor

6:9-9:29 The Generations of Noah

6:9-10 The Righteousness of Noah
6:11-12 The Corruption of the Earth
6:13 The Judgment on the Earth
6:14-22 Noah Instructed to Build an Ark

7:1-5 The Last Seven Days
7:6-12 The Day the Flood Came
7:12-24 The Worldwide Flood

8:1-12 The Waters Subside
8:13-19 The Command to Leave the Ark
8:20-22 The Noahic Covenant

9:1-7 New Instructions Given

The Seven Precepts of Noah (compare Acts 15:19-20)

1. abstinence from blood
2. murder punishable by death
3. the civil authority
4. abstinence from blasphemy
5. abstinence from incest & unchastity
6. abstinence from theft
7. abstinence from idolatry

9:8-17 The Sign of the Noahic Covenant
9:18-19 The Survivors Named
9:20-27 The Curse on Canaan
9:28-29 Noah died

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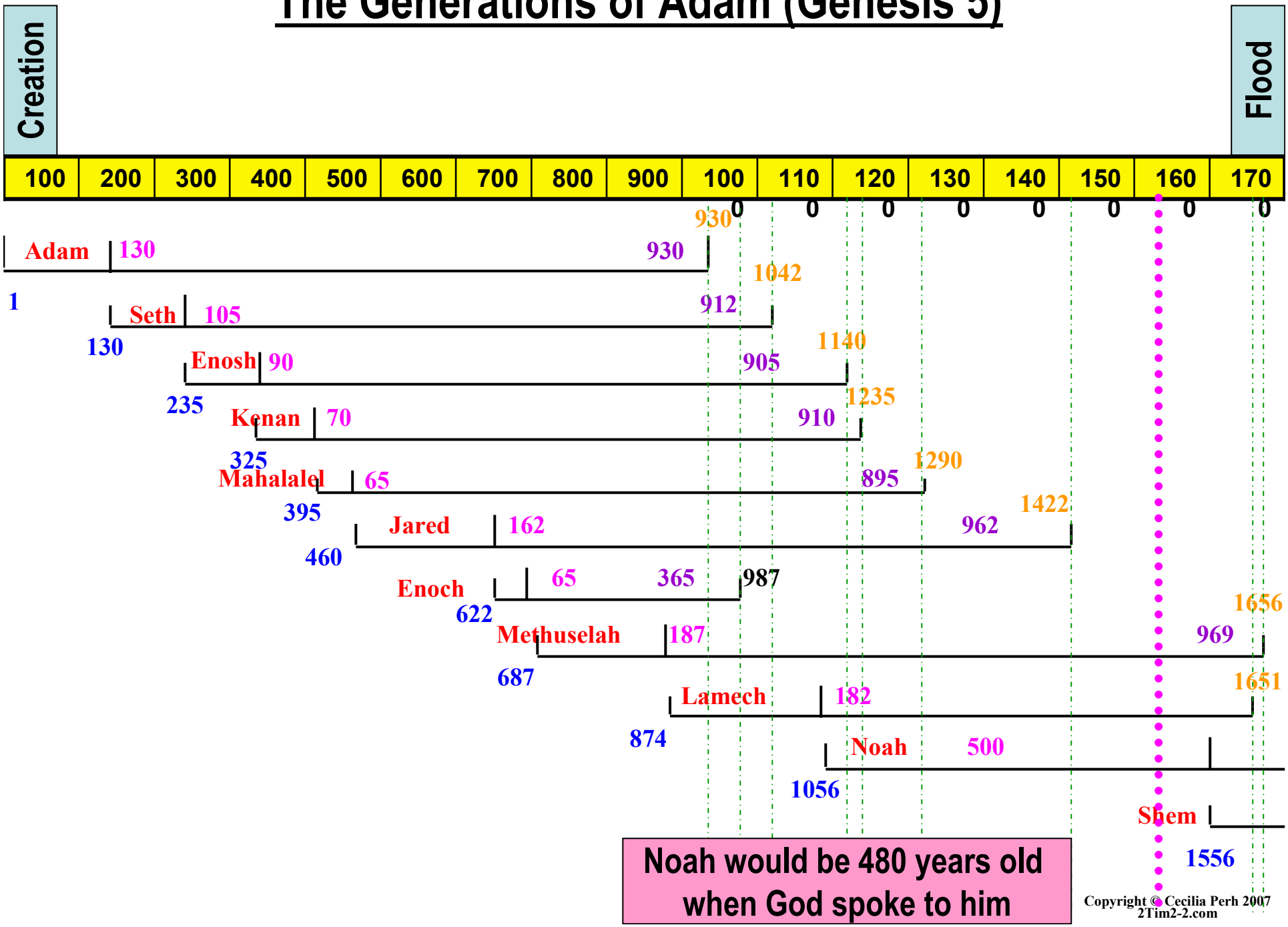
The Generations of Adam (Genesis 5)



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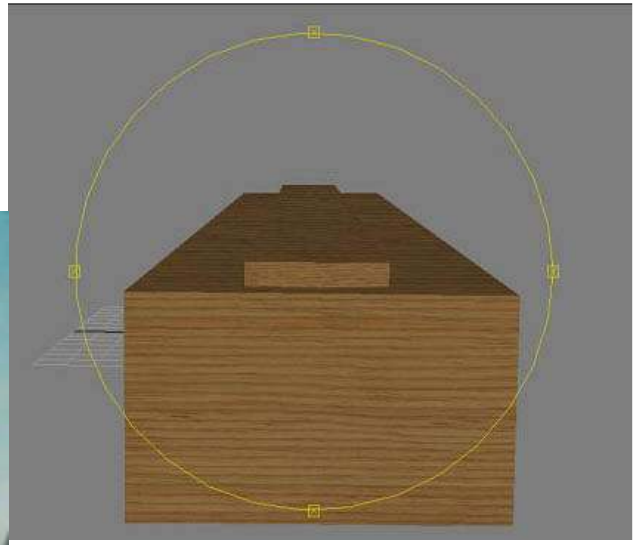
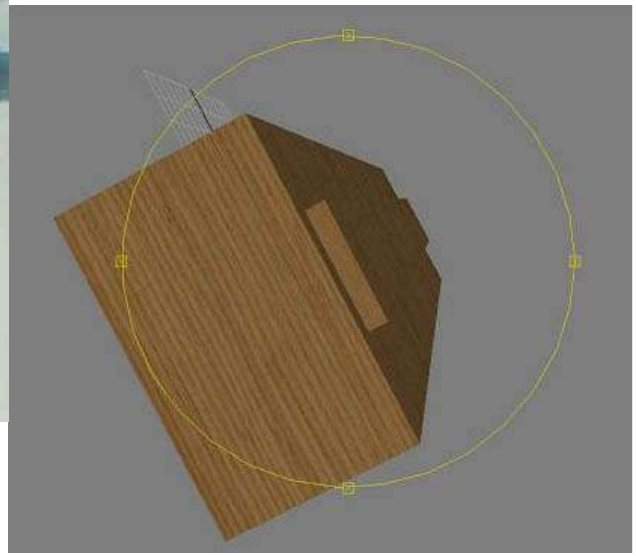


Zero Degree Roll



Sixty Degree Roll

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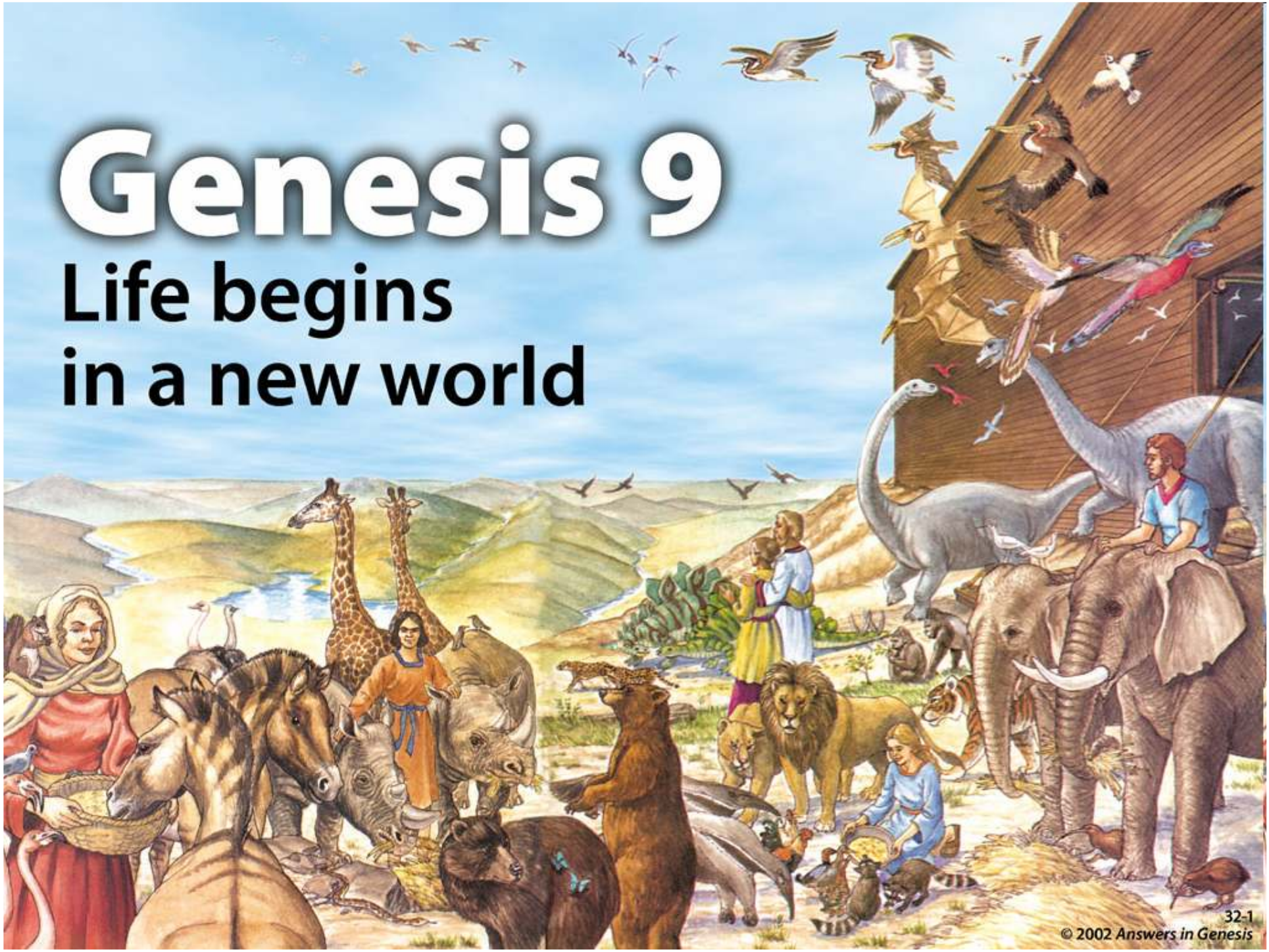
Genesis 9

Life begins in a new world



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The Fossil Record

1. 95% of all fossils are marine invertebrates, particularly shellfish.

2. Of the remaining 5%, 95% are algae & plant fossils (4.75%).

3. Of the remaining 0.25%, 95% consist of the other invertebrates, including insects (0.2375%).

4. The remaining 0.0125% includes all vertebrates, mostly fish. 95% of the few land vertebrates consist of less than one bone. (For example, only about 1,200 dinosaur skeletons have been found). 95% of the mammal fossils were deposited during the Ice Age.

5. The fossil record is best understood as the result of a marine cataclysm that utterly annihilated the continents & land dwellers (Gen 7:18-24; 2Pet 3:6)

Fossil Graveyards

1. Lincoln County, Wyoming – Alligator, fish of many species, turtles, mammals, mollusks, crustaceans, insects & 6-8ft palm leaves buried together

2. Shales, California – more than 1 billion herring fossils in a 4-square-mile area

3. Montceau-Les-Mines, France – hundreds of thousands of fossils, marine creatures buried with amphibians, spiders, scorpions, millipedes, insects & reptiles

4. Florissant, Florida – wide variety of insect, freshwater mollusks, fish, birds & several hundred plant species buried together

5. Karoo Formation, South Africa – more than 300 species identified: algae, single-celled marine animals, corals, brachiopods, sea urchins, decomposed wood, shark's teeth, skull of a toothed whale & marsupial possum

6. Coal Layers Worldwide – probably more than 7 trillion tonnes of coal from at least that quantity of vegetation

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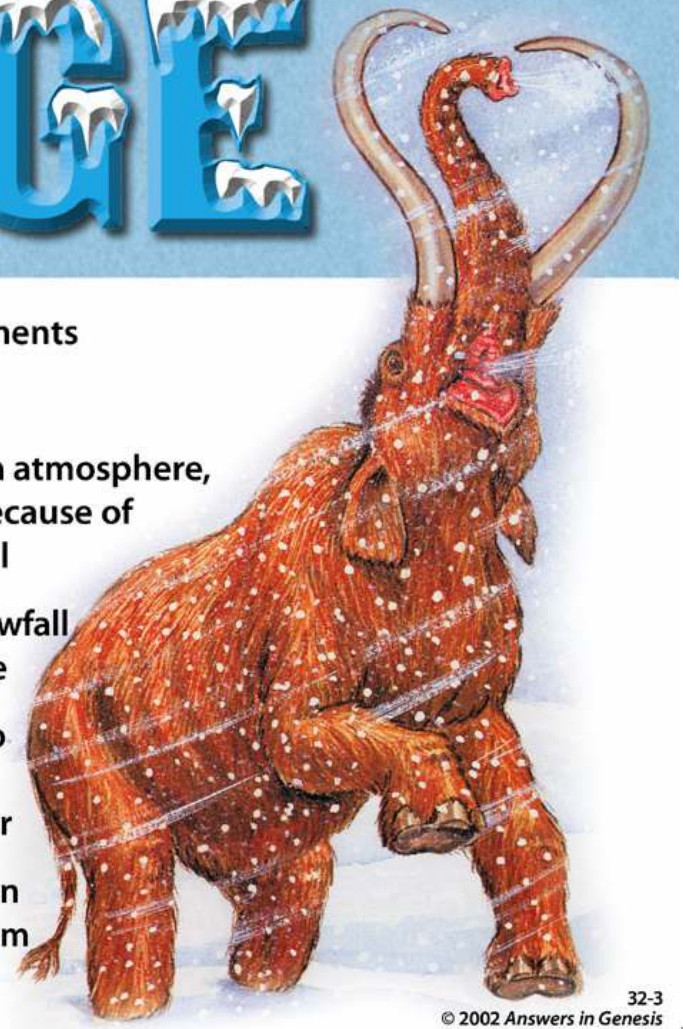
ICE AGE

