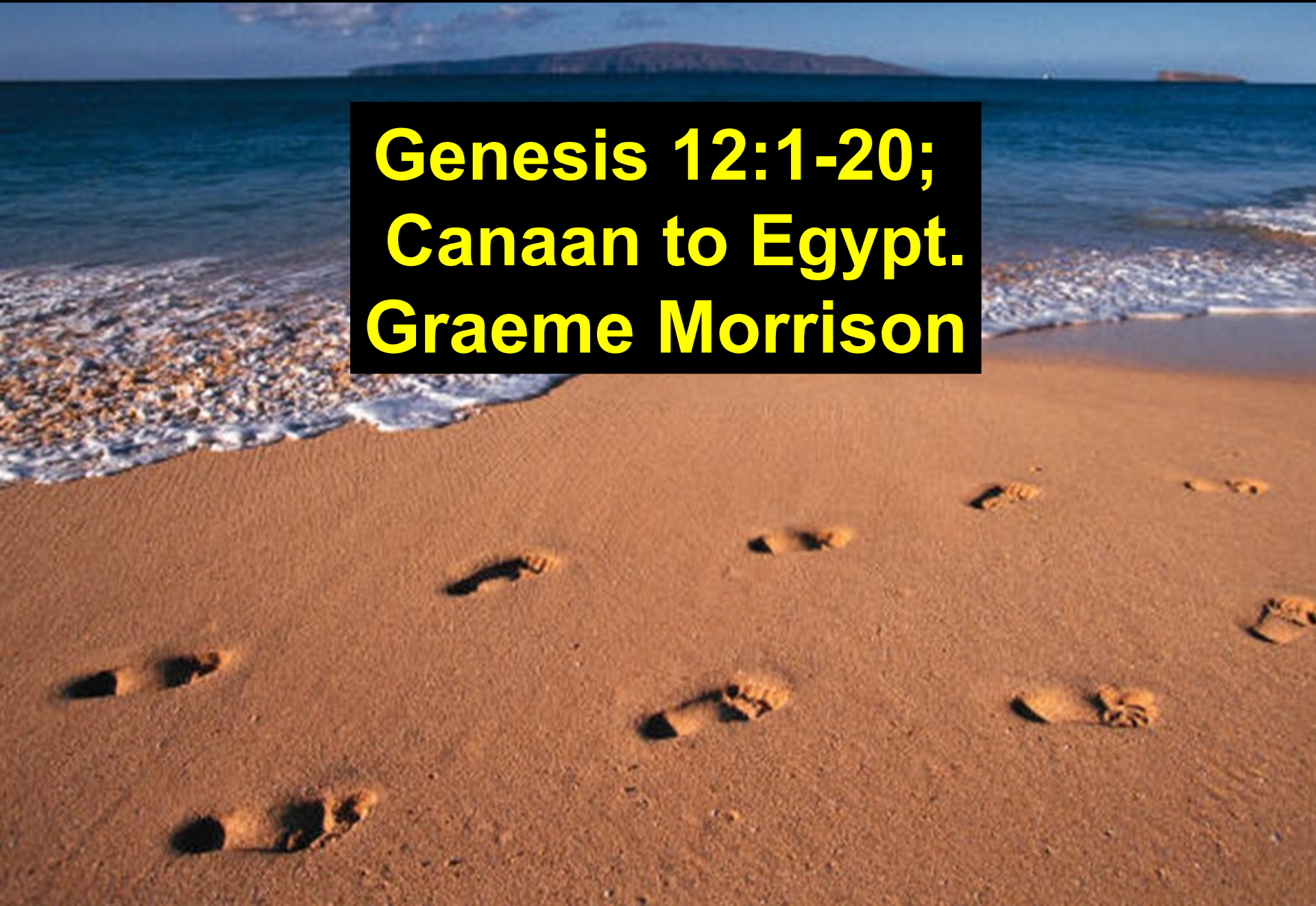
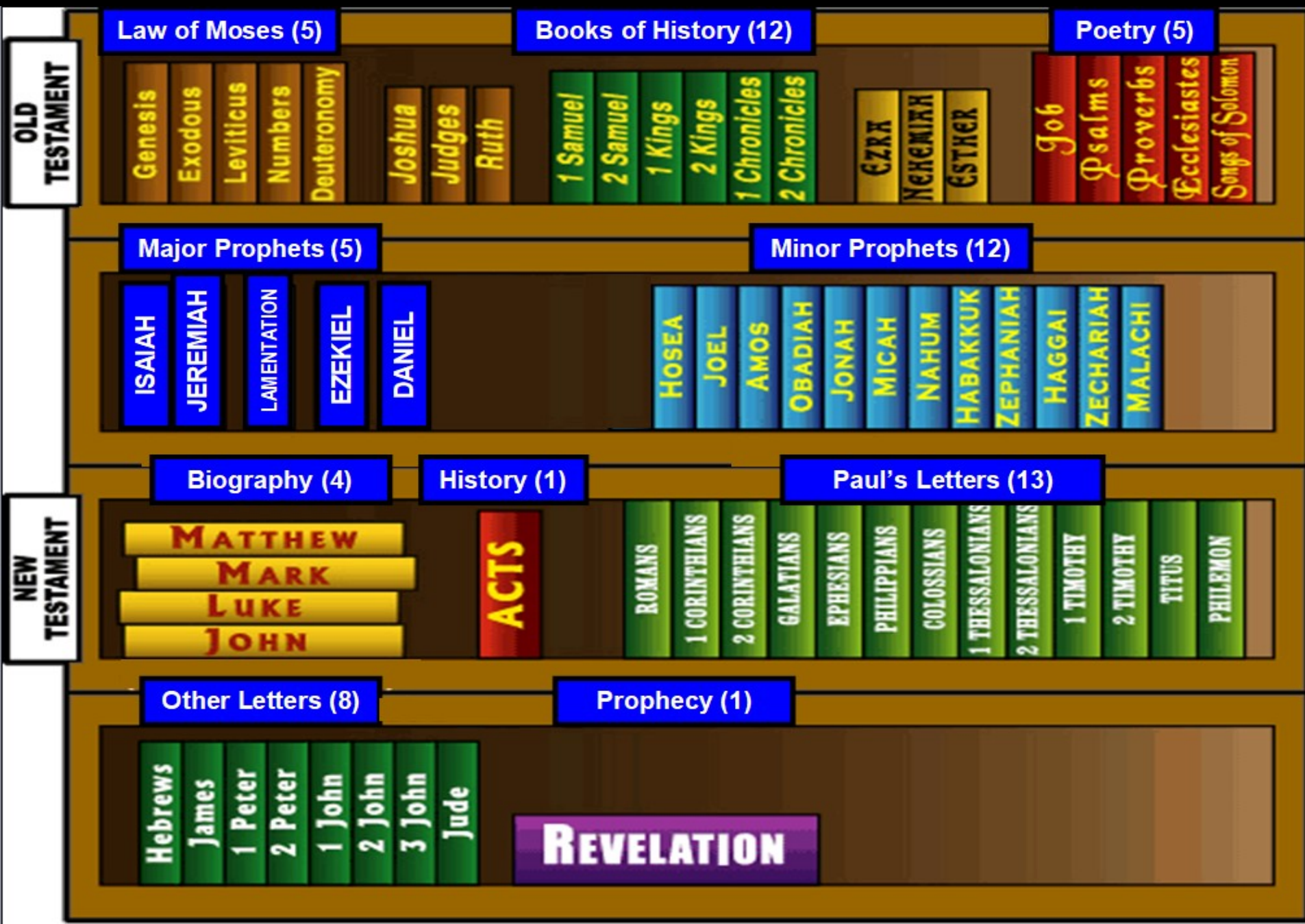


