

***BEGINNINGS: Lesson Eleven,***  
***The Beginning of God’s Work with Israel***  
***Genesis 11:10 – 12:1***

**Subject:** Noah’s descendant Abram settled in Harran en route to Canaan.

**Main Idea:** God’s “promise-plan” is central in the story of the Bible and in the life of every believer.

**Principles:**

1. *God’s salvific promise-plan is the golden thread that weaves the story of the Bible together from beginning to end.*
2. *“Leaving and going” describes the call of every believer.*

## Introduction

When I was young, my brother and sister affectionately nicknamed me “Dense.” I believe I was probably a little too serious-minded in my youth to read others’ intentions. (**Note to translators: please omit the story contained in the remainder of this paragraph if not using the alphabet.**) I heard about another girl who was regularly teased for missing the point. She finally decided to prove her intelligence by memorizing all of the US state capitals. The next time her family teased her, she told them she could do something probably none of them could do: she could name the capital of every single state. Her brother said, “Okay, what’s the capital of Nevada?” She proudly replied, “It’s N!”

As an adult, I know that it can be both annoying and funny when someone misses the obvious. However, the story of the Bible isn’t widely known and if someone misses the main point, it is not annoying or funny. It is tragic.

We have been following the story of the Bible from its beginning: the creation account. Once sin entered the world, God promised Eve a Deliverer who would come from her “seed.” The story of God’s plan to fulfill that promise in Jesus Christ constitutes the story of the Bible. We might call the Bible “the story of God’s promise-plan.” His promise-plan is the main point.

As we delve further into the Bible, it becomes increasingly obvious that God’s promise-plan is not only central to the story of the Bible, *it should also be central in the life of every believer.* God’s plan is that Jesus will deliver us from the penalty and the power of sin and restore us to the relationship with Him that He created us to enjoy.

In the primeval history of Genesis 1-11, human beings proved again and again that sin held them in a relentless cycle of rebellion against their Creator. Beginning with Genesis 12, we find that although God’s promise-plan remained unchanged, His strategy to reach human hearts took a new direction. He began working through a particular family to reach the world, the family of Abraham. God’s antidote to the calamity summarized in the first eleven chapters of the Bible would come through this family. Thus, the remainder of the Old Testament largely summarizes their history, particularly their spiritual history.

## I. Abram's Ancestry – Genesis 11:10-30

**A. Biblical Genealogies:** The genealogy in the Table of Nations (Genesis 10) is interrupted by the account of the Tower of Babel, explaining why the nations spread out. With the story told, the genealogy resumes.

- i. Horizontal and Vertical Genealogies: The Table of Nations (Genesis 10) is a horizontal or segmented genealogy, listing all of Shem, Ham, and Japheth's sons and many of their grandsons (or those tribes who united with them as "sons"). Again, its purpose is to show how the population spread. By contrast, many Biblical genealogies are vertical, including only *one* son of each father, the son through whom Christ descended. In ancient genealogies, the vertical type is commonly used to prove the authenticity of a king or a dynasty.<sup>i</sup>
- ii. Selective or Complete: Ancient genealogies are not only horizontal or vertical; they can also be selective or complete.
  1. *Complete:* Some (but not all) conservative scholars believe the genealogies of Genesis 5 and 11 are complete, meaning no generations are skipped. If they are indeed "tight" lists, these two genealogies would offer the advantage of helping solidify dates for certain events. Allen Ross (*The Bible Knowledge Commentary*) argues for a "tight" chronology saying that it is difficult to prove gaps and in at least two places in the Genesis 11 genealogy, it is not possible for there to be gaps: Shem was clearly the son of Noah and Abram was clearly the son of Terah.<sup>ii</sup> However, if the list in Genesis 11 is complete, then Noah would still have been alive in Abraham's day, a fact that seems to contradict the passage of substantial time implied in the tone of the genealogy (the Septuagint and Samaritan Pentateuch add one hundred years to the age of each man<sup>iii</sup>).
  2. *Selective:* A great many conservative scholars believe that Biblical genealogies are selective: the names included are a select representation of descendants, chosen to reflect symmetry *within* the genealogy (as in Matthew 1) or *between* lists (as in Genesis 5 and 11). In support of this view, Hebrew scholars point out that the word *bēn* not only means "son" but also "grandson" or "descendant." Similarly, the word *yālad* not only means "became the father of" but also "became the ancestor of."<sup>iv</sup> Secondly, the lists often appear too symmetrical to be complete. For example, the genealogies in Genesis 5, 11, and Ruth 4 each have a total of ten names (a pattern also found in the ancient Sumerian Kings List<sup>v</sup>). And in Genesis 5 and 11, the tenth man in both lists has three sons. Another example of symmetry appears in the genealogy of Christ in Matthew 1. It lists fourteen names (a multiple of seven, the Biblical

number for completeness) from Abraham to David, fourteen names from David to the exile, and fourteen names from the exile to the birth of Christ. By selecting of names of key individuals to create an accurate yet symmetrical list, the genealogies would have been more easily memorized for oral transmission.

