

General Comments on Genesis 12-25

The Value of Human Life

Human sacrifice was common among other religions of the time, but was never a part of any Abrahamic religion (e.g., Judaism, Christianity, Islam), this is because of the clear repudiation in Gen. 22.

The underlying message of the surrounding text is how much the Lord values the life of even one person in maintaining the covenants He has made with Abraham.

Even in the case of Sodom and Gomorrah, people who had become murderously wicked, if the wicked are going to be destroyed, it is the Lord's decision, not a human's decision on who is to be destroyed. There is no latitude in this narrative for humans making decisions on the killing of other humans.

Also note the miraculous conception of Isaac, the promise of righteous Abraham and Sarah's offspring, is held up in contrast to the miraculous destruction of the wicked Sodom and Gomorrah. While Abraham's posterity is ensured, Sodom and Gomorrah's posterity is annihilated. The message is the Lord blesses and protects the righteous and destroys the wicked. The distressing interlude about Lot and his family indicates the Lord will give people of questionable morality an opportunity to repent, if they aren't completely corrupted, and Abraham's family connection to Lot isn't something to be easily dismissed by compromising factors. But, the truth is, Abraham's intercession for Lot was unjustified as Lot and his family were not good people, and yet the Lord still relented.

Abraham's Sight and Sarah's Hearing

The theme of sight for Abraham and hearing for Sarah runs through Gen. 15-22. Abraham sees things (15:12-17, 18:2, 18:17, 22:4, 22:13), but it is not until Gen. 22:14 that Abraham really sees what the spiritual message is. Sarah hears and laughs initially (18:9-15), but in the end it is entirely different (21:6-7). In both of these cases, the conversion of Abraham and Sarah takes time and difficult experiences for them to really see and hear the Lord's hand in their life. The implication is that spiritual sight and hearing is more important than physical sight and hearing.

Overview of Abrahamic Narrative

It is instructive to summarize the entire narrative of Abraham's life to illustrate the overarching theology threading through the narrative.

12:1-3 Lord chooses Abraham and says He will make a great nation of him, this is not Abraham making a great nation of himself or a great name for himself, like Nimrod, or Gilgamesh, but the Lord's doing.

12:7 Lord tells Abram the land of Canaan is his, but Abraham leaves promised land and wanders around, because of drought, ending up in Egypt, which was not promised to him.

12:17 Abram and Sarai dissemble over being brother and sister, Lord strikes Pharaoh to protect Sarai, even though he did no conscious wrong. Pharaoh ejects Abram from Egypt.

13:1 Abram returns to promised land.

13:14-17 Lord speaks to Abram and reiterates the land of Canaan is his.

[Lord gives land to Abram, but Abram leaves the promised land to go someplace that looks better to him, is less than entirely honest, so the Lord has to protect Abram and Sarai, and scares Pharaoh sufficiently to get him to throw Abram and Sarai out without harming them, forcing them to return to the land the Lord promised them, unharmed.]

14:1-16 Abram wins war against locals to rescue Lot, pays tithes.

14:19-20 Melchizedek blesses Abram, stating it was the Lord who won Abraham the battle.

[Locals go marauding, Abram recovers his family from the marauders when taken captive, restores local peace setting example of being just in not profiting from war, Melchizedek points out to Abram the Lord is in charge and is the One who defeated the marauders.]

15:1-21 Lord tells Abram he will have children like the sands

of the sea and all the land and they cut a covenant, early in the conversation Abram questions the Lord, but Abram makes the covenant in the dark, suggesting he doesn't spiritually understand what he is doing.

16 Sarai gives Hagar to Abram, but Ishmael is rejected, Lord does not tell Sarai to do this, she does it on her own, so the while the Lord rejects Hagar's child as the chosen heir, he is still protected and preserved, because he is an heir of Abram.

17 Covenant restated, name changes for Abraham and Sarah, not Hagar. Circumcision given as sign of covenant, natural child through Sarah, not Hagar. Covenant of circumcision emphasizes right is patrilineal, not matrilineal.