- Warm ocean/cold continents
- Much evaporation
- Many volcanoes, dust in atmosphere, great air movements because of temperature differential
- Much precipitation: snowfall in northern atmosphere
- Snow packed down into ice and spread out as a large continental glacier
- Probably lasted between time of Noah and Abraham



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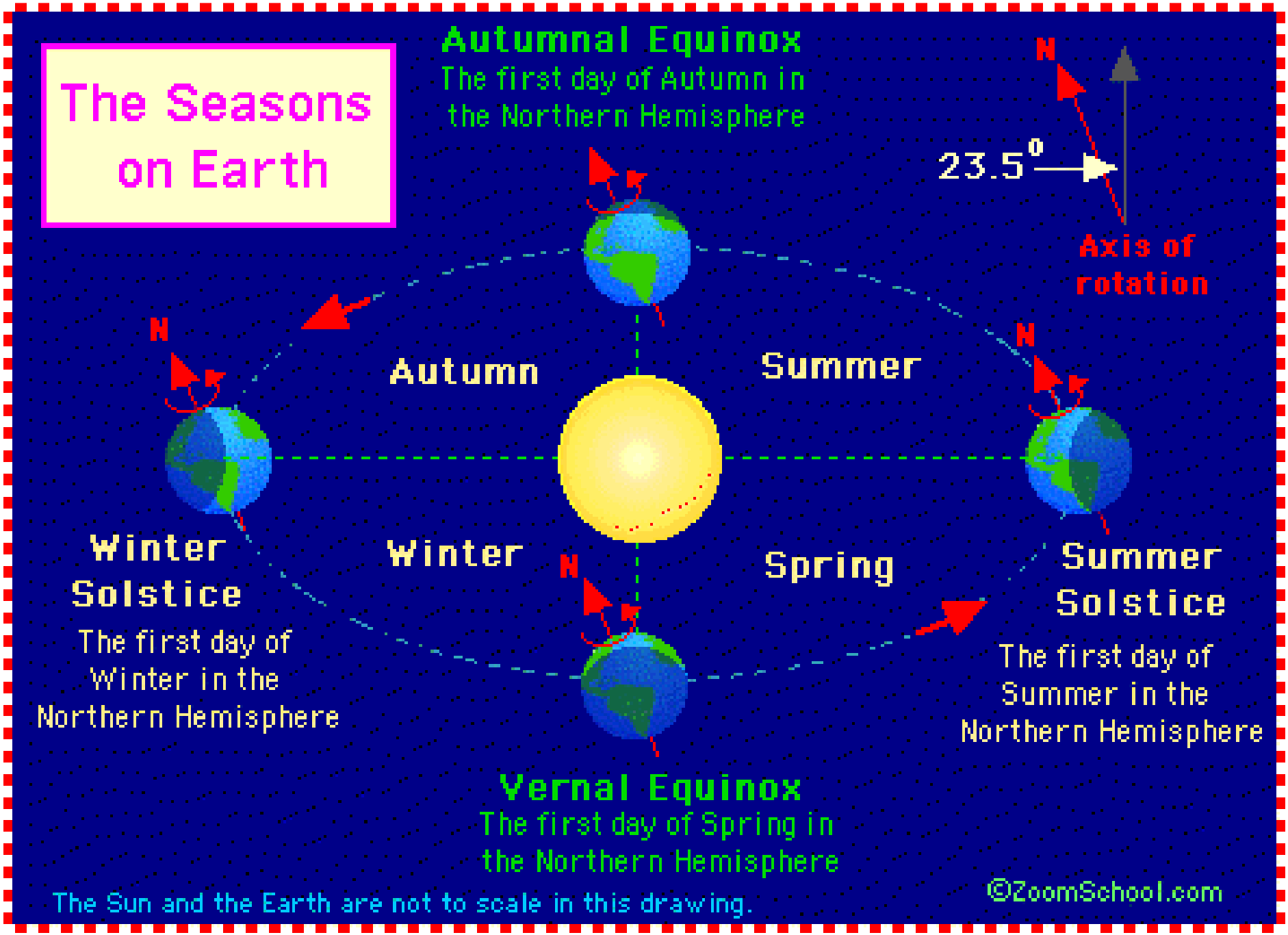

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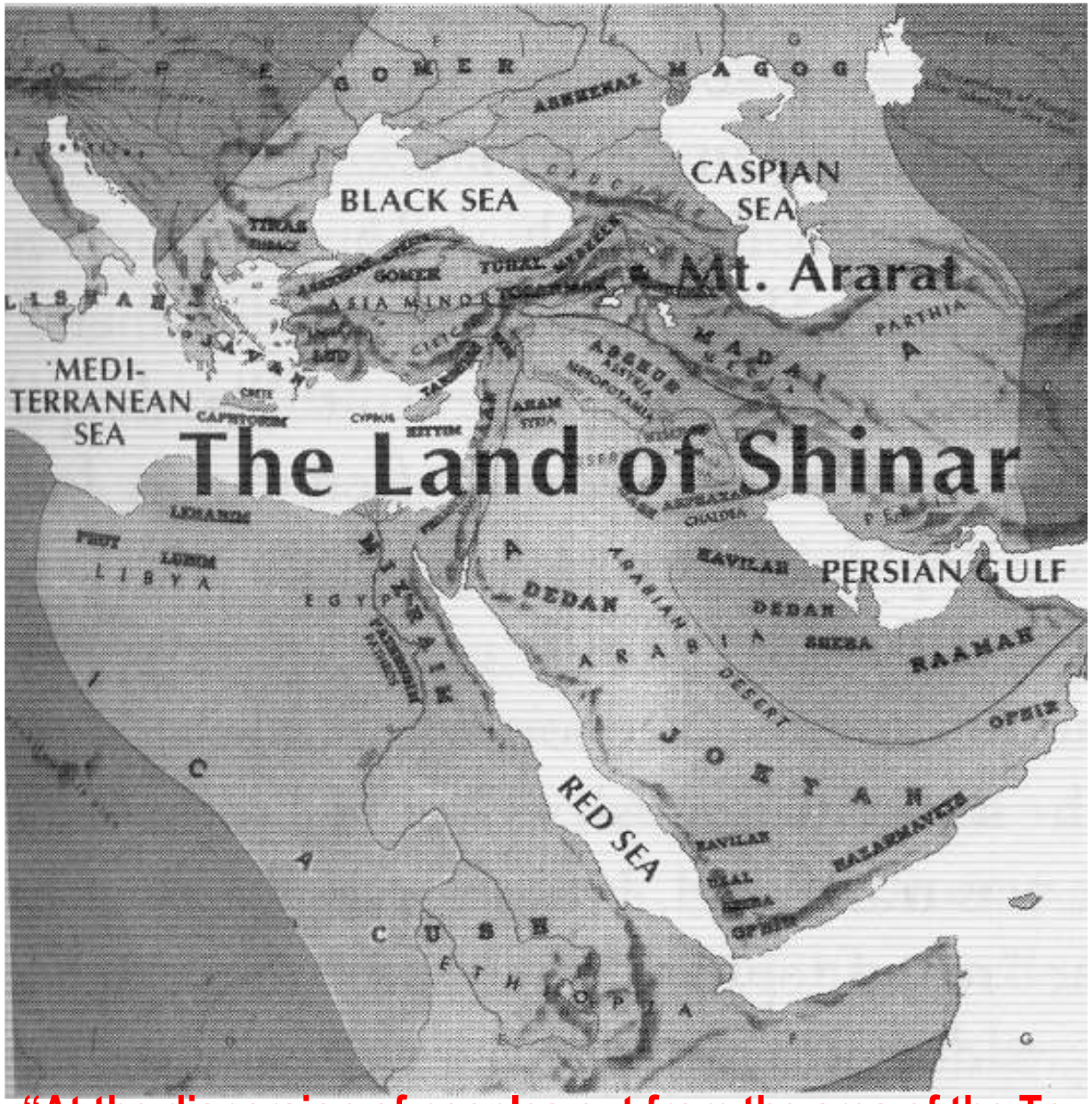
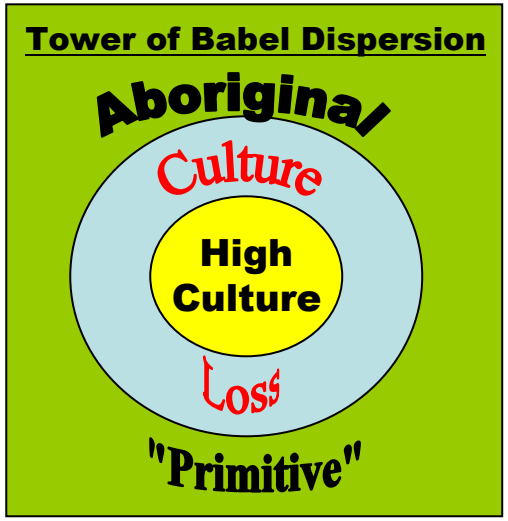


The Ark landed in the "mountains of Ararat" in the Middle East (Gen 8:4), which is located between the Black Sea and the Caspian Sea in modern Turkey. After leaving the Ark, most if not all of Noah's early descendants migrated to the land of Shinar, or Mesopotamia, or Babylonia as it eventually became known & dwelt there.



"At the dispersion of peoples out from the area of the Tower of Babel, the first wave of migrants suffered culture loss. These peripheral cultures would today be termed "primitive" when in actuality they were anything but primitive, & should be viewed as de-cultured" Donald E. Chittick

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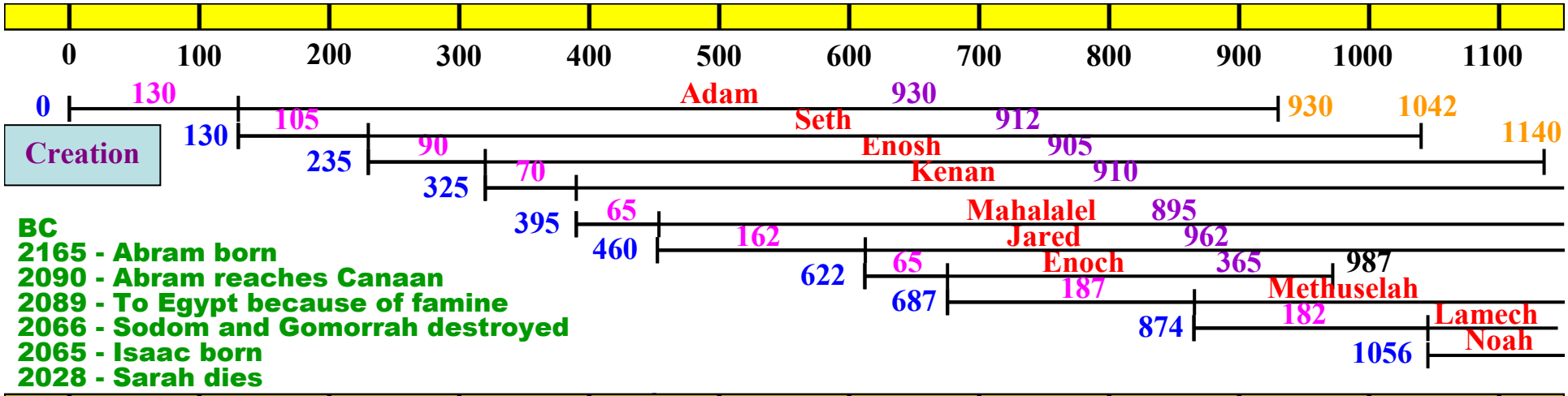
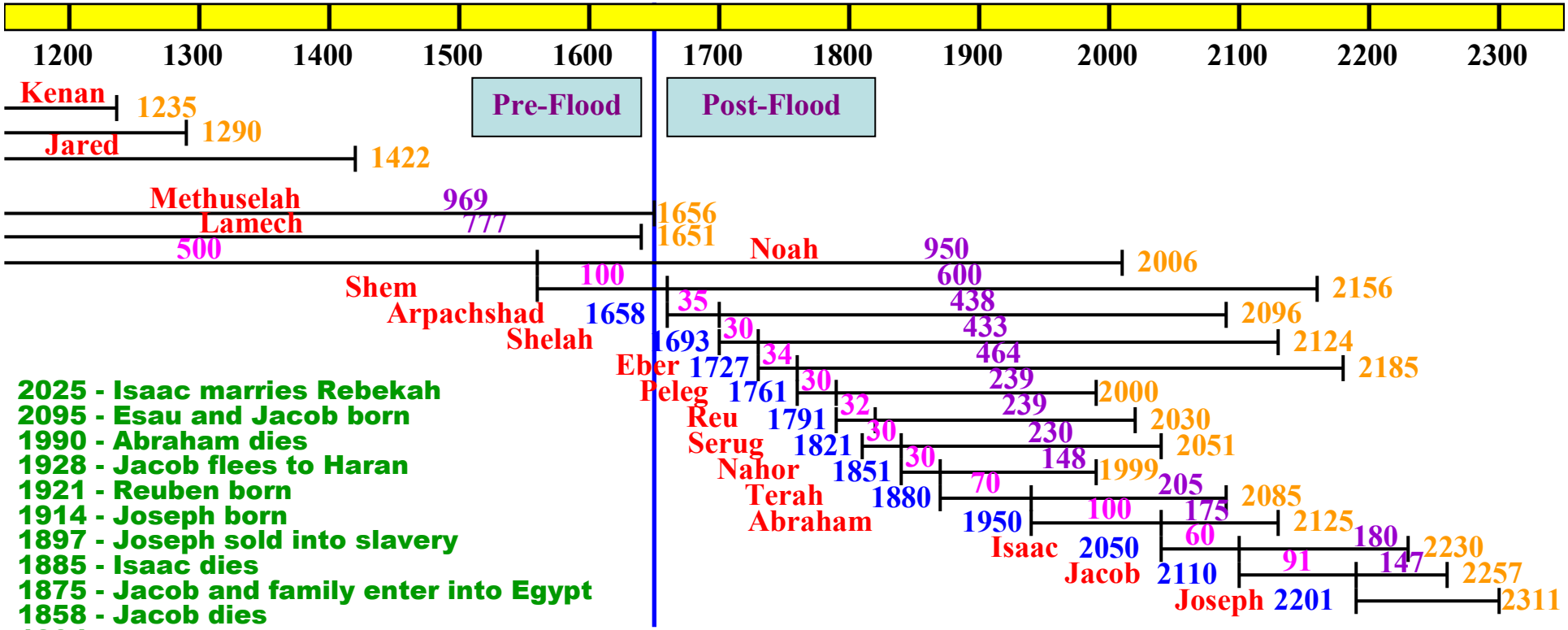


