

# Genesis 12–50

## Israel's Birth & Preservation

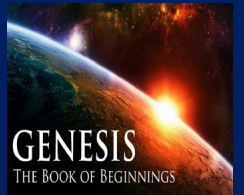


**Dr. Andy Woods**

Senior Pastor – Sugar Land Bible Church

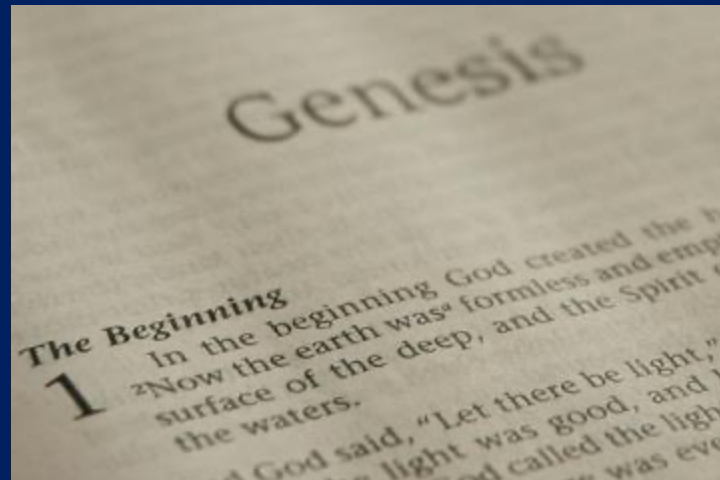
President – Chafer Theological Seminary

# GENESIS STRUCTURE

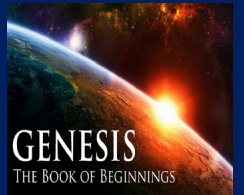


I. Beginning of the Human race (Gen. 1–11)

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)

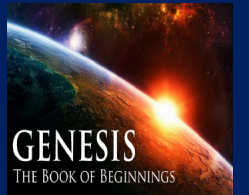


## Genesis 3:15

“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.”

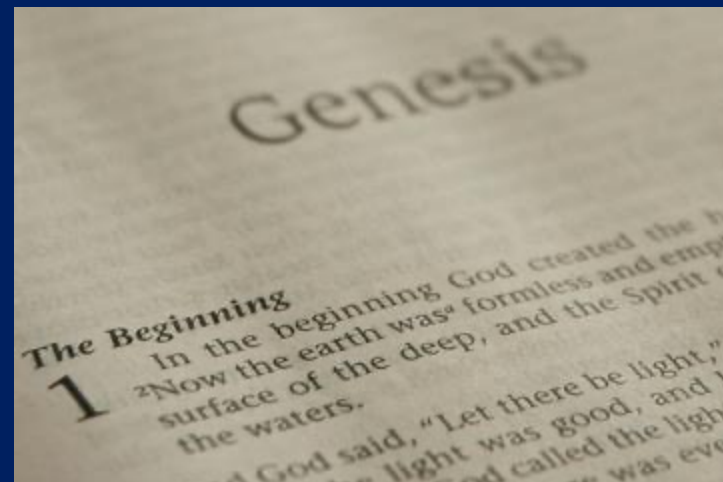




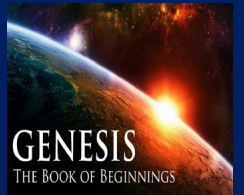


# GENESIS STRUCTURE

- 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)

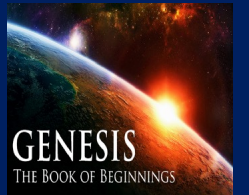


## Isaiah 43:1

“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)

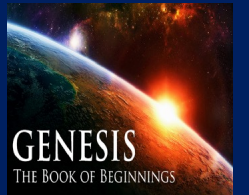
C. Jacob (27–36)

D. Joseph (37–50)



# Genesis 12–21

## Abraham's Early Journeys



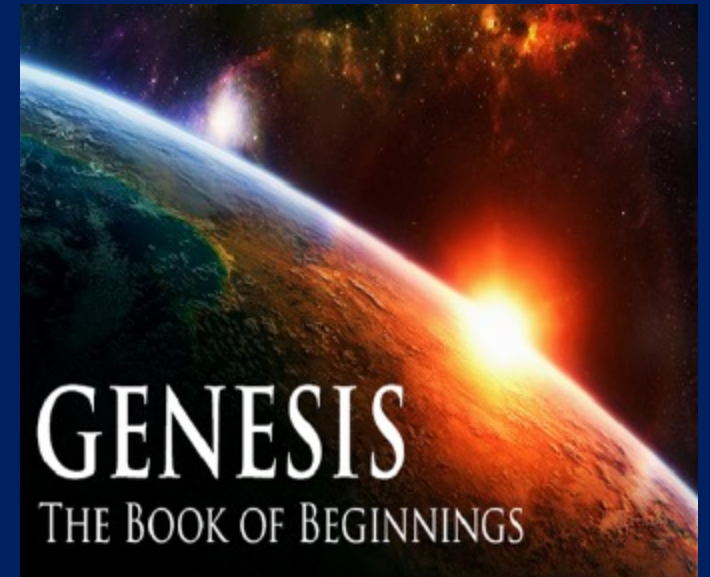
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- IX. Hagar & Ishmael (16:1-16)
- X. Circumcision (Gen. 17:1-27)
- XI. Sodom & Gomorrah (Gen. 18–19)
- XII. Abraham & Abimelech (Gen. 20)
- XIII. Isaac's birth (Gen. 21:1-7)
- XIV. Ishmael's expulsion (21:8-21)
- XV. Abraham & Abimelech's covenant (21:22-34)



