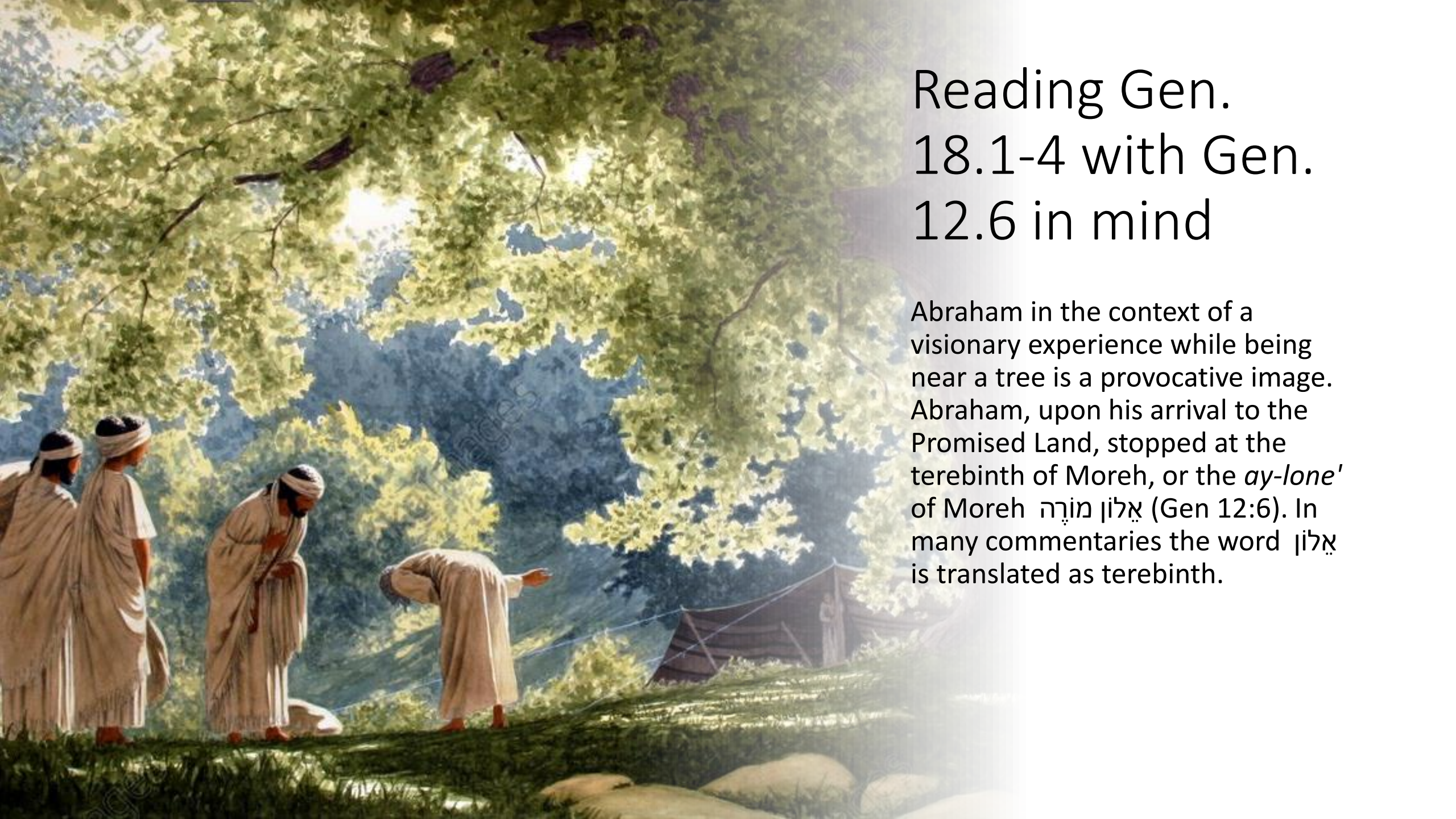


Genesis 18- 23

Come Follow Me





Reading Gen. 18.1-4 with Gen. 12.6 in mind

Abraham in the context of a visionary experience while being near a tree is a provocative image. Abraham, upon his arrival to the Promised Land, stopped at the terebinth of Moreh, or the *ay-lone'* of Moreh אֵלוֹן מוֹרְהָ (Gen 12:6). In many commentaries the word אֵלוֹן is translated as terebinth.

Tree as a sacred space

The other fact concerns the type of sanctuary. It is a tree that makes it a sacred place. The patriarchal story often speaks of particular trees at a particular place. They indicate the early type of sanctuary that is not yet made with hands. This means above all: a sacred place designated by a tree does not need any cultic institution, personnel, or building. It is a sanctuary typical of the life-style of the patriarchs. **This can be demonstrated with the utmost clarity.**

R. de Vaux has drawn attention to it: "These trees have embarrassed later tradition ... "

See: Claus Westermann, [Genesis 12-36: Continental Commentaries](#), Fortress Press, 1986, p. 153-154.

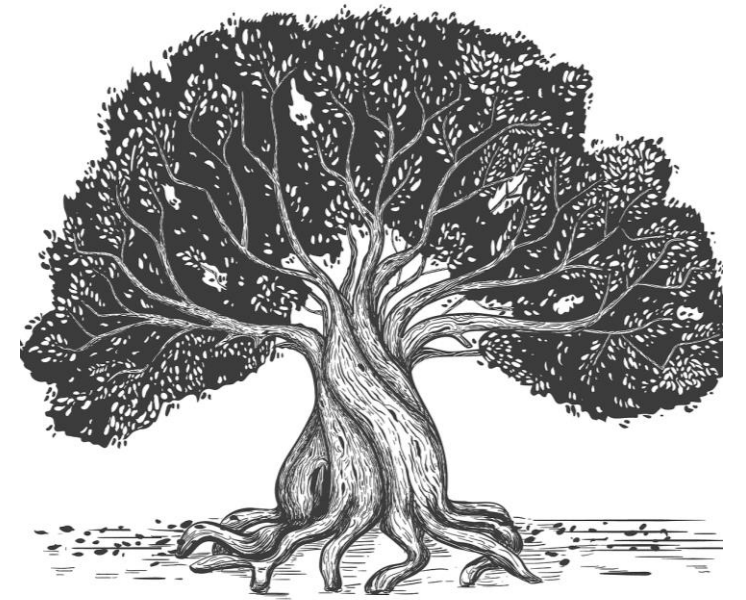