Patriarchal Age- After the flood.

**Genesis 12:1-20;
Canaan to Egypt.
Graeme Morrison**



Remember The BIBLE is a LIBRARY of 66 Books.



The Old Testament

5 books of Law

The Pentateuch
Genesis, Exodus, Leviticus, Numbers & Deuteronomy

12 books of History

Historical Books
Joshua, Judges, Ruth, I&II Samuel, I&II Kings,

Historical Books cont'd
I&II Chronicles, Ezra, Nehemiah & Esther

5 books of Poetry

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Job, Psalms, Proverbs, Ecclesiastes & Song of Solomon

5 books of Major
Prophets

Major Prophets
Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel

12 books of Minor
Prophets

Minor Prophets
Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk,
Zephaniah, Haggai, Zechariah & Malachi

THE LIFE OF ABRAHAM.

God Calls Abram Out of Ur. (not only in Haran)

“Get Out of the Land of your Birth.”

Gen 11:27-28; Gen 12:1; Gen 15:7; Neh 9:7; Acts 7:2;

The Family Moves To Haran. (Mistake)

Terah may not have wished to be apart from Abram.

Nahor may have left with the family. (Gen 24)

God Calls Abram out of Haran To Canaan.

God Makes Promises To Abram

Abram Leaves Haran and Takes Lot.

Abram Builds an Altar in Shechem

Abram Moves To Bethel and Ai – Built Altar

Abram Journeyed Further South. (12:9;)

THE LIFE OF ABRAHAM.

Abram Flees to Egypt during Famine.

Abram Returns to Canaan, with Great Wealth.

Abram and Lot separate.

God reiterates promises to Abram.

Lot taken captive in the Battle of the Kings.

Abram rescues Lot.

Abram meets Melchizedek

ABRAHAM'S JOURNEYS

Joshua 24:3;

Acts 7:2-5;



Ur to Haran

Shechem. Genesis 12:6-7;

Between Bethel and Ai. Genesis 12:8;

South of Egypt. Genesis 12:9-20;

The Negev. (in the south) Genesis 13:1;

The Patriarchal World

<http://www.bible-history.com>

The Oak of Mamre. Genesis 13:18;

THE LIFE OF ABRAHAM:- CANAAN Gen 12:5-7;

**“And Abram took Sarai his wife,
and Lot his brother's son, and all their substance
that they had gathered, and the souls that they
had gotten in Haran; and they went forth to go into
the land of Canaan; and into the land of Canaan they came.”**

**“And Abram passed through the land unto the place
of Shechem, unto the oak of Moreh. And the Canaanite
was then in the land. And Jehovah appeared unto Abram,
and said, Unto thy seed will I give this land: and there
built he an altar unto Jehovah, who appeared unto him.”**

**Abram travels South from Haran to Shechem,
(At some point the procession crosses over
the Euphrates River). Many believe that this is where
the name **“Hebrew”** is applied to the descendents
of Abraham because **the word means to “cross over.”****

THE LAND PROMISE.

Then the LORD appeared to Abram and said, "To your descendants I will give this land."



The place where they stop is near **the oak of Moreh** near the town of **Shechem**. The **literal** translation is:-
"the turpentine tree of the teacher."