# Genesis 21:22-34

## Abraham & Abimelech's Covenant

- A. Abimelech's recognition (21:22)
- B. Abimelech's request (21:23)
- C. Abraham's response (21:24)
- D. Abraham's complaint (25)
- E. Abimelech's response (21:26)
- F. Covenant entered (21:27-32)
- G. Covenant's results (21:33-34)



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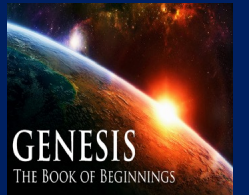
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## Matt 5:13-14, 16

“You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men...You are the light of the world. A city set on a hill cannot be hidden...Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

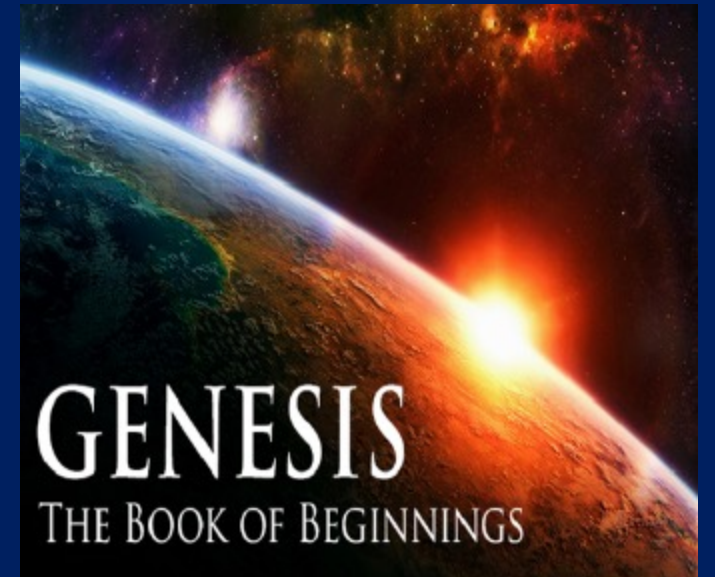




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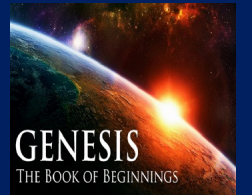




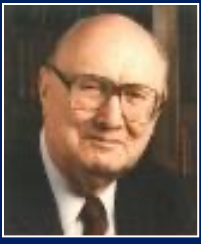
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## Evidence of Abrahamic Covenant's Unconditional Nature

- ANE covenant ratification ceremony (Gen 15)
- Lack of stated conditions for Israel's obedience (Gen 15)
- Covenant's eternality (Gen 17:7, 13, 19; Ps. 90:2)
- Covenant's immutability (Heb 6:13-18; Mal. 3:6)
- Trans-generational reaffirmation despite perpetual national disobedience (Jer 31:35-37)



# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 348*

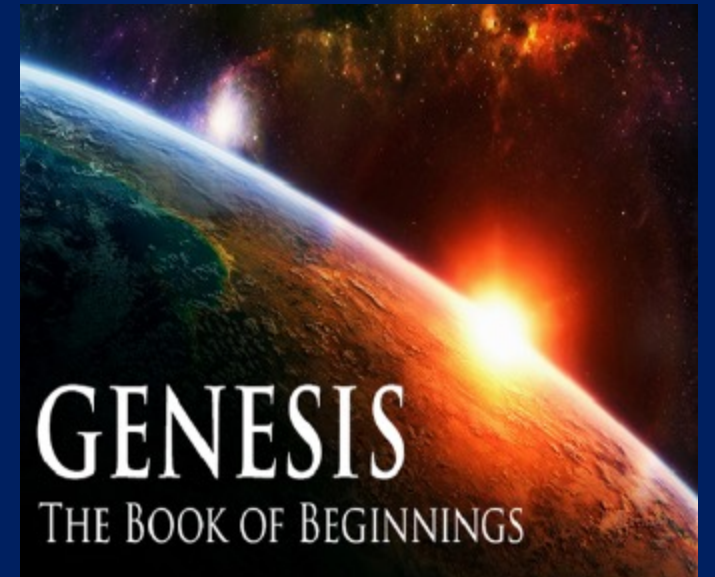


“The basis of the request was: *but according to the kindness I have done unto you, you shall do unto me, and to the land wherein you have sojourned.* What this shows is that Abraham had become a strong chieftain, a nomadic one, but a chieftain nonetheless, to be feared by the local city-kings of the city-states. They recognized that *God was with Abraham*, but Abraham had been deceptive once before. That was the paradox Abimelech faced: *God was with Abraham*, but Abraham was deceptive; it was this contradictory element that called for a binding treaty.”