BC
2165 - Abram born
2090 - Abram reaches Canaan
2089 - To Egypt because of famine
2066 - Sodom and Gomorrah destroyed
2065 - Isaac born
2028 - Sarah dies



2025 - Isaac marries Rebekah
2095 - Esau and Jacob born
1990 - Abraham dies
1928 - Jacob flees to Haran
1921 - Reuben born
1914 - Joseph born
1897 - Joseph sold into slavery
1885 - Isaac dies
1875 - Jacob and family enter into Egypt
1858 - Jacob dies
1804 - Joseph dies
1703 - A new king arose (Ex 1:8; Hyksos control Egypt)
1700 - Intense bondage
1570 - Hyksos rulers deposed
Egypt's New Kingdom (18th Dynasty)
King Amose I (Egypt's most powerful years)

1525 - Moses born
1485 - Moses in exile in Midian
1445 - EXODUS FROM EGYPT
1405 - Moses dies

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The Generations of Shem *(name)*, Ham *(hot)* & Japheth *(opened)* & those born after the flood (Genesis 10:1)

Genesis 10:2-5 The Generations of Japheth

2 **The Sons of Japheth,** "opened", 3rd son of Noah whose descendants after the flood settled on the coastal lands of the Mediterranean spreading north into Europe and parts of Asia

a) Gomer, "complete", eldest son of Japheth & grandson of Noah; the progenitor of the early Cimmerians & other branches of the Celtic family

b) Magog, "land of Gog", 2nd son of Japheth, grandson of Noah, & progenitor of several tribes northward from Israel; the mountainous region between Cappadocia & Media & habitation of the descendants of Magog

c) Madai, "middle land", a people descended from the son of Japheth & who inhabited the territory of Media; land inhabited by the descendants of Japheth; located northwest of Persia proper, south and southwest of the Caspian Sea, east of Armenia and Assyria, and west and northwest of the great salt desert of Iram

d) Javan, "Ionia" or "Greece", a son of Japheth & grandson of Noah; Greece, Ionia, Ionians, location of descendants of Javan

e) Tubal, "thou shall be brought", son of Japheth & grandson of Noah; a region in east Asia Minor, perhaps nearly equal to Cappadocia

f) Meshech, "drawing out", son of Japheth, grandson of Noah, & progenitor of peoples to the north of Israel, descendants of Mesech often mentioned in connection with Tubal, Magog, & other northern nations including the Moschi, a people on the borders of Colchis and Armenia

g) Tiras, "desire", son of Japheth & grandson of Noah

3 **The Sons of Gomer:**

a) Ashkenaz, "a man as sprinkled: fire as scattered", a descendant of Japheth; a northern people, perhaps of Bithynia

b) Riphath, "spoken", 2nd son of Gomer

c) Togarmah, "thou will break her", son of Gomer, grandson of Japheth, & great grandson of Noah; territory settled by the descendants of Togarmah, probably the area known as Armenia

4 **The Sons of Javan:**

a) Elishah, "God of the coming (one)", descendant of Noah, son of Javan; perhaps ancestor of the Aeolians

b) Tarshish, "yellow jasper", son of Javan; a city of the Phoenicians in a distant part of the Mediterranean Sea to which the prophet Jonah was trying to flee; a site unknown but perhaps in Cyprus or Spain; a city somewhere near & accessible to the Red Sea to which ships constructed at Ezion-geber on the Elanitic Gulf on the Red Sea were to sail

c) Kittim, "bruisers", a general term for all islanders of the Mediterranean Sea; the descendants of Javan, the son of Japheth and grandson of Noah

d) Dodanim, "leaders", sons or descendants of Javan

5 From these the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations.

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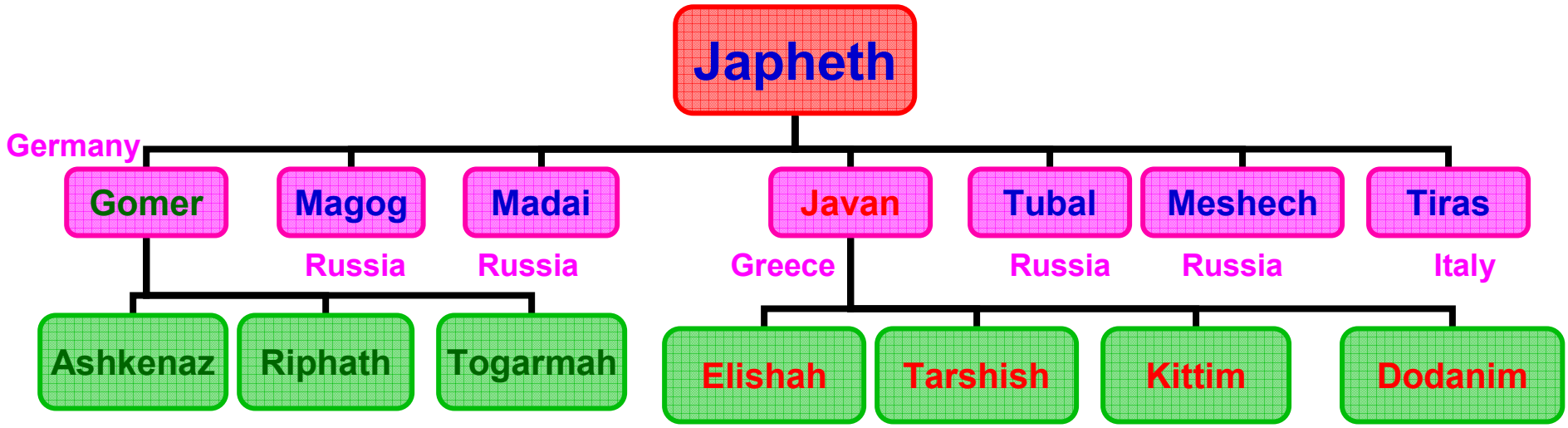

v5 From these the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations.

9:25 "Cursed be Canaan;
A servant of servants (i.e., the lowest of servants)
He shall be to his brothers"
9:26 "Blessed be the LORD,
The God of Shem;
And let Canaan be his servant.
9:27 "May God enlarge Japheth,
And let him dwell in the tents of Shem;
And let Canaan be his servant."

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Genesis 10:6-20 The Generations of Ham

6 The Sons of Ham, "hot", 2nd son of Noah, father of Canaan & of various peoples which were inhabitants of southern lands; in late usage, a collective name for Egyptians

a) Cush, "black", the son of Ham & grandson of Noah & the progenitor of the southernmost peoples located in Africa; the peoples descended from Cush; the land occupied by the descendants of Cush located around the southern parts of the Nile (Ethiopia)

b) Mizraim, Egypt , "land of the Copts", a country at the northeastern section of Africa, adjacent to Palestine, and through which the Nile flows; the inhabitants or natives of Egypt

c) Put, "a bow", a nation & people of northern Africa; probably Libyans

d) Canaan, "lowland", 4th son of Ham & progenitor of the Phoenicians & of the various nations who peopled the seacoast of Palestine; the land west of the Jordan peopled by the descendants of Canaan & subsequently conquered by the Israelites under Joshua; merchant, trader

7a The Sons of Cush:

a) Seba, "drink thou", a son of Cush; a nation south of Palestine, perhaps Ethiopia

b) Havilah, "circle", a son of Cush; a part of Eden through which flowed the river Pison (Araxes); was probably the Grecian Colchis, in the northeast corner of Asia Minor, near the Caspian Sea; a district in Arabia of the Ishmaelites named from the 2nd son of Cush; probably the district of Kualan, in the northwestern part of Yemen

c) Sabtah, "striking", 3rd son of Cush

d) Raamah, "horse's mane", son of Cush & father of Sheba & Dedan; a home of traders

e) Sabteca, "striking", 5th son of Cush

7b The Sons of Raamah:

a) Sheba, "seven" or "an oath", son of Raamah, grandson of Cush, & a descendant of Ham; a nation in southern Arabia

b) Dedan, "low country", son of Raamah & grandson of Cush; a place in south Arabia

f) Cush became the father of Nimrod (v8), "rebellion" or "the valiant", the son of Cush, grandson of Ham, & great grandson of Noah; a mighty hunter, he established an empire in the area of Babylon and Assyria

8b-9 He became a mighty one on the earth. He was a mighty hunter before (against, opposed or hostile to) the LORD

10 the beginning of his kingdom was Babel (confusion [by mixing], the ancient site and/or capital of Babylonia (modern Hillah) situated on the Euphrates) **Erech** ("long", a city 40 miles (64 km) northwest of Ur toward Babylon on the left bank of the Euphrates river), **Accad** ("subtle", a city in north Babylonia, also the district around it) **& Calneh** ("fortress of Anu", a city of Babylonia named among the cities of Nimrod maybe modern 'Niffer'; an Assyrian city near Aleppo, maybe same as above since it was captured by Assyria in the 8th century BC) **in the land of Shinar** "country of two rivers", the ancient name for the territory later known as Babylonia or Chaldea

11-12 From that land he went into Assyria ("a step", the land, Assyria or Asshur) **& built Nineveh** ("abode of Ninus", capital of the ancient kingdom of Assyria; located on the east bank of the Tigris river, 550 miles (880 km) from its mouth and 250 miles (400 km) north of Babylon), **Rehoboth-Ir** ("wide places or streets", one of the 4 cities built by Asshur or by Nimrod in Asshur located close to Nineveh), **& Calah** ("vigour", one of the most ancient cities of Assyria; maybe modern 'Nimrud' located at the confluence of the Tigris and Zab rivers), **and Resen** ("bridle", a place in Assyria between Nineveh and Calah), **the great city**

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13-14 Mizraim became the father of:

a) Ludim, Ludim or Lydians, "to the firebrands: travailings", the descendants of Lud the son of Mizraim

b) Anamin, "affliction of the waters", tribe of Egyptians

c) Lehabim, "flames", an Egyptian tribe descended from Mizraim

d) Naphtuhim, "openings", an unclear reference to Egypt; perhaps Lower Egypt

e) Pathrusim, "region of the south", inhabitants of Pathros, probably in upper Egypt

f) Casluhim, "fortified", a people or tribe descended from Mizraim (Egypt) progenitors of the Philistines and Caphtorim

f1) Philistines, "immigrants", an inhabitant of Philistia; descendants of Mizraim who immigrated from Caphtor (Crete?) to the western seacoast of Canaan

g) Caphtorim, "a crown", Cretans as the inhabitants of Caphtor as distinct from the Philistines

15-19 Canaan became the father of:

a) Sidon, "hunting", ancient Phoenician city, on Mediterranean coast north of Tyre

b) Heth, "terror", a son of Canaan & the progenitor of the Hittites

c) the Jebusite, "descendants of Jebus", descendants of the 3rd son of Canaan who lived in or around the site of Jebus, the early name for Jerusalem

d) the Amorite, "a sayer", one of the peoples of east Canaan and beyond the Jordan, dispossessed by the Israelite incursion from Egypt

e) the Girgashite, "dwelling on a clayey soil", descendants of Canaan & one of the nations living east of the sea of Galilee when Israel entered the promised land

f) the Hivite, "villagers", 6th generation of descendants of Canaan, the son of Ham, who were living in northern Canaan near Mount Hermon at the time of the conquest

g) the Arkite, "gnawing", an inhabitant of Arki or Arka

h) the Sinite, "thorn" or "clay", a tribe of the Canaanites descended from Canaan inhabiting the northern part of the Lebanon district

i) the Arvadite, "I shall break loose", the descendants of Arvad, a son of Canaan

j) the Zemarite, "double woolens", one of the Hamite tribes descended from Canaan and inhabitants of an unknown Canaanite city

k) the Hamathite, "fortress", one of the families descended from Canaan; the principle city of upper Syria in the valley of the Orontes

18b and afterward the families of the Canaanite were spread abroad.

