

# Genesis 12–50

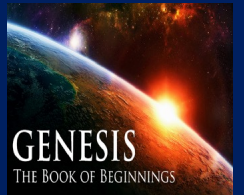
## Israel's Birth & Preservation



**Dr. Andy Woods**

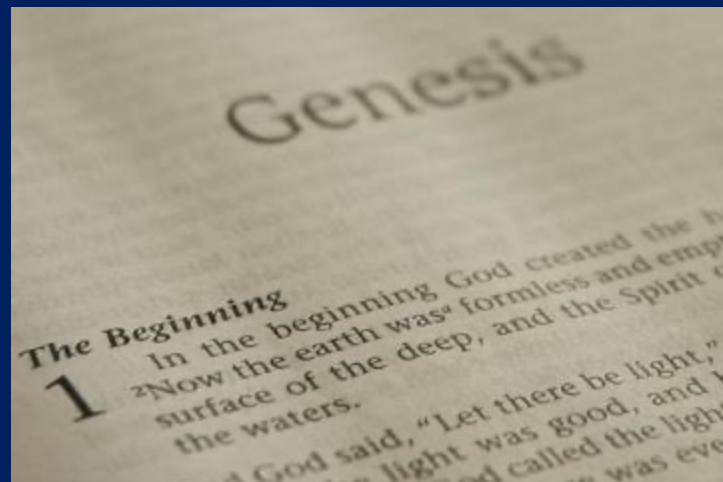
Senior Pastor – Sugar Land Bible Church  
President – Chafer Theological Seminary

# GENESIS STRUCTURE

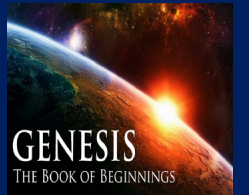


I. Beginning of the Human race (Gen. 1–11)

II. Beginning of the Hebrew race (Gen. 12–50)



# GENESIS STRUCTURE



- I. Genesis 1-11 (four events)
  - A. Creation (1-2)
  - B. Fall (3-5)
  - C. Flood (6-9)
  - D. National dispersion (10-11)

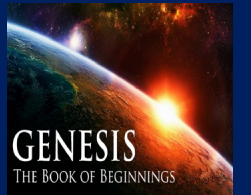


## Genesis 3:15

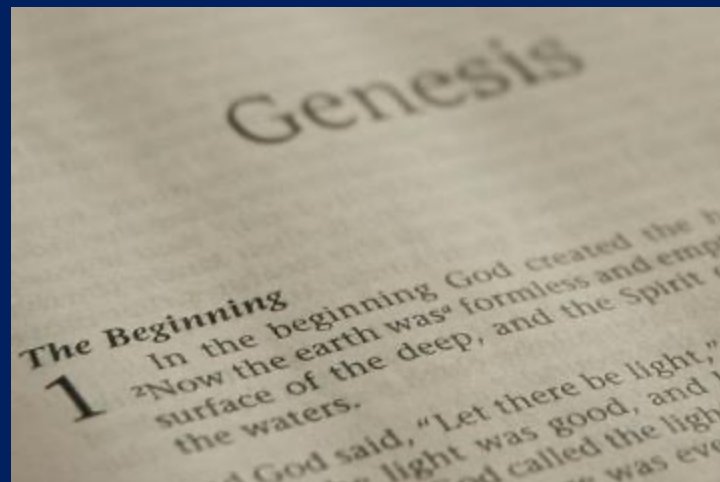
“And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”



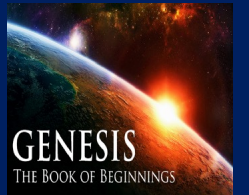
# GENESIS STRUCTURE



- I. Beginning of the Human race (Gen. 1–11)
- II. Beginning of the Hebrew race (Gen. 12–50)**



# GENESIS STRUCTURE



## II. Genesis 12-50 (four people)

A. Abraham (12:1–25:11)

B. Isaac (25:12–26:35)

C. Jacob (27–36)

D. Joseph (37–50)

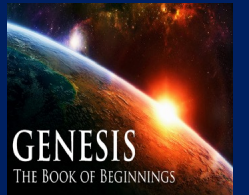


## Isaiah 43:1

“But now, thus says the Lord, your Creator, O Jacob, And He who formed you, O Israel, 'Do not fear, for I have redeemed you; I have called you by name; you are Mine!'”



# GENESIS STRUCTURE



## II. Genesis 12-50 (four people)

### A. Abraham (12:1–25:11)

### B. Isaac (25:12–26:35)

### C. Jacob (27–36)

### D. Joseph (37–50)

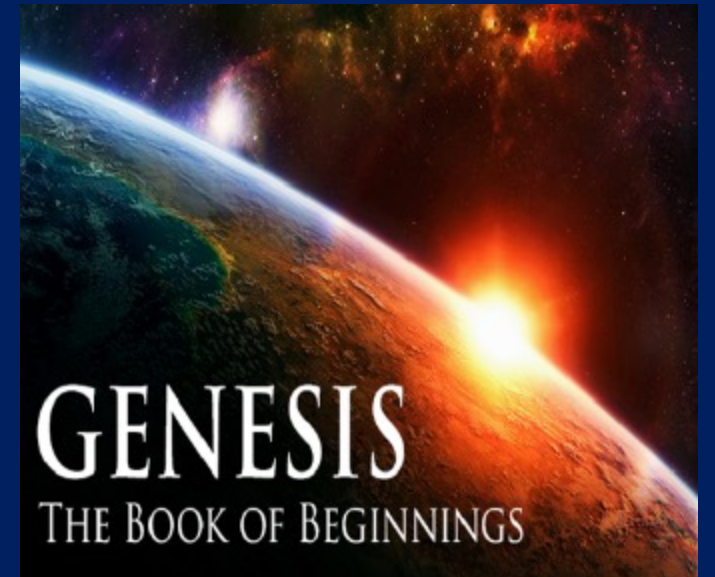




# Genesis 12–13

## Abram's Early Journeys

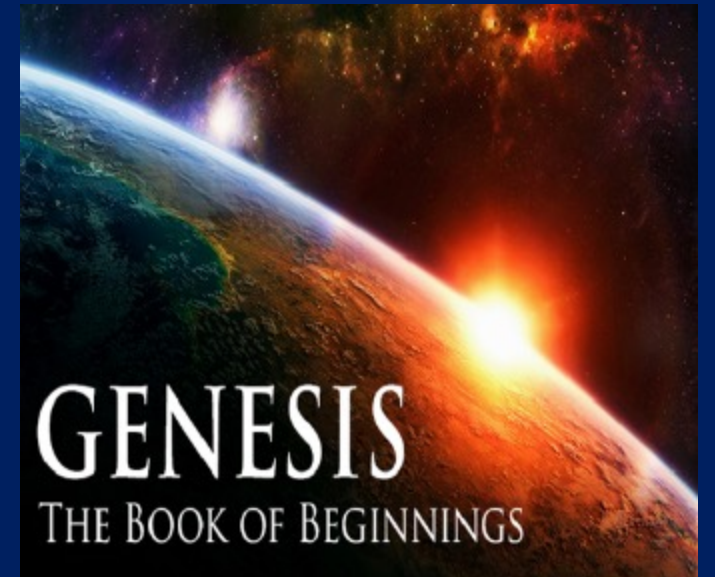
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# Genesis 12–13

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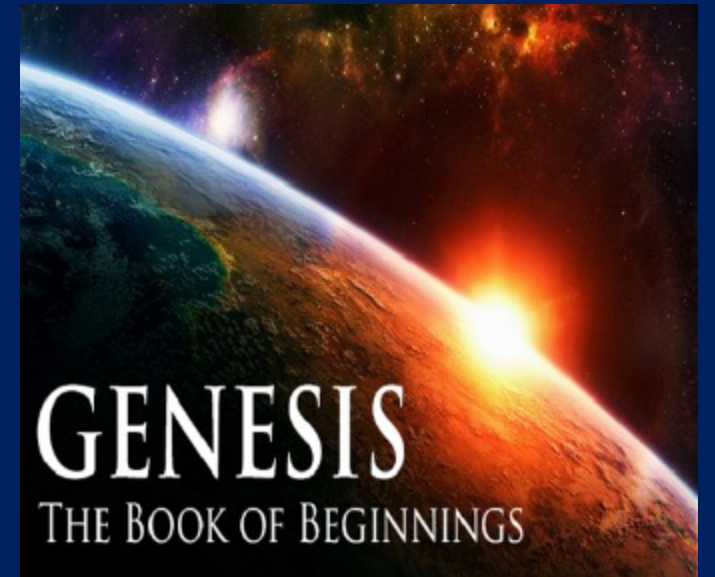
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## VI. 8 New Promises

