

# The Bible Ark Bible Study Program

## Genesis – Verses 12:1–12:12, God Appears to Abram

In the study today we will be learning about the first time that God speaks to Abram and the covenant that God makes with Abram.

Let us look to God in prayer now to get us started in our study.

Heavenly father, thank you for your great patience with us and for your faithfulness to provide the teaching and the correction that we need in our lives. We fail and we fall over and over again and again, and you are always there to put us back on our spiritual feet. You are our rock. You are sure to give us the direction and the leading that we need, whenever we turn to you and look to you to show us your way. Bless us now Father that we would come to understand more about the way that you have for each of us and how to recognize when we are not following your way, so that we would return and follow you and your will for us. Teach us Father of the truth of your Word and of our Lord and Savior, Jesus Christ.

We pray in Jesus's name. Amen!

In our study today, we will be reading and discussing the first 12 verses in Chapter 12 of Genesis. As usual, we will go through Dr. Scofield's comments on these verses, and in the process I will make my own comments and review. Then I will read through these verses again a second time.

## Genesis, Chapter 12, verses 1 through 12, Scofield's Comments (+Dale's)

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*The Fourth Dispensation: Promise: from the call of Abram to the giving of the law (Genesis 12:1–Exodus 19:8).  
The Fourth, or Abrahamic Covenant. (Add Genesis 13:14–18; 15:1–21; 17:4–8; 22:15–24; 26:1–5; 28:10–15.).*

1 Now <sup>1</sup>the LORD had said unto Abram, Get thee <sup>b</sup>out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

<sup>b</sup> *Separation.* Verses 1–5. Genesis 13:7–11. (Genesis 12:1; 2<sup>nd</sup> Corinthians 6:14–17).

1 The Fourth Dispensation: Promise. For Abraham and his descendants it is evident that the Abrahamic Covenant (Genesis 15:18, *note*) made a great change. They became distinctively the heirs of *promise*. That covenant is wholly gracious and unconditional. The descendants of Abraham had but to abide in their own land to inherit every *blessing*. In Egypt they lost their blessings, but not their *covenant*. The Dispensation of Promise ended when Israel rashly accepted the law (Exodus 19:8). Grace had prepared a deliverer (Moses), provided a sacrifice for the guilty, and by divine power brought them out of bondage (Exodus 19:4); but at Sinai they exchanged grace for law. The Dispensation of Promise extends from Genesis 12:1 to Exodus 19:8, and was exclusively Israelitish. The *dispensation* must be distinguished from the *covenant*. The former is a mode of testing; the latter is everlasting because unconditional. The law did not abrogate the Abrahamic Covenant (Galatians 3:15–18), but was an intermediate disciplinary dealing “till the Seed should come to whom the promise was made” (Galatians 3:19–29;

Galatians 4:1-7). Only the *dispensation*, as a testing of Israel, ended at the giving of the law. See, for the other six dispensations: *Innocence* (Genesis 1:28); *Conscience* (Genesis 3:23); *Human Government* (Genesis 8:20); *Law* (Exodus 19:8); *Grace* (John 1:17); *Kingdom* (Ephesians 1:10).

This note that Dr. Scofield is referring us to for Genesis 15:18 is another one of his very large comments. We are not going to deal with that today. We will be looking at that note in a couple of studies from now.

Let me read you these two passages from Exodus, and then we will take a look at the first part of this comment again.

*“<sup>3</sup>And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; <sup>4</sup>Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.”* – Exodus 19:3 & 4

This second passage is the record of when the Israelites agreed to follow the law of the commandments of God, known as the Mosaic Law.

*“And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.”* – Exodus 19:8

With that, now let me read the first part of Scofield's comment to you again.

1 The Fourth Dispensation: Promise. For Abraham and his descendants it is evident that the Abrahamic Covenant made a great change. They became distinctively the heirs of *promise*. That covenant is wholly gracious and unconditional. The descendants of Abraham had but to abide in their own land to inherit every *blessing*. In Egypt they lost their blessings, but not their *covenant*. The Dispensation of Promise ended when Israel rashly accepted the law. Grace had prepared a deliverer (Moses), provided a sacrifice for the guilty, and by divine power brought them out of bondage; but at Sinai [*this mount Sinai, where God came down to talk to Moses at the top of the mount*] they exchanged grace for law. The Dispensation of Promise extends from Genesis 12:1 to Exodus 19:8, and was exclusively Israelitish.

Now we will look at the remaining scripture references and then we will come back and revisit the second part of Scofield's comment.