19 And the territory of the Canaanite extended from Sidon as you go toward Gerar ("a lodging place", a Philistine town south of Gaza, modern 'Umm'), **as far as Gaza** (Azzah, "the strong", another name for 'Gaza', a city of the Philistines located in the extreme southwest of Palestine close to the Mediterranean) **; as you go toward Sodom** ("burning", a Canaanite city, usually paired with Gomorrah, located in the area of the Dead Sea and the Jordan river; both cities destroyed by God in judgment) **& Gomorrah** ("submersion", the twin-city in evil with Sodom, both destroyed in judgment by God with fire from heaven) **& Admah** ("red earth", city in the Siddim valley) **& Zeboiim** ("gazelles", one of the 5 cities in the plain which included Sodom & Gomorrah) **, as far as Lasha** ("fissure", a place in the southeast of Palestine at the limit of the Canaanites territory, near Sodom and Gomorrah)**.**

20 These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations.

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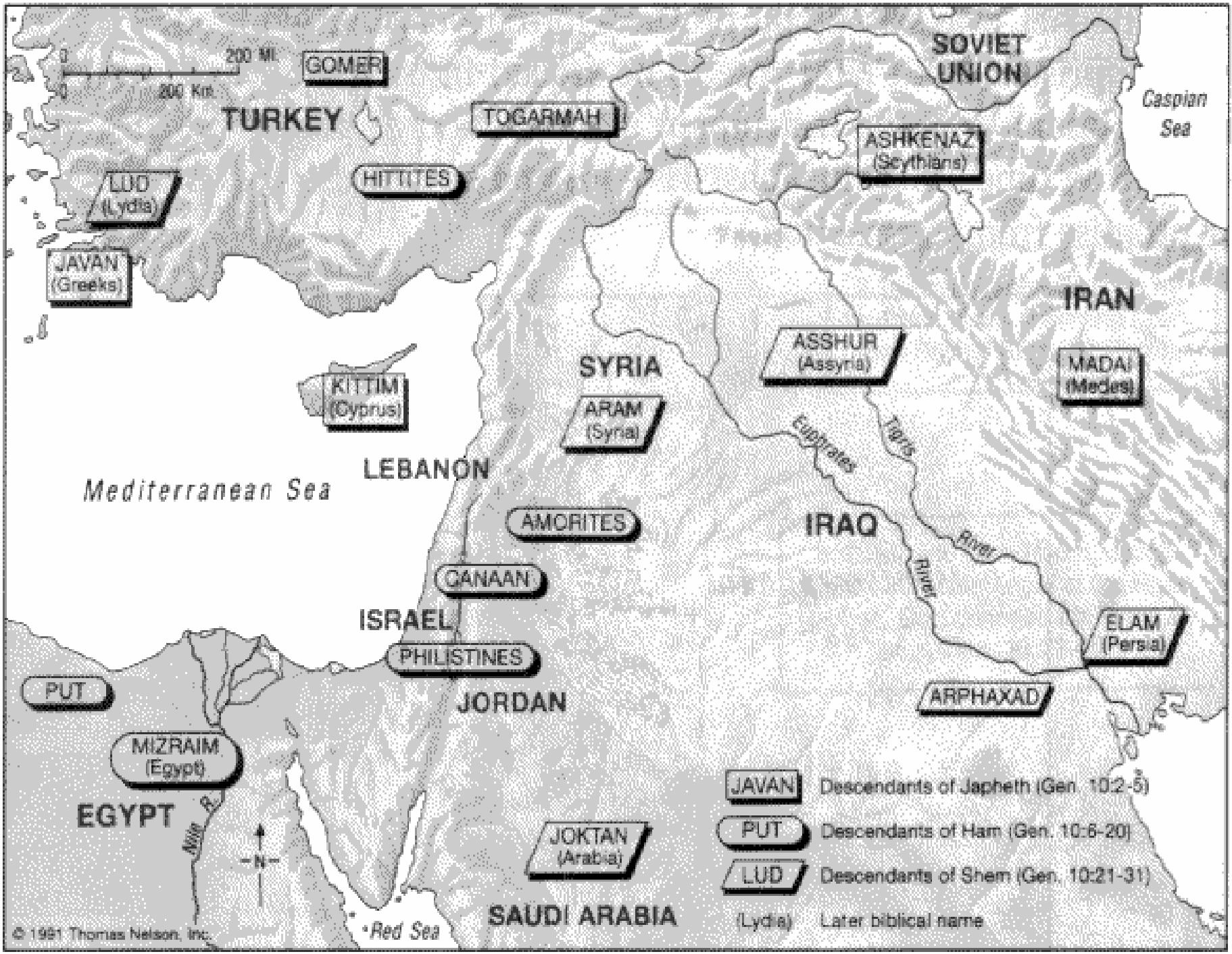
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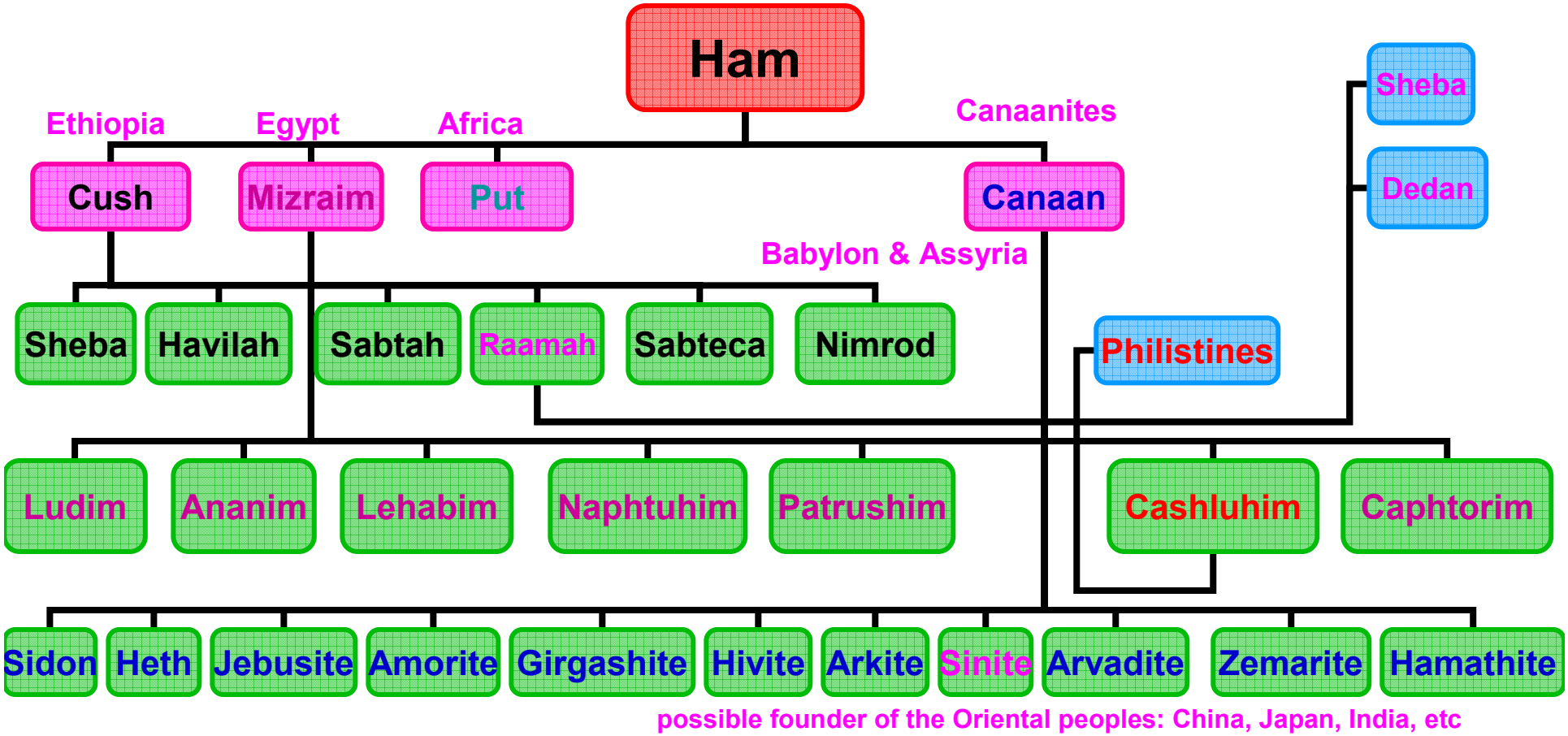
GOMER
TURKEY
TOGARMAH
SOVIET UNION
Caspian Sea
ASHKENAZ (Scythians)
HITTITES
LUD (Lydia)
JAVAN (Greeks)
IRAN
ASSHUR (Assyria)
MADAI (Medes)
SYRIA
KITTIM (Cyprus)
ARAM (Syria)
Euphrates
Tigris
River
LEBANON
Mediterranean Sea
AMORITES
IRAQ
River
CANAAN
ISRAEL
ELAM (Persia)
PHILISTINES
PUT
JORDAN
ARPHAXAD
MIZRAIM (Egypt)
EGYPT
Nile R.
N
JOKTAN (Arabia)
SAUDI ARABIA
Red Sea
JAVAN Descendants of Japheth (Gen. 10:2-5)
PUT Descendants of Ham (Gen. 10:6-20)
LUD Descendants of Shem (Gen. 10:21-31)
(Lydia) Later biblical name
© 1991 Thomas Nelson, Inc.



10:8-12 Nimrod…became a mighty one on the earth. He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD." The beginning of his kingdom was Babel & Erech & Accad & Calneh, in the land of Shinar. From that land he went forth into Assyria, & built Nineveh & Rehooth-Ir & Calah, & Resen between Nineveh & Calalh; that is the great city.

v18 and afterward the families of the Canaanite were spread abroad.

v19 The territory of the Canaanite extended from Sidon as you go toward Gerar, as far as Gaza; as you go toward Sodom & Gomorrah & Admah & Zeboiim, as far as Lasha.

v20 These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations.

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Genesis 10:21-31 The Generations of Shem

21 To Shem ("name", the eldest son of Noah and progenitor of the Semitic tribes)**, the father of all the children of Eber, children were born.**

22 The Sons of Shem:

a) Elam, "eternity", a son of Shem; a province east of Babylon & northeast of the lower Tigris; as early invaders of Palestine, allies of Assyria

b) Asshur, "a step", 2nd son of Shem, eponymous ancestor of the Assyrians; the people of Assyria; the nation, Assyria 4) the land, Assyria or Asshur

c) Arpachshad, "I shall fail as the breast: he cursed the breast-bottle", third son of Shem

d) Lud, or Lydia, "strife", 4th listed son of Shem & supposed progenitor of the Lydians; descendants of Lud the son of Shem who settled in northern Africa

e) Aram, "exalted", Aram or Syria the nation; the Syrian or Aramean people; 5th son of Shem

23 The Sons of Aram:

a) Uz, "wooded", son of Aram & grandson of Shem; the country of Job; probably east and southeast of Palestine somewhere in the Arabian desert

b) Hul, "circle", 2nd son of Aram & grandson of Shem

c) Gether, "fear", 3rd in order of the sons of Aram

d) Mash, "drawn out", one of the sons of Aram; also 'Meshech'

24a Arpachshad became the father of:

a) Shelah, Salah or Shelah, "sprout", son of Arphaxad & father of Eber

24b Shelah became the father of:

a) Eber, or Heber, "the region beyond", son of Salah, great grandson of Shem, father of Peleg & Joktan

25 Two sons were born to Eber: a) Peleg, ("division", son of Eber & brother of Joktan) **for in his day the earth was divided**

b) Joktan, smallness", son of Eber & descendant of Shem & patriarch of various Arabian tribes

26-29 Joktan became the father of:

a) Almodad, "not measured", 1st son of Joktan

b) Sheleph, "a drawing forth", 2nd son of Joktan

c) Hazarmaveth, "village of death", 3rd son of Joktan; founder of an ancient people of southern Arabia which later became a province and important commercial centre

d) Jerah, "new moon", 4th son of Joktan & progenitor of an Arabian tribe

e) Hadoram, "noble honour", 5th son of Joktan

f) Uzal, "I shall be flooded", 6th son of Joktan

g) Diklah, "palm grove", 7th son of Joktan of Arabia; an Arabian territory or people?

h) Obal, "stripped bare", 8th son of Joktan & founder of an Arab tribe

i) Abimael, "my father is El (God)", 9th son of Joktan

j) Sheba, "seven" or "an oath", 10th son of Joktan; a nation in southern Arabia

k) Ophir, "reducing to ashes", 11th son of Joktan; a land or city in southern Arabia in Solomon's trade route where gold evidently was traded for goods

l) Havilah, "circle", 12th son of Joktan

m) Jobab, "a desert", 13th & last son of Joktan

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30 Now their settlement extended from Mesha ("fredom", a region marking one of the limits of the territory of the Joktanites when they first settled in Arabia) as you go toward Sephar ("numbering:, a place in southern Arabia), the hill country of the east.

31 These are the sons of Shem according to their families, according to their languages, by their lands, according to their nations.

32 These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these the nations were separated on the earth after the flood.

The Tower of Babel (11:1-9)

1 The Context: Same language & same words used

2-4 The Disobedience of the People

3-4 The Building of a City & a Tower

5-8 The Lord's Response: He scattered them abroad (today we have thousands of languages but less than 20 language families)

9 The Aftermath: therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth

The Generations of Shem (11:10-26)

1) Shem was100 years old & became the father of Arpachshad 2 years after the flood; he lived 500 years more & had other sons & daughters (v10-11)

2) Arpachshad lived 35 years & became the fagther of Shelah; he lived 403 years more & had other sons & daughters (v12-13)

3) Shelad lived 30 years & became the father of Eber; he lived 403 years more & had others sons & daughters (v14-15)

4) Eber lived 34 years & became the father of Peleg; he lived 430 years more & had other sons & daughters (v16-17)

5) Peleg lived 30 years & became the father of Reu; he lived 209 years more & had other sons & daughters (v18-19)

6) Reu lived 32 years & became the father of Serug; he lived 207 years more & had other sons & daughters (v20-21)

7) Serug lived 30 years & became the father of Nahor; he lived 200 years more & had others sons & daughters (v22-23)

8) Nahor lived 29 years & became the father of Terah; he lived 119 years more & had other sons & daughters (v24-25)

9) Terah lived 70 years & became the father of Abram, Nahor & Haran (v26)

The Descendants of Terah (11:27-32)

27 Haran became the father of Lot

28 Haran died in Ur of the Chaldeans

29 Abram married Sarai & Nahor married Milcah, the daughter of Haran, the father of Milcah & Iscah

30 Sarai was barren & had no child

31 Terah took Abram & Lot & Sarai & they went from Ur in order to enter the land of Canaan; & they went as far as Haran & settled there