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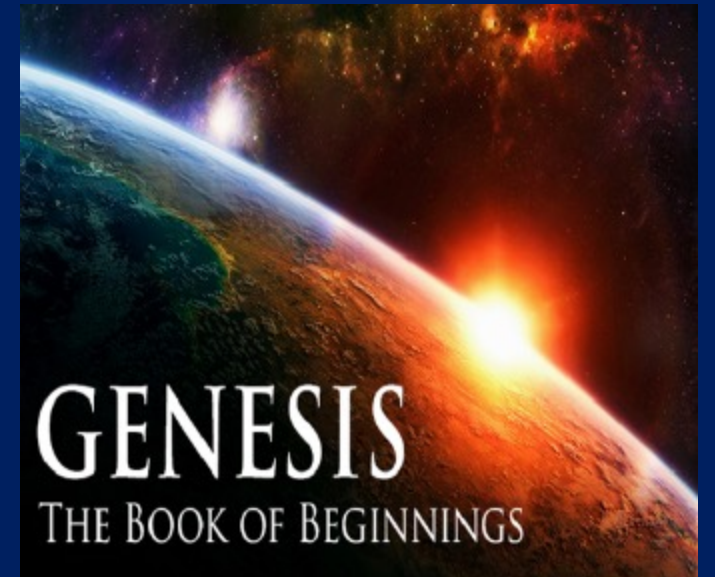




