**Sermon Text – Genesis 12:10-20**

**Date: 9/26/21**

**Title: Truth or Dare**

**Introduction ~**

A little boy’s version of one Old Testament verse went like this; “A lie is an abomination unto the Lord, and a very present help in times of trouble.”[[1]](#footnote-1)

It appears in our text today that this was Abram’s conclusion as well. All of a sudden, we find the man of God has an integrity problem. And so, we find Abram in action; Genesis 12:10-20 ~

10Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine *was* severe in the land. 11And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, “Indeed I know that you *are* a woman of beautiful countenance. 12Therefore it will happen, when the Egyptians see you, that they will say, ‘This *is* his wife’; and they will kill me, but they will let you live. 13Please say you *are* my sister, that it may be well with me for your sake, and that I may live because of you.”

14So it was, when Abram came into Egypt, that the Egyptians saw the woman, that she *was* very beautiful. 15The princes of Pharaoh also saw her and commended her to Pharaoh. And the woman was taken to Pharaoh’s house. 16He treated Abram well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.

17But the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram’s wife. 18And Pharaoh called Abram and said, “What *is* this you have done to me? Why did you not tell me that she *was* your wife? 19Why did you say, ‘She *is* my sister’? I might have taken her as my wife. Now therefore, here is your wife; take *her* and go your way.” 20So Pharaoh commanded *his* men concerning him; and they sent him away, with his wife and all that he had.[[2]](#footnote-2)

**Context ~**

With this record we find the first detailed account of Abram’s career as he addresses life’s difficulties.[[3]](#footnote-3) Frankly, he doesn’t come out looking so good. When we first met Abram, we found him traveling about based on God’s direction. Up until now he’s been a faithful witness in Canaan, but now we find Abram traveling, apparently, based on his own best judgment.[[4]](#footnote-4)

This is one of the reasons that I have such confidence in the accuracy of Scripture, they reveal the good, the bad, and the ugly of all of the biblical heroes. God doesn’t gloss over the failures of His servants. If the events had been recorded by men, there would have been some editing taking place. But there isn’t, and we find that Abram had clay feet just like the rest of us.

We also have to remember that Scripture is also literature. Remembering that helps us to catch what the writer, I believe that was Moses, wanted us to know. This passage may be visualized as another chiasm:

|A Entry into Egypt: 10

B Abram’s speech: 11-13

C Abram’s fears fulfilled: 14-16

B’ Pharaoh’s speech: 17-19

C’ Exit from Egypt: 20[[5]](#footnote-5)

This is provided in the bulletin insert for this week. But from this, we can see that the story is organized concentrically around the idea that, in contrast to trusting God, Abram was fearful.[[6]](#footnote-6) That is the focus, what Abram feared is what actually took place, but largely because he sought to take control of the situation instead of relying on God.

And yet, we know Abram was special; Isaiah 41:8 ~

8 “But you, Israel, *are* My servant,

Jacob whom I have chosen,

The descendants of Abraham My friend.[[7]](#footnote-7)

Through this record we’re shown that Abram, a man who would be called a friend of God, didn’t always trust and obey.[[8]](#footnote-8) That doesn’t make it OK, but it does mean we don’t have to spend a great deal of time beating ourselves up when we fail. What we need to do is acknowledge when we fail, when we sin, then repent, and accept forgiveness. Then move on.

That’s what Abram does; Genesis 12:20 ~

20So Pharaoh commanded *his* men concerning him; and they sent him away, with his wife and all that he had.[[9]](#footnote-9)

**Background ~**

God promised the land of Palestine to Abram’s descendants. That name, Palestine, is taken from the Philistines who settled along the coast of the Mediterranean Sea about 1,300 B.C.[[10]](#footnote-10) The events recorded in our text took place prior to that. During the time of Abram it was called the land of Canaan.[[11]](#footnote-11) Canaan was the fourth son of Ham, son of Noah’[[12]](#footnote-12) Genesis 10:6 ~

6The sons of Ham *were* Cush, Mizraim, Put, and Canaan.[[13]](#footnote-13)

Presumably it is from this individual’s descendants that the land was named.