32 the days of Terah were 205 years & Terah died in Haran

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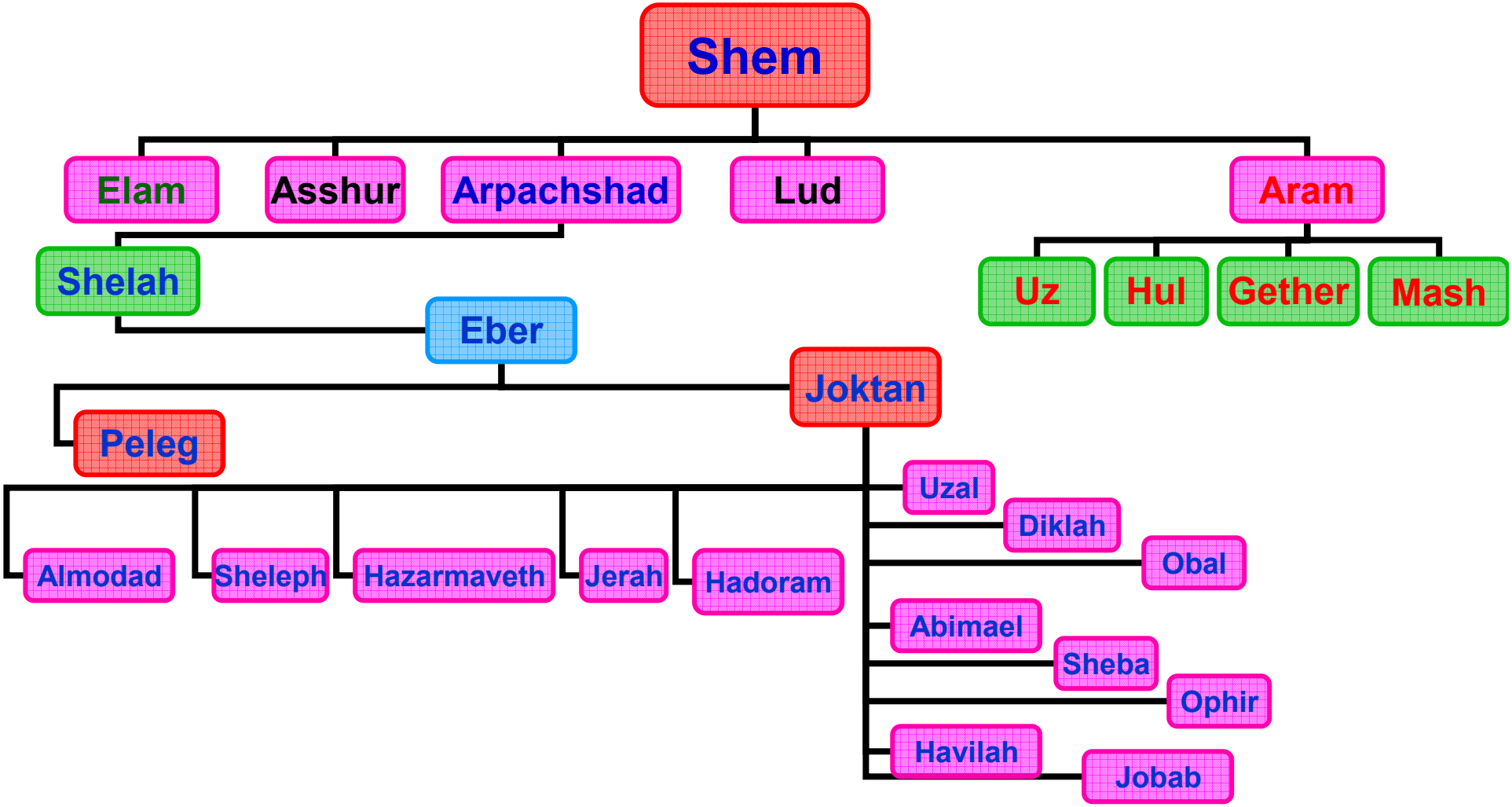

v30 Now their settlement extended from Mesha as you go toward Sephar, the hill country of the east.
v31 These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations.
v32 These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these the nations were separated on the earth after the flood

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The Settlement of the Descendants of Shem, Ham and Japheth

'By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.'

—Genesis 10:5

Map from The International Inductive Study Bible, used with permission.

34-1 KJV

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The Tower of Babel (11:1-9)	The Generations of Shem (11:10-26)	The Descendants of Terah (11:27-32)
1 The Context: Same language & same words used 2-4 The Disobedience of the People 3-4 The Building of a City & a Tower 5-8 The Lord's Response: He scattered them abroad (today we have thousands of languages but less than 20 language families) 9 The Aftermath: therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth	**1) Shem** was100 years old & became the father of Arpachshad 2 years after the flood; he lived 500 years more & had other sons & daughters (v10-11) **2) Arpachshad** lived 35 years & became the father of Shelah; he lived 403 years more & had other sons & daughters (v12-13) **3) Shelad** lived 30 years & became the father of Eber; he lived 403 years more & had others sons & daughters (v14-15) **4) Eber** lived 34 years & became the father of Peleg; he lived 430 years more & had other sons & daughters (v16-17) **5) Peleg** lived 30 years & became the father of Reu; he lived 209 years more & had other sons & daughters (v18-19) **6) Reu** lived 32 years & became the father of Serug; he lived 207 years more & had other sons & daughters (v20-21) **7) Serug** lived 30 years & became the father of Nahor; he lived 200 years more & had others sons & daughters (v22-23) **8) Nahor** lived 29 years & became the father of Terah; he lived 119 years more & had other sons & daughters (v24-25) **9) Terah** lived 70 years & became the father of Abram, Nahor & Haran (v26)	27 Haran became the father of Lot 28 Haran died in Ur of the Chaldeans 29 Abram married Sarai & Nahor married Milcah, the daughter of Haran, the father of Milcah & Iscah 30 Sarai was barren & had no child 31 Terah took Abram & Lot & Sarai & they went from Ur in order to enter the land of Canaan; & they went as far as Haran & settled there 32 the days of Terah were 205 years & Terah died in Haran

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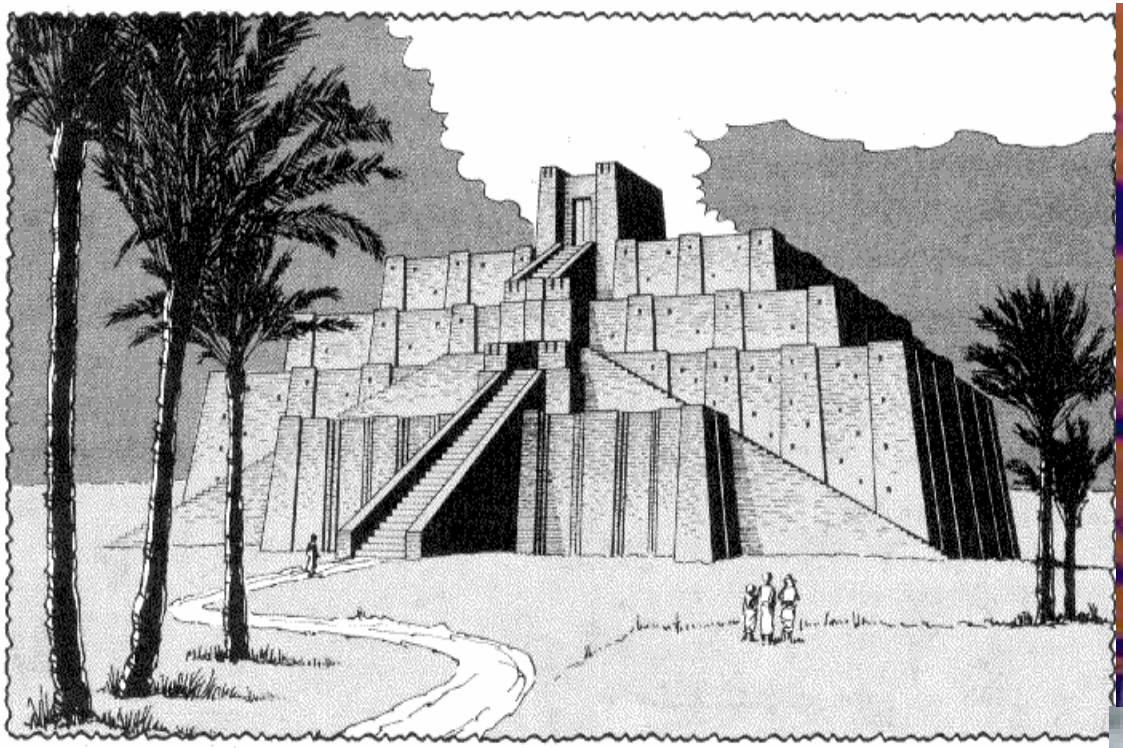
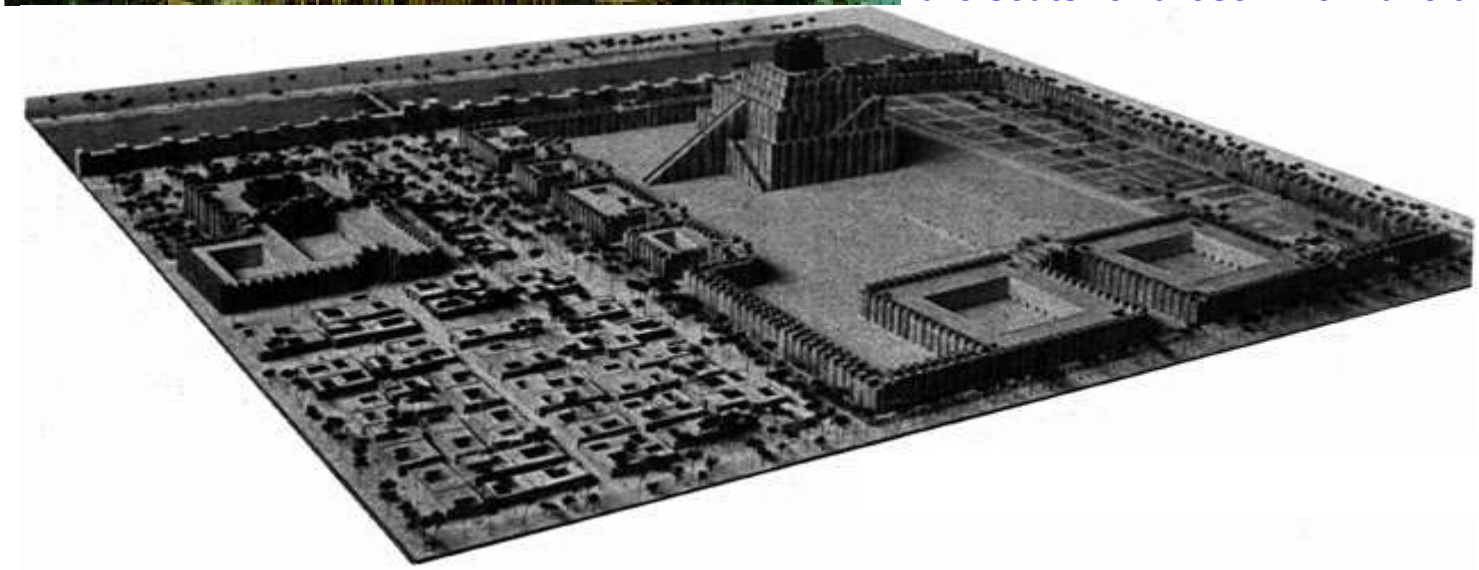


Artist's reconstruction of the Tower of Babel. This view, modelled upon ancient ziggurats, is probably very similar to how it actually appeared. The Greek historian Herodotus (5th century BC), who saw it on his way through Babylon, described it as having eight levels, and standing a colossal 60 m (about 20 modern stories) high.

Although the Tower of Babel now gone, a few lessor ziggurats still exist. The largest surviving, (although damaged) temple is now found in western Iran, in what was once the ancient land of Elam. It is located about 18 miles from the capital of Elam, a city named Susa. Built in 1250 BC by the King Untash-Napirisha it once had five levels and stood 170 feet in height.

What we know about the Tower of Babel today comes only from the little archaeological evidence found and a few ancient writings. Nebuchadnezzar described how "gold, silver and precious stones from the mountain and from the sea were liberally set into the foundations" and how to rebuild it he called on "various peoples of the Empire, from north and south, from mountains and the coasts" to help with the construction.

Even in 460 BC, after the tower had been crumbling for many years, the Greek historian Herodotus visited the tower and was very impressed. "It has a solid central tower, one furlong square, with a second erected on top of it and then a third, and so on up to eight. All eight towers can be climbed by a spiral way running around the outside, and about halfway up there are seats for those who make the journey to rest on."



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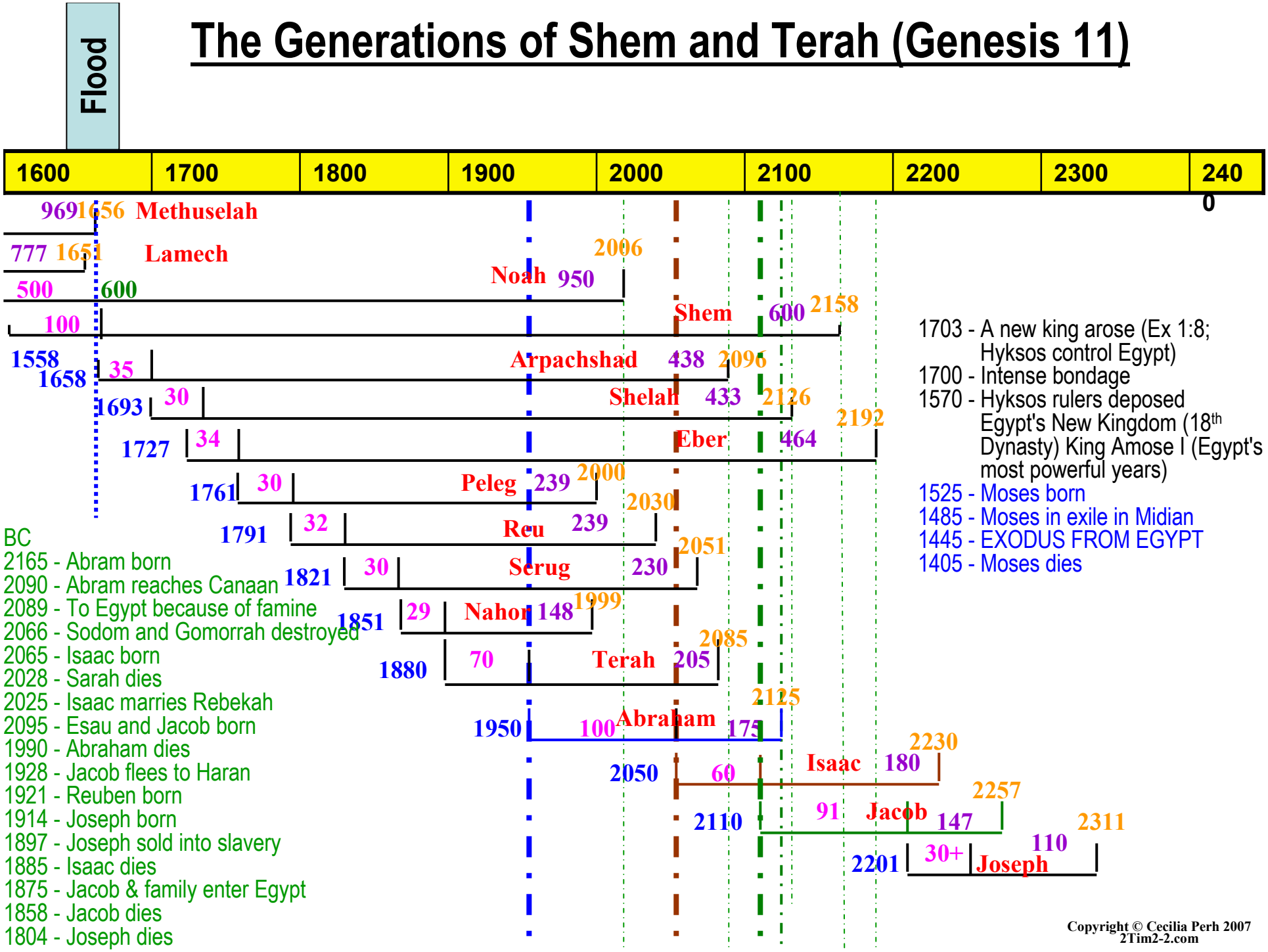
The Generations of Shem and Terah (Genesis 11)