3. *Conclusion*: In the end, the main purpose of the lists (to establish the ancestry of Christ) is unaffected by whether they are selective or complete. The primary concern of the writer is that we acknowledge *the connection* between the individuals listed. With the exception of Abram's two brothers (whose names help create the above-mentioned symmetrical triad), each individual in the Genesis 11 genealogy was an ancestor of Jesus Christ, and through them, God's promise-plan would be fulfilled. The blessing of the first man, Shem, and the last man, Abram, fulfill specific Biblical prophecies (Genesis 9:26 and Genesis 12:2-3).

## **B. Relationship Between the Genealogies of Genesis 5 and 11**

- i. Differences: There are two noticeable differences in the genealogies of Genesis 5 and 11. One is the greatly reduced lifespans in chapter 11. These probably resulted from climatic changes on Earth, changes in lifestyle with the dispersion of the nations, and other deteriorating effects of sin on the population. Another difference is the pessimistic note expressed by the repeated phrase "and then he died" in chapter 5. That chapter is sandwiched between the tragedies of the Fall and the Flood, while the chapter 11 genealogy introduces hope through Abraham, the Patriarch of Israel.
- ii. Similarities: The parallels between these two genealogies are far more significant than the differences.
  1. *Wording*: The wording of the information is similar. Both give the ages of the fathers at the birth of their (presumably firstborn) son and indicate that after their firstborn's birth, they had other sons and daughters.
  2. *Numbers*: There are also similarities in numbers. Both end with three sons (rather than one) being named. Removing this triad of sons, and with one other adjustment, both genealogies name a total of ten men (as does the genealogy of Ruth 4). In Genesis 11, the Septuagint (the Greek translation of the Old Testament) adds the name of Cainan between Arphaxad and Shelah in Genesis 11. This name also appears in Christ's genealogy in Luke 3. With this addition, the Genesis 11 list has ten names. It also totals ten if Abram's name is included. While it appears that ten names were

selected as a mnemonic device, some commentators argue that the genealogies are a tight, complete list.

### 3. *Promise-Plan*

- a. *The Faithful*: The most important similarity is that both genealogies trace the ancestry of Christ. In fact, the Genesis 11 list takes up where the Genesis 5 genealogy leaves off. Noah's life connects the two. Therefore, the Flood of his day (and the dispersion that followed) can be viewed as an interruption to one continuous genealogy that begins in Genesis 5 and continues in Genesis 11. God's promised salvation would come through the seed of the woman (Genesis 3:15). He would come through a human mother – through a narrow line of faithful people.
- b. *The Importance of the Flood*: The Flood was essential in protecting God's promise-plan – the very promise-plan the genealogies trace. Noah was the only remaining worshipper of God on Earth in his day. If God had not interceded by removing Noah's entire generation from the face of the Earth, almost certainly, within one generation (or at most, two), the Earth wouldn't have had a single righteous person left! The continuation of the Genesis 5 genealogy in Genesis 11 indicates that the Flood removed this threat. K.A. Matthews (*New American Commentary*) writes, "Human sin, despite its damaging severity, cannot undermine the determined progress of God's salvation for His people." <sup>vi</sup>

### C. Terah's Family – Genesis 11:26-30

- i. Terah: Terah, the tenth named descendant of Noah, had three sons: Abram (later renamed Abraham), Nahor, and Haran. Several members of Terah's family have names associated with moon worship. <sup>vii</sup> Joshua 24:2 tells us that Terah was an idolator. Although Abram was faithful, like his ancestors Noah and Seth, clearly not all of his ancestors faithfully worshipped God.
- ii. Haran: Apparently, Terah's son Haran died early in life. The Bible doesn't give us an explanation, but according to Jewish tradition, unlike faith-filled Abram, Haran was consumed by fire because he lacked faith. <sup>viii</sup> He fathered a son, Lot, and two daughters, Milkah and Iskah. Lot plays an important role in the story of Genesis. He accompanied his uncle, Abram, to the land of Canaan where he caused Abram much trouble. Eventually, Lot became the father of the Ammonites and Moabites, who were relatives and enemies of the Israelites.