### Genesis 12:1-3

- A. Land (Gen. 12:1b)
- B. Great nation (Gen. 12:2a)
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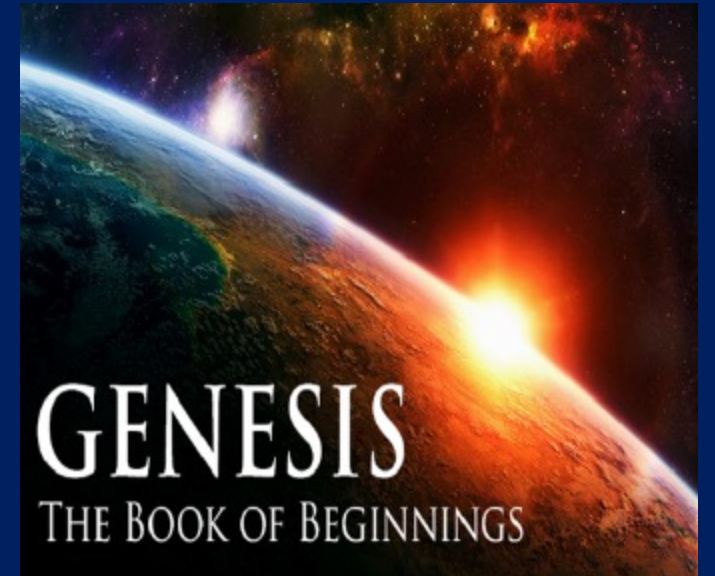




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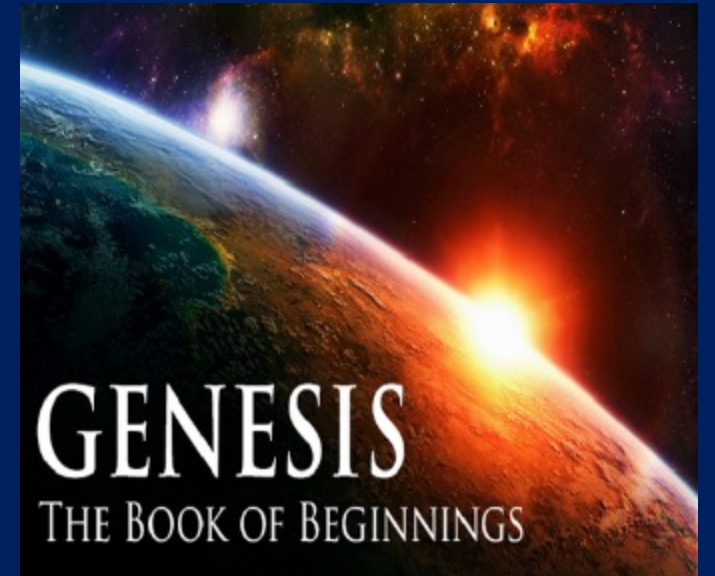




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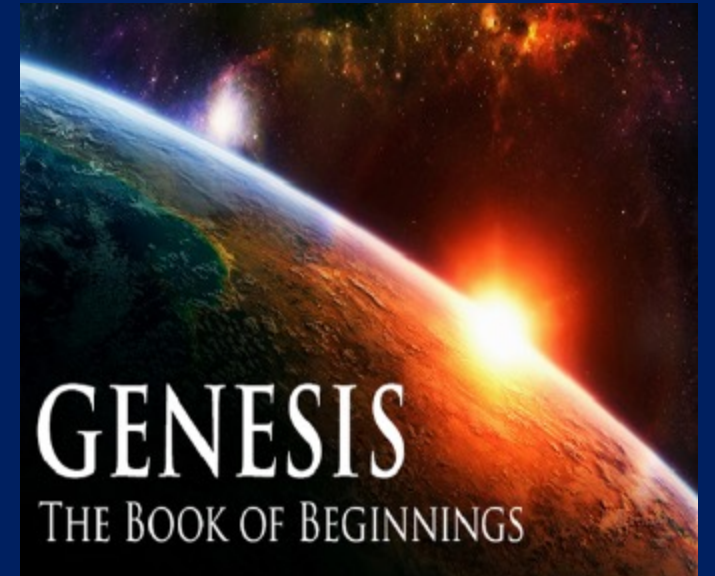
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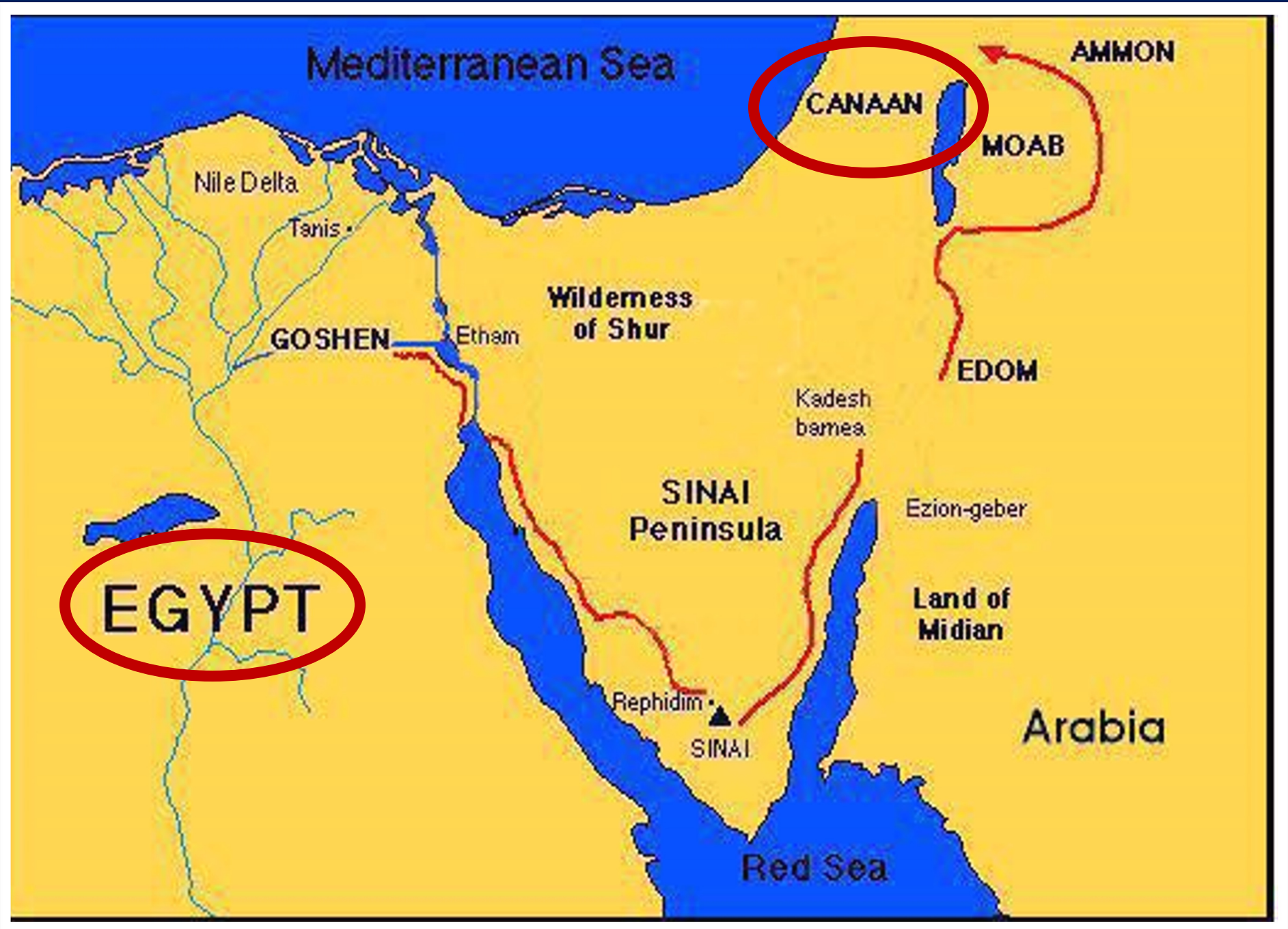
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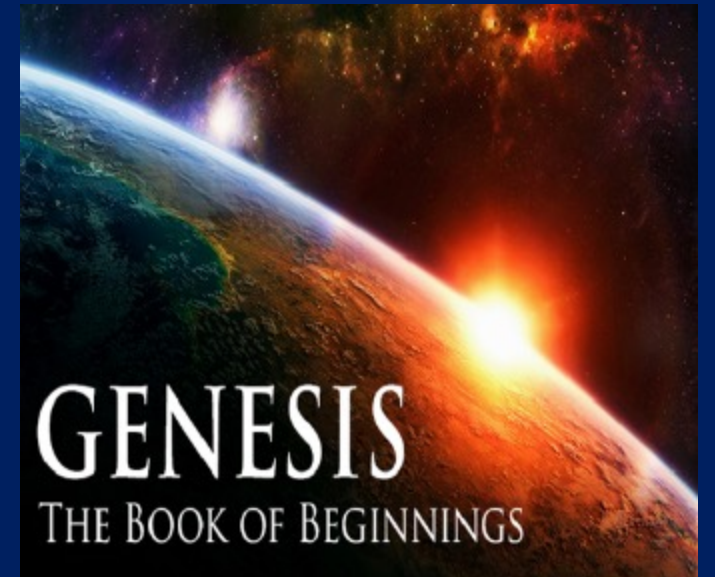