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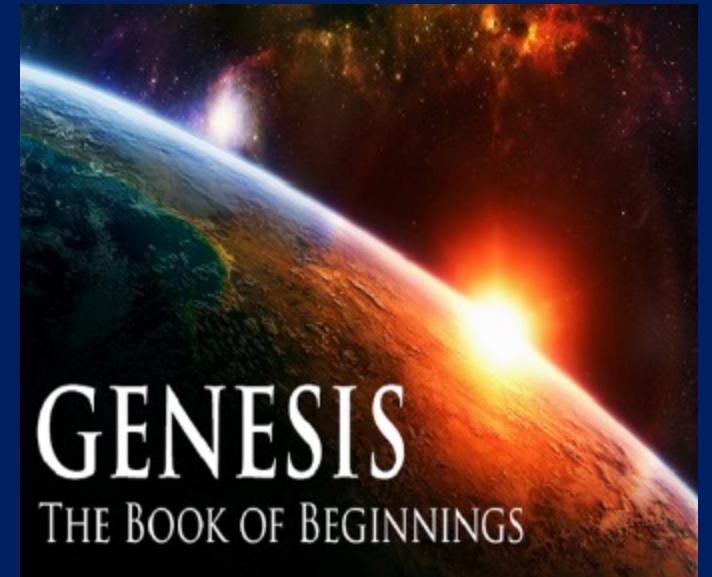
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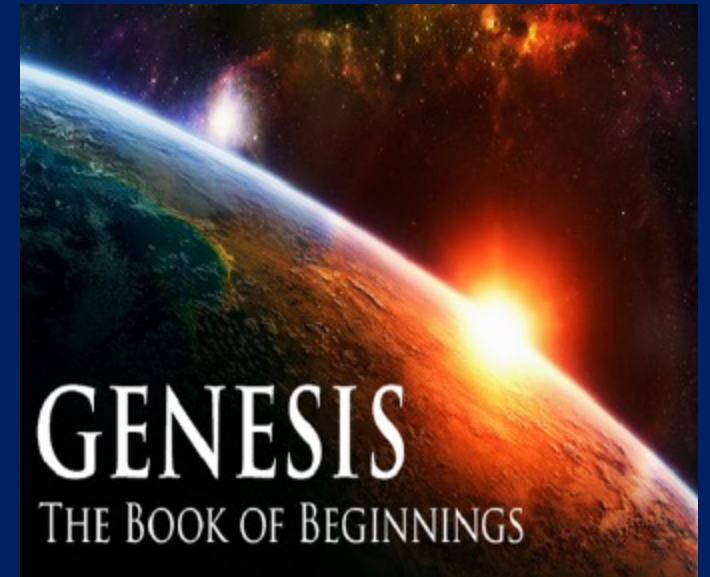
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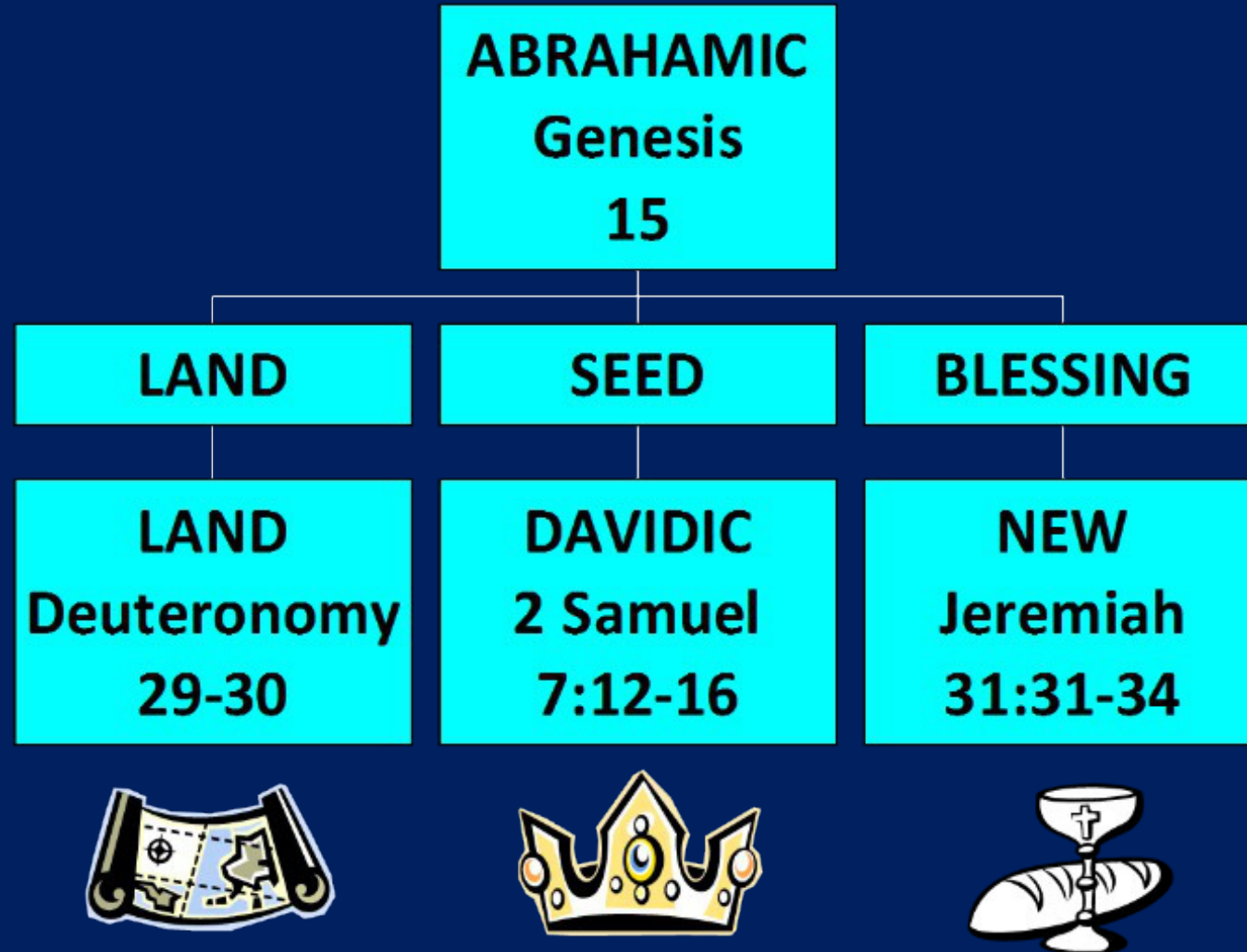
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# Abrahamic Covenant