- iii. Nahor: Nahor married his niece Milkah. Some of their descendants later intermarried with Abram's family, thus also playing an important role in the story of Genesis. Nahor and Milkah were the parents of Bethuel. Bethuel fathered Laban and Rebekah. Rebekah became the wife of Abram's son Isaac and Laban fathered Leah and Rachel, the wives of Abram's grandson Jacob. Through these wives and their servants, Jacob fathered twelve sons – the twelve tribes of Israel.
- iv. Abram
1. *Abram's Genealogy*: The genealogies in Genesis 5 and 11 trace the promised line through which God promised Eve a Deliverer (Genesis 3:15). The writer's purpose was to point us to Abram, since it was through his descendants, the Israelites, that God would fulfill His promise-plan.
  2. *Sarai*: Abram married Sarai. Later in Genesis we learn that Sarai was Abram's half-sister, a daughter of Terah (20:12). Sarai, later renamed Sarah, was barren. She was not the only matriarch of Israel who was barren. Since it was through these individuals that God promised to maintain the Messianic line, their barrenness is central to the suspense of the story (12:2-3; 15:2-5).
  3. *Abram's Faith*: Abram's life epitomizes the life of faith, according to the New Testament (Romans 4, Galatians 3, Hebrews 11). From a natural perspective, it was unlikely that God would give him a child through a barren wife. Yet Genesis 15:6 says, "Abram believed the LORD, and He credited it to him as righteousness." In other words, Abram placed his faith in God's promises and proved it in many of his life choices. This is the kind of faith that the Bible teaches to be "saving faith" (Romans 4:18-22; James 2:22-24). The unlikelihood of each of the barren matriarchs to produce a child is also a lesson to build our faith: *God always keeps His promises*, no matter how unlikely their fulfillment appears.
  4. *God's Greater Purpose*: As we've seen in Genesis 1-11, the fallen human race continued to move further and further away from the Creator. Choosing this one family, Abram's family, was God's design to advance His greater purpose in human history. It was through Abram's descendants that the written Scriptures have been given to us (Luke is probably the only Gentile author of a book of the Bible). Most importantly, Abram was the man through whom Jesus Christ, the promised Deliverer would descend. *Jesus is the ultimate fulfillment of God's promise-plan!*

**Summary Statement:** The genealogies of Genesis 5 and 11 link the patriarchs of Israel to the promise-plan God gave Adam and Eve.

**Principle:** *God’s salvific promise-plan is the golden thread that weaves the story of the Bible together from beginning to end.*

We understand the story of the Bible best when we remember its main idea, the golden thread that weaves it all together, that God promised a Deliverer who would rescue us from the penalty and power of sin. He fulfilled that promise in Jesus. His “promise-plan” is central to the story of the Bible.

**Illustration:** Recently, my husband and I have had some serious discussions about the years that lie ahead. Since the Bible says nothing about retirement from service to the Lord, we plan to serve Him in some capacity all of our days. We are attempting (albeit imperfectly) to leave behind our self-made agendas in order to make God’s priorities our own.

Although none of us knows what our future health or other circumstances will be like, we can be sure that God’s plan for our future always includes passing on the message of His salvation in Jesus. Regardless of where we live or whether or not we are officially employed in our older years, for as long as we are physically able, this task is required of us.

**Application:** How much is God’s overarching plan reflected in the plans you have made for your own life? Do you consider the opportunity to share the promise-plan of God as central to your short and long-term plans? Do your every day decisions and choices reflect how much value you place in God’s plan?

**Transition:** After introducing Abram to us by way of genealogy, the end of Genesis 11 and the first verse of chapter 12 tell us of God’s call on Abram’s life.

## II. Settling Versus Going – Genesis 11:31-12:1

**A. Leaving Ur:** Abram’s father, Terah, took his grandson Lot, his son Abram, and Abram’s wife, Sarai, and left Ur of the Chaldeans for Canaan. Lot was the sole male descendant of Terah’s deceased son Haran. He, Abram, and Sarai all appear to be under Terah’s authority.