During Abram’s time this region was, apparently, a lush and fertile land instead of the land stones that it is now.[[14]](#footnote-14) This is most likely the result of deforestation leading to erosion and the degradation of the fertility of the land.[[15]](#footnote-15) Modern Israel has established an aggressive reforestation program in response to this.[[16]](#footnote-16)

As a semiarid region, with a hilly terrain, irrigation was difficult and the land was dependent on seasonal rains.[[17]](#footnote-17) Since Palestine has historically experienced wide fluctuations in rainfall, it was susceptible to famine.[[18]](#footnote-18) Historically, we find that famine forced the patriarchs to leave Canaan at different times.[[19]](#footnote-19) That brings us up to where we are in the text today; Genesis 12:10 ~

10Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine *was* severe in the land.[[20]](#footnote-20)

This may be seen as, either a failure of his faith as he left the Promised Land for greener pastures, literally, or as an indication of faith because he did not turn around and return to Haran or Ur.[[21]](#footnote-21) The truth is the Scriptures do not comment on whether God approved of Abram leaving Canaan or not. They simply record that he did so.

So we find Abram doing what many around him would do. When famine hit and food for himself and his animals became difficult to find, he moved on to Egypt where it was known that food and water would be available.[[22]](#footnote-22)

The reason for this is that Egypt was less prone to famine than its northern neighbors. The Nile River provided a much more stable water supply, and therefore a more stable food supply.[[23]](#footnote-23) The Nile valley was, and is, flat and low-lying.[[24]](#footnote-24) It was easy to irrigate the land with the result that the land of Egypt was a rich and fruitful land often serving as a refuge from famine.[[25]](#footnote-25)

It is difficult to nail down when this took place. In general, based on the text, the lives of the patriarch probably took place between 2,000 BC and 1,750 BC, the Middle Bronze Age.[[26]](#footnote-26) This would correspond with the decline of the Mesopotamian Empire under pressure from West Semitic peoples moving into the region and the establishment of the many city-states that Abram encountered.[[27]](#footnote-27)

It would be helpful if the personal names of individual Pharaohs were given, but they’re never introduced by name in the Pentateuch. In fact, this serves as indirect evidence that the author, traditionally Moses, was acquainted with the manners of the Egyptian Court.[[28]](#footnote-28) The title, Pharaoh, continued to be in use until after the Persian invasion in 525 BC,[[29]](#footnote-29) and it was under Greek rule that Egyptian rulers came to be referred to as Ptolemies, which Josephus tells us was used to signify the title, “king.”[[30]](#footnote-30)

**Heading Out ~**

Now, given that Abram knows God is giving his family possession of Palestine, it seems surprising that he is said to have gone to “settle in” (לָג֣וּר)[[31]](#footnote-31) [lā ḡȗrʹ] Egypt.[[32]](#footnote-32) The root of the word indicates living among people who are not blood relatives.[[33]](#footnote-33) The form used here, which is the Qal stem, primarily indicates dwelling there for a period of time[[34]](#footnote-34) rather than immigrating. The reason for that, as we’ve already seen, is famine; Genesis 12:10 ~

10Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine *was* severe in the land.[[35]](#footnote-35)

It’s interesting, and suggestive, that there is no record that God told Abram to go to Egypt.[[36]](#footnote-36) There’s no record that God told him not to either, but Abram had only just passed through the land God promised to give to his descendants. Then, almost immediately, a famine hit the land he took refuge in Egypt.[[37]](#footnote-37)

The passage today shows us a different Abram form the one who left Haran.[[38]](#footnote-38) In this instance he’s apparently not walking by faith.[[39]](#footnote-39) Now he’s relying on his own wisdom and his own resources. That begins to create some problems. Having left the Promised Land, whether that was good or bad could be debated, we now find Abram’s integrity under question;[[40]](#footnote-40) Genesis 12:11-13 ~

11And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, “Indeed I know that you *are* a woman of beautiful countenance. 12Therefore it will happen, when the Egyptians see you, that they will say, ‘This *is* his wife’; and they will kill me, but they will let you live. 13Please say you *are* my sister, that it may be well with me for your sake, and that I may live because of you.”[[41]](#footnote-41)

**Getting Old ~**

Now, if we’re thinking about the details, we’re going to need to be honest and note there’s a little bit of a problem with the story. It has to do with physical beauty and age. We already know that, at this point, Abram is a little over 75 years old; Genesis 12:4 ~

4So Abram departed as the Lord had spoken to him, and Lot went with him. And Abram *was* seventy-five years old when he departed from Haran.[[42]](#footnote-42)