# Genesis 12–13

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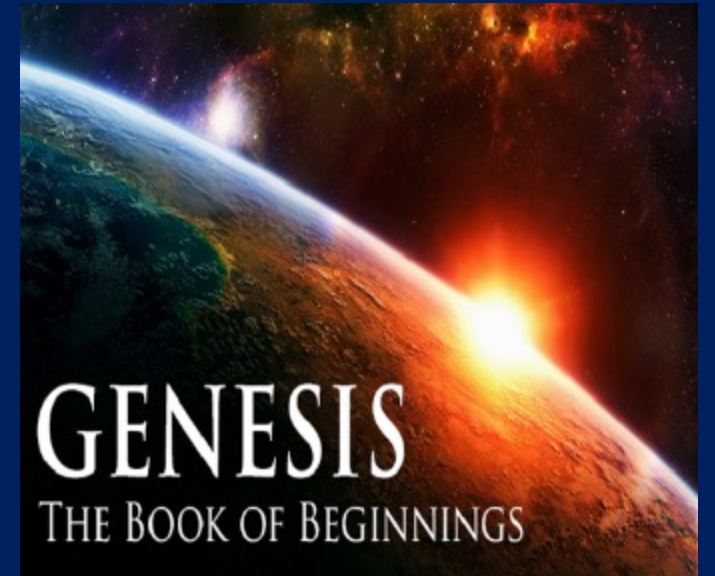
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# Genesis 13:1–13

## Abraham & Lot Divide

- I. From Egypt to the Negev (1-2)
- II. From the Negev to Bethel & Ai (3-4)
- III. Conflict Among the Herdsmen (5-7)
- IV. Abram's Offer (8-9)
- V. Lot's Response (10-11a)
- VI. Separation (11b-12)
- VII. Divine Commentary on Sodom (13)**



## Genesis 6:11-13

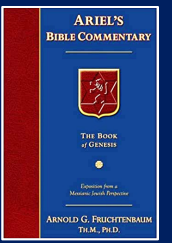
“<sup>11</sup> Now the earth was corrupt in the sight of God, and the earth was filled with violence. <sup>12</sup> And God looked on the earth, and behold, it was corrupt; for humanity had corrupted its way upon the earth. <sup>13</sup> Then God said to Noah, ‘The end of humanity has come before Me; for the earth is filled with violence because of people; and behold, I am about to destroy them with the earth.’”





# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 255*

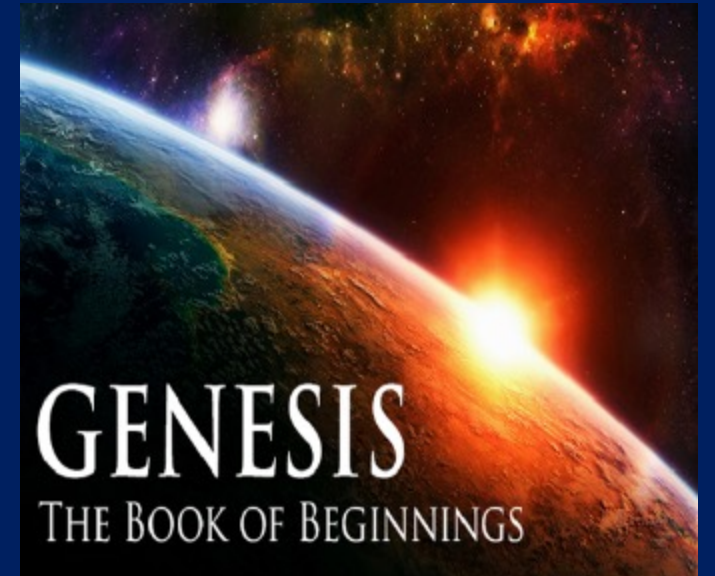


“The section closes with 13:13 giving the divine evaluation of Sodom: Now the men of Sodom were wicked. The Hebrew word for wicked describes external wickedness. It goes on to state they were sinners against Jehovah exceedingly. The Hebrew means ‘very sinners.’ Moreover, they were ‘very sinners’ against Jehovah, meaning God was offended..There is also a parallel here with the account of Noah. In both cases there is a concern of extreme wickedness (6:5, 8:21), and this corruption had to be wiped out (6:12–13, 19:13). In both accounts, it was one person and family that was spared.”

# Genesis 12–13

## Abram's Early Journeys

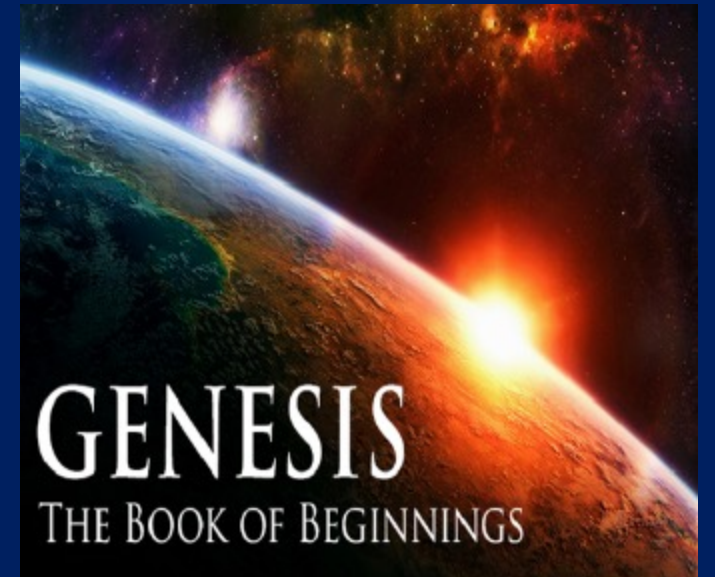
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# Genesis 13:14–18

## Abram's Promises Reaffirmed

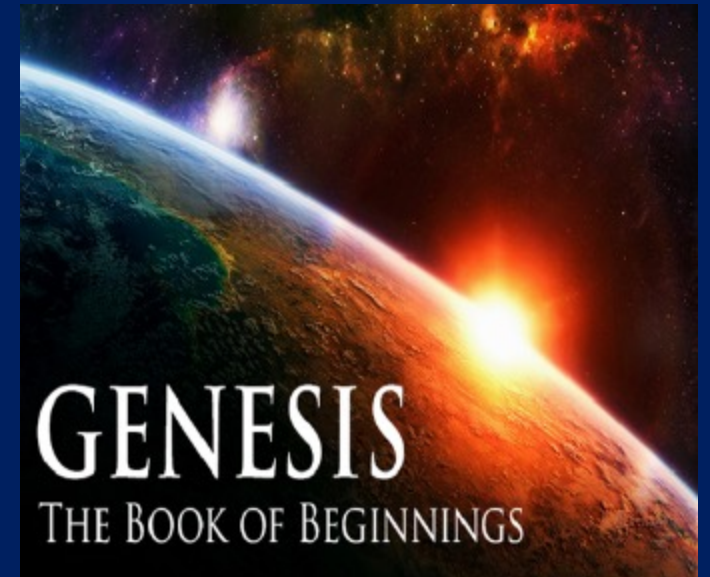
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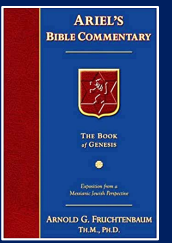






# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 240*

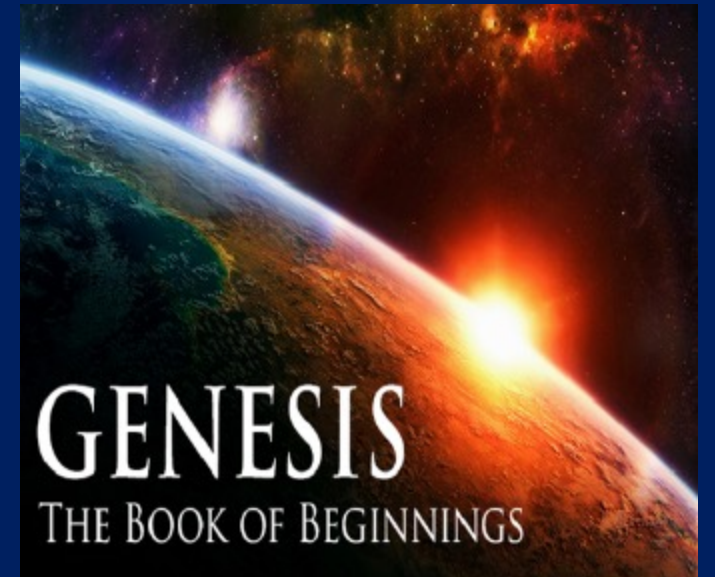


“This is the first of seven times that Abraham receives a direct revelation from God. In 12:1–3 is God’s initial call to Abram outside the Land of Canaan; in 12:7 is the first appearance to Abraham in the Land; in 13:14–17, Abraham encounters God after the separation of Lot; in 15:1–21, God signs and seals the Abrahamic Covenant; in 17:1–21, Abraham receives the token of the covenant; in 18:1–33, God speaks to him in conjunction with the destruction of Sodom; and in 22:1–2 and 22:11–18, God directs Abraham to offer Isaac.”

## VI. 8 New Promises

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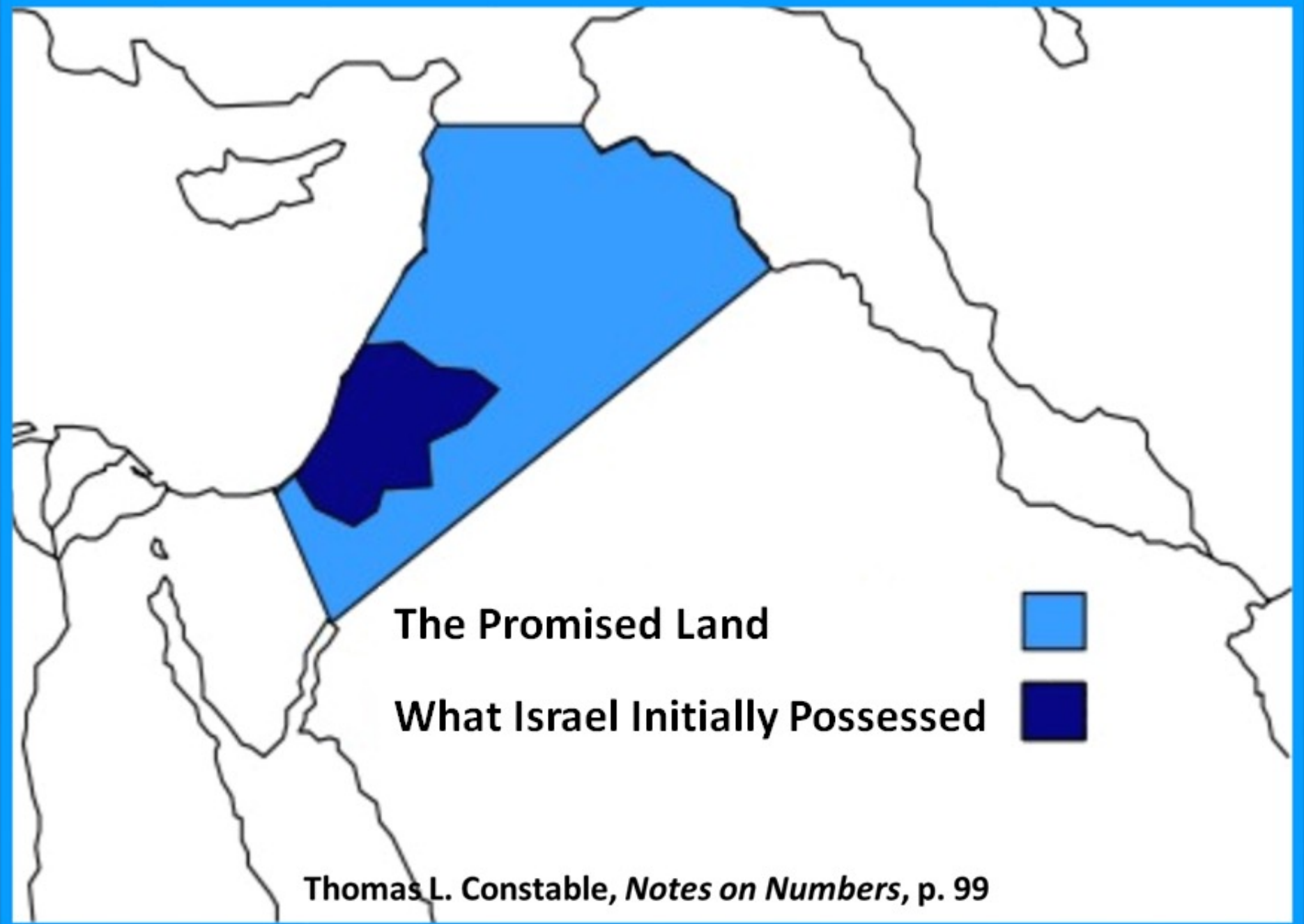


## Proverbs 3:5-6

“Trust in the LORD with all your heart And do not lean on your own understanding. In all your ways acknowledge Him, And He will make your paths straight.”