- i. Dates: Abram’s story marks the beginning of the patriarchal narratives of the Old Testament. Unlike the earlier chapters of Genesis, historians are willing to assign a loose date to the period of the Patriarchs. The information in 1 Kings 6:1 provides the basis for a formula by which scholars have been able to pinpoint a date for the Israelites’ exodus from Egypt. Using other given lengths of time for events that precede the Exodus, we can work backward to attribute a *relative* date of 2166 BC for the birth of Abraham and 2091 BC for his entrance into Canaan.<sup>ix</sup> Thus, the Patriarchs lived in the Middle Bronze Age I (2200-1550 BC).

- ii. Ur: Genesis 11:31 says that Terah and his party set out from Ur of the Chaldeans.
1. *Greater Ur*: From archaeology, a great deal is known about a large, coastal city in southern Mesopotamia (modern southern Iraq) named Ur. Excavations at this site have traced its history from the 5th millennium B.C. until it was abandoned about 300 B.C. Ur was the capital of ancient Sumer. In Abram's day, it and the surrounding region were ruled by Ur-Nammu (Ur III), who ushered in a renewed (and final) resurgence of surprisingly advanced Sumerian culture. Old Sumerian epics and myths were put into their final form during this period. Archaeological finds include a library holding thousands of cuneiform documents. Among these are legal, economic, and judicial texts that attest to the complex roles the government and temple played in the lives of Ur's citizens.<sup>x</sup> The ruins of the temple tower Ur-Nammu built also still exist.<sup>xi</sup> The homes were large with many rooms and indoor plumbing. It is interesting to consider that Abram spent his early life in such a modern, urban setting, since God eventually called him to a tent-dwelling, nomadic lifestyle in a distant land.
  2. *Lesser Ur*: One difficulty exists with identifying "Greater Ur" as Abram's "Ur of the Chaldeans": there is no evidence that Chaldeans dominated southern Mesopotamia until 1000 years after Abram's time.<sup>xii</sup> This people group ruled Babylonia in 625-539 B.C. However, there *is* evidence of a much smaller Ur in a northern region, not far from Harran. Could this have been the home of Terah's family? Perhaps. But the more likely explanation is that in order to explain which Ur was intended, the term "Chaldees," or "Chaldeans," was added to the Hebrew text of Genesis during the period in which the Chaldeans are known to have actually dominated the Greater Ur in southern Mesopotamia. Favoring this explanation, most of today's scholars conclude that Terah and Abram came from the Greater Ur.<sup>xiii</sup>

**B. Settling in Harran (Haran):** According to verse 31, although the group intended to go to Canaan, they settled in Haran. Those with English translations of the Bible will note the similarity between the name of this city and the name of Abram's brother. But in Hebrew, the names are entirely different; there is no connection between the two. Although Abram's living brother Nahor is not listed among the party that left Ur and settled in Harran, later in Genesis, we find Nahor's family also living in this area (Genesis 24:4, 10; 28:2).

- i. The City of Harran: Harran (or Haran) was 600 miles north of the Great Ur on the Euphrates. It was an important Aramean city at that time, right on a major east-west trade route. The journey would have taken Terah, Lot, and Abram at least 31 days at a pace of 20 miles (or 32 km) per day, without accounting for periods of rest.<sup>xiv</sup>
- ii. Settling
  1. For one reason or another, under Terah's authority, the party stopped and settled in Harran. The term "settled" suggests an established residence. The Bible text later refers to the region of northern Mesopotamia surrounding Harran as "Paddan-Aram" and "Aram Naharaim" (Genesis 24:10, 28:2). Harran's residents were Aramean. Interestingly, Deuteronomy 26:5 refers to Abram as an *Aramean*. Apparently, his father kept him in Harran long enough for him to be considered a local resident.
  2. In Genesis 11, the Tower of Babel incident was said to have resulted from "settling" (11:2, 4) rather than "filling the earth" as God commanded (9:1, 7). Just a few verses later, we read that Terah's party "settled" in Harran. The obvious parallel casts Terah (the patriarch and authority over the party) in with the rebellious lot at Babel, at least in terms of his attitude toward obedience. Fortunately, his son Abram was of a different spiritual breed. Terah died in Harran (11:32).

**C. God's Call** – Genesis 12:1: After telling of Terah's death in Harran at the end of Genesis 11, Genesis 12 opens with God's call to Abram: "Go from your country, your people and your father's household to the land I will show you."

i. Paving the Road toward Obedience

1. Reading Genesis alone, we might conclude that God first called Abram to Canaan while he was living in Harran. But according to Acts 7:2-3, God appeared to Abram and called him to Canaan "while he was still in Mesopotamia before he lived in Harran." Additionally, Genesis 11:31 indicates that Terah intended to lead his party to Canaan when they first left Ur. Why was the idolatrous Terah interested in going to Canaan? Had God spoken to him too? It seems unlikely. While we don't know Terah's motive, we do know that God was in the process of separating Abram from his idolatrous family members. God had told Abram to leave his country *and his people* (Acts 7:3). In order for Abram to be free to follow God's call on his life, his allegiance to his father needed to be broken, as it was by Terah's death. God was paving the way for Abram to obey from the moment in Ur when He first called him.