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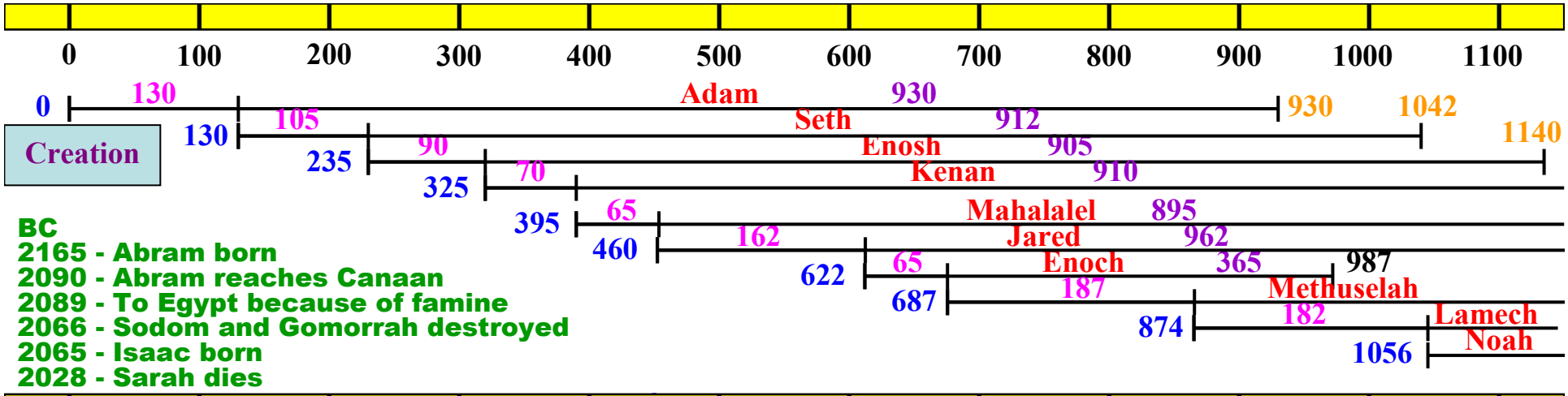
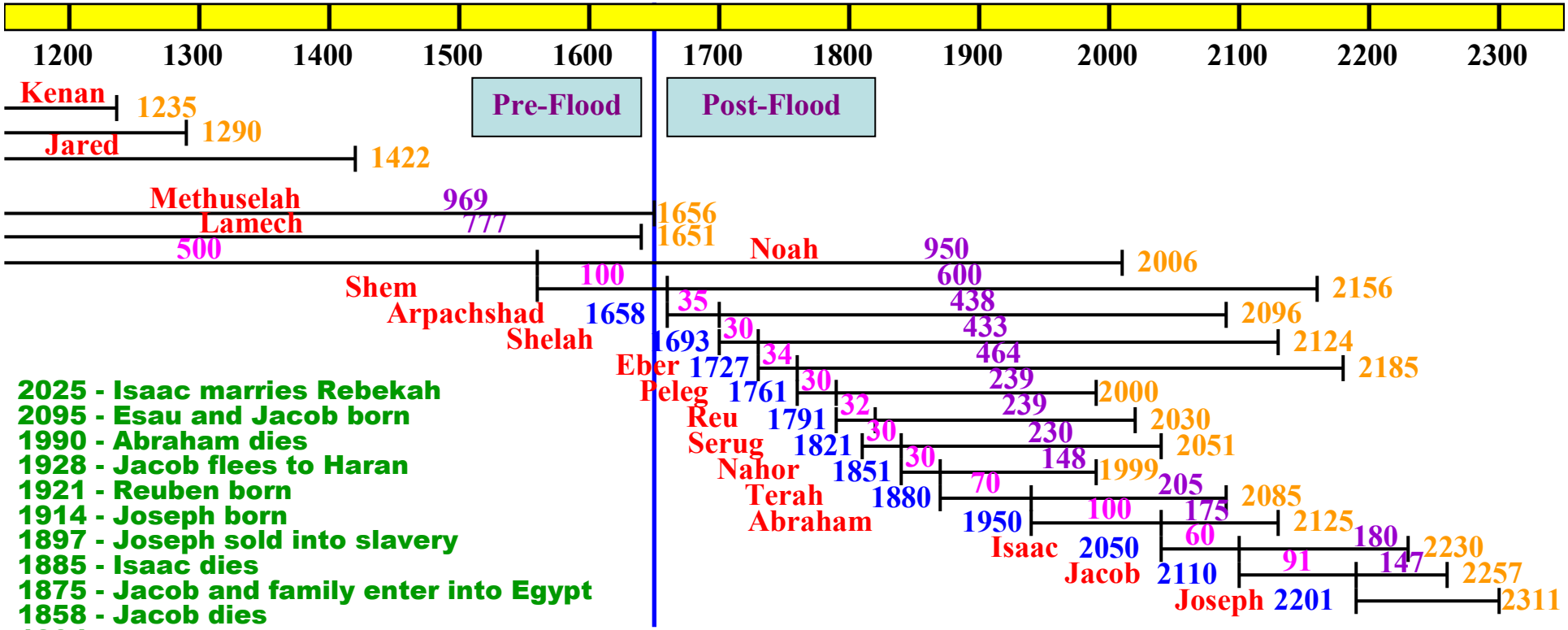


BC
2165 - Abram born
2090 - Abram reaches Canaan
2089 - To Egypt because of famine
2066 - Sodom and Gomorrah destroyed
2065 - Isaac born
2028 - Sarah dies



2025 - Isaac marries Rebekah
2095 - Esau and Jacob born
1990 - Abraham dies
1928 - Jacob flees to Haran
1921 - Reuben born
1914 - Joseph born
1897 - Joseph sold into slavery
1885 - Isaac dies
1875 - Jacob and family enter into Egypt
1858 - Jacob dies
1804 - Joseph dies
1703 - A new king arose (Ex 1:8; Hyksos control Egypt)
1700 - Intense bondage
1570 - Hyksos rulers deposed
Egypt's New Kingdom (18th Dynasty)
King Amose I (Egypt's most powerful years)

1525 - Moses born
1485 - Moses in exile in Midian
1445 - EXODUS FROM EGYPT
1405 - Moses dies

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Genesis 11:27-12:20

The Call of Abram (11:27-12:9)

Abram in Egypt (12:10-20)

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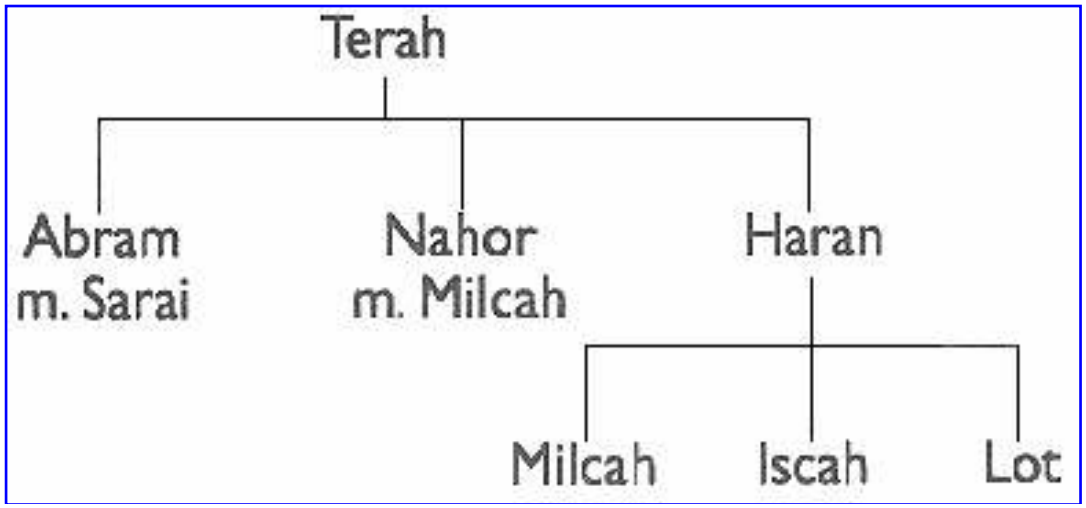
11:27–12:9 The Call of Abram

11:27–30 The family in Ur

27 Now these are the records of the generations of Terah. Terah became the father of Abram, Nahor and Haran; and Haran became the father of Lot. 28 And Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans. 29 And Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah. 30 And Sarai was barren; she had no child.



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Who is Iscah? (Albert Barnes)

Josephus says Sarai and Milkah were the daughters of Haran, taking no notice of Iskah. He seems, therefore, to identify Sarai and Iskah. Jerome, after his Jewish teachers, does the same. Abram says of Sarai, "She is the daughter of my father, but not the daughter of my mother" (Gen 20:12).

In Hebrew phrase the granddaughter is termed a daughter; and therefore this statement might be satisfied by her being the daughter of Haran. Lot is called the brother's son and the brother of Abram (Gen 14:12, 16). If Sarai be Haran's daughter, Lot is Abram's brother-in-law. This identification would also explain the introduction of Iskah into the present passage. Still it must be admitted, on the other hand, that persons are sometimes incidentally introduced in a history of facts, without any express connection with the course of the narrative, as Naamah in the history of the Cainites. The studied silence of the sacred writer in regard to the parentage of Sarai, in the present connection, tells rather in favor of her being the actual daughter of Terah by another wife, and so strictly the half-sister of Abram. For the Mosaic law afterward expressly prohibited marriage with "the daughter of a father" (Lev 18:9). And, lastly, the text does not state of Iskah, "This is Sarai," which would accord with the manner of the sacred writer, and is actually done in the Targum of Pseudo-Jonathan.

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Albert Barnes on Genesis 11:28

And Haran died in the presence of his father Terah. - There is reason to believe that Haran was the oldest son of Terah. Though mentioned in the third place, like Japheth the oldest son of Noah, yet, like Japheth, also, his descendants are recounted first. He is the father of Lot, Milkah, and Iskah. His brother Nahor marries his daughter Milkah. If Iskah be the same as Sarai, Haran her father must have been some years older than Abram, as Abram was only ten years older than Sarai; and hence her father, if younger than Abram, must have been only eight or nine when she was born, which is impossible. Hence, those who take Iskah to be Sarai, must regard Abram as younger than Haran.

In the land of his birth. - The migration of Terah, therefore, did not take place until after the death of Haran. At all events, his three grandchildren, Lot, Milkah, and Iskah, were born before he commenced his journey. Still further, Milkah was married to Nahor for some time before that event. Hence, allowing thirty years for a generation, we have a period of sixty years and upwards from the birth of Haran to the marriage of his daughter….

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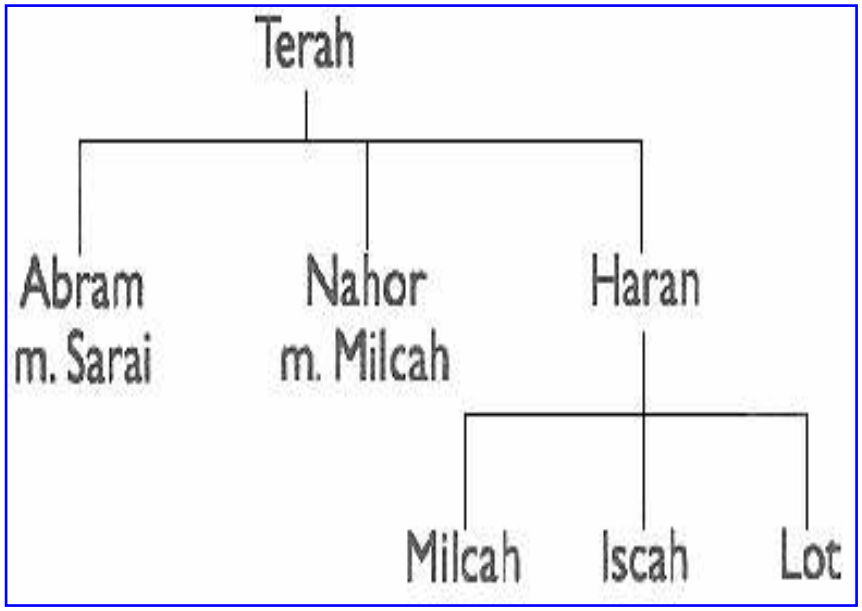
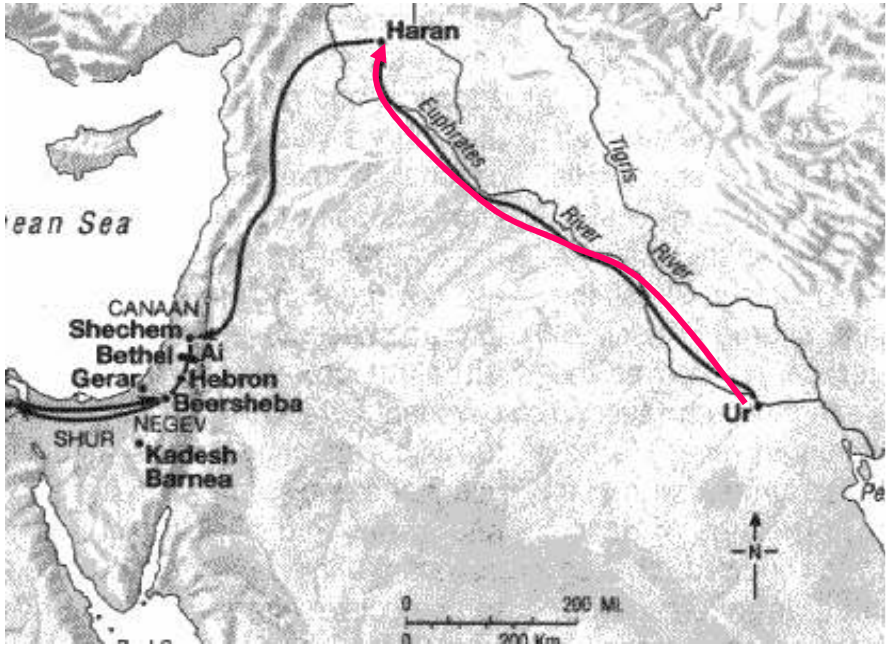
11:27–12:9 The Call of Abram

11:31–32 From Ur to Haran

31 And Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went out together from Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran, and settled there. 32 And the days of Terah were two hundred and five years; and Terah died in Haran.