18 Birth of Isaac promised, name of miraculous child mock's mother's lack of faith. Abraham is told by the Lord He expects him to be righteous and just. Abraham argues for potential righteous among Sodom and Gomorrah.

19 Sodom and Gomorrah doomed - the destruction of the wicked, righteous (Lot) spared, who really isn't all that righteous, and his wife is evil and his daughters are bad too, but not as bad as their mother

20 Abraham lies again a second time about Sariah being his sister, Lord again intervenes to protect them. This is after 18:19 where it is made clear Abraham is expected to be an example of justice and righteousness. But, here, Abraham repeats a past sin from ch. 12. The Lord again intervenes, and the non-Hebrew castigates Abraham for his dissembling, which he does not repeat again.

21:1-21 Isaac born, Sarah turns on Hagar because Ishmael is messing with Isaac, but Lord protects both Hagar and Ishmael from Sarah and from death. The miraculous protection granted to Hagar at the end of the chapter (21:19) is worded similarly to that of Abraham and the ram (22:13).

21:22-34 Abraham makes deal with Abimelech to avoid future conflict, Abimelech clearly doesn't trust Abraham, due to events of ch. 20.

[The Lord promises Abram he will have a child, Sarah takes

matters into her own hands by giving Hagar to Abram, which was not the Lord's plan. Conflict results, and the son is rejected as the heir of the Lord's promise, but Hagar and Ishmael are still protected. Lord reemphasizes his promise with Abram and changes his and Sarai's names to make it clear they are the source of the Lord's promise. Abraham disassembles again, is castigated again. Lord miraculously blesses Abraham and Sarah with a child, despite their flaws. Hagar and Ishmael put out by Sarah, not Lord, and Lord upholds Sarah's rejection, but miraculously protects them as well.]

22 The akedah, Lord tells Abraham to bring Isaac up as an offering, Abraham prepares to slaughter Isaac, not what Lord asked. D&C 101:4 says Abraham was chastened by this.

[Abraham is chastened after making the Lord look (cf. 21:22-23) bad because of his own bad example, failing to uphold the adjuration of 18:16-19, and finally sees the Lord's point of view and plans.]

23 Sarah's death, Abraham peacefully negotiates for a burial ground.

24 Abraham obtains wife for Isaac, to ensure posterity.

25 Abraham remarries, has many sons, send them all away from Isaac. He dies and is gathered to his people.

[Abraham and Sarah's lives continue and end with no more dissembling, and instead seek to fulfill the Lord's plans and do so, dying in peace with the people around them and with the Lord.]

Overall, the message is of a patient Lord working with a less-than-perfect Abram and Sarai to have the beginnings of a covenant family. Initially, Abram and Sarai make mistakes, but in the end, they do hear and see the Lord's hand in their lives. This family is to be an example of justice and righteousness, and is to replace the wicked people whom the Lord will reject because of their willful wickedness.

The story emphasizes the patience and power of the Lord, and the necessity of His having to work behind the scenes to engineer an outcome He intends, because of the unwitting

foolishness of the human actors involved.

Comments on Genesis 12

This chapter presents the origin of the Abrahamic covenant with little fanfare (v. 1-3). The change in the Lord's tactics and this new covenant was intimated at previously in 8:21-9:11, so it logically follows that some new thing should appear after the Deluge. It does here, and is the origin of a nation.

The Lord promises Abram the land, and clears the land of the current inhabitants, via drought, so it may be his. The chapter recounts some historical events of Abram's traveling to and in the land of Canaan (v. 4-9) and subsequently to Egypt (v. 10), motivated primarily because of the need to graze his flocks during a time of famine. Upon coming to the borders of Egypt Abram finds himself in a very difficult situation (v. 11-13), which is ultimately resolved by the Lord's Providence (v. 14-20).

Casting one's eyes ahead, Abram's wandering through Canaan can be seen as predicting Israel's wandering in the wilderness. Sara's captivity and miraculous delivery from Pharaoh could be taken as prefiguring Israel's captivity in Egypt and ultimate delivery by Moses.