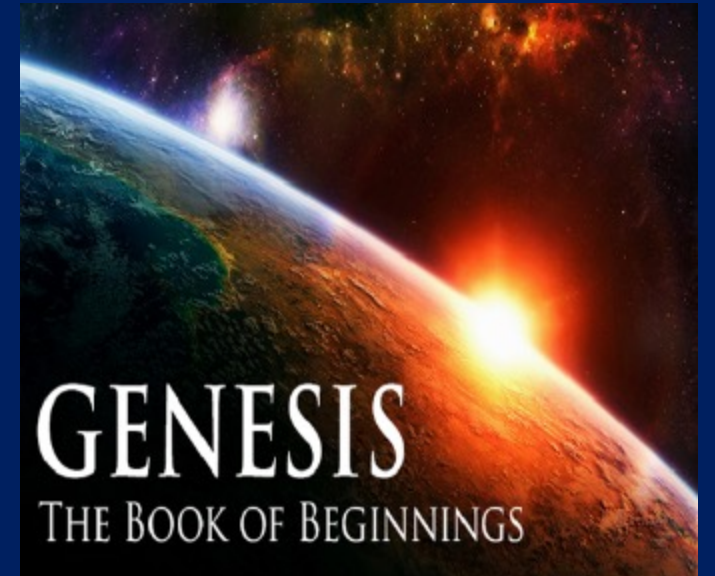


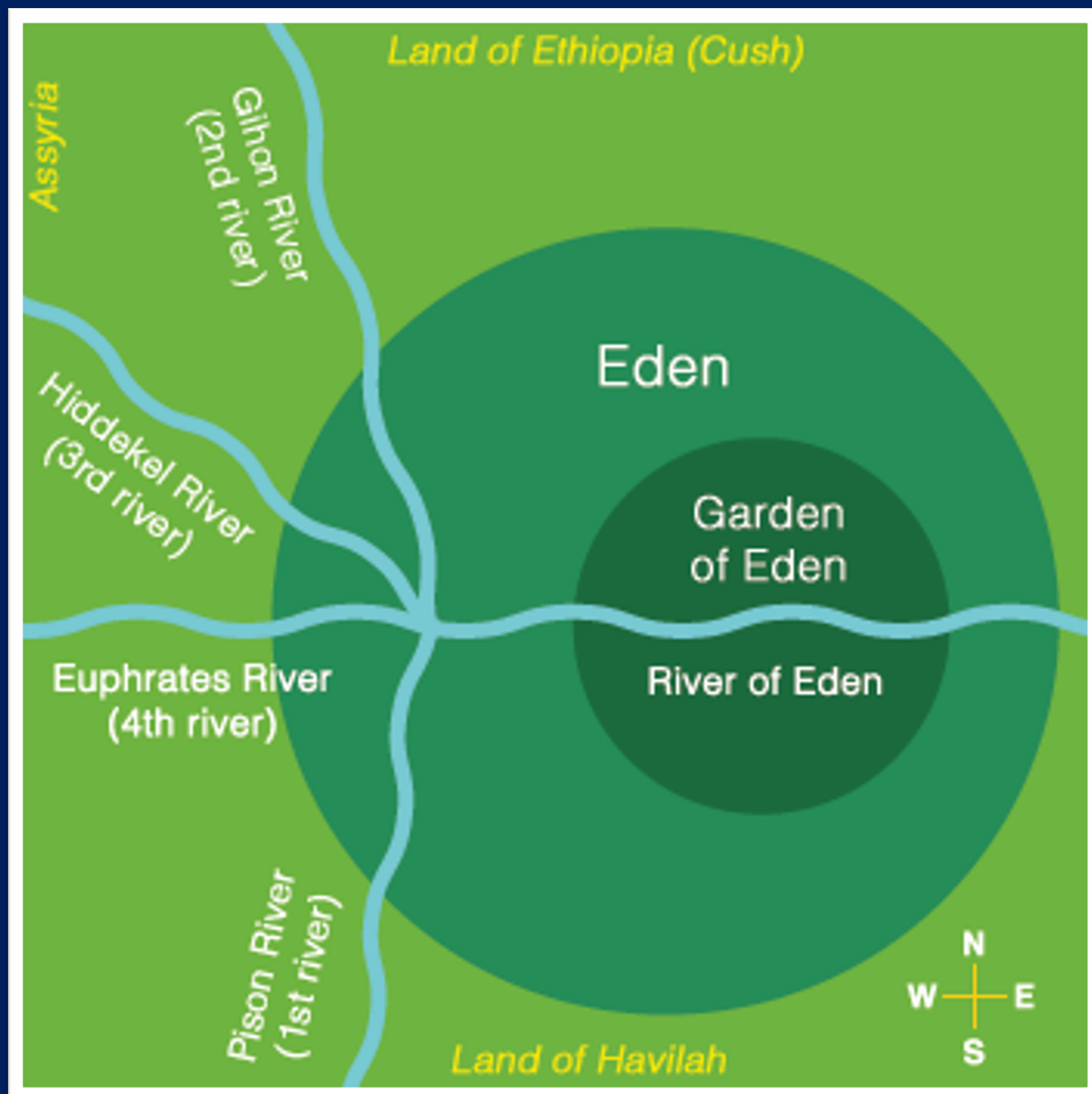
Thomas L. Constable, *Notes on Numbers*, p. 99

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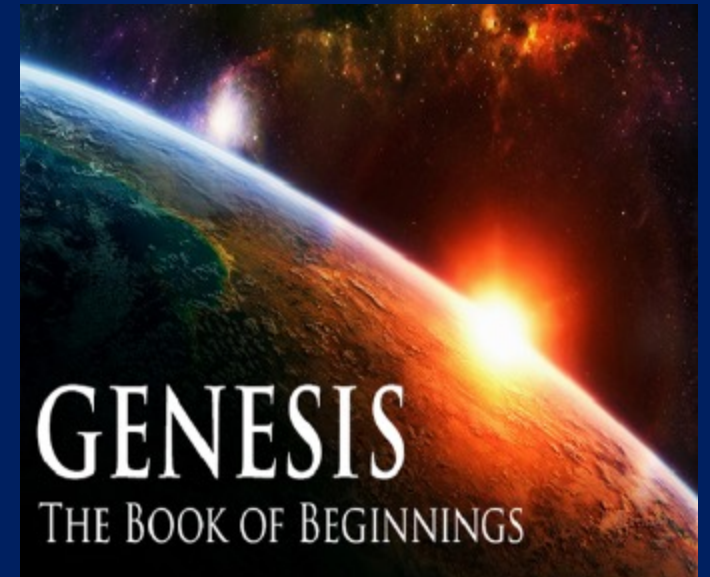




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## Psalm 90:2

“Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting (*olam*) to everlasting (*olam*), You are God.”



## Daniel 12:2

“Many of those who sleep in the dust of the ground will awake, these to everlasting (*olam*) life, but the others to disgrace *and* everlasting (*olam*) contempt.”

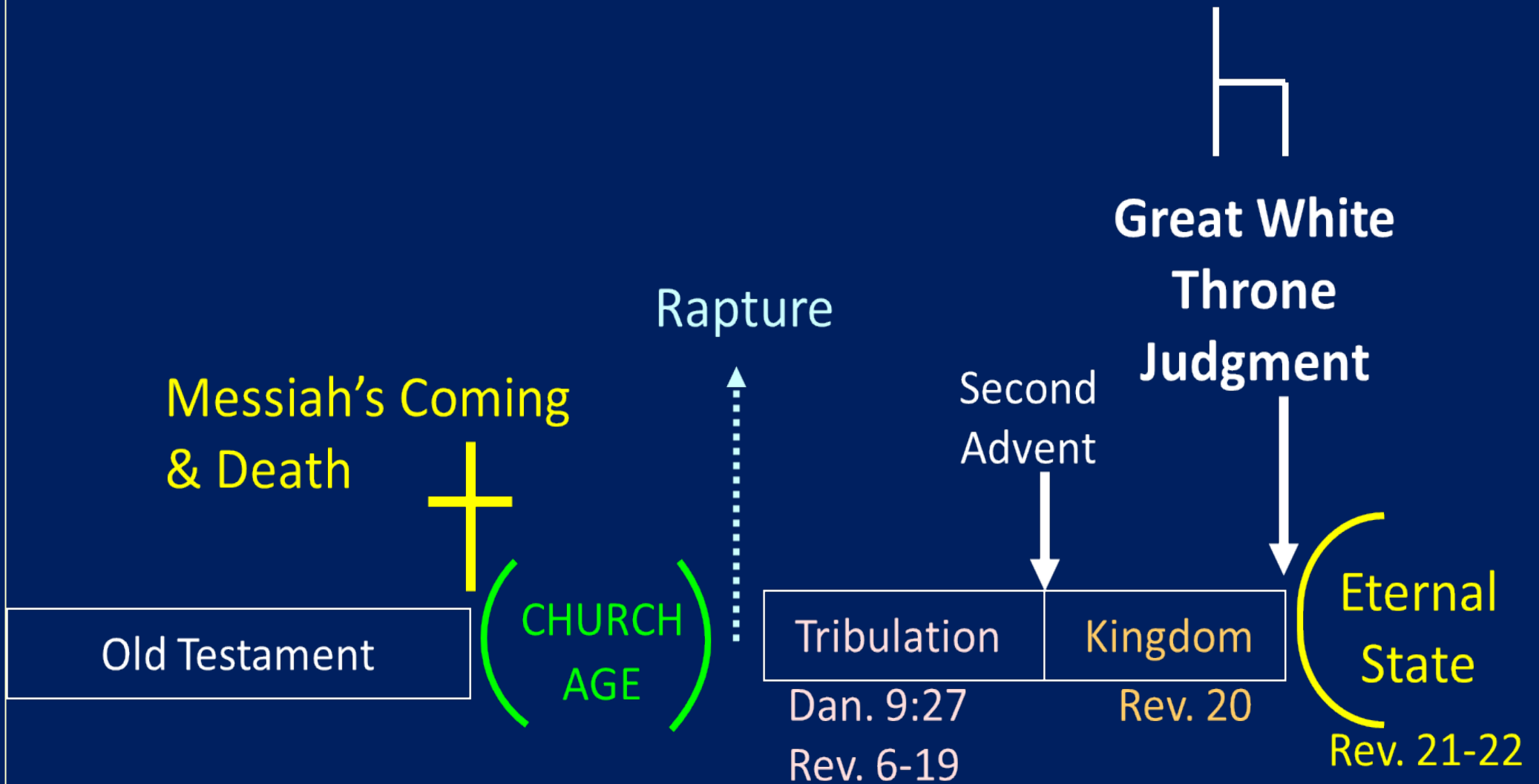


# Israel's Judgments

- Division of the kingdom in 931 B.C. (1 Kgs. 12)
- Assyrian judgment in 722 B.C. (2 Kgs. 17)
- Babylonian captivity in 586 B.C. (2 Kgs. 25)
- Rome *Diaspora* in A.D. 70 (Luke 19:41-44)