The translators are uncertain if "**Moreh**" is referring to **a person's name** or **his occupation**. If it is **his occupation**, then Abram stopped by **the tree** where **school** for the **local community** took place.

We also are told that the descendants of Canaan have already settled the land. Even so, **Abram** builds an altar to God, showing that **he believes** his descendants would **one day occupy this land instead of the Canaanites**.

THE LIFE OF ABRAHAM:- CANAAN Gen 12:5-7;

This again is an **act of obedience** that illustrated **the faith of Abram** in that **he built an altar in Shechem.** (southwest of the Sea of Galilee).

ABRAM'S WORSHIP:- We have already seen the idea of **sacrifices and altars** in the book of Genesis. It could be argued that the coats of skin given to **Adam and Eve** constituted the **first sacrificial offering.**

Both **Cain and Abel** brought offerings to the Lord.
(Gen 4:1ff; Heb 11:4;)

NOAH built an altar to the Lord after coming out of the ark.
(Genesis 8:20;)

THE LIFE OF ABRAHAM:- CANAAN Gen 12:5-7;

This instance of **worship** at Shechem
was **instituted by the Lord**.

He **appeared** to Abram and **reiterated**
the promise that had been previously given.

Instead of being **“the land which I will show you”**
(Gen 12:1;) the Lord says,
“To your descendants I will give THIS land.”
(Gen 12:7;)

Abraham **responds** by **worshipping** the Lord
through building an **altar** unto Him.

This will be the beginning of **a series of altars** built by **Abram**.
Each place in the land to which he comes,
he will be seen building an altar to the Lord.

From Canaan To The Negeb.

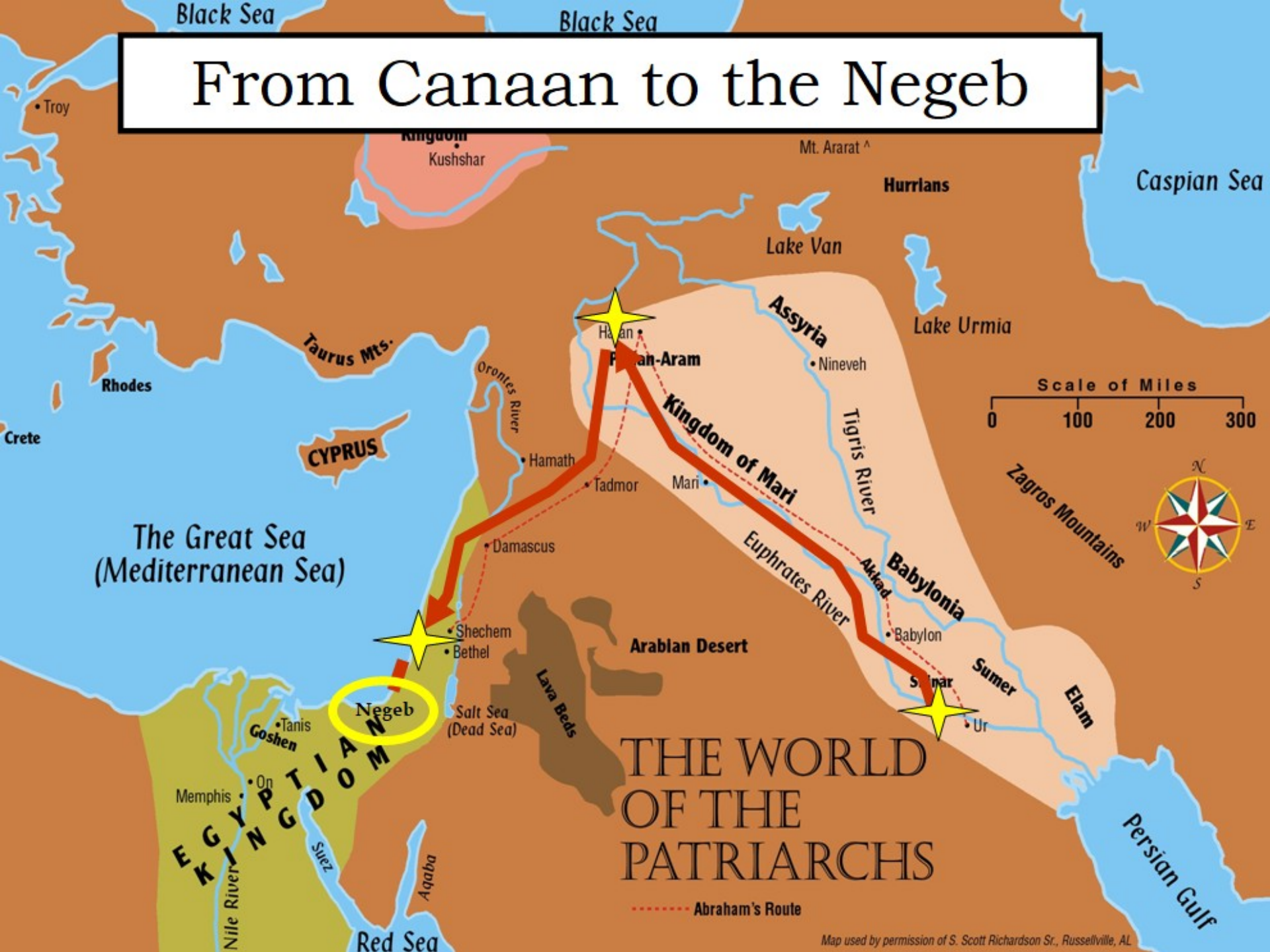
From **Shechem**, Abram moved **southwest** to a place **between Bethel and Ai**. (Gen 12:8-9;)

“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.”