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.

v1-4 Moses' recounting of the initiation of the covenant with Abraham is rather terse for such a pivotal event. Compare it with the Pearl of Great Price Abraham account which is first-person. Moses' intent in making it so terse is to have the reader focus solely on the covenant. The Lord makes a promise to Abram to give him land and many children. In order to accomplish this the Lord must aid Abram in overcoming numerous challenges, and that is precisely the theme of the rest of the chapter.

Any obscurities in these verses are explained in considerable detail in the Pearl of Great Price Abraham account, which appears below in parallel with the Genesis account.

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.

v4-9 Abram and caravan, apparently a modest group of several people and flocks, set out as the Lord commanded towards the land of Canaan (v. 4-5). In his travels into the valley of Canaan he sees the lands are inhabited (v. 6). Despite the land being inhabited, the Lord tells Abram this is the land the Lord has chosen for him, and Abraham builds an altar there (v. 7). Abram continues traveling south, building altars to sacrifice to the Lord as he goes (v. 8-9).

v4 "Lot went with him", this detail included to set up subsequent events of ch. 13, 14, and 19.

"seventy and five years old", the Pearl of Great Price account says he was 62.

v6 "the Canaanite was then in the land", there is nothing describing what the Canaanites are like in the present text because the Canaanites are infamous for their idolatry and lasciviousness (cf. Lev. 18:1-30, Deut. 18:9-14). Any Semitic reader would immediately recognize the implications of the name.

The land Abraham is to inherit is already populated, and the population is quite immoral. The underlying message here is the Lord's intent is to replace the current wicked inhabitants with more righteous inhabitants, cp. Deut. 9:3-5. This also serves to explain why there was a famine (v. 10) in the land, as famines are a common curse the Lord casts on the wicked. The famine is also used to remove the Canaanites from the land so as to free it up for Abraham.

v7 "Unto thy seed will I give this land", the Lord indicates the

ultimate fulfilment of possession of the land is well in the future as it is to be inherited by "thy seed" and not by Abram.

"he builded an altar", the Pearl of Great Price account indicates the altar was built prior to the Lord's appearance to Abram. Abram apparently built the altar to keep himself devout and committed to the Lord in the presence of the idolatrous locals.

Subsequent to the Lord's promise the altar would clearly represent that promise. The land would be used to worship the Lord rather than idols, and that altar was just the first of the altars Abram's children would create in that land.

v8-9 The Pearl of Great Price account makes it clear the primary reason he continued to travel was because of the severity of the famine.

His continuing to build altars as he traveled would demonstrate his continuing faith in the Lord, indicating he was not being swayed by the traditions of the locals.

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. 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.

v10-13 The severity of the famine drives Abram's caravan into the land of Egypt (v. 10), which is in the fertile Nile delta. Abram knows the Egyptians by reputation (v. 12) and fears for his life because of Sarai's beauty (v. 11). He therefore asks Sarai to tell them she is his sister rather than wife fearing their desire to have her will motivate them to dispose of him (v. 13).

The Pearl of Great Price account differs significantly from the Genesis account in the subject of these verses. The Pearl of Great Price account indicates it is the Lord who warns Abram concerning the murderous and adulterous nature of the Egyptians and tells him to have Sarai tell people only that she is his sister and say nothing of being his wife.

Interpreting such actions and determining motives is problematic in the Genesis account, and even more difficult in the Pearl of Great Price account. The common Rabbinical reading on the Genesis account is the text is exposing a flaw in Abram to exhibit his humanity and therefore discourage subsequent generations from committing ancestor worship. While this may seem like fault-finding, it is a consistent theme throughout the Hebrew Bible to expose the shortcomings and foibles of various characters, particularly the more prominent leaders of Israel (e.g., Jacob, David, Solomon, etc.).

While this reading may shed some light on the context, it does nothing to explain the gravity of the situation this "little white lie" or "artful omission" places the future of Israel in as at present Abram has no children and Sarai is his only wife. The Rabbinical view on this point is the story recounts the faithfulness of the Lord in delivering Sarai from Pharaoh and prospering Abram in the process. According to this reading, it is therefore an example of the Lord's Providence and zealotry in keeping His word to create a nation through Abram.

