

The Bible Ark Bible Study Program

Genesis – Ch. 12, Vs. 13 through Ch. 14, Vs. 11, The Beginning of Abram's Grace

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 way that you protect us. We often are not able to see how you are moving in our lives, and there are so many times when we see the difficult times and your chastening as moments of harshness. We so easily forget that it is at times such as these when you are causing the most blessed growth in our lives and in our characters. It is never fun to learn patience, but it is always worth it in the end. It is most always not fun to experience the trials and testing in our lives, but your rewards for our faith and our trust in you always exceeds our greatest expectations. Father bless us with the teaching of your Word and of the truth of your Word. Help us to understand how your greatest blessing upon our lives are often times the most difficult for us to recognize and to endure. Show us your great love, the great love 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 remainder of Chapter 12 of Genesis, then we will go through Chapter 13, and we will look at the first 11 verses of Chapter 14. 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.

Before we get started, there are two items that I would like to tell you about. The first item pertains to electronic versions of the Old Scofield Study Bible. When we first began this program, I stated that there did not seem to be any good quality electronic versions of the Old Scofield Study Bible that were available for a reasonable cost. I am happy to announce that I have found an on-line electronic version of Old Scofield Study Bible that is of very good quality, and it is free. It can be found in the library of free books in the Google Play bookstore. All that is required in order to access the Book is a valid Google user account. Simply open up a Web browser; login to your Google account; open Google play from the list of Google apps in the upper right corner of the Google home page; in the list on the left click on Books, search for "The Scofield Reference Bible;" and then filter the results to show only free books. It should be one of the first books listed. It has a bluish colored map of Israel for the cover image of the book.

The second thing that I wanted to mention is that we are getting close to the end of this huge surge of comments in the book of Genesis. Initially, we were dealing with a large quantity of Dr. Scofield's comments, as well as a good supply of lengthy comments. In the last few studies, there have not been as many comments to deal with, but with most every study there has been at least one comment that contains copious amounts of scripture references. We have about three more studies after this one that are the same in that regard. In fact, I am fairly certain that I am going to have to produce one more supplemental study in addition to those three regular studies. However, once we get past the first few

verses of Chapter 17, things should settle down substantially. My hope is that I will once again be able to keep pace with five regular studies each week. My goal and my intention is to get caught back up with the Thru the Bible broadcast schedule before we finish Genesis, but I must be honest. I do not know what God's plan is in that regard. Only time will tell.

Genesis, Chapter 12, verses 13 through 20, Scofield's Comments (+Dale's comments)

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13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the LORD ^dplagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

d Miracles (Old Testament). Genesis 15:17. (Genesis 5:24; John 2:1–10).

18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

I would very much like for you understand what happened here with this situation. We are not told how long Abram and Sarai were in Egypt for, but it certainly was not for any short duration of time. It seems entirely reasonable to me that it could have been for a couple of years. Think about that! For many months, if not a couple of years, these events unfolded. Just think about all the relationships, the friendships, the business deals, the emotions, the heartbreak, and the anxiety that so many different people experienced during this whole affair. It was not something that was limited to Abram, Sarai, and Pharaoh. There were many other people involved, and there were a great many other people that were witness to what happened. I suspect that it was something that everyone was talking about in that day, and God let it happen.

Notice that! God did not intervene until the eleventh hour. And why did God intervene?

I think that there were probably many reasons why God let this situation brew to a boil and many reasons why He did intervene. Yet there is one particular reason that is hard to miss, and I do not want you to miss it.

God was protecting His holy seed. God knew that in the end, both Abraham and Sarah would be faithful to God's will and His purposes. God's purpose in Abraham and Sarah was to raise up a nation from their union. Their union in marriage was not according to the world. It was unto God. It was everything that they both wanted from life and from each other. They wanted to have that son that would carry on that hope that they both had in God, a promise that they carried in their hearts. It was God's understanding of their deepest and most treasured hope and faith that God was acting upon. God was protecting that hope. He was protecting the sanctity and the purity of their union. He was protecting his two servants from compromising the godly line. He was protecting their love, and, thus, He was protecting His love.

Can you see God's amazing love in these verses of scripture? I hope you can; because, it is incredible! It is beautiful! It is indescribable in all of its amazement!

Genesis, Chapter 13, verses 1 through 18, Scofield's Comments (+Dale's)

Abram returns to the land and the altar.

1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

Abram's separation from Lot.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

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9 Is not the whole land before thee? ^aseparate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

a Separation. Verses 7, 11, & 14–17. Exodus 6:6 & 7. (Genesis 12:1; 2nd Corinthians 6:14–17).

Lot's first step in backsliding. (See Genesis 13:12; 19:1, & 19:33.)

As we will see in a moment, verse 12 tell us of when Lot chose to go to Sodom.

“And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;” – Genesis 19:1

I presume that the reason why Dr. Scofield included this verse was to illustrate that Lot had become well integrated into the society of Sodom. When it says that, “Lot sat in the gate,” what it means is that he was a judge. He was a magistrate in the affairs of that wicked city and chose to continue living there.

This next passage takes place immediately after the destruction of Sodom and Gomorrah. The destruction of that area was so devastating and the remnant of the people remaining in that area were so wicked that Lot’s daughters believed that they would never be able to find a worthy husband.

“³¹And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: ³²Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. ³³And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.”

– Genesis 19:31–33

Obviously, this is not necessarily an instance of Lot backsliding, but the situation most certainly came to pass as a result of his previous acts of backsliding.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Lot's second step in backsliding. (See Genesis 13:10; 19:1, & 19:33.)