“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.**”
(Gen 12:7-8;)

He built an **altar there, also**. Then he continued moving **south** until **he came to the Negeb**.

From Canaan to the Negeb



Gen 12:8; “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.”

Calling upon the name of Yahweh
inferred **worshipping the Lord.**

This may have been in song, prayer, and sacrifice

When **Paul had obeyed the gospel**
Ananias instructed him to
“**call upon the Lord’s name.**” (Acts 22:16;)

To “call” upon the name of **Yahweh**
is to “invoke” or “appeal to” or “submit to.”

Examples of men calling upon the name of Yahweh
in **worship.** (Psa 3:1ff; Acts 2:21; 9:14,21; 22:16;
Rom 10:12-13; I Cor 1:2; 2 Tim 2:22;)

Calling on the Name of the Lord. Acts 2:21;

“21 And everyone who calls on the name of the Lord will be saved.” What is meant by “calling on the name of the Lord?”

Does it mean crying out, “Lord, save me!”?

OR Does it mean submitting to the will of God in faith and obedience?

Calling on the Name does NOT mean.

Luke 6:46-49; “46 Why do you call Me, "Lord, Lord," and do not do what I say? 47 "Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like:-”

48 “he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built.”

49 "But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great."

Calling on the Name does NOT mean.

JUST CALLING ON HIS NAME. Matt 7:21-23;

“21 "Not everyone who says to Me, "Lord, Lord,' will enter the kingdom of heaven, but he who DOES the will of My Father who is in heaven will enter.”

“22 Many will say to Me on that day, "Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?”

“23 And then I will declare to them, "I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.” NASU

What calling on the Name DOES mean. Acts 2:21;

**Jesus COMMANDS saying and doing
faith and obedience in our worship
and in our Christian walk.**

v17 In these last days

v21 call on his name to be saved

**WHAT EXAMPLE DO WE HAVE
of this as Peter continues his sermon?**

HOW DO THE LISTENERS RESPOND?

What calling on the Name DOES mean. Acts 2:21;

Those saved on the day of Pentecost

HEARD the gospel. 2:22-36;

BELIEVED that gospel message

and were SORRY for their sins. 2:37;

REPENTED (turned) from their sins and were

BAPTISED for the forgiveness of their sins

and received the gift of the indwelling Spirit.

2:38, 41;

CONTINUED steadfastly

in the APOSTLES DOCTRINE.

2:42;

What calling on the Name DOES mean. Acts 2:21;

**The RESULT of CALLING on the NAME
of the Lord in THIS way is that:-
THEY were ADDED by the LORD
to HIS FAMILY the CHURCH. 2:47;**

**Another CONTEXT where we see CALLING
on the NAME of the Lord spoken about
is found in Rom 10:13;**

What calling on the Name DOES mean. Gen 12:8;

Rom 10:13-14;

**“13 for WHOEVER WILL CALL ON
THE NAME OF THE LORD WILL BE SAVED.”**

**“14 How then will they call on Him in whom
they have not believed? How will they believe
in Him whom they have not heard?
And how will they hear without a preacher?”**

**Here in Rom 10:13; We see CALLING
on the NAME of the Lord involves HEARING
the GOSPEL preached so that people
can respond with FAITH and OBEDIENCE.**

What calling on the Name DOES mean. Gen 12:8;

In Acts 22:15-16;

“15 For you will be a witness for Him to all men of what you have seen and heard.”

“16 Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name.”

Here in Acts 22:16;

We see CALLING on the NAME of the Lord involves REPENTANCE and BAPTISM for FORGIVENESS of sins.

Just as it did in Acts 2:37-47;

What calling on the Name DOES mean. Gen 12:8;
Saul [Paul] understood that calling
on the name of the Lord was not fasting
or praying a “sinner’s prayer.” see Acts 9:9-11;

Paul **has been** Fasting and praying but has
then to be baptised **to receive forgiveness of sins**
through the blood of Jesus.

He had to obey his Lord Who had said, (Mark 16:16;)
“He who believes and is baptized shall be saved.”

Later Paul called on the name of Caesar
to save him from the Jews
who were trying to kill him in Palestine.

“Calling on the name” meant submitting
to the authority represented by the Name.

Altars:-

Gen 12:7; – At Shechem After Leaving Haran
God Gives Abram the “Land Promise.”

Gen 12:8; – Between Bethel and Ai
He “Called On The Name of The Lord.”

Gen 13:18; – At Hebron
After He Separated From Lot.

Gen 22:9; – Offering Isaac
Called it “The Lord Shall Provide.”

Abraham Built Alters:-

For Regular **Prayer and Worship.**

To **Remind Him Of God's Promises** To Bless Him.

Altars:-

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God Gives Abram the “Land Promise.”

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Called it “The Lord Shall Provide.”

Abraham Pitched His Tent and Built Altars.

TENT = A Pilgrim, Trusts and Depends on God.

ALTAR = A Worshipper, Brings Sacrifices to God.

Abraham Built Alters:-

For Regular Prayer and Worship.

To Remind Him Of God's Promises To Bless Him.

Gen 12:8; “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.”

This promise must be seen in **contrast** to the exile from Eden.

In the early chapters of Genesis,
Adam and Eve were **exiled** from the garden.
Now Abram is brought to a new land and is told
that **this land** will be given to him

Adam and Eve	Abram
Exiled from the garden of Eden.	Brought into the land of Canaan.
Exile was the result of his sin.	Coming into the land was the result of his faith and obedience.
The loss of their land.	Promise of a new land.