While these readings shed light on the Genesis account, they do nothing to explain the Pearl of Great Price account. In this latter account the Lord has Abram tell Sarai to be deliberately selective, and therefore somewhat deceptive, in what information she shares with locals. Why would the Lord do such a thing? If we look to similar incidents this question is answered. Let us compare the incident of Abraham, Sariah, and Abimelech king of Gerar and that of Israel's exodus from Egypt.

First, the case of Israel's exodus from Egypt closely parallels the present text. In both cases famine results in captivity with the Lord stepping in to deliver the captives. In the case of Israel in Egypt the Lord's motives are explicitly spelled out: to show both Egypt and Israel who the true God is (cf. Exod. 7:4-5). The Egyptians considered Pharaoh a god, and his hubris is demonstrated amply (cf. Exod. 5:2). The Lord seeks not only to demonstrate His power to Israel, but also to knock down the terrible pride of all men (cf. ch. 11:1-9). In this case, one that is plain, the Lord accomplishes both.

Next, a very similar set of circumstances as in the present text occurs when Abraham is in Gerar near the land of Canaan (cf. ch. 20). Sariah is taken by king Abimelech and then warned by the Lord he will be killed if he violates her. Abimelech pleads his case by saying he has not violated her so he should not be punished, the Lord agrees with him and indicates that is

why He is only warning him and has not already punished him. The Lord also flatly tells Abimelech that Abraham is His prophet, and if Abraham prays to Himself on his behalf then he will be spared. Otherwise, he and his whole house will be killed. Abimelech does release Sariah, but in doing so he accuses Abraham of being at fault for lying to him. Abraham's defense is that he did not lie, because Sariah is truly his half-sister. But, Abraham points out the more serious issue is that Abimelech and his people are murderous and adulterous, so had they known Sariah was his wife they would have murdered him to get her. Abraham also states flatly, "the fear of God is not in the place". Abimelech relents in his accusations and effectively admits his guilt, tacitly acknowledging Abraham's summation of their murderous and adulterous nature, by paying off Sariah. Abraham then prays for Abimelech and the Lord then lifts the curse. As in the case of Israel in Egypt, the Lord has the opportunity to demonstrate His power to the faithful while striking down the pride of the unfaithful. The Lord demonstrates His power and identifies His prophet unequivocally. Where there was formerly no "fear of God" in Gerar, there was after this incident.

Returning to the present text, which is very similar to the events with Abimelech, although less verbose, we can now shed light on what is happening with Abram and Pharaoh. As demonstrated in the two examples above, the context is the Lord wants to make it clear to Pharaoh the Lord is God and he isn't. And, that Abram is the Lord's prophet. There is no "fear of God" in Egypt because hubris reigns supreme, and the Lord wants to change that. In order to accomplish this, the Lord deliberately engineers a situation where the appropriate confrontation can take place. An inappropriate confrontation would be Pharaoh or his minions murdering Abram to get Sarai. As the Lord prefers to influence people's agency passively, He engineers an alternative. He chooses to get Sarai into Pharaoh's court and then call him on his actions. The Lord can then justifiably punish Pharaoh, identify Himself as God, and identify Abram as His prophet.

Does this mean the Lord will lie in order to achieve His ends? Not at all, as Abraham points out the selective presentation of information is true (cf. 20:12), it is merely selective. Neither Pharaoh nor his minions were interested enough to find out all of the truth, only that part which served their interests. And had they known the full truth they would not have honored the marriage, they would have sought to murder

Abraham. They didn't care if she was married, all they cared about was getting Sarai. The omission of this detail did not change their desires, it only changed the manner in which they went about pursuing their desires. But, regardless of their sinful nature, what about the Lord's command to tell Abram to have Sarai say they are just brother and sister? The Lord used guile to engineer a situation to the benefit of all involved, the Lord acted wise as a serpent, and harmless as a dove (cf. Matt. 10:16), even as He admonishes us to be.

v10 Famine is employed to drive the Canaanites from the land, making it available to Abraham in the long term. But, in the short term, Abraham must also flee the land, necessitating his moving towards Egypt, which creates the problem of putting him at the mercy of the natives.