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



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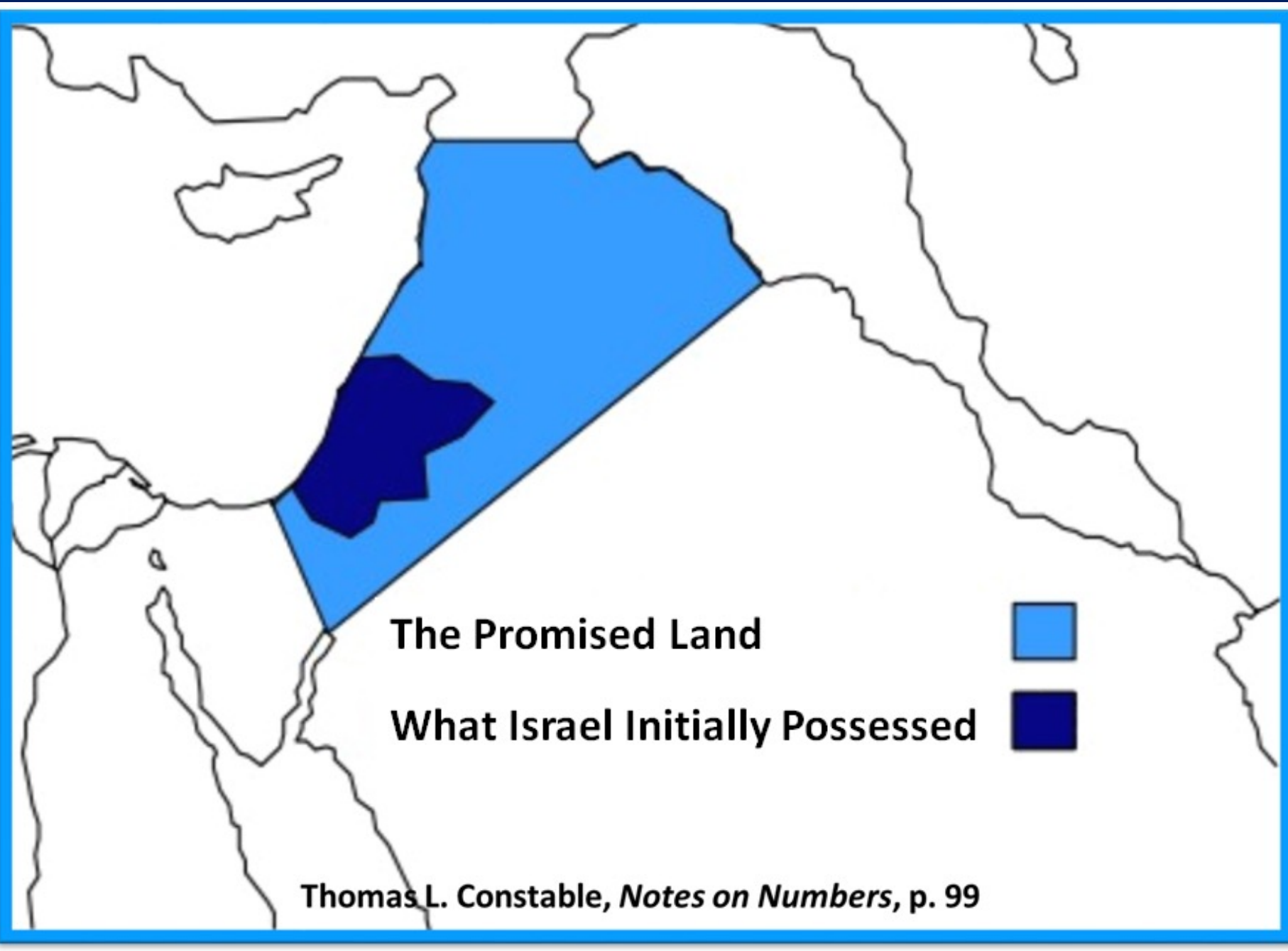
# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 349*