By looking at other passages, we know that Sarai, soon to be Sarah, was ten years younger than Abram; Genesis 17:17 ~

17Then Abraham fell on his face and laughed, and said in his heart, “Shall *a child* be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear *a child?*”[[43]](#footnote-43)

That would mean that, while they were in Egypt, Sarai was a little over 65 years old.[[44]](#footnote-44) Now, I know I’m treading on thin ice here, and I whole heartedly acknowledge that women continue to be attractive as they age. But, how is it that she, over 65 years old, would be considered to be outstandingly beautiful?[[45]](#footnote-45) So much so that men would be tempted to steal her from her husband?

I think there are a number of considerations that come into play. First, we can recognize that Sarai was physically hardy and that at 65 she was only middle aged; Genesis 23:1 ~

**23** Sarah lived one hundred and twenty-seven years; *these were* the years of the life of Sarah.[[46]](#footnote-46)

So it’s not unreasonable to expect that she remained physically attractive.

But there’s another aspect to this that we could easily miss. Not all societies are as fixated on youthfulness as we are.[[47]](#footnote-47) The image of the perfect woman, of feminine beauty, in traditional societies differs from ours today.[[48]](#footnote-48) Well-endowed matronly figures tended to represent the ideal woman.[[49]](#footnote-49) By such criteria, Sarai might well have been considered to be very beautiful… even at her age.[[50]](#footnote-50)

What’s more, specific to this situation, there is archeological evidence that confirms the Egyptians considered a fairer complexion to be highly attractive.[[51]](#footnote-51) From our perspective, with a predominantly western European heritage, she would be seen to have a relatively dark complexion. But for those living in North Africa, she would have been considered to have a light complexion.[[52]](#footnote-52)

So, there are probably multiple reasons all coming into play as to why Sarai would have been considered to be highly attractive.

**The Lie ~**

With all that background, we now come to the real problem. Through a partial truth, Sarai is represented as Abram’s sister;[[53]](#footnote-53) Genesis 12:11-13 ~

11And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, “Indeed I know that you *are* a woman of beautiful countenance. 12Therefore it will happen, when the Egyptians see you, that they will say, ‘This *is* his wife’; and they will kill me, but they will let you live. 13Please say you *are* my sister, that it may be well with me for your sake, and that I may live because of you.”[[54]](#footnote-54)

Based on existing monuments in Egypt, a monarchy had existed there for several centuries.[[55]](#footnote-55) The seat of government was located in the north, in the Delta, which is where Abram would enter the land.[[56]](#footnote-56)

Now, why Abram felt secure in Canaan but not in Egypt is never explained.[[57]](#footnote-57) It could be because they shared a common Semitic culture and language. Certainly, Egypt presented a different culture.[[58]](#footnote-58) What’s more, apparently the Egyptians were notorious for their immoral behavior.[[59]](#footnote-59)

The fact that Abram took steps to protect himself reflected an understanding of the culture. In that culture, if Sarai was Abram’s wife, the only way an Egyptian could obtain her would be to kill her husband.[[60]](#footnote-60) On the other hand, if she was his sister, there were less violent options available to acquire her.[[61]](#footnote-61)

Regardless, Eastern kings claimed the privilege of taking to their harem any unmarried woman they might choose.[[62]](#footnote-62) This cultural reality is reflected in the story of Esther; Esther 2:2-3 ~

2Then the king’s servants who attended him said: “Let beautiful young virgins be sought for the king; 3and let the king appoint officers in all the provinces of his kingdom, that they may gather all the beautiful young virgins to Shushan the citadel, into the women’s quarters, under the custody of Hegai the king’s eunuch, custodian of the women. And let beauty preparations be given *them*.[[63]](#footnote-63)

Now, remember we’re dealing with a culture radically different from the one we live in. The father or brother may not want the king to take the daughter or sister, but the right of the king to do so was never questioned or resisted.[[64]](#footnote-64) In response, in Oriental countries, presents were usually given to the male relatives as a sort of payment;[[65]](#footnote-65) Genesis 12:16 ~

16He treated Abram well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.[[66]](#footnote-66)

It’s interesting that his dishonesty paid off, but that is often the case. Think about it this way:

In Boston a minister noticed a group of boys standing around a stray puppy, who was happily wagging its tail in response to all the attention. The minister approached the boys, “What are you doing?” “Telling lies,” said one of the boys. “The one who tells the biggest lie gets the dog.”