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

The Abrahamic Covenant: the land given; natural posterity promised (v. 16).

14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy ^bseed for ever.

c *Israel (covenant)*. Verses 15–17. Genesis 15:4 & 5. (Genesis 12:2 & 3; Romans 11:26).

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 ^cThen Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an ^daltar unto the LORD.

c *Faith*. Verses 14–18. Genesis 14:22 & 23. (Genesis 3:20; Hebrews 11:39).

d *Sacrifice (typical)*. Genesis 22:8 & 13. (Genesis 4:4; Hebrews 10:18).

Mamre in Hebrew is pronounced **Mamrē'** (mam-ray'). The name means "strength," "fatness," or "lusty" (in the sense of vigor). It is an oak grove near Hebron.

Hebron in Hebrew is pronounced **Ḥēbrōn** (kheb-rone'). The name means "association," "joining," or "seat of association." It is a city in south Judah approximately 20 miles (30 km) south of Jerusalem and approximately 20 miles north of Beersheba, midway between the two.

Genesis, Chapter 14, verses 1 through 11, Scofield's Comments (+Dale's)

Abram delivers Lot.

1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

The name Amraphel (am-row-fel') means "sayer of darkness" (that is, "one who speaks of darkness") or "fall of the sayer."

Shinar in Hebrew is pronounced **Šin'ār** (shin-awr'). The name means "country of two rivers." Shinar is the territory that later became known as Babylonia or Chaldea.

The name Arioch (ar-yoke') means "lion-like."

The name Ellasar (el-law-sawr') means "God is chastener." Ellasar is a town in Babylonia situated approximately 28 miles (50 km) east of Ur of the Chaldees.

The name Chedorlaomer (ked-or-law-o'-mer) is thought to mean "a handful of sheaves," that is "a handful of stocks of harvested grain" ... kind of a strange name for a King.

Elam in Hebrew is pronounced **‘ēlām** (ay-lawm'). The name means "eternity." The root word is thought to be a word that means "to conceal," "to hide," or "to be secret." Elam is a province east of Babylon and northeast of the lower Tigris.

So we have either "A handful of sheaves is the ruler of eternity," or "A handful of sheaves is the ruler of that which is secret." Interesting!

The name Tidal (tid-awl') means "fear," "reverence," or "great son." Therefore, "The Great Son is the ruler of nations," or The Revered is the ruler of nations."

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

The name Bera (beh'-rah) means "son of evil." However, according to the Gesenius Lexicon, it means "gift."

Sodom in Hebrew is pronounced **Ṣōḏōm** (sed-ome'). The name means "burning," or "conflagration," as being built on bituminous soil. According to Strong's the name was derived from an unused root meaning to scorch or a burnt district (i.e. a volcanic or bituminous area). Sodom was located in the area of the Dead Sea and the Jordan river, probably at south end of Dead Sea.

The name Birsha (beer-shah') means "with iniquity" or "son of wickedness."

Gomorrah in Hebrew is pronounced **ʿāmōrâ** (am-o-raw'). The name means "submersion." According to the Gesenius Lexicon, it probably means "depression," but it may perhaps mean "culture" or "habitation." Gomorrah is thought to be one of four cities in the valley of Siddim, which were sunk in the Dead Sea.

The name Shinab (shin-awb') means "splendor of the father" or "father's tooth." Strong's suggests that based on the probable roots to this name, the rendered meaning would be "a father has turned," as in to change or to repeat.

Admah in Hebrew is pronounced **ʾadmâ** (ad-maw'). The name means "red earth." Admah was a city in the valley of Siddim, which was destroyed with Sodom and Gomorrah.

The name Shemeber (shem-ay'-ber) means "lofty flight," "illustrious," or "soaring on high."

Zeboiim in Hebrew is pronounced **Ṣēbā'im** (tseb-o-eem'). The name means "gazelles." According to the Gesenius Lexicon, Zeboiim was a city in the valley of Siddim, which was destroyed with Sodom and Gomorrah, and covered by the Dead Sea.

The name Bela (beh'-lah) means "destruction," "a devouring," or "something devoured."

Zoar in Hebrew is pronounced **Ṣō'ar** (tso'ar). The name means "little," "smallness," "insignificance."

3 All these were joined together in the vale of Siddim, which is the salt sea.

Siddim in Hebrew is pronounced **Ṣidîm** (sid-deem'). The name means "field" or "plain."

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

Siddim in Hebrew is pronounced **Ṣidîm** (sid-deem'). The name means "field" or "plain."

The name Zuzims (zoo-zeem') means "roving creatures." Apparently, they were aborigines in the land of the Ammonites.

Emims in Hebrew is pronounced 'êmîm (ay-meem'). The name means "terrors." These were ancient inhabitants of Moab.

6 And the Horites in their mount Seir, unto Elparan, which is by the wilderness.

Horites in Hebrew is pronounced ḥōrî (kho-ree'). The name means "cave dweller." These were ancient inhabitants of mount Seir, later expelled by the Edomites.

7 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

Genesis, Chapter 12, verses 13 through 20, without Comments

13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

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1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

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9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

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11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

That is all for our study today. In our next study, we will be going through the remainder of Chapter 14, and we will break into Chapter 15, where we learn about how Abram comes to the rescue of 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.

You can find out everything that you need to know about the Thru the Bible program by visiting the ttb.org Website.

Dale Trussell, May 27th, 2021