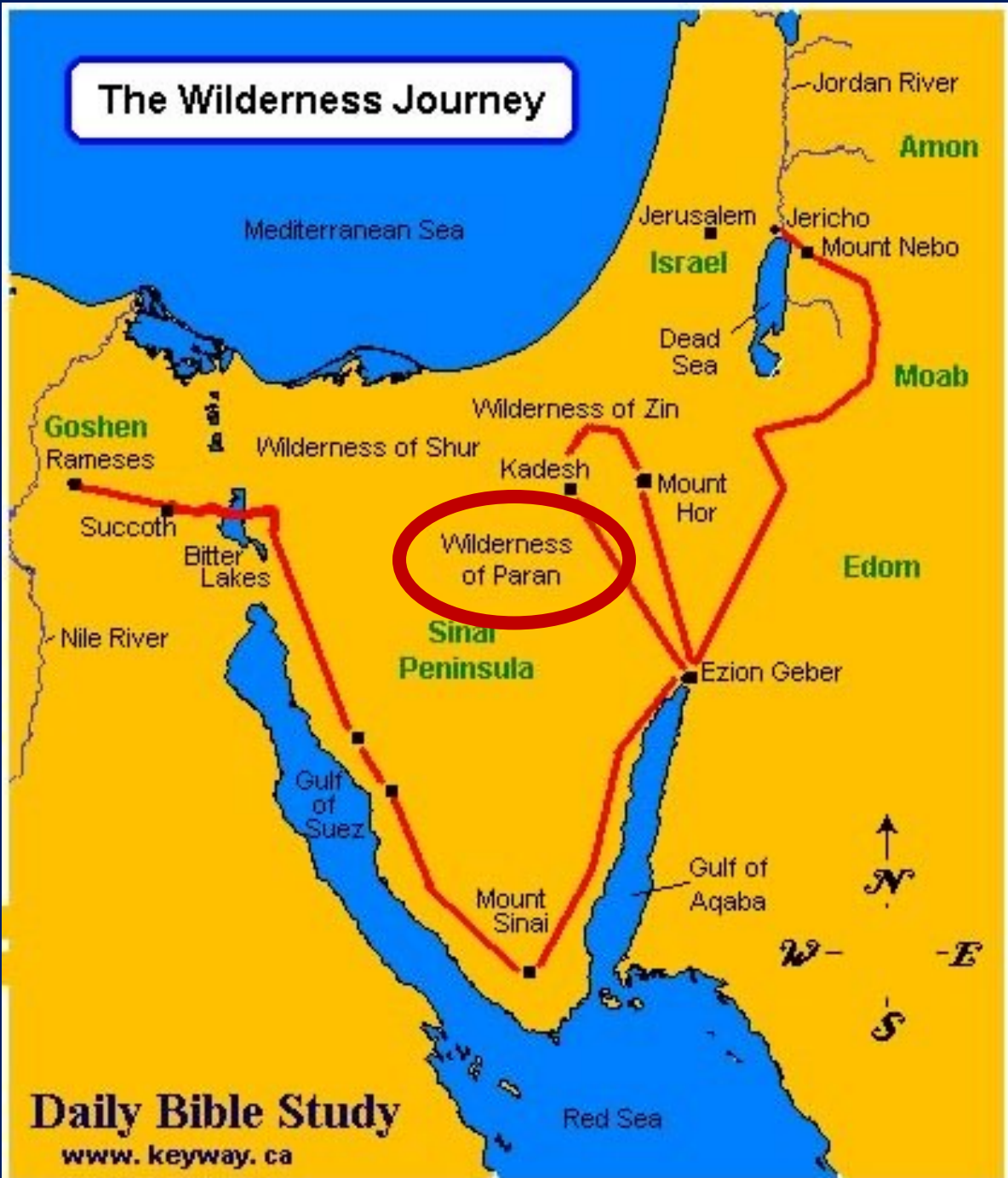


“Verse 31 records the result: *Wherefore he called that place Beer-sheba*. In Hebrew, the name comprises two words: Be’er Sheva, literally meaning **‘the well of the seven.’** The figure seven comes from the seven lambs. The reason given is: *because there they swore both of them*. Not only does the word *sheva* mean ‘seven,’ but it also comes from the root *shava*, which means ‘to swear,’ because they swore an oath. Therefore, it carries a double meaning: ‘the well of the seven,’ because of the seven ewe lambs and ‘the well of the swearing’ because there they swore an oath.”





# The Wilderness Journey





## 1 Peter 1:4-5

“<sup>4</sup>to obtain an inheritance which is imperishable, undefiled, and will not fade away, reserved in heaven for you, <sup>5</sup> who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”

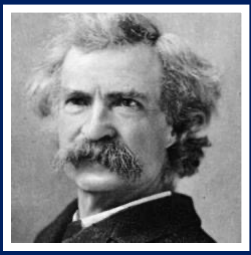




## Romans 8:29–30

29 For those whom He **foreknew**, He also **predestined** *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren; 30 and these whom He predestined, He also called; and these whom He **called**, He also justified; and these whom He **justified**, He also **glorified**.

Where's **sanctification**?



## Mark Twain

*The Innocents Abroad, Complete*, 1st ed. (A Public Domain Book, 1869),  
267, 285, 302. These quotes can be found in chapters 47, 49, 52.

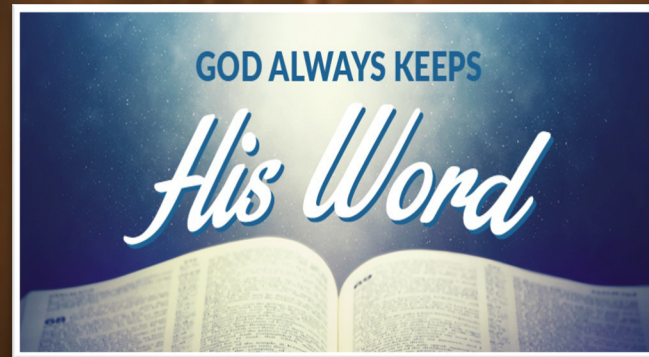
“... A desolate country whose soil is rich enough, but is given over wholly to weeds... a silent mournful expanse... a desolation is here that not even imagination can grace with the pomp of life and action... we never saw a human being on the whole route... there was hardly a tree or shrub anywhere. Even the olive tree and the cactus, those fast friends of a worthless soil, had almost deserted the country.”



## John 13:19; 14:29

“<sup>19</sup> From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am *He*...

<sup>14:29</sup> Now I have told you before it happens, so that when it happens, you may believe.”







# EVERY PROPHECY OF THE BIBLE



Clear Explanations for Uncertain Times



JOHN F. WALVOORD





# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 350*



“Then came the departure: *Abimelech* and *Phicol* the captain of his host, and they returned into the land of the *Philistines*. Actually, there were no *Philistines* living in the area yet. Nevertheless, the title is given to these **proleptically**. It means that this is the area where later the *Philistines* indeed settled, and Gerar was part of the Philistine Plain. The *Philistines* arrived later, in the **twelfth century b.c.** These were their forerunners who now controlled the same territory the *Philistines* would control later on.”