The minister replied, “Why, when I was your age, I would never have thought of telling a lie!” The boys looked at one another, and a little crestfallen they shrugged and said, “I guess he wins the dog.”[[67]](#footnote-67)

Abram won the dog. And the oxen and donkeys, and… But… for Abram the genius of the plan was that the lie was actually partially true since he and Sarai had the same father;[[68]](#footnote-68) Genesis 20:12 ~

12But indeed *she is* truly my sister. She *is* the daughter of my father, but not the daughter of my mother; and she became my wife.[[69]](#footnote-69)

Imagine marrying your half-sister! Many biblical interpreters assume that, by propagating this lie, Abram was prepared to sacrifice his wife’s honor for the sake of his own skin and, frankly, for financial gain.[[70]](#footnote-70) The result of all this is that Abram became wealthy; Genesis 12:16 ~

16He treated Abram well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.[[71]](#footnote-71)

But… note that Abram’s wealth did not come as a result of God’s blessing, it came as a result of Abram’s deceit.[[72]](#footnote-72) In essence Abram traded in his wife for “sheep and oxen and donkeys”[[73]](#footnote-73) Gifts such as these were customary for bride money, and was given to the bride’s family at betrothal.[[74]](#footnote-74)

It would seem that Abram forgot, at least momentarily, what God said to him in Genesis 12:3[[75]](#footnote-75) ~

3 I will bless those who bless you,

And I will curse him who curses you;

And in you all the families of the earth shall be blessed.”[[76]](#footnote-76)

In contrast to this promise, Abram came up with his own plan.[[77]](#footnote-77)

**Sure Enough ~**

So we find happening exactly what Abram was afraid would happen; Genesis 12:14-15 ~

14So it was, when Abram came into Egypt, that the Egyptians saw the woman, that she *was* very beautiful. 15The princes of Pharaoh also saw her and commended her to Pharaoh. And the woman was taken to Pharaoh’s house.[[78]](#footnote-78)

The fact that the princes “saw her” indicates that she was unveiled, which agrees with historic evidence that, during this time in history, women did not wear veils to hide their faces.[[79]](#footnote-79) That did not change until after the conquest of the land by the Persians.[[80]](#footnote-80)

Now, from Pharaoh’s perspective, this is a completely honorable act. “Was taken,” (וַתֻּקַּ֥ח)[[81]](#footnote-81) [wăt tŭq qăḥʹ] denotes the formal taking of a woman as a wife in contrast to simply the act of marital intercourse.[[82]](#footnote-82) Now, the story never explicitly states that Sarai became a member of Pharaoh’s harem, or whether more took place.[[83]](#footnote-83) It was typical that steps of preparation or purification might months to complete after a bride entered a ruler’s harem.[[84]](#footnote-84)

**Intervention ~**

Then we find Lord intervening;[[85]](#footnote-85) Genesis 12:17-20 ~

17But the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram’s wife. 18And Pharaoh called Abram and said, “What *is* this you have done to me? Why did you not tell me that she *was* your wife? 19Why did you say, ‘She *is* my sister’? I might have taken her as my wife. Now therefore, here is your wife; take *her* and go your way.” 20So Pharaoh commanded *his* men concerning him; and they sent him away, with his wife and all that he had.[[86]](#footnote-86)

Notice what Pharaoh says in verse 19; Genesis 12:19 ~

19Why did you say, ‘She *is* my sister’? I might have taken her as my wife. Now therefore, here is your wife; take *her* and go your way.”[[87]](#footnote-87)

Here is an indirect indication that Pharaoh had not yet taken Sarai as a wife.[[88]](#footnote-88) This points to the monarch’s honorable intent, and the maintenance of Sarai’s purity.[[89]](#footnote-89) And it is with God’s intervention that the turning point in the series of events takes place;[[90]](#footnote-90) Genesis 12:17 ~

17But the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram’s wife.[[91]](#footnote-91)

But… I find myself wondering, was the plague punishment, or mercy? The word “plagued” (נְגָעִ֥ים)[[92]](#footnote-92) [wăy năg gă‘ʹ] is often used to refer to various skin diseases.[[93]](#footnote-93) But during the time of purification, before Pharaoh took Sarai to his bed, the plagues hit. Somehow, a somehow that is never revealed, Pharaoh concluded that the illnesses were the result of taking Sarai into his household.[[94]](#footnote-94) He seems to have connected the dots.