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Albert Barnes on Genesis 11:31-32

And Terah took Abram. - Terah takes the lead in this emigration, as the patriarch of the family. … "And they went forth with them." Terah and Abram went forth with Lot and the other companions of their journey. "To go into the land of Kenaan." It was the design of Terah himself to settle in the land of Kenaan…. The prime motive to this change of abode was the call to Abram recorded in the next chapter. Moved by the call of God, Abram "obeyed; and he went out not knowing whither he went" (Heb 11:8).

But Terah was influenced by other motives to put himself at the head of this movement. The death of Haran, his oldest son, loosened his attachment to the land of his birth. Besides, Abram and Sarai were no doubt especially dear to him, and he did not wish to lose their society. The inhabitants also of Ur had fallen into polytheism… Terah had himself been betrayed into compliance with this form of impiety. It is probable that the revelation Abram had received from heaven was the means of removing this cloud from his mind, and restoring in him the knowledge and worship of the true God. Hence, his desire to keep up his connection with Abram, who was called of God. Prayerful conversation with the true and living God, also, while it was fast waning in the land of the Kasdim, seems to have been still maintained in its ancient purity in some parts of the land of Kenaan and the adjacent countries. In the land of Uz, a Shemite, perhaps even at a later period, lived Job; and in the neighboring districts of Arabia were his several friends, all of

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Albert Barnes on Genesis 11:31-32

whom acknowledged the true God. And in the land of Kenaan was Melkizedec, the king of Salem, and the priest of the Most High God. A priest implies a considerable body of true worshippers scattered over the country. Accordingly, the name of the true God was known and revered, at least in outward form, wherever Abram went, throughout the land. The report of this comparatively favorable state of things in the land of Kenaan would be an additional incentive to the newly enlightened family of Terah to accompany Abram in obedience to the divine call.

Terah set out on his journey, no doubt, as soon after the call of Abram as the preparatory arrangements could be made….Terah was accordingly two hundred years old when he undertook the long journey to the land of Kenaan; for he died at 205, when Abram was 75. Though proceeding by easy stages, the aged patriarch seems to have been exhausted by the length and the difficulty of the way. "They came to Haran and dwelt there." Broken down with fatigue, he halts for a season at Haran to recruit his wasted powers. Filial piety, no doubt, kept Abram watching over the last days of his venerable parents, who probably still cling to the fond hope of reaching the land of his adoption. Hence, they all abode in Haran for the remainder of the five years from the date of Abram's call to leave his native land. "And Terah died in Haran." This intimates that he would have proceeded with the others to the land of Kenaan if his life had been prolonged, and likewise that they did not leave Haran until his death.

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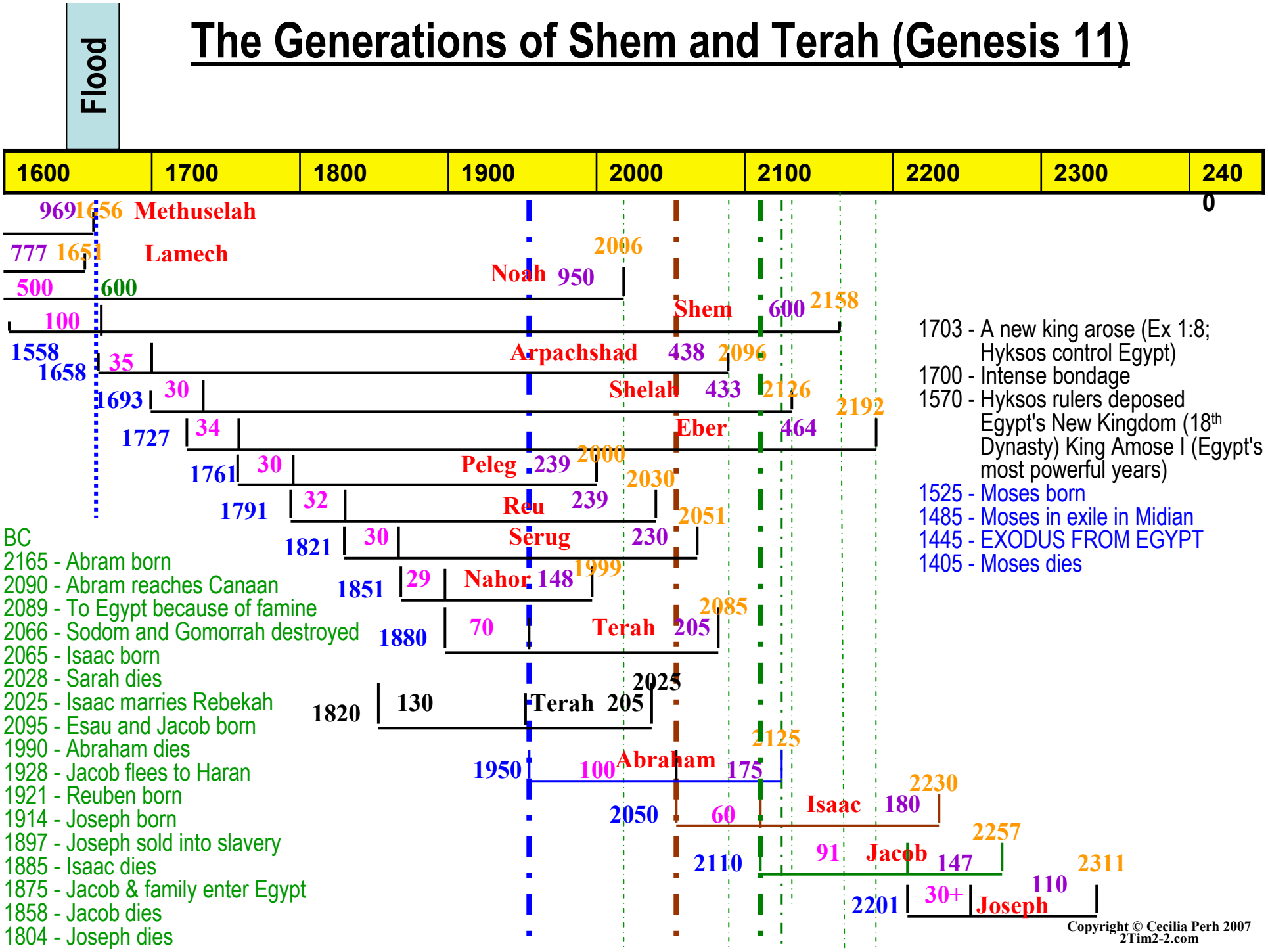
The Generations of Shem and Terah (Genesis 11)



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BREAK TIME

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12:1–9 From Haran to Canaan

A. The Abrahamic Covenant (12:1-3)

1 Now the LORD said to Abram,
"Go forth from your country,
And from your relatives
And from your father's house,
To the land which I will show you;
2 And I will make you a great nation,
And I will bless you,
And make your name great;
And so you shall be a blessing;
3 And I will bless those who bless you,
And the one who curses you I will curse.

qalal = to be slight, of little account, lightly esteemed, to make despicable, to curse, make light of, treat with contempt, dishonor

arar = to curse, to execrate, to denounce evil against

And in you all the families of the earth shall be blessed."

Ramon Bennett says in *Saga, p65:*

"The LORD has promised to curse, to bring great trouble and harm to those who have a low opinion of the Jewish people. The LORD promises to curse and bring great trouble upon those who cause the dignity or personal pride of the Jewish people to suffer. The LORD promises to curse and bring great trouble upon those who subject the Jewish people to ridicule. The LORD promises to curse and bring great trouble upon those who reproach the Jewish people or subject them to abusive language. The LORD promises to curse and bring great trouble upon those who think that the Jew is lacking in worth or are inferior or beneath notice. The LORD promises to curse and bring great trouble upon those who speak reproachfully of His holy people, Israel."

Today, *both* Israel and the Church of Jesus Christ are the gauges of people's true feelings toward God, the only difference is that Israel is a *nation,* while the Church comprises of *people of many nations.*

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Albert Barnes on Genesis 12:1-3

The call of Abram consists of a command and a promise. The command is to leave the place of all his old and fond associations, for a land which he had not yet seen, and therefore did not know. Three ties are to be severed in complying with this command - his country, in the widest range of his affections; his place of birth and kindred comes closer to his heart; his father's house is the inmost circle of all his tender emotions. All these are to be resigned; not, however, without reason. The reason may not be entirely obvious to the mind of Abram. But he has entire faith in the reasonableness of what God proposes. So with reason and faith he is willing to go to the unknown land. It is enough that God will show him the land to which he is now sent….

The promise corresponds to the command. If he is to lose much by his exile, he will also gain in the end. The promise contains a lower and higher blessing. The lower blessing has three parts: "First, I will make of thee a great nation." This will compensate for the loss of his country. The nation to which he had hitherto belonged was fast sinking into polytheism and idolatry. To escape from it and its defiling influence was itself a benefit; but to be made himself the head of a chosen nation was a double blessing.

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Albert Barnes on Genesis 12:1-3

Secondly, "And bless thee." The place of his birth and kindred was the scene of all his past earthly joys. But the Lord will make up the loss to him in a purer and safer scene of temporal prosperity. Thirdly, "And make thy name great." This was to compensate him for his father's house. He was to be the patriarch of a new house, on account of which he would be known and venerated all over the world.

The higher blessing is expressed in these remarkable terms: "And be thou a blessing." He is to be not merely a subject of blessing, but a medium of blessing to others. It is more blessed to give than to receive. And the Lord here confers on Abram the delightful prerogative of dispensing good to others. The next verse expands this higher element of the divine promise. "I will bless them that bless thee, and curse him that curseth thee." Here the Lord identifies the cause of Abram with his own, and declares him to be essentially connected with the weal or woe of all who come into contact with him. "And blessed in thee shall be all the families of the ground." The ground was cursed for the sake of Adam, who fell by transgression. But now shall the ground again participate in the blessing. "In thee." In Abram is this blessing laid up as a treasure hid in a field to be realized in due time. "All the families" of mankind shall ultimately enter into the enjoyment of this unbounded blessing.

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Albert Barnes on Genesis 12:1-3

In all God's teachings the near and the sensible come before the far and the conceivable, the present and the earthly before the eternal and the heavenly. Thus, Abram's immediate acts of self-denial are leaving his country, his birthplace, his home. The promise to him is to be made a great nation, be blessed, and have a great name in the new land which the Lord would show him. This is unspeakably enhanced by his being made a blessing to all nations. God pursues this mode of teaching for several important reasons.

First, the sensible and the present are intelligible to those who are taught. The Great Teacher begins with the known, and leads the mind forward to the unknown. If he had begun with things too high, too deep, or too far for the range of Abram's mental vision, he would not have come into relation with Abram's mind. It is superfluous to say that he might have enlarged Abram's view in proportion to the grandeur of the conceptions to be revealed. On the same principle he might have made Abram cognizant of all present and all developed truth. On the same principle he might have developed all things in an instant of time, and so have had done with creation and providence at once.

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Secondly, the present and the sensible are the types of the future and the conceivable; the land is the type of the better land; the nation of the spiritual nation; the temporal blessing of the eternal blessing; the earthly greatness of the name of the heavenly. And let us not suppose that we are arrived at the end of all knowledge. We pique ourselves on our advance in spiritual knowledge beyond the age of Abram. But even we may be in the very infancy of mental development. There may be a land, a nation, a blessing, a great name, of which our present realizations or conceptions are but the types. Any other supposition would be a large abatement from the sweetness of hope's overflowing cup.

Thirdly, these things which God now promises are the immediate form of his bounty, the very gifts he begins at the moment to bestow. God has his gift to Abram ready in his hand in a tangible form. He points to it and says, This is what thou presently needest; this I give thee, with my blessing and favor.

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But, fourthly, these are the earnest and the germ of all temporal and eternal blessing. Man is a growing thing, whether as an individual or a race. God graduates his benefits according to the condition and capacity of the recipients. In the first boon of his good-will is the earnest of what he will continue to bestow on those who continue to walk in his ways. And as the present is the womb of the future, so is the external the symbol of the internal, the material the shadow of the spiritual, in the order of the divine blessing. And as events unfold themselves in the history of man and conceptions in his soul within, so are doctrines gradually opened up in the Word of God, and progressively revealed to the soul by the Spirit of God.