# Charles Ryrie

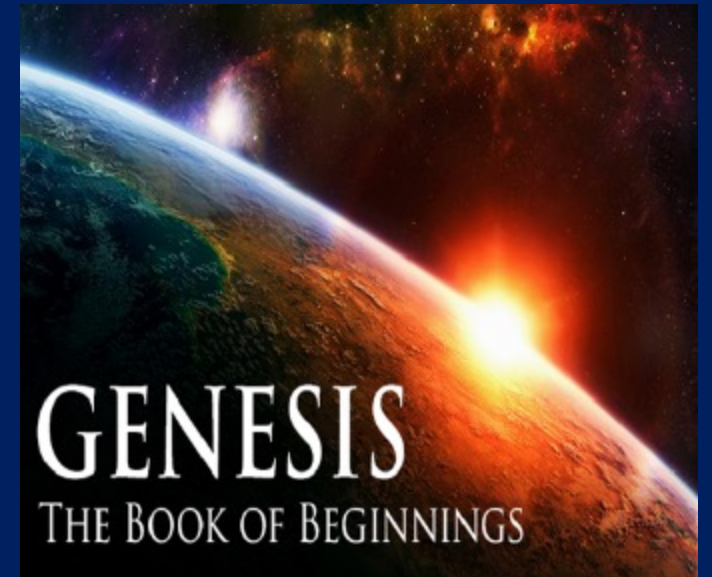
*The Ryrie Study Bible, page 28*

**Genesis 21:32-33** (RSB:NASB1995U): Genesis 21:32-33. “It is alleged that the mention of the Philistines is an anachronism because they supposedly did not appear in Palestine until after 1190 b.c. However, there is evidence of expansion of Aegean trade during the period of Abraham, and the Philistines mentioned here likely were peaceful traders who settled on the SW coast of Palestine.”

# Genesis 21:22-34

## Abraham & Abimelech's Covenant

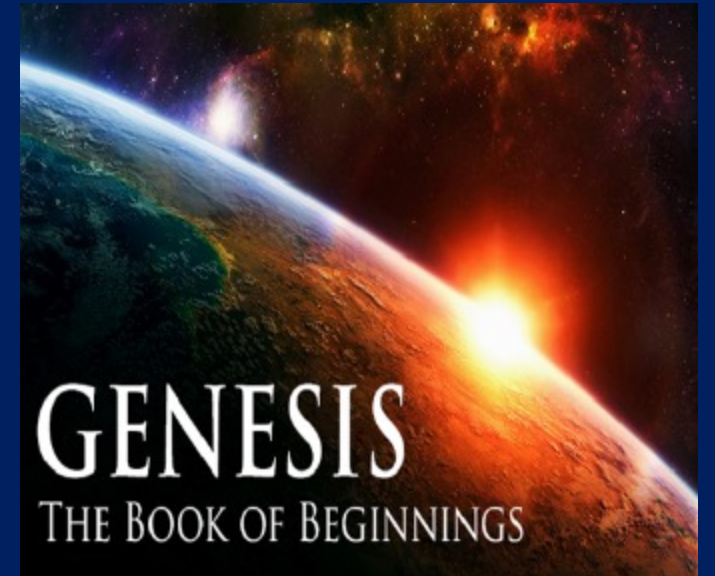
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## G. Covenant's Results

**Genesis 21:33-34**

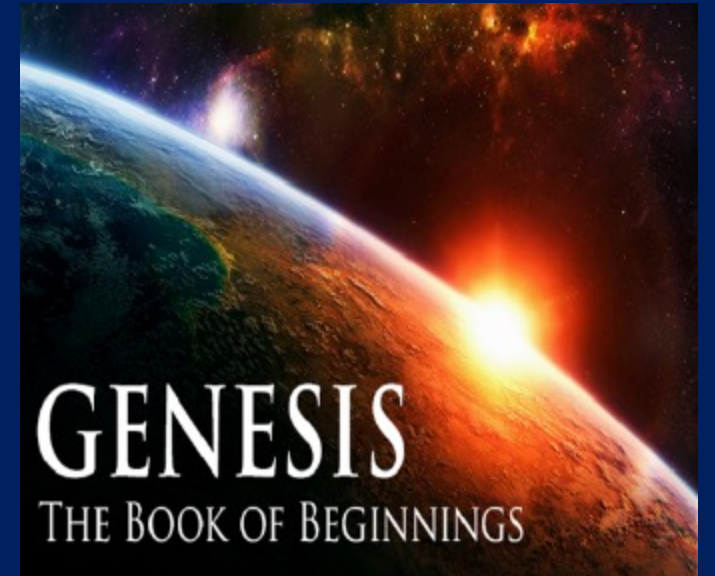
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2. Abraham worships (33b)
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## G. Covenant's Results