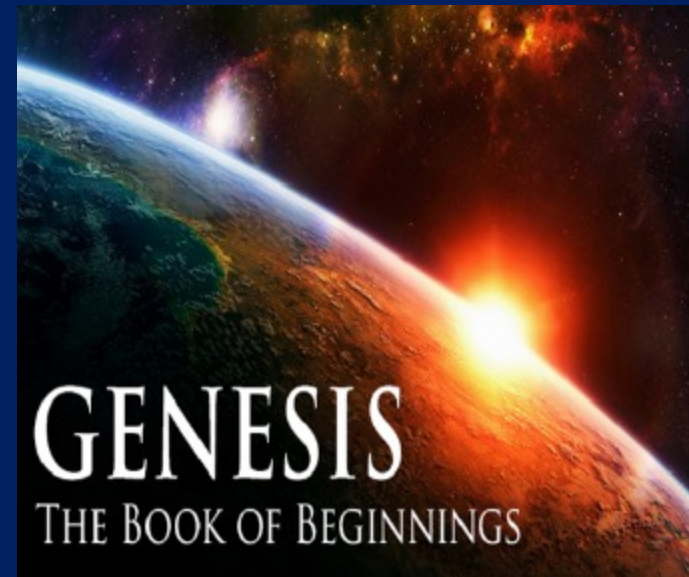
# Prophecy Panorama



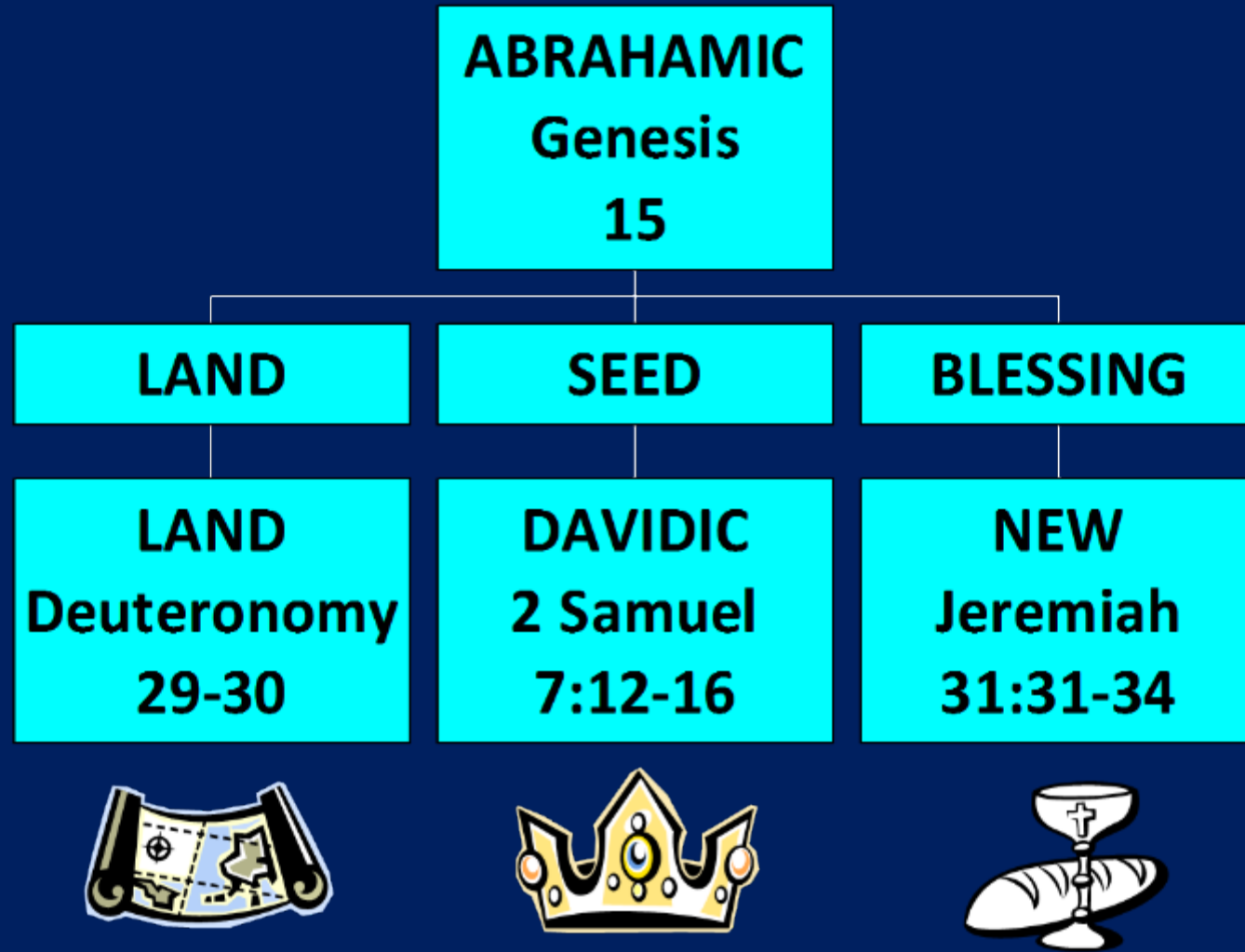
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# Abrahamic Covenant

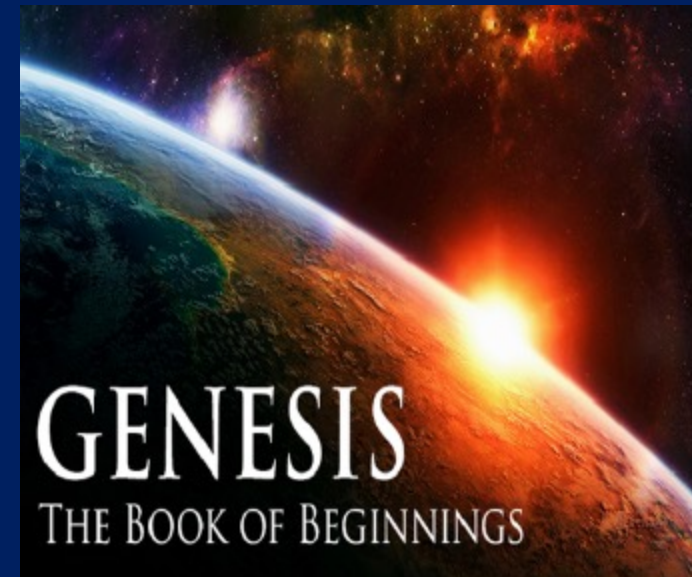


*Unconditional* covenant with a conditional blessing (Deut. 28; Lev. 26)