In this first passage it uses the word *disannulleth*, of which Dr. Scofield refers to in his comment with the word *abrogate*. The words mean essentially the same thing, to repeal, to revoke, or to nullify.

*“<sup>15</sup>Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. <sup>16</sup>Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. <sup>17</sup>And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. <sup>18</sup>For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.”* – Galatians 3:15–18

In this next passage from Galatians, verse 23 is perhaps the verse that more clearly explains the point that Scofield is making.

*“<sup>19</sup>Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. <sup>20</sup>Now a mediator is not a mediator of one, but God is one. <sup>21</sup>Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. <sup>22</sup>But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. <sup>23</sup>But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. <sup>24</sup>Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. <sup>25</sup>But after that faith is come, we are no longer under a schoolmaster. <sup>26</sup>For ye are all the children of God by faith in Christ Jesus. <sup>27</sup>For as many of you as have been baptized into Christ have put on Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. <sup>29</sup>And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” – Galatians 3:19–29*

*“<sup>1</sup>Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; <sup>2</sup>But is under tutors and governors until the time appointed of the father. <sup>3</sup>Even so we, when we were children, were in bondage under the elements of the world: <sup>4</sup>But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup>To redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup>And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup>Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.” – Galatians 4:1-7*

Now I will reread the second part of Scofield's comment.

The *dispensation* must be distinguished from the *covenant*. The former is a mode of testing; the latter is everlasting because unconditional. The law did not abrogate the Abrahamic Covenant, but was an intermediate disciplinary dealing “till the Seed should come to whom the promise was made.” Only the *dispensation*, as a testing of Israel, ended at the giving of the law.

It is interesting that Dr. Scofield does not mention the fact that one of the reasons why God told Abram to get out of his country and away from his kindred was so that Abram would be separated from their influence of idolatry. If you listen to Dr. McGee's study on this passage, you will hear him speak of this matter. In the land of Haran, where he and Sarai had been living with Terah, they worshiped idols, just as they did in Ur of the Chaldees. God had to get Abram and Sarai away from all of that before He could bless them.

2 <sup>2</sup>And I will make of thee a great <sup>c</sup>nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

c Israel (origin). Verses 2 & 3. Genesis 13:15–17. (Genesis 12:2 & 3; Romans 11:26).

2 For analysis and summary of the Abrahamic Covenant, see Genesis 15:18.

*As I mentioned earlier, this note that Dr. Scofield is referring us to for Genesis 15:18 is too much for us to handle in this study. We will be taking a look at it soon.*

3 And I will bless them that bless <sup>d</sup>thee, and curse him that curseth thee: and in thee shall all families of the earth be <sup>e</sup>blessed.

<sup>d</sup> *Christ (first advent).* Genesis 17:19. (Genesis 3:15; Acts 1:9).

<sup>e</sup> *Gospel.* Verse 3. Isaiah 41:27. (Genesis 12:1–3; Revelation 14:6).

*Abram in the land: worship, communion, and promise.*

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

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

<sup>f</sup> *Faith.* Verses 1–5. Genesis 13:14–18. (Genesis 3:20; Hebrews 11:39).

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

*Sichem in Hebrew is pronounced Š<sup>a</sup>kem (shek-em'). The name means "back," "shoulder," or "ridge." It is a city in Manasseh; located in a valley between Mount Ebal and Mount Gerizim, 34 miles (54 km) north of Jerusalem and 7 miles (10.5 km) south-east of Samaria.*

*Moreh in Hebrew is pronounced m<sup>ô</sup>rê (mo-reh'). The name means "teacher." It is an oak grove near Sichem.*

7 And the LORD <sup>g</sup>appeared unto Abram, and said,

<sup>g</sup> *The theophanies.* Genesis 17:1. (Genesis 12:7; Revelation 1:10).

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7 (continued) Unto thy seed will I give this land: and there builded he an <sup>a</sup>altar unto the LORD, who appeared unto him.

<sup>a</sup> *Sacrifice (typical).* Verses 7 & 8. Genesis 13:18. (Genesis 4:4; Hebrews 10:18).

8 And he removed from thence unto a mountain on the east of <sup>1</sup>Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

<sup>1</sup> One of the sacred places of Canaan, meaning, *house of God* (Genesis 28:1–22; Genesis 35:1–7, *note.*). It is characteristic of all apostasy that Jeroboam chose this sacred place in which to erect an idol (1<sup>st</sup> Kings 12:28 & 32. Compare 1<sup>st</sup> Kings 13:1–5); and of divine judgment upon apostasy

that God should decree the destruction of Bethel, despite its sacred memories (1<sup>st</sup> Kings 13:1–5; 2<sup>nd</sup> Kings 23:15–17; Amos 3:14 & 15). God never hesitates to cast aside that which no longer serves His purpose (Revelation 2:5; Revelation 3:16).