Recognizing that God had intervened, Pharaoh dealt with Abram; Genesis 12:18-19 ~

18And Pharaoh called Abram and said, “What *is* this you have done to me? Why did you not tell me that she *was* your wife? 19Why did you say, ‘She *is* my sister’? I might have taken her as my wife. Now therefore, here is your wife; take *her* and go your way.”[[95]](#footnote-95)

Up to now both Sarai and God have been silent.[[96]](#footnote-96) The triplet of accusations couched as questions: “What … Why … Why?” all clearly emphasize Pharaoh’s anger and surprise.[[97]](#footnote-97) The accusations were to the point and Pharaoh’s sentence on Abraham is barked out in four Hebrew words. “Here … wife … take … go.” [[98]](#footnote-98)

Here is a humiliating rebuke, one that Abram deserved.[[99]](#footnote-99) His conduct as God’s agent was inconsistent with his calling. [[100]](#footnote-100) In fact, his silence in the face of Pharaoh’s rebuke points out that everyone involved understood that he was at fault.[[101]](#footnote-101) It revealed a reliance on worldly wisdom and methods rather than trusting in God.[[102]](#footnote-102)

The result, was sin, Abram lied, and presumably Sarai lied too.[[103]](#footnote-103) It placed Sarai at risk of committing adultery, and it did the same for the innocent Pharaoh.[[104]](#footnote-104) (How often are we able to refer to a Pharaoh as “innocent”?!)

**Summary ~**

In light of the fact that Abram had feared death at the hands of the Egyptians, and that his dishonesty involved the king in a scandal, it’s remarkable that Abram escaped with his life.[[105]](#footnote-105) It would seem that Pharaoh’s overriding concern was to get the troublemaker out of his realm as quickly as possible.[[106]](#footnote-106) And so, Abram is immediately sent out of Egypt along with all that he possessed;[[107]](#footnote-107) Genesis 12:20 ~

20So Pharaoh commanded *his* men concerning him; and they sent him away, with his wife and all that he had.[[108]](#footnote-108)

This should be seen as the hand of God at work in the background. Although God has been silent, He has not been inactive.[[109]](#footnote-109) Pharaoh sends Abram out with no further punishment because he’s already seen that God is with Abram, and he has no desire to further anger Him.[[110]](#footnote-110)

Had God not intervened Abram may well have been tempted to take the easy way and remain in Egypt, and in the process forget God’s promises and purposes.[[111]](#footnote-111) This is only the second event recorded in Abram’s life, and it is surprising that it emphasizes such an unheroic performance of the hero.[[112]](#footnote-112)

These events point to the Lord as the protector who delivered Sarai from the household of Pharaoh in contrast to Abram’s craven actions.[[113]](#footnote-113) Everyone involved understood who was in the wrong, it was the man of God.

**Application ~**

This is almost certainly recorded as a warning, as well as an illustration of the invincibility of God’s promises.[[114]](#footnote-114) Now, the fact is, there’s almost always a good excuse to lie, even though we know that God tells us not to. In fact, it’s one of the Ten Commandments; Deuteronomy 5:20 ~

20 ‘You shall not bear false witness against your neighbor.[[115]](#footnote-115)

I understand that it’s really not enough to simply tell you not to lie. That’s beyond our ability to obey. In fact, since you know we’re not supposed to lie, that this is the command of God; that is the very thing you’re going to do; Romans 7:8-9 ~

8But sin, taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law sin *was* dead. 9I was alive once without the law, but when the commandment came, sin revived and I died.[[116]](#footnote-116)

If this is the case, then on what basis will we ever obey the Law of God? It will not be based in our effort or our desires; it will be based on a new nature; Galatians 4:6-7 ~

6And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” 7Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.[[117]](#footnote-117)

If our obedience *to* God is predicated on our faith *in* God, then we will quickly find ourselves in big trouble the moment we find ourselves giving God a helping hand.[[118]](#footnote-118) This is what Abram did, to his great shame.[[119]](#footnote-119)

We obey God, not based on the law, but from the heart. This is the result of God placing His law on our hearts based on our new natures, natures that are powered by and guided by the Spirit of God; Galatians 5:22-25 ~

22But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23gentleness, self-control. Against such there is no law. 24And those *who are* Christ’s have crucified the flesh with its passions and desires. 25If we live in the Spirit, let us also walk in the Spirit.[[120]](#footnote-120)

This is supposed to be the normal life of every Christian. It is supposed to be a life that naturally fulfills God’s law, not by trying to do so, but simply by living in the reality of who we are in Christ.