# Genesis 13:14–18

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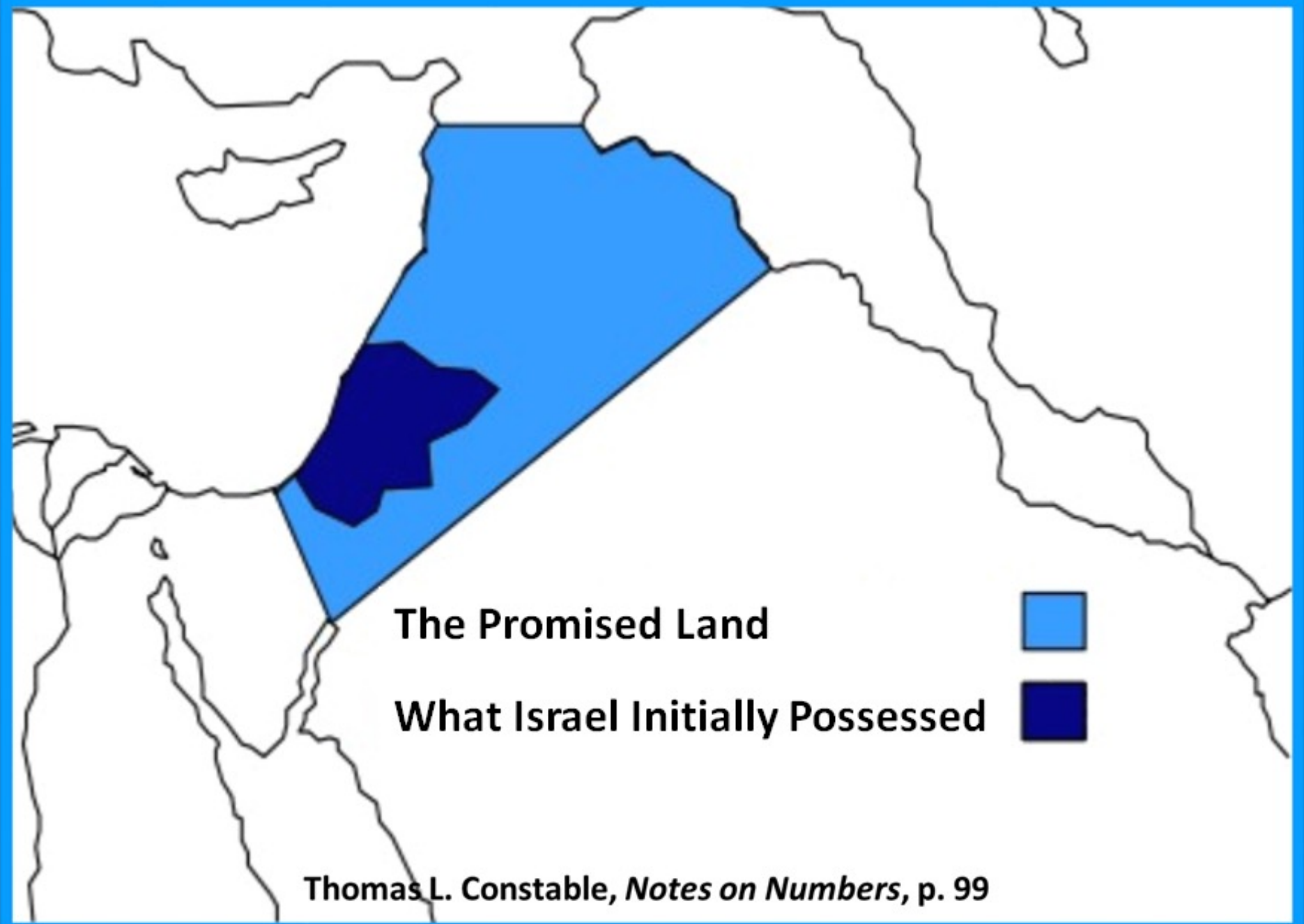




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**The Promised Land**

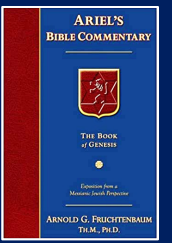
**What Israel Initially Possessed**

Thomas L. Constable, *Notes on Numbers*, p. 99



# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 258*

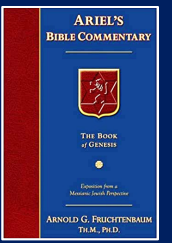


“It is verses like this that become totally meaningless in the amillennial view of the end times, which interprets the Land promise as nothing more than a symbol of Heaven. Such a view, which denies that a literal thousand-year reign of Messiah on the earth is prophesied by the Bible, renders verses such as 13:17 totally nonsensical. Is God asking Abram here to come up to Heaven and take a look around to see if he likes it because someday he is going to get to possess Heaven? This is hardly the meaning of the text. The text is obviously talking about a piece of real estate upon which he was living at that time.”



# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 258*

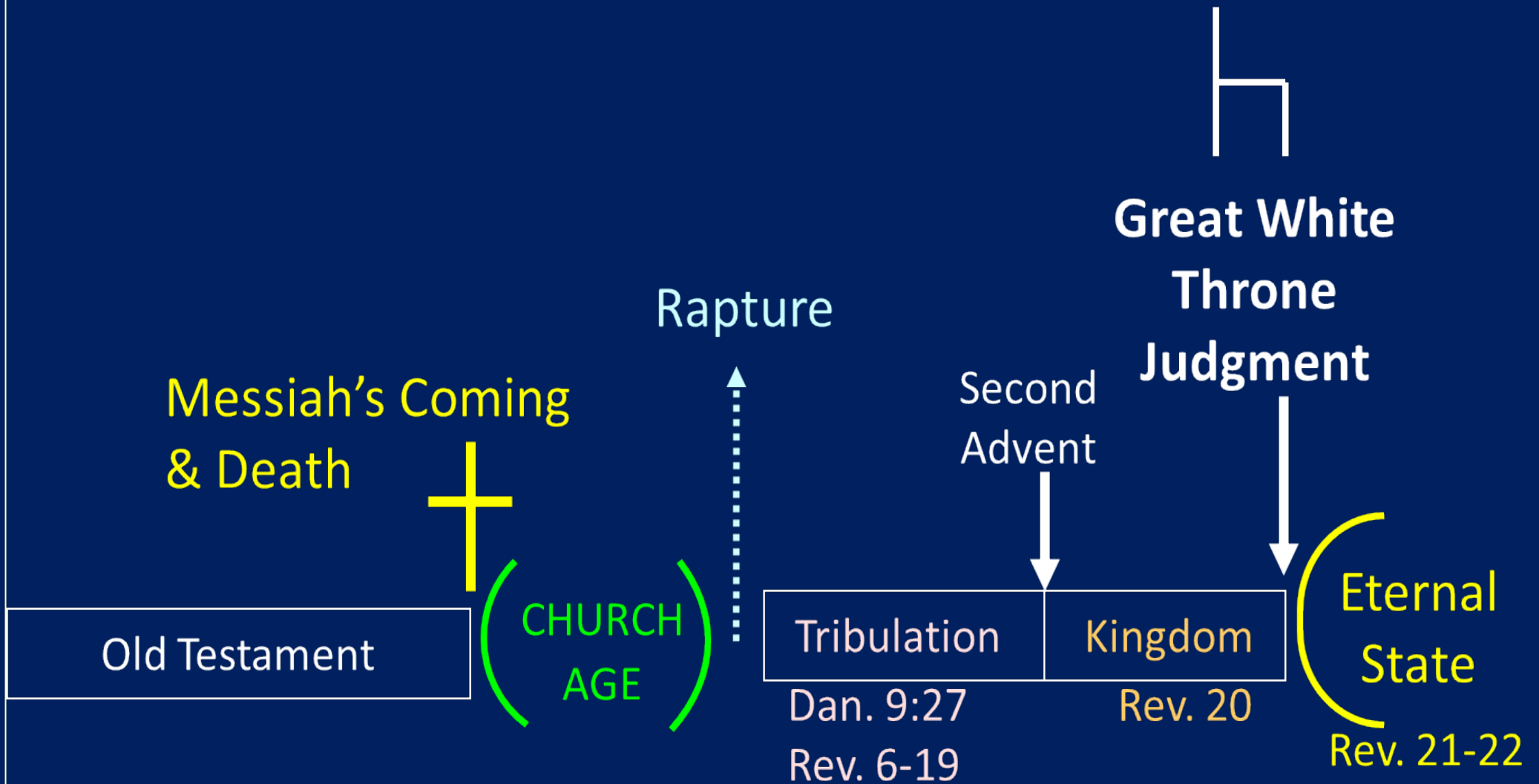


“He was told to walk around with his feet all over the Land, because someday he was going to possess it. A view like this cannot just be spiritualized away in order to make it fit a preconceived theology. No doubt, the New Testament teaches Abram also looked for a city, a heavenly one; but one aspect does not contradict the other or cancel out the other. It is not “either/or” but “both/and.” Abram was promised both a physical inheritance on earth as well as a spiritual one in Heaven.”

“He (or she) who spiritualizes  
tells spiritual lies.”