2. At the time of Terah's death, Abram found himself in a bad situation: he was settled in a place where he wasn't supposed to be living and his barren wife had given him no children. Putting the Genesis and Acts passages together, it seems that at this desperate moment, either the Lord repeated His call or Abram was *reminded* of God's earlier call. So at 75 years old, Abram finally left Harran for Canaan (12:4).

ii. Implications of God's Call

1. One implication of God's call on Abram's life was the loss of "modern" comforts and conveniences (relative to his time). Apart from the Bible, information about Canaan in Abram's day is ambiguous. What has been discovered confirms the Bible's description of a land without any large urban center. Only a few settlements have been unearthed, each containing a grouping of "small, flimsy, circular or rectangular" residences "grouped around a central courtyard" in an area no greater than three acres. "No fortifications and no public buildings have been discovered... Probably, (Judah) was still covered with relatively dense forests" (Rasmussen).<sup>xv</sup> Thus, at God's call, Abram left the comforts of two urban residences behind and spent the remainder of his life as a tent dweller in a sparsely populated land.
2. A second implication of Abram's obedience was abandoning the traditions of his idolatrous family. Little did he know that his example would be critical to his descendants, who would one day be called to leave the conveniences and gods of Egypt, follow the Lord, and travel to Canaan.
3. As we will discover in the *Patriarchs* study, Abram obeyed and went to the place God called him. Hebrews 11:8 tells us that he did not know where he was going at the time God called him, yet he obeyed and went. His "leaving and going" have exemplified the life of faith for believers of all time. We are each called to leave behind our old lives of sin and enter into a new life in Christ.

**Summary Statement:** Abram left Ur and settled in Harran before going to the place where God had called him.

**Principle:** *"Leaving and going" describes the call of every believer.*

**Illustration:** After relocating quite a few times during my life, I finally had the opportunity to realize the comforts of remaining in one place. We remained in Phoenix, Arizona for 18 years. We came to have doctors who knew us. Travel routes became familiar. Relationships had enough time to develop history.

God may never ask you to make a geographical move, but in the Christian life, *it is critical that we never get too comfortable*. God calls His people to be continuously leaving their old lives behind.

The Bible has a great deal to say about this idea of “leaving and going”:

- *The Bible’s characters exemplify it:* Philippians 2 tells us Jesus was the ultimate example of leaving and going. He stripped himself of his rights and left the glories of heaven behind to enter to our world as a human being. Matthew 4:18-20 tells us Jesus’ disciples left what they were doing to follow Him.
- *The Bible stresses its cost:* Matthew 16:24 tells us that leaving means *denying ourselves* and going means *taking up our cross and following Jesus*. Matthew 19:29 says we need to be willing to leave our family, our homes, and all we have for Jesus’ sake. But it carries a promise that we will receive 100 times as much in return!
- *The Bible emphasizes its advantages:* Psalm 16:11 says the path of the righteous leads to joy. Ultimately, we will find gladness in having left everything behind to follow Christ. Philippians 3 tells us to “*press on*” because “*everything is a loss compared to the surpassing greatness of knowing Christ, for whose sake Paul considered all things lost.*”
- *The Bible clearly marks the path:* Christians must break from the sinful habits and patterns that characterize the world and be reoriented (Romans 12:2). Ephesians 4:22-5:32 describes leaving behind our old ways of thinking and action as “*putting off of the old self.*” Our new direction requires new attitudes of mind: the “*putting on of the new self.*” We are to put off falsehood and put on truth, put off anger and put on forgiveness, put off stealing and put on hard work, put off unwholesome talk and put on encouraging words, put off bitterness, rage, brawling, slander and every form of malice and put on kindness, compassion, forgiveness and a life of love and sacrifice.
- *Finally, the Bible says the end of this path is assured:* God works in us to give us the desire to obey Him *and* to help us complete what He asks of us (Philippians 2:13).