Gen 12:8; “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.”

We normally think of the **first promises** of the land being given to Abraham.

But the idea of a land that was given is found first in **Genesis 2** where **the first man was given the first land.**

It was **a paradise.**

This means that the promise of a land that was given to Abraham **is a promise of a redeemed land.**

It is **a promise of a return to a new paradise.**

Relationship of Genesis 3 and Genesis 12.

**Genesis 3.
PROBLEM**



**Genesis 12.
SOLUTION.**

CURSES



BLESSINGS.

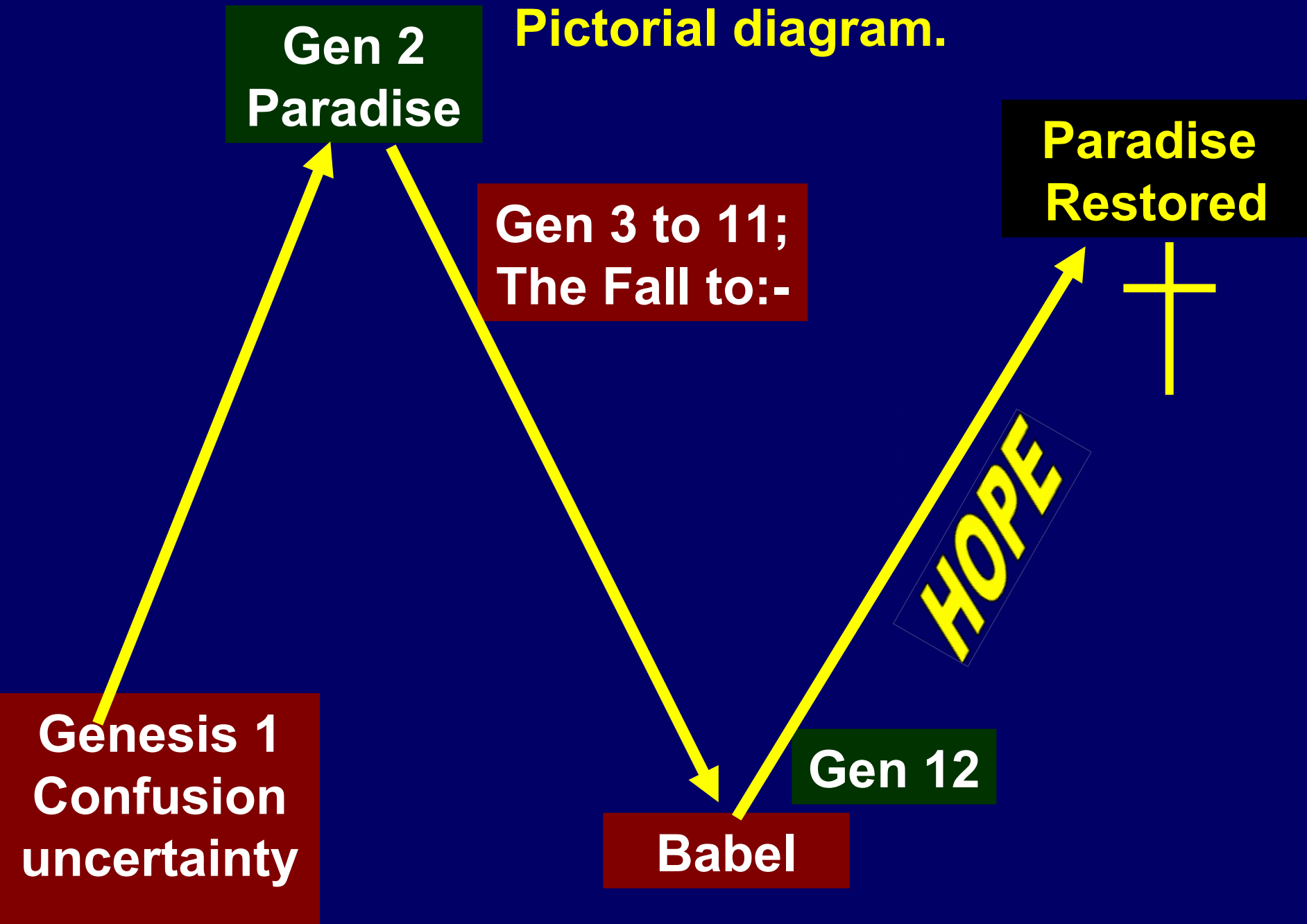
**BARRIERS
WITH GOD
AND AMONG MEN**



**FELLOWSHIP
RESTORED WITH GOD
AND AMONG MEN.**

Relationship of Genesis 3 and Genesis 12.

Pictorial diagram.



The axis of the Old Testament.



Genesis 3 to 11

Rest of the O.T.

Genesis 12

From The Negeb To Egypt Genesis 12:9-20;

When we were first introduced to Abram
In **Genesis 11:27-29**; we also saw the mention
of **two other characters** who will play
significant roles in the Abraham narrative.

They are Sarai and Lot.

They were introduced for a specific reason.

First we see **a problem** involving **Sarai**,
then in the next chapter
we will see **a problem** involving **Lot.**

From The Negeb To Egypt Genesis 12:9-20;

The way some preachers present the gospel,
you would think that once you respond to the call of God
in faith and repentance, and baptism, all your problems
are solved and **you can be happy**
all the time without a care in the world.