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

v14-20 As feared, the Egyptians covet Sarai because of her beauty (v. 14), so much so she is gossiped of among the princes all the way up to Pharaoh, and is ultimately taken by him (v. 15). After she is taken, Pharaoh showers Abram with gifts of animals and slaves (v. 16). However, the Lord intervenes and curses Pharaoh for his actions (v. 17). Pharaoh summons Abram and seeks to blame him for the situation (v. 18-19), and then tells his men to get rid of him (v. 20).

v15 "the woman was taken", Rabbinical commentators interpret this as an effective kidnaping. Note Pharaoh doesn't pay off Abram until after she is "taken", clearly indicating this was not a case of bartering for a bride, but an after-the-fact attempt to placate.

Being a foreigner in need of hospitality Abram was clearly

not in any position to resort to any kind of physical resistance. The Pearl of Great Price account also clearly forwards the view Abram had at least some inkling of what the Lord had planned as far as the outcome.

Additionally, consider the fate of women in such a society. Had Sarai said "He is my husband" instead of "He is my brother", her fate would have been the same. She would have been "taken", the difference being the murder of Abram. There is no protection for women in societies such as this that do not respect the marriage relationship. The women become pawns between men with social and political power. This kind of powerlessness in the Egyptian society becomes the ironic undoing of Pharaoh later in the Exodus account. There it is Pharaoh's daughter who rescues the baby Moses from the Nile, and the Hebrew midwives and women defy Pharaoh and literally give birth to the Israelite rebellion.

v16 "he asses...she asses", the donkeys are accounted for by gender because they had to be kept entirely separate. Males of the species are so intractable in the presence of females they are entirely useless and a complete nuisance. For this reason the females were used as draft animals and males were largely kept for breeding. That Abram had any male donkeys, let alone more than one, indicates the number of females he had was numerous to the point where he could reserve a considerable portion of them for breeding. The implicit message here, which is made explicit in 13:2, is by the time he leaves Egypt Abram is fabulously wealthy. He increases during a time of famine where everyone else is decreasing. Clearly, the Lord is blessing Abram for his righteousness while cursing the wicked around him with famine.

v17 The nature of the plagues are not explicitly detailed here, but are probably similar to those cast on Abimelech's house under similar circumstances, cf. 20:17-18.

v18-19 The questions presented here by Pharaoh appear as though they are rhetorical. This is because the reader already knows the answers. Abram knew he would be killed because the Egyptians are adulterous and murderous. This is simply a case of projection on Pharaoh's part. He has been caught and punished, and rather than humbling himself he lashes out at Abram, seeking to blame him for his own sinful nature. This

pride foreshadows that of the Pharaoh which Moses ultimately contends against.

v20 Pharaoh not only wants to blame Abram for his troubles, he wants him out of his sight so there is no reminder of the debacle or his guilt.

Comparison of Genesis 12 and Abraham 2

Genesis 12

Abraham 2

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:

1 NOW the Lord God
caused the famine
to wax sore in the land of
Ur, insomuch that Haran,
my brother, died;
but Terah, my father,
yet lived in the land of Ur,
of the Chaldees.

2 And it came to pass that
I, Abraham, took
Sarai to wife, and
Nehor, my brother,
took Milcah to wife,
who was the daughter of
Haran.

3 Now the Lord
had said unto me:
Abraham, get thee
out of thy country, and
from thy kindred, and
from thy father's house,
unto a land that
I will show thee.

4 Therefore I left
the land of Ur,
of the Chaldees,
to go into the land of
Canaan; and I took Lot,
my brother's son, and
his wife, and
Sarai my wife; and
also my father
followed after me,
unto the land
which we denominated Haran.

5 And the famine abated;
and my father
tarried in Haran and

dwelt there,
as there were many flocks
in Haran; and
my father turned again
unto his idolatry, therefore
he continued in Haran.
6 But I, Abraham, and
Lot, my brother's son,
prayed unto the Lord, and
the Lord appeared unto me,
and said unto me:
Arise, and take Lot with
thee; for I have purposed
to take thee away
out of Haran, and
to make of thee
a minister to bear my name
in a strange land
which I will give
unto thy seed after thee
for an everlasting
possession, when they hearken
to my voice.