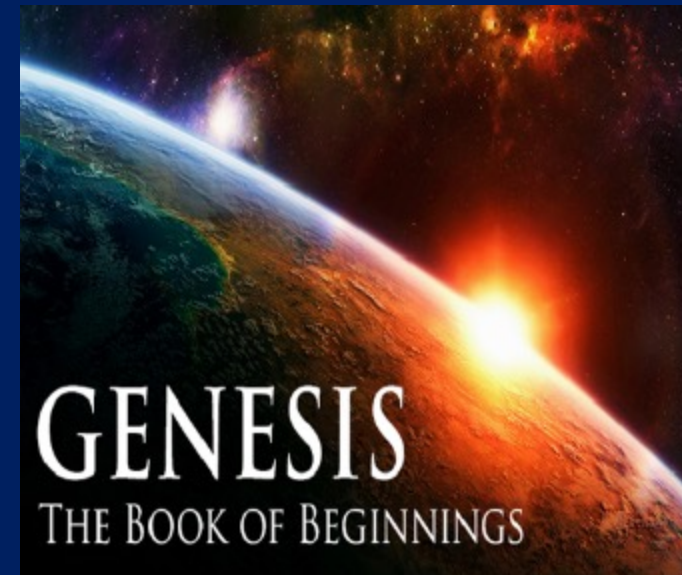
# Prophecy Panorama



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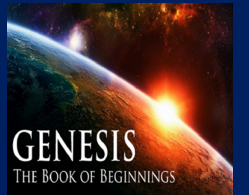






# GENESIS 10

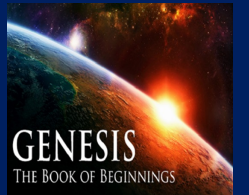
## Outline



- I. Introduction (1)
- II. Japheth's line (2-5)
- III. Ham's Line (6-20)**
- IV. Shem's line (21-31)
- V. Conclusion (32)



# Ham's Sons (vs. 6)



1. Cush
2. Mizraim
3. Put
4. Canaan



## 4. Canaan's Sons (vs. 15-18)

A. Sidon

G. Arkite

B. Heth

H. Sinite

C. Jebusite

I. Arvadite

D. Amorite

J. Zemarite

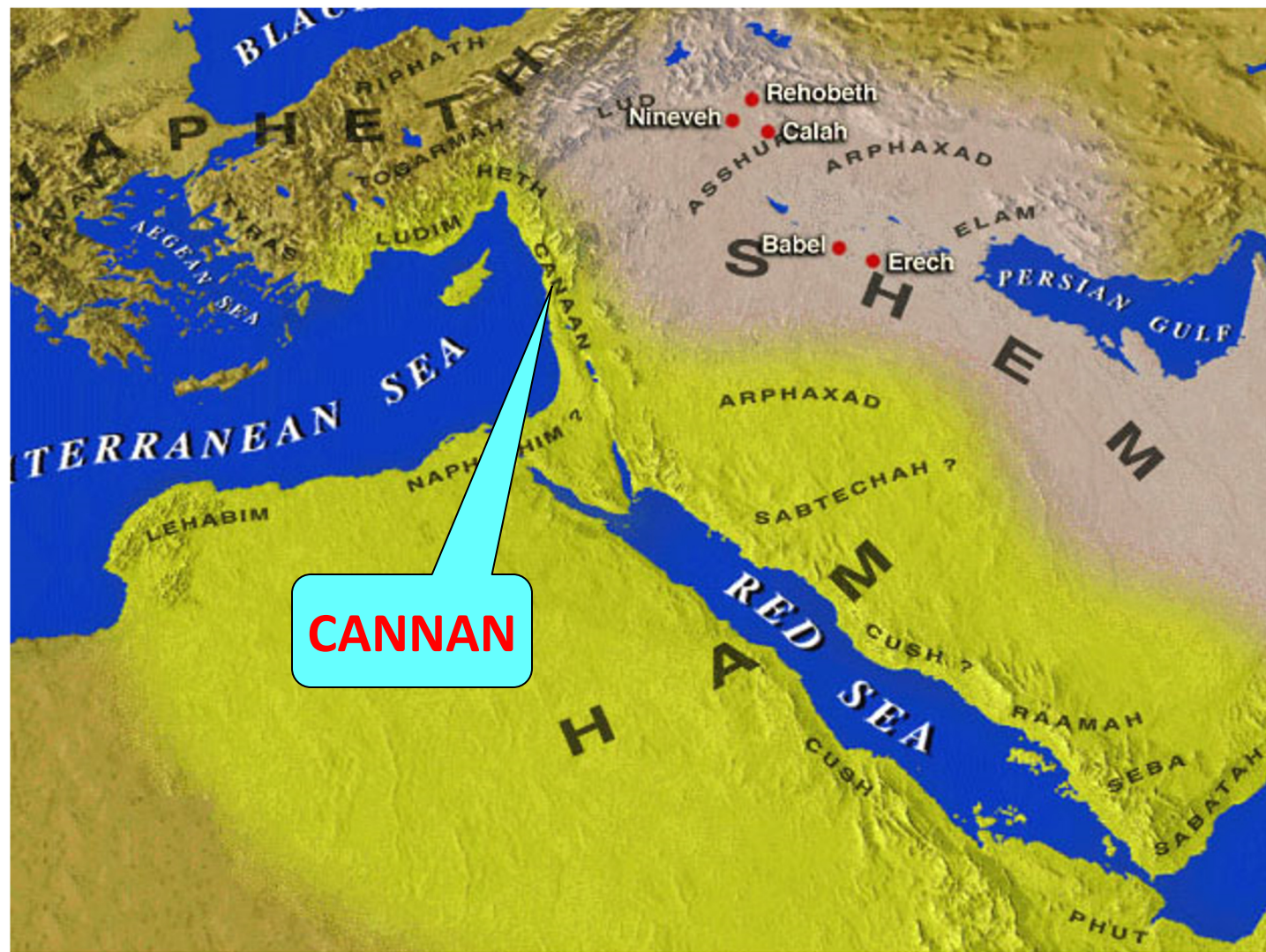
E. Girgashite

K. Hamathite

F. Hivite

L. Perrizite





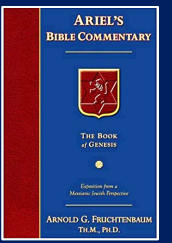
### Geographical Distribution Of The Sons Of Noah

The three sons of Noah migrated to different areas. The Semites occupied the Tigris–Euphrates valley and most of Arabia; the Japhethites moved north, around the Black Sea, and even west to Spain; the Hamites went south into lower Asia Minor, coastal Syria and Palestine, and the Red Sea coast of Arabia, but principally into Africa.



# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 258-59*



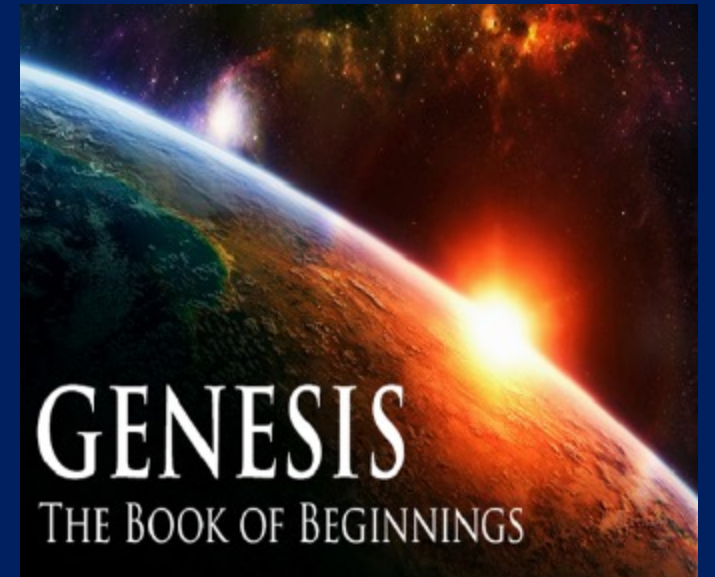
“This way, he would get to know the Land very well. As he walked through the Land, he took physical possession of the Land, prophetically speaking, since he did not get to own the Land in his lifetime; but he will own the Land in the Messianic Kingdom...Here also: He built an altar unto Jehovah by the oaks of Mamre. Again, Abram built a true altar in a pagan worship place. By walking through the Land, Abram was prophetically taking physical possession of the Land; and by building these altars in pagan places, Abram was also taking spiritual possession of the Land.”

Conclusion

# Genesis 13:14–18

## Abram's Promises Reaffirmed

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- II. The Donation (15a)
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“The LORD bless you and keep you; the LORD make his face shine on you and be gracious to you; the LORD turn his face toward you and give you peace.” (NIV)