The truth is that **the Christian life** is a life
that **faces regular problems and sometimes**
greater challenges than none Christians.

From The Negeb To Egypt Genesis 12:9-20;

This is seen here in the life of Abram.

He had been responsive to the **call of God**
in his life and **he acted on faith,**
setting out for a land that God would show him.

He arrived in the promised land
and **he built an altar to worship the Lord**
and **he called upon the Lord.**

You would think that the next verse would tell us
that **Abram lived happily ever after.**

But it doesn't say anything of the sort.

Instead we read of the onset of a famine in the land.

From The Negeb To Egypt Genesis 12:9-20;

Why? Why does the Lord allow troubles to come our way? Wouldn't it be a lot nicer if we never had to face any difficulties in life?

The problem with such a question is that it ignores the positive benefit of our problems.

James 1:2-3; calls you to count it all joy when you encounter various trials. Why? Because the testing of your faith produces endurance.

From The Negeb To Egypt Genesis 12:9-20;

Just as the only way for a muscle to grow is by exercising it, in the same way, **the only way for your faith to grow is that it be tested.**

Warren Wiersbe put it this way:-

“A faith that can’t be tested can’t be trusted.”

That is not to say that we should be out looking for trouble. Jesus taught His disciples to pray that **they might be delivered from the evil one.**

**But when trouble does come,
we are to use it as an opportunity for growth.**

Gen 12:9-10; “And Abram journeyed on, continuing toward the Negev. Now there was a famine in the land; so Abram went down to Egypt to sojourn there, for the famine was severe in the land.”

The world of Abram’s day was rooted in **an agricultural economy**. A **famine meant mass starvation**. The crops would die and the watering places for the animals would dry up and disappear.

This particular famine was catastrophic, for it was severe in the land.

Because of the famine, **Abram goes down to Egypt** to escape starvation.

This was a **natural choice** since the Nile River was not so affected by the changes of climate as are the smaller rivers of Canaan.

Gen 12:9-10; “And Abram journeyed on, continuing toward the Negev. 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.”

We are not told that Abram did the wrong thing in entering Egypt. **Some have assumed** that, because God brought him into the land, **he should have remained here and trusted the Lord.**

Perhaps there is some truth to such an idea. But the book of Genesis provides an interesting **parallel** to the case of Abram.

It is found in the entrance of Jacob and his family into Egypt.

Gen 12:9-10; "And Abram journeyed on, continuing toward the Negev. 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."

Gen 46:2-3; During the night God spoke to him in a vision. "Jacob! Jacob!" he called. "Here I am," Jacob replied. "I am God," the voice said, "the God of your father. Do not be afraid to go down to Egypt, for I will see to it that you become a great nation there."

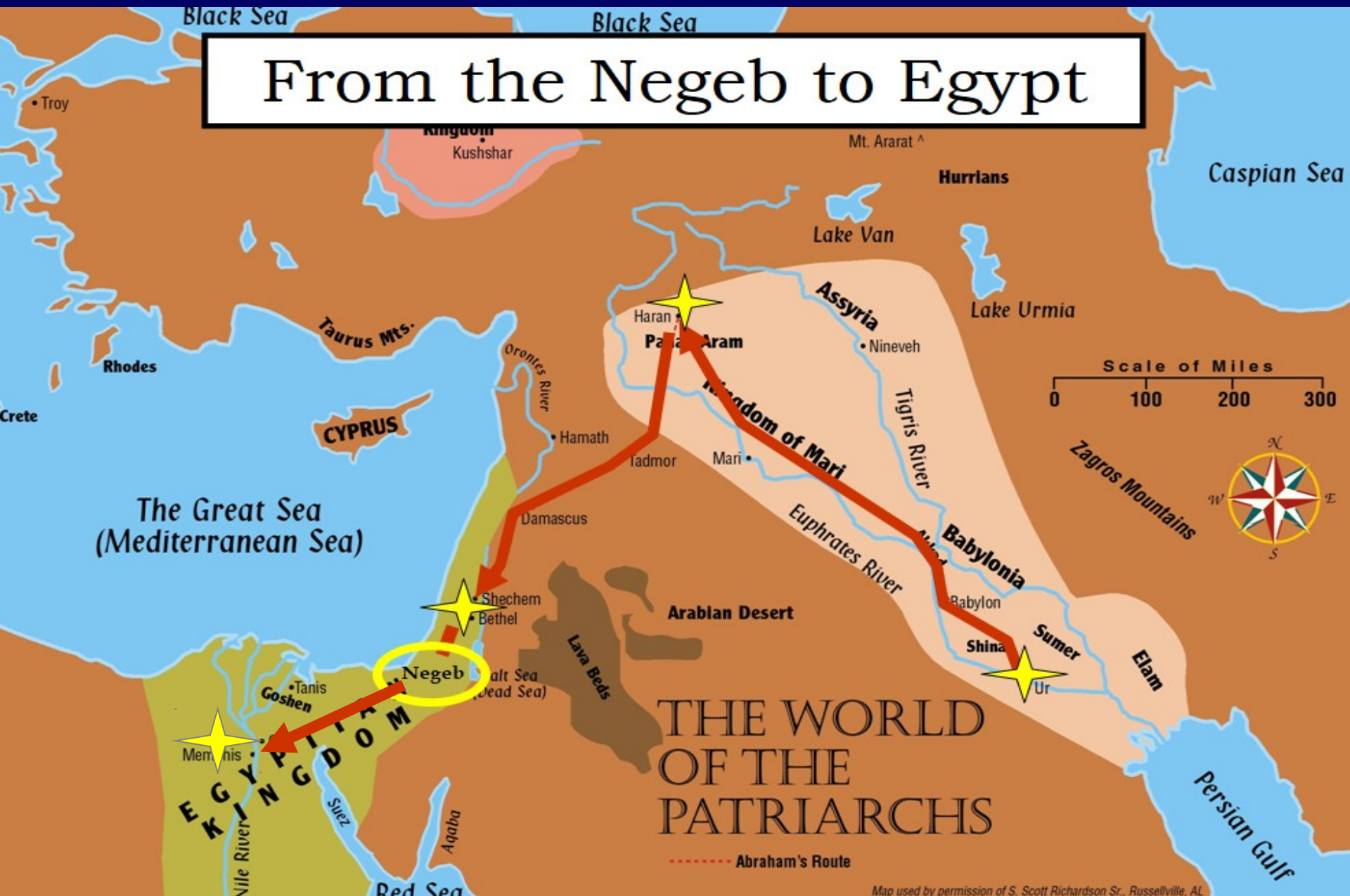
Abram is given no such word from the Lord. So far as we are able to determine from the narrative, **he is not given permission to go to Egypt and he is not forbidden to go into Egypt.**