But this is where it gets uncomfortable. Are you an outspoken and recognized Christian? If you are, then you’re seen in the world as an ambassador, a representative, of the Lord Jesus, and your actions reflect on Him; 2 Corinthians 5:20 ~

20Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ’s behalf, be reconciled to God.[[121]](#footnote-121)

How do you supposed Abram’s behavior in Egypt reflected on God? How does your behavior reflect on the Lord Jesus? Think about it.

1. Michael Hodgin, *1001 More Humorous Illustrations for Public Speaking*, (ZondervanPublishingHouse, Grand Rapids, MI.: 1998), 188. [↑](#footnote-ref-1)
2. [The New King James Version](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Ge12.10&off=15&ctx=Abram+in+Egypt%250A~10%25C2%25A0Now+there+was+t%25EF%25BB%25BFa+fami) (Nashville: Thomas Nelson, 1982), Ge 12:10–20. [↑](#footnote-ref-2)
3. Gordon J. Wenham, [Genesis 1–15](https://ref.ly/logosres/wbc01?ref=BibleBHS.Ge12.10-20&off=5616&ctx=m/Structure/Setting%250A~With+this+episode+th), vol. 1, Word Biblical Commentary (Dallas: Word, Incorporated, 1987), 285. [↑](#footnote-ref-3)
4. Victor Hamilton, *The Book of Genesis, Chapters 1-17*, The New International Commentary on the Old Testament, gen. eds., R.K. Harrison and Robert Hubbard Jr., (William B. Eerdmans Publishing Company, Grand Rapids, MI.: 1990), 379. [↑](#footnote-ref-4)
5. Gordon J. Wenham, [Genesis 1–15](https://ref.ly/logosres/wbc01?ref=BibleBHS.Ge12.10-20&off=7948&ctx=as+a+discrete+unit.%250A~The+episode+may+be+a), vol. 1, Word Biblical Commentary (Dallas: Word, Incorporated, 1987), 286. [↑](#footnote-ref-5)
6. Gordon J. Wenham, [Genesis 1–15](https://ref.ly/logosres/wbc01?ref=BibleBHS.Ge12.10-20&off=7948&ctx=as+a+discrete+unit.%250A~The+episode+may+be+a), vol. 1, Word Biblical Commentary (Dallas: Word, Incorporated, 1987), 286. [↑](#footnote-ref-6)
7. [The New King James Version](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Is41.8&off=0&ctx=t+might+not+totter.%250A~8+%25E2%2580%259CBut+you,+Israel,+) (Nashville: Thomas Nelson, 1982), Is 41:8. [↑](#footnote-ref-7)
8. Kurt Strassner, [Opening up Genesis](https://ref.ly/logosres/openup01gen?ref=Bible.Ge12.1-14.24&off=8781&ctx=Abram%25E2%2580%2599s+compromise%250A~Now,+sadly+(but+helpf), Opening Up Commentary (Leominster: Day One Publications, 2009), 66. [↑](#footnote-ref-8)
9. [The New King James Version](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Ge12.20&off=0&ctx=r+and+go+your+way.%25E2%2580%259D+~20%25C2%25A0e%25EF%25BB%25BFSo+Pharaoh+comm) (Nashville: Thomas Nelson, 1982), Ge 12:20. [↑](#footnote-ref-9)
10. Andrew Hill and John Walton, *A Survey of the Old Testament, Second Edition*, (Zondervan, Grand Rapids, MI.: 2000), 34. [↑](#footnote-ref-10)
11. Andrew Hill and John Walton, *A Survey of the Old Testament, Second Edition*, (Zondervan, Grand Rapids, MI.: 2000), 34. [↑](#footnote-ref-11)
12. *The People’s Bible Encyclopedia: Biographical, Geographical, Historical, and Doctrinal*, ed., Charles Barnes, (The People’s Publication Society, Chicago, IL.: 1924), 182. [↑](#footnote-ref-12)
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