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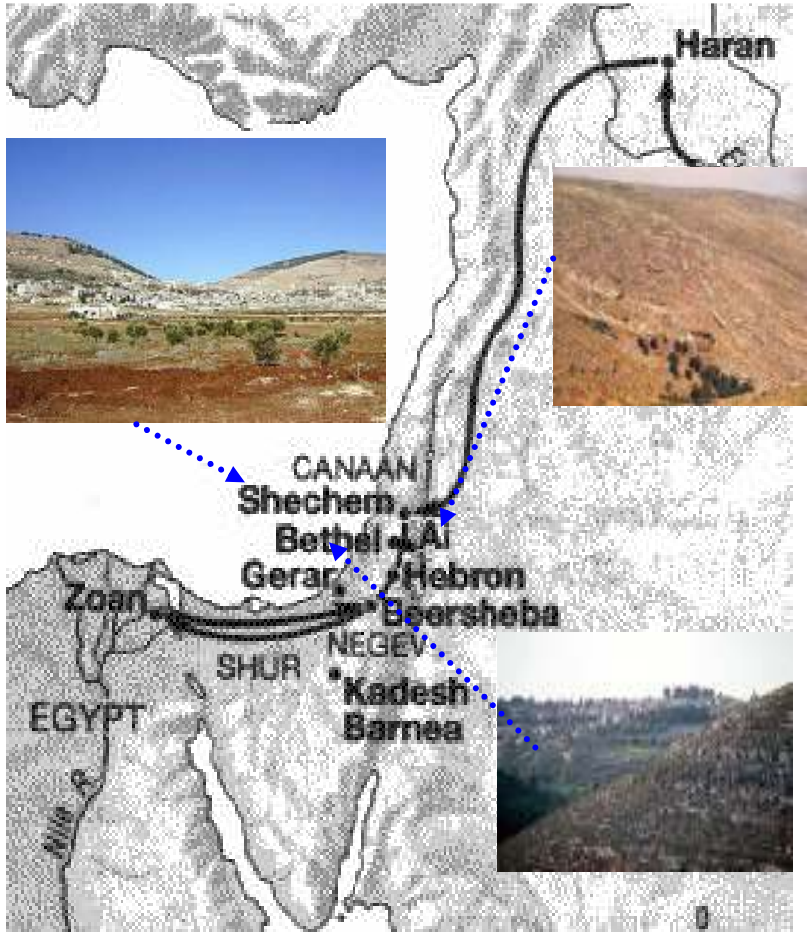
B. Abraham's Journeys (12:4-9)

4 So Abram went forth as the LORD had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran. 5 And Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan. 6 And Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land.



the oak of Moreh – probably a great Tabor oak which served as a landmark at Shechem & as a point where a teacher (Heb. *Moreh*) or judge would come to hear legal cases or provide instruction (eg Deborah's palm tree in Judg 4:5). Besides being valued for their shade, such trees also served as evidences of fertility & were often adopted as places of worship (not often as objects of worship).

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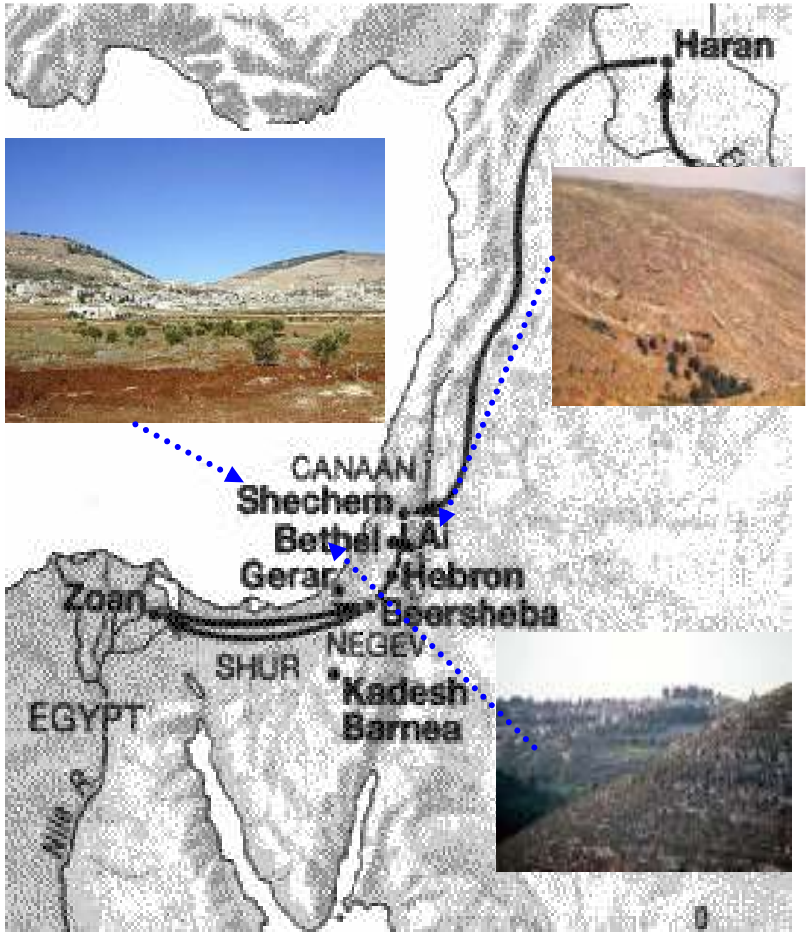
B. Abraham's Journeys (12:4-9)

7 And the LORD appeared to Abram and said, "To your descendants I will give this land." So he built an altar there to the LORD who had appeared to him.
8 Then he proceeded from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the LORD and called upon the name of the LORD. 9 And Abram journeyed on, continuing toward the Negev.



the oak of Moreh – probably a great Tabor oak which served as a landmark at Shechem & as a point where a teacher (Heb. *Moreh*) or judge would come to hear legal cases or provide instruction (eg Deborah's palm tree in Judg 4:5). Besides being valued for their shade, such trees also served as evidences of fertility & were often adopted as places of worship (not often as objects of worship).

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Abram in Egypt (Genesis 12:10-20)

A. The Famine in Canaan (12:10)

10 Now there was a famine in the land; so Abram went down to Egypt to sojourn there, for the famine was severe in the land.

Albert Barnes on Genesis 12:10

This first visit of Abram to Mizraim, or Egypt, is occasioned by the famine in the land of promise. This land is watered by periodical rains. A season of drought arrests the progress of vegetation, and brings on a famine. But in Egypt, the fertility of the loamy soil depends not on local showers, but on the annual rise of the Nile, which is fed by the rains of a far-distant mountain range. Hence, when the land of Kenaan was wasted by drought and consequent famine, Egypt was generally so productive as to be the granary of the neighboring countries.

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Albert Barnes on Genesis 12:10

As Kenaan was the brother of Mizraim, the contact between the two countries in which they dwelt was natural and frequent. Dry seasons and dearth of provisions seem to have been of frequent occurrence in the land of Kenaan (Gen 26:1; 41:56-57). Even Egypt itself was not exempt from such calamitous visitations. Famine is one of God's rods for the punishment of the wicked and the correction of the penitent (2Sa 24:13). It visits Abram even in the land of promise. Doubtless the wickedness of the inhabitants was great even in his day. Abram himself was not out of the need of that tribulation that worketh patience, experience, and hope. He may have been left to himself under this trial, that he might find out by experience his own weakness, and at the same time the faithfulness and omnipotence of Yahweh the promiser. In the moment of his perplexity he flees for refuge to Egypt, and the Lord having a lesson for him, there permits him to enter that land of plenty.

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Abram in Egypt (Genesis 12:10-20)

B. The Fear of Abraham(12:11-13)

11 And it came about when he came near to Egypt, that he said to Sarai his wife, "See now, I know that you are a beautiful woman; 12 and it will come about when the Egyptians see you, that they will say, 'This is his wife'; and they will kill me, but they will let you live. 13 Please say that you are my sister so that it may go well with me because of you, and that I may live on account of you."

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Albert Barnes on Genesis 12:11-13

It is not without misgivings, however, that Abram approaches Egypt. All the way from Ur to Haran, from Haran to the land of Kenaan, and from north to south of the land in which he was a stranger, we hear not a word of apprehension. But now he betakes himself to an expedient which had been preconcerted between him and Sarai before they set out on their earthly pilgrimage (Gen 20:13). There are some obvious reasons for the change from composure to anxiety he now betrays. Abram was hitherto obeying the voice of the Lord, and walking in the path of duty, and therefore he was full of unhesitating confidence in the divine protection. Now he may be pursuing his own course, and, without waiting patiently for the divine counsel, venturing to cross the boundary of the land of promise. He may therefore be without the fortifying assurance of the divine approval. There is often a whisper of this kind heard in the soul, even when it is not fully conscious of the delinquency which occasions it.

Again, the countries through which be had already passed were inhabited by nomadic tribes, each kept in check by all the others, all unsettled in their habits, and many of them not more potent than himself. The Kenaanites spoke the same language with himself, and were probably only a dominant race among others whose language they spoke,

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Albert Barnes on Genesis 12:11-13

if they did not adopt. But in Egypt all was different. Mizraim had seven sons, and, on the average, the daughters are as numerous as the sons. In eight or nine generations there might be from half a million to a million of inhabitants in Egypt, if we allow five daughters as the average of a family. The definite area of the arable ground on the two sides of the Nile, its fertilization by a natural cause without much human labor, the periodical regularity of the inundation, and the extraordinary abundance of the grain crops, combined both to multiply the population with great rapidity, and to accelerate amazingly the rise and growth of fixed institutions and a stable government. Here there were a settled country with a foreign tongue, a prosperous people, and a powerful sovereign. All this rendered it more perilous to enter Egypt than Kenaan.

If Abram is about to enter Egypt of his own accord, without any divine intimation, it is easy to understand why he resorts to a device of his own to escape the peril of assassination. In an arbitrary government, where the will of the sovereign is law, and the passions are uncontrolled, public or private resolve is sudden, and execution summary. The East still retains its character in this respect. In these circumstances, Abram proposes to Sarai to conceal their marriage, and state that she was his sister;

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Albert Barnes on Genesis 12:11-13

which was perfectly true, as she was the daughter of his father, though not of his mother. At a distance of three or four thousand years, with all the development of mind which a completed Bible and an advanced philosophy can bestow, it is easy to pronounce, with dispassionate coolness, the course of conduct here proposed to be immoral and imprudent. It is not incumbent on us, indeed, to defend it; but neither does it become us to be harsh or excessive in our censure. In the state of manners and customs which then prevailed in Egypt, Abram and Sarai were not certainly bound to disclose all their private concerns to every impertinent inquirer. The seeming simplicity and experience which Abram betrays in seeking to secure his personal safety by an expedient which exposed to risk his wife's chastity and his own honor, are not to be pressed too far. The very uncertainty concerning the relation of the strangers to each other tended to abate that momentary caprice in the treatment of individuals which is the result of a despotic government. And the prime fault and folly of Abram consisted in not waiting for the divine direction in leaving the land of promise, and in not committing himself wholly to the divine protection when he did take that step.

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Abram in Egypt (Genesis 12:10-20)

C. The Favor of Pharaoh (12:14-16)

14 And it came about when Abram came into Egypt, the Egyptians saw that the woman was very beautiful. 15 And Pharaoh's officials saw her and praised her to Pharaoh; and the woman was taken into Pharaoh's house. 16 Therefore he treated Abram well for her sake; and gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels.

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Albert Barnes on Genesis 12:14-16

The inadequacy of Abram's expedient appears in the issue, which is different from what he expected. Sarai is admired for her beauty, and, being professedly single, is selected as a wife for Pharaoh; while Abram, as her brother, is munificently entertained and rewarded. His property seems to be enumerated according to the time of acquirement, or the quantity, and not the quality of each kind. Sheep and oxen and he-asses he probably brought with him from Kenaan; men-servants and maid-servants were no doubt augmented in Egypt. For she-asses the Septuagint has mules. These, and the camels, may have been received in Egypt. The camel is the carrier of the desert. Abram had now become involved in perplexities, from which he had neither the wisdom nor the power to extricate himself. With what bitterness of spirit he must have kept silence, received these accessions to his wealth which he dared not to refuse, and allowed Sarai to be removed from his temporary abode! His cunning device had saved his own person for the time; but his beautiful and beloved wife is torn from his bosom.

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Abram in Egypt (Genesis 12:10-20)

D. The Fury of Pharaoh (12:17-20)

17 But the LORD struck Pharaoh and his house with great plagues because of Sarai, Abram's wife. 18 Then Pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife? 19 Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her and go." 20 And Pharaoh commanded his men concerning him; and they escorted him away, with his wife and all that belonged to him.

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Albert Barnes on Genesis 12:17-20

The Lord, who had chosen him, unworthy though he was, yet not more unworthy than others, to be the agent of His gracious purpose, now interposes to effect his deliverance. "And the Lord plagued Pharaoh." The mode of the divine interference is suited to have the desired effect on the parties concerned. As Pharaoh is punished, we conclude he was guilty in the eye of heaven in this matter. He committed a breach of hospitality by invading the private abode of the stranger. He further infringed the law of equity between man and man in the most tender point, by abstracting, if not with violence, at least with a show of arbitrary power which could not be resisted, a female, whether sister or wife, from the home of her natural guardian without the consent of either. A deed of ruthless self-will, also, is often rendered more heinous by a blamable inattention to the character or position of him who is wronged. So it was with Pharaoh. Abram was a man of blameless life and inoffensive manners. He was, moreover, the chosen and special servant of the Most High God. Pharaoh, however, does not condescend to inquire who the stranger is whom he is about to wrong; and is thus unwittingly involved in an aggravated crime. But the hand of the Almighty brings even tyrants to their senses.

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Albert Barnes on Genesis 12:17-20

"And his house." The princes of Pharaoh were accomplices in his crime (Gen 12:15), and his domestics were concurring with him in carrying it into effect. But even apart from any positive consent or connivance in a particular act, men, otherwise culpable, are brought into trouble in this world by the faults of those with whom they are associated. "On account of Sarai." Pharoah was made aware of the cause of the plagues or strokes with which he was now visited.

Pharaoh upbraids Abram for his deception, and doubtless not without reason. He then commands his men to dismiss him and his, unharmed, from the country. These men were probably an escort for his safe conduct out of Egypt. Abram was thus reproved through the mouth of Pharaoh, and will be less hasty in abandoning the land of promise, and betaking himself to carnal resources.

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