Genesis 21:33-34

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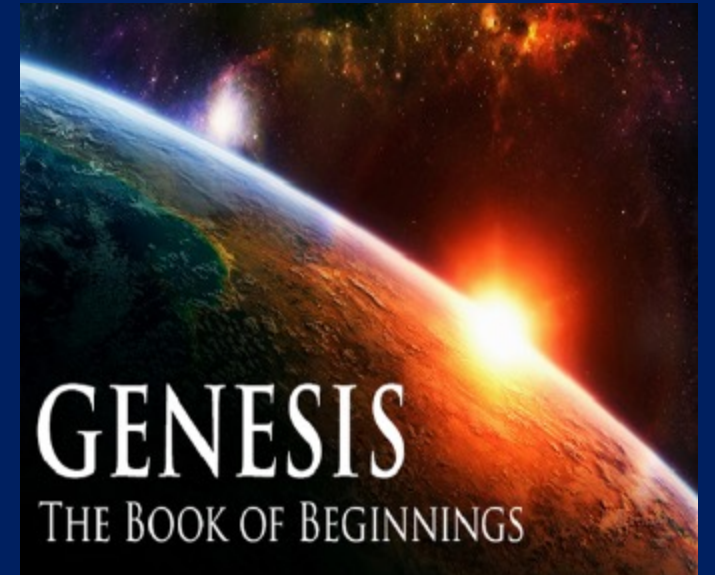




## G. Covenant's Results

Genesis 21:33-34

1. Abraham plants (33a)
2. Abraham worships (33b)
3. Abraham sojourns (34)



## 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.”





# Charles Ryrie

*The Ryrie Study Bible, page 28*

**Genesis 21:33** (RSB:NASB1995U): Genesis 21:33. “the Everlasting God. Heb., *El Olam*, from an original form meaning ‘the God of Eternity.’”

GENESIS 21:33

אֵל עוֹלָם

EL OLAM

THE EVERLASTING GOD

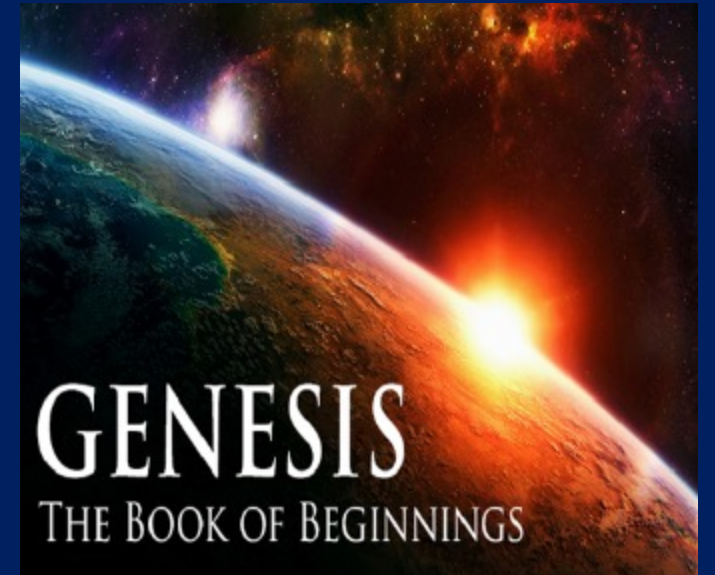
El Roi

YOU ARE  
THE GOD  
WHO SEES  
ME

## G. Covenant's Results

Genesis 21:33-34

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3. Abraham sojourns (34)



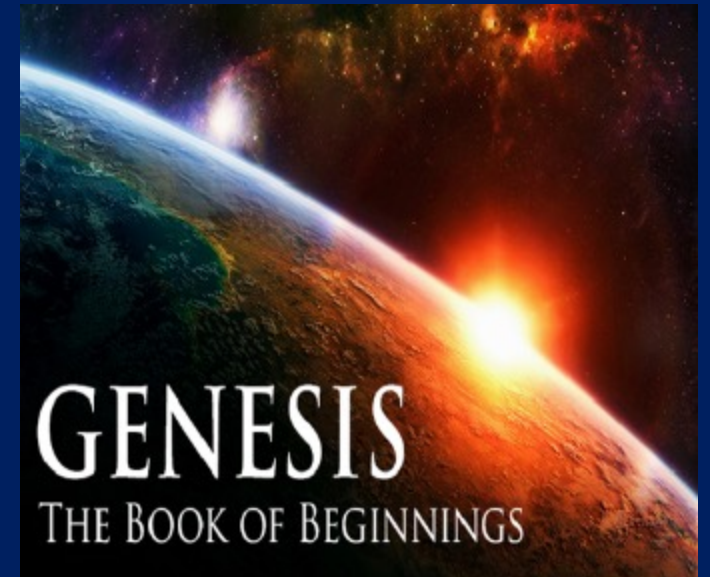


Conclusion

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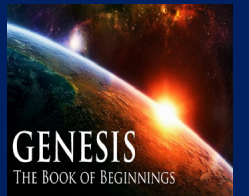
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- XVI. Abraham sacrifices Isaac (22)**



<sup>24</sup> The LORD bless you, and keep you; <sup>25</sup> The LORD make His face shine on you, And be gracious to you; <sup>26</sup> The LORD lift up His countenance on you, And give you peace.

Numbers 6:24–26 (NASB95)