7 For I am the Lord thy God;
I dwell in heaven;
the earth is my footstool;
I stretch my hand
over the sea, and
it obeys my voice;
I cause the wind and
the fire to be my chariot;
I say to the mountains--
Depart hence--and behold,
they are taken away
by a whirlwind,
in an instant, suddenly.

8 My name is Jehovah, and
I know the end
from the beginning;
therefore my hand
shall be over thee.

2 And I will make of thee
a great nation, and
I will bless thee,

9 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.

above measure, and
make thy name great
among all nations, and
thou shalt be a blessing
unto thy seed after thee,
that in their hands
they shall bear this ministry
and Priesthood
unto all nations;
10 And I will bless them
through thy name;
for as many as receive
this Gospel shall be called
after thy name, and
shall be accounted thy seed,
and shall rise up and
bless thee, as their father;
11 And I will bless them
that bless thee, and
curse them
that curse thee; and
in thee
(that is, in thy Priesthood)
and in thy seed
(that is, thy Priesthood),
for I give unto thee a
promise that this right shall
continue in thee, and
in thy seed after thee
(that is to say,
the literal seed, or
the seed of the body)
shall all the families
of the earth
be blessed,
even with the blessings
of the Gospel,
which are the blessings
of salvation,
even of life eternal.
12 Now, after the Lord
had withdrawn
from speaking to me, and
withdrawn his face from me,

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.

I said in my heart:
Thy servant
has sought thee earnestly;
now I have found thee;
13 Thou didst send thine
angel to deliver me from
the gods of Elkenah, and
I will do well
to hearken unto thy voice,
therefore let thy servant
rise up and depart in peace.
14 So I, Abraham, departed
as the Lord had
said unto me, and
Lot with me; and
I, Abraham, was
sixty and two years old
when I departed out of Haran.
15 And I took Sarai,
whom I took to wife
when I was in Ur, in Chaldea,
and Lot, my brother's son,
and all our substance
that we had gathered, and
the souls that
we had won in Haran, and
came forth in the way
to the land of Canaan, and
dwelt in tents
as we came on our way;
16 Therefore, eternity
was our covering and
our rock and
our salvation,
as we journeyed from Haran
by the way of Jershon,
to come to the land of
Canaan.

17 Now I, Abraham,
built an altar
in the land of Jershon, and
made an offering
unto the Lord, and

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.

prayed that the famine
might be turned away
from my father's house,
that they might not perish.

18 And then we passed
from Jershon through the land
unto the place of Sechem;
it was situated
in the plains of Moreh, and
we had already come into
the borders of
the land
of the Canaanites, and

I offered sacrifice there in
the plains of Moreh, and
called on the Lord devoutly,
because we had already come
into the land
of this idolatrous nation.

19 And the Lord
appeared unto me
in answer to my prayers, and
said unto me:
Unto thy seed
will I give this land.

20 And I, Abraham,
arose from the place
of the altar which I had
built unto the Lord, and

removed from thence
unto a mountain
on the east of Bethel, and
pitched my tent there,
Bethel on the west, and
Hai on the east; and
there I built another altar
unto the Lord, and
called again upon
the name of the Lord.

21 And I, Abraham,
journeyed, going on
still towards 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.

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

and there was
a continuation of
a famine in the land; and
I, Abraham,
concluded to go down
into Egypt, to sojourn there,
for the famine
became very grievous.
22 And it came to pass
when I was come near
to enter into Egypt,
the Lord said unto me:
Behold,
Sarai, thy wife,
is a very fair woman
to look upon;
23 Therefore it shall
come to pass,
when the Egyptians
shall see her,
they will say--
She is his wife; and
they will kill you,
but they will save her alive;
therefore see that ye
do on this wise:
24 Let her say
unto the Egyptians,
she is thy sister, and
thy soul shall live.
25 And it came to pass
that I, Abraham,
told Sarai, my wife,
all that the Lord
had said unto me--
Therefore say unto them,
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.

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

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