On the other hand, **we will not see Abram building any altars in Egypt and he will not be said to be calling on the name of the Lord while he is in Egypt.**

Instead of seeing Abram's faith, we are presented with Abram's fear.

Gen 12:10-13; Before they entered Egypt, he instructed Sarai to tell the Egyptians that she was his sister?

From the Negeb to Egypt



Gen 12:11-13; “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; 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." .”

The pyramids and the Sphinx had long since been completed **by the time Abram came to Egypt.**

This was the **First Intermediate Period of Egypt's history.** It was a time of disunity as Egypt had broken up into several **small feudal kingdoms,** each attempting to gain power over its neighbour.

During this period, it was not uncommon for foreigners to be permitted entrance into the country.

Gen 12:11-12; “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; 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.”

As Abram approaches Egypt, he becomes afraid.

His fear is that the **Egyptians will desire his wife** for her great beauty and that **they will murder him** in order to obtain her for themselves.

Sarai would have been 65 years old
at this time. (Gen 12:4; 17:7;)

Sarai was commended to Pharaoh
and taken to his house. **(12:14-20;)**

God sent plagues.

Pharaoh confronted Abram.

Pharaoh cast Abram out of Egypt.

Abram returned to Canaan.

Gen 12:14-16; “ And sure enough, when they arrived in Egypt, everyone spoke of her beauty. When the palace officials saw her, they sang her praises to their king, the pharaoh, and she was taken into his harem. Then Pharaoh gave Abram many gifts because of her-sheep, cattle, donkeys, male and female servants, and camels.”

Abram has devised his plan with Sarai to pose as his sister. While this was a half truth. (cf. Gen. 20:12), Abram’s purpose was to deceive the Egyptians.

Abram then compounds his problems by accepting Pharaoh’s gifts of sheep and cattle.

Though Abraham goes down in history as a great man of faith. He is also one that is not unlike us all in that he sinned from time to time.

Gen 12:16; “Then Pharaoh gave Abram many gifts because of her sheep, cattle, donkeys, male and female servants, and camels.”

At least one reason for **Abram's fear** is understood when we examine an Egyptian narrative found in the **Papyrus d'Orbiney** known as **the Tale of the Two Brothers**.

Dating to the 19th Dynasty of Egypt and therefore considerably later than the days of Abram, it tells **the fictional account of a pharaoh murdering the husband of a beautiful woman** so that he could marry her.

Franklin Roosevelt once said,
“**The only thing we have to fear is fear itself.**”
That sounds nice, **but it really is not true.**

Gen 12:16; “Then Pharaoh gave Abram many gifts because of her sheep, cattle, donkeys, male and female servants, and camels.”

There are a lot of things in this world
that are the legitimate objects of fear.

**But you do not have to allow fear to conquer you
when you can trust in One who is ultimately
in control of all the circumstances of life.**

Abram has a choice to make.

He can either **depend upon the Lord**
and trust in Him for deliverance or else
he can depend upon a plan of his own making.

He chooses the latter.

Gen 12:16; “Then Pharaoh gave Abram many gifts because of her sheep, cattle, donkeys, male and female servants, and camels.”

His plan will involve at least a partial deception. He pretends that he and Sarah are brother and sister

We will later learn that there is some truth to this matter and that Sarah is a half-sister to Abram. (Genesis 20:12;)

There is another term for such a half-truth. It is called a lie. When we tell a half-truth, we are hoping the people will believe the wrong half.

Gen 12:16; “Then Pharaoh gave Abram many gifts because of her sheep, cattle, donkeys, male and female servants, and camels.”

The plan is that Abram and Sarai will live out this **lie** by **concealing the true nature** of their relationship.

16 There are six things which the LORD hates,
Yes, seven which are an abomination to Him:

17 Haughty eyes, **a lying tongue**,

And hands that shed innocent blood,

18 A heart that devises wicked plans,

Feet that run rapidly to evil,

19 **A false witness** who utters lies,

And one who spreads strife among brothers.

(Proverbs 6:16-19;)

Notice that **when the Bible lists the seven sins** that are **an abomination** to the Lord, **lying is mentioned twice**.

God is a truth-teller
and **He calls His people to be truth-tellers, too**.