In this first reference from Genesis 28:1–22, Jacob (Abraham's grandson) has been sent away from home in Canaan by his parents, on the premise that he must go to his mother's kinsfolk land in Haran to find a wife. In route he spends the night in a place that eventually became known as Bethel. That night that he spent in Bethel God appeared to him in a vision. In that vision God made a covenant with Jacob, the same covenant as He made with Abraham. After Jacob awoke, he named that place "the house of God." When we get to Genesis 28 will have the time to cover this story in much greater detail.

This note that Dr. Scofield refers us to in reference to Genesis 35:1–7 is a fairly involved discussion. There is no great need for us to look at this right at this moment. In our study after next we are going to be discussing a few of the names of God in greater detail, and that discussion will help to prepare us for the comment that Dr. Scofield has on the use of the title of God in Genesis 35:1–7. Therefore, I am going to put this off until then, as we will be better prepared to address it at that time.

In this next passage King Jeroboam, of the Northern Kingdom of Israel, was afraid that his reign over the Northern Kingdom would be threatened by the continual religious visits to the feast days in Jerusalem by his own countrymen. As the Northern Kingdom has just separated from the Southern Kingdom, Jeroboam was not comfortable with the fact that there were so many of his people that were continuing to spend time in Southern Kingdom, because of the religious holiday's that God commanded his people to honor by appearing in Jerusalem.

*<sup>26</sup>And Jeroboam said in his heart, Now shall the kingdom return to the house of David: <sup>27</sup>If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. <sup>28</sup>Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. <sup>29</sup>And he set the one in Bethel, and the other put he in Dan. <sup>30</sup>And this thing became a sin: for the people went to worship before the one, even unto Dan. <sup>31</sup>And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. <sup>32</sup>And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made." – 1<sup>st</sup> Kings 12:26–32*

*<sup>1</sup>And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense. <sup>2</sup>And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the*

*priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. <sup>3</sup>And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. <sup>4</sup>And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. <sup>5</sup>The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.” – 1<sup>st</sup> Kings 13:1–5*

*In this passage King Josiah (of the Southern Kingdom of Israel) was, according to the leading of God, cleaning up the mess that his forefathers had made in Judah. After he had made some excellent progress in the purging of Judah, God had him go up to Bethel to take care of business.*

*“<sup>15</sup>Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. <sup>16</sup>And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words. <sup>17</sup>Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel.” – 2<sup>nd</sup> Kings 23:15–17*

*This passage from Amos is a prophecy against the Northern Kingdom where God is telling them that they will be invaded and taken into captivity by Assyria, because of the way that they have grossly departed from following God.*

*“<sup>10</sup>For they know not to do right, saith the LORD, who store up violence and robbery in their palaces. <sup>11</sup>Therefore thus saith the Lord GOD; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. <sup>12</sup>Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch. <sup>13</sup>Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts, <sup>14</sup>That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground. <sup>15</sup>And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.” – Amos 3:10–15*

*“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” – Revelation 2:5*

<sup>15</sup>*I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.*

<sup>16</sup>*So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*” – Revelation 3:15 & 16

*After reading these passages to you, let me read Scofield's comment to you again.*

1 One of the sacred places of Canaan, meaning, *house of God*. It is characteristic of all apostasy that Jeroboam chose this sacred place in which to erect an idol; and of divine judgment upon apostasy that God should decree the destruction of Bethel, despite its sacred memories. God never hesitates to cast aside that which no longer serves His purpose.

*Bethel in Hebrew is pronounced Bêṭ-'ēl (bayth-ale'). The name means "house of God." According to Wikipedia the location of Bethel has been identified by the following descriptions: Eusebius of Caesarea and Jerome describe Bethel in their time (around 300 AD) as a small village that lay 12 Roman miles (approximately 11 miles or 18 km) north of Jerusalem, to the right or east of the road leading to Neapolis.*

*Most modern academics identify Bethel with the Arab West Bank village Beitin, with a minority opinion preferring El-Bireh as the correct location.*

*The Arab West Bank village of Beitin is located pretty much in the same location as Eusebius and Jerome's description of where Bethel used to be.*