### **Conclusion**

God’s “promise-plan” is central to the story of the Bible *and* central in the life of believers. His “promise-plan” is to deliver us from paths that lead to our destruction and to restore us to a vibrant relationship with Him through Jesus. “Leaving and going” isn’t just for *some* Christians, and it isn’t optional. It should typify the Christian experience. It is central to the personal story God is writing with each of our lives.

**Application:** What is God currently calling you to leave behind in order to move ahead? Maybe it is one of the sins I named (from Ephesians 4). Maybe it is a personal comfort, a salary, an unhealthy relationship, a habit, an indulgence (however harmless in and of itself), an unhealthy source of entertainment, or a way of doing things that is less honoring to Him than it ought to be?

Have we fallen short of “leaving and going” by settling along the way? As our previous lesson pointed out, there are some who start toward a relationship with God, showing some interest, but become apathetic or compromising and settle with something less than a true relationship with their Creator. 2 Timothy 3:5 speaks of those who have “a form of godliness but deny(ing) its power.” These are those who claim to be Christians but are not, because they haven’t realized that just acting a certain way, knowing certain things, attending certain classes or a certain church won’t save them. A saved person sees and experiences the power of God transforming them into a new person! If you believe you are going to heaven but you are willing to settle for “just getting there,” with no thought to reward, to God’s glory, or to eternal gain, you may not be truly converted. *Conversion implies life change.*

But true believers can also “settle.” One can start out following Christ but settle for less than all God wants to give. This happens when, out of ignorance of the Scriptures, we fail to know God’s revealed will. It also happens when we fail to obey and follow through on what we know to be God’s revealed will. In what areas are you settling for less than God has for you? Maybe there is some helpful habit you have given up. Have you stopped memorizing those verses you were challenged to memorize? Have you given up believing you will ever be consistent with family devotions or personal quiet time? Have you given up believing God is going to use you in a particular area you once believed He sent you to? If you are feeling spiritually barren, it could be because you are “settling” for less than what God has for you – less than He wants you to do and less than He wants you to be. Don’t settle! Look up! Make a new plan! Pray harder! Move ahead! But most importantly, believe God! His promise-plan is for *you!*

<sup>i</sup> Ross, A. P. (1985). Genesis. In J. F. Walvoord & R. B. Zuck (Eds.), *Vol. 1: The Bible Knowledge Commentary: An*

<sup>ii</sup> Ross, A. P. (1985). Genesis. In J. F. Walvoord & R. B. Zuck (Eds.), *Vol. 1: The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (45). Wheaton, IL: Victor Books.

<sup>iii</sup> Mathews, K. A. (1996). *Vol. 1A: Genesis 1-11:26. The New American Commentary* (494). Nashville: Broadman & Holman Publishers.

<sup>iv</sup> Wood, D. R. W., & Marshall, I. H. (1996). *New Bible Dictionary* (3rd ed.) (400). Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>v</sup> Wood, D. R. W., & Marshall, I. H. (1996). *New Bible Dictionary* (3rd ed.) (401). Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>vi</sup> Mathews, K. A. (1996). *Vol. 1A: Genesis 1-11:26. The New American Commentary* (489). Nashville: Broadman & Holman Publishers.

<sup>vii</sup> Sarna, N. M. (1989). *Genesis. The JPS Torah Commentary* (86). Philadelphia: Jewish Publication Society.

<sup>viii</sup> Barry, J. D., Grigoni, M. R., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible* (Ge 11:28). Bellingham, WA: Logos Bible Software.

<sup>ix</sup> Rasmussen, Carl G. (1989). *Zondervan NIV Atlas of the Bible* (76). Grand Rapids, MI: Zondervan.

<sup>x</sup> Rasmussen, Carl G. (1989). *Zondervan NIV Atlas of the Bible* (76). Grand Rapids, MI: Zondervan.

<sup>xi</sup> Wiseman, D. J. (1996). *Ur of the Chaldees*. In *New Bible Dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (1219). Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>xii</sup> Sarna, N. M. (1989). *Genesis. The JPS Torah Commentary* (87). Philadelphia: Jewish Publication Society.

<sup>xiii</sup> Arnold, Bill T. (1998). *Encountering the Book of Genesis* (78). Grand Rapids, MI: Baker Books.

<sup>xiv</sup> Rasmussen, Carl G. (1989). *Zondervan NIV Atlas of the Bible* (76). Grand Rapids, MI: Zondervan.

<sup>xv</sup> Rasmussen, Carl G. (1989). *Zondervan NIV Atlas of the Bible* (78-79). Grand Rapids, MI: Zondervan.