Gen 12:16; “Then Pharaoh gave Abram many gifts because of her sheep, cattle, donkeys, male and female servants, and camels.”

Note that from a human standpoint, the lie worked.
It accomplished that for which it was designed.

Abram had been concerned for his life and that
“it would go well” with him.

The lie resulted in Abram being given
all sorts of material possessions.

Lies often work for a time.

If that were not the case,
people would not lie in the first place.

But when you lie, you can be assured
that the truth will eventually come out.

**There is coming a day when everything shall be known
and when nothing will remain hidden.**

Gen 12:17; “And Yahweh plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.”

**Furthermore, lies have a way
of bearing unwanted children.**

**The initial lie that was meant for Abram's protection
did nothing to protect the sanctity of the marriage
between Abram and Sarai.**

**The resulting actions would take the form
of a tragedy were it not for the actions of the Lord.**

Gen 12:18; "So Pharaoh called for Abram and accused him sharply.
"What is this you have done to me?" he demanded.
"Why didn't you tell me she was your wife?"

Here **the sin is identified** in that Abraham allowed his own wife to become the wife of Pharaoh.

Through **cowardice** he was placing his wife in a situation where **adultery** could be committed.

Disapproval of Abraham's sin is indicated in the plagues that he sent upon the house of Pharaoh for taking Sarah as his wife.

Note that Pharaoh rebukes Abraham and the patriarch says nothing.

(there was nothing for him to say in light of his sin).

To be rebuked for sin by those out of fellowship with God ought to be a true moment of shame for the Christian.

Gen 12:19-20; “Why were you willing to let me marry her, saying she was your sister? Here is your wife! Take her and be gone!”
Pharaoh then sent them out of the country under armed escort
Abram and his wife, with all their household and belongings.”

Up to this point, we have read of **Abram** and **Sarai**
and **the Pharaoh** and their parts have all intersected,
but **none have been presented as the hero of the narrative.**

Now the Lord has entered the story.
He is the hero who **redeems the situation**
that has been hopelessly muddled. **He does this**
by striking Pharaoh and his house with great plagues.

As we read this, we must **remember**
who were the original recipients of this book.

Gen 12:20; “Pharaoh then sent them out of the country under armed escort
Abram and his wife, with all their household and belongings.”

It is **written to the Israelites in the wilderness.**

They are the **same Israelites** who **witnessed
the great plagues against Egypt**
that brought about their deliverance.

They were **released from Egypt because of the great
plagues** that the Lord brought against that land.

Now they are to learn and understand
that **God has done the same thing in the past**
to bring Sarai out of the house of the Pharaoh.

Allen Ross points out the **parallels**
between **Abram's experiences** and those of Israel in Egypt.

Abram	Israel
<p>Abram travels to Egypt because of a famine in the land. (Genesis 12:10;)</p>	<p>Israel travels to Egypt because of a famine in the land. (Genesis 43:1; 47:4;)</p>
<p>Abram is afraid that he will be killed by the Egyptians. (Genesis 12:11-13;)</p>	<p>Israel faces being killed by the Pharaoh who orders all male babies to be thrown into the Nile. (Exodus 1:16;)</p>
<p>Sarai taken into the house of the Egyptian pharaoh. (Genesis 12:14-15;)</p>	<p>Israel taken into bondage in Egypt (Exodus 1:11-14;)</p>
<p>Pharaoh stricken with great plagues. (Genesis 12:17;)</p>	<p>Egypt stricken with great plagues. (Exodus 7-11;)</p>
<p>Pharaoh: “Now then, here is your wife, take her and go.” (Genesis 12:19;)</p>	<p>Pharaoh: “Take both your flocks and your herds, as you have said, and go” (Exodus 12:32;)</p>

Gen 12:20; “Pharaoh then sent them out of the country under armed escort Abram and his wife, with all their household and belongings.”

Abram and Sarai serve as **the forerunners** for **the nation of Israel**. What happened to them has also been experienced by Israel.

In the same way **they** were **delivered** from the hand of the Pharaoh of Egypt, so also **Israel** has been **delivered** from the hand of the Pharaoh.

What is the point of the parallel?

It is to **show** that **God is faithful** in rescuing His people, **even when His people are** themselves **unfaithful**. Abram’s unfaithfulness is seen as the pharaoh calls him in to question him.

Gen 12:20; “Pharaoh then sent them out of the country under armed escort
Abram and his wife, with all their household and belongings.”

The **Israelites** were to **see themselves**
in this parallel and **I think it is also appropriate**
for us to look and see ourselves in this parallel.

Abraham is regularly used in the Scriptures
as **a paradigm for our faith.**

As is often the case,
what is true for Abraham is also true of us.

Have we ever been facing a famine in our life?

Have we found ourselves becoming enslaved to our particular situation?

Have we ever found that, no matter what we do, it only gets us in deeper and deeper problems?

There is a message here for us.

There is One who died in our place to purchase us out of our enslaving relationships and to make us His own beautiful and beloved bride.

He is the counterpart to Abram.

He does not lie or ask us to lie;

He is the One in whose lips there was no deceit.

Abraham was fearful of his own life when He went down to Egypt, Jesus willingly and deliberately gave up His life on the cross and went down to the grave on our behalf that He might defeat death.

**Genesis 12:1-20;
Canaan to Egypt.
Graeme Morrison**

**Prepared by
Graeme Morrison**

graemestudy@gmail.com

www.graemebibleresources.com

**Next in the series:-
Gen chapter 15; Abraham and Covenant.**