*Hai in Hebrew is pronounced 'ay (ah'ee). The name means "heap of ruins," a city lying east of Bethel and beside Bethaven near Jericho. More often when this name appears in the scriptures is it simply spelled "Ai."*

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

*Under trial Abram forsakes the place of blessing.*

10 And there was a <sup>b</sup>famine in the land: <sup>2</sup>and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

b Compare Genesis 26:1–5; Ruth 1:1. *contrast Psalm 33:18 & 19.*

*<sup>1</sup>And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. <sup>2</sup>And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: <sup>3</sup>Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; <sup>4</sup>And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; <sup>5</sup>Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*” – Genesis 26:1–5

*“Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.” – Ruth 1:1*

*“<sup>18</sup>Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy; <sup>19</sup>To deliver their soul from death, and to keep them alive in famine. <sup>20</sup>Our soul waiteth for the LORD: he is our help and our shield. <sup>21</sup>For our heart shall rejoice in him, because we have trusted in his holy name. <sup>22</sup>Let thy mercy, O LORD, be upon us, according as we hope in thee.” – Psalm 33:18–22*

2 A famine was often a disciplinary testing of God's people in the land. (Compare Genesis 26:1; Genesis 42:5; Ruth 1:1; 2<sup>nd</sup> Samuel 24:13; Psalm 105:16.) The resort to Egypt (the world) is typical of the tendency to substitute for lost spiritual power the fleshly resources of the world, instead of seeking, through confession and amendment, the restoration of God's presence and favour.

*We just looked at the passages from Genesis Ch. 26 and from the book of Ruth. Let me read to you these three additional passages that Scofield is referring us to in regard to his mention of disciplinary testing.*

*For those of you who may be new to the Bible or to the Old Testament, Israel is the name that God gave to Jacob, who is Abraham's grandson, the son of Isaac.*

*“And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.” – Genesis 42:5*

*“<sup>10</sup>And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly. <sup>11</sup>For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, <sup>12</sup>Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee. <sup>13</sup>So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. <sup>14</sup>And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man.” – 2<sup>nd</sup> Samuel 24:10–14*

*This last passage is one that Dr. Scofield really should have noted as an exception to the disciplinary testing that he speaks about. This passage is in contrast to the other four passages.*

*“<sup>16</sup>Moreover he called for a famine upon the land: he brake the whole staff of bread. <sup>17</sup>He sent a man before them, even Joseph, who was sold for a servant: <sup>18</sup>Whose feet they hurt with fetters: he was laid in iron: <sup>19</sup>Until the time that his word came: the word of the LORD tried him. <sup>20</sup>The king sent and loosed him; even the ruler of the people, and let him go free. <sup>21</sup>He made him lord of his house, and ruler of all his substance: <sup>22</sup>To bind*

*his princes at his pleasure; and teach his senators wisdom. <sup>23</sup>Israel also came into Egypt; and Jacob sojourned in the land of Ham.” – Psalm 105:16–22*

*Israel here is the whole family of Israel, all twelve of Jacob’s sons and all their families. There were 70 persons in all that went down into Egypt because of the famine. However, with this instance, it was in obedience to God’s will, as opposed to other times.*

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

c Compare Genesis 20:1–18; Genesis 26:6–11.

*This reference to Chapter 20 of Genesis is in regard to the second time that Abraham and Sarah pulled the same stunt that we are going to read about in verse 13 of this chapter. There is no particular reason why we need to exam Chapter 20 right now. We will get to it soon enough, and it will be a more profitable exercise to make this comparison at that time.*

*Likewise, with Genesis 26:6–11, we will learn about when Abraham’s son, Isaac, and his wife Rebekah did the exact same thing as Abraham and Sarah did in Chapter 20. Therefore, we will also look at this one later.*

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

## Genesis, Chapter 12, verses 1 through 12, without Comments

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

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

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

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

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

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

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

8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

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

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

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

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

That is wrap for our study today. In our next study, we will be going through the remainder of Chapter 12, all of Chapter 13, and the first 11 verses of Chapter 14, where we learn about Abram's grace towards his nephew Lot.

## Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](http://Dalet.us). Just visit Dalet.us for more information.

Please understand that this program, the Bible Ark, is meant to be a complement to the Thru the Bible Bible Study program, by Dr. J. Vernon McGee. It is in not meant to be a replacement.

My hope and my prayer is that you will sit down with me with your Bible open and that you will read the Bible with me as I speak. Then go listen to the Thru the Bible broadcast. If you follow that method, you will grow in your understanding of the Word of God in ways you never thought possible.

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Dale Trussell, May 25<sup>th</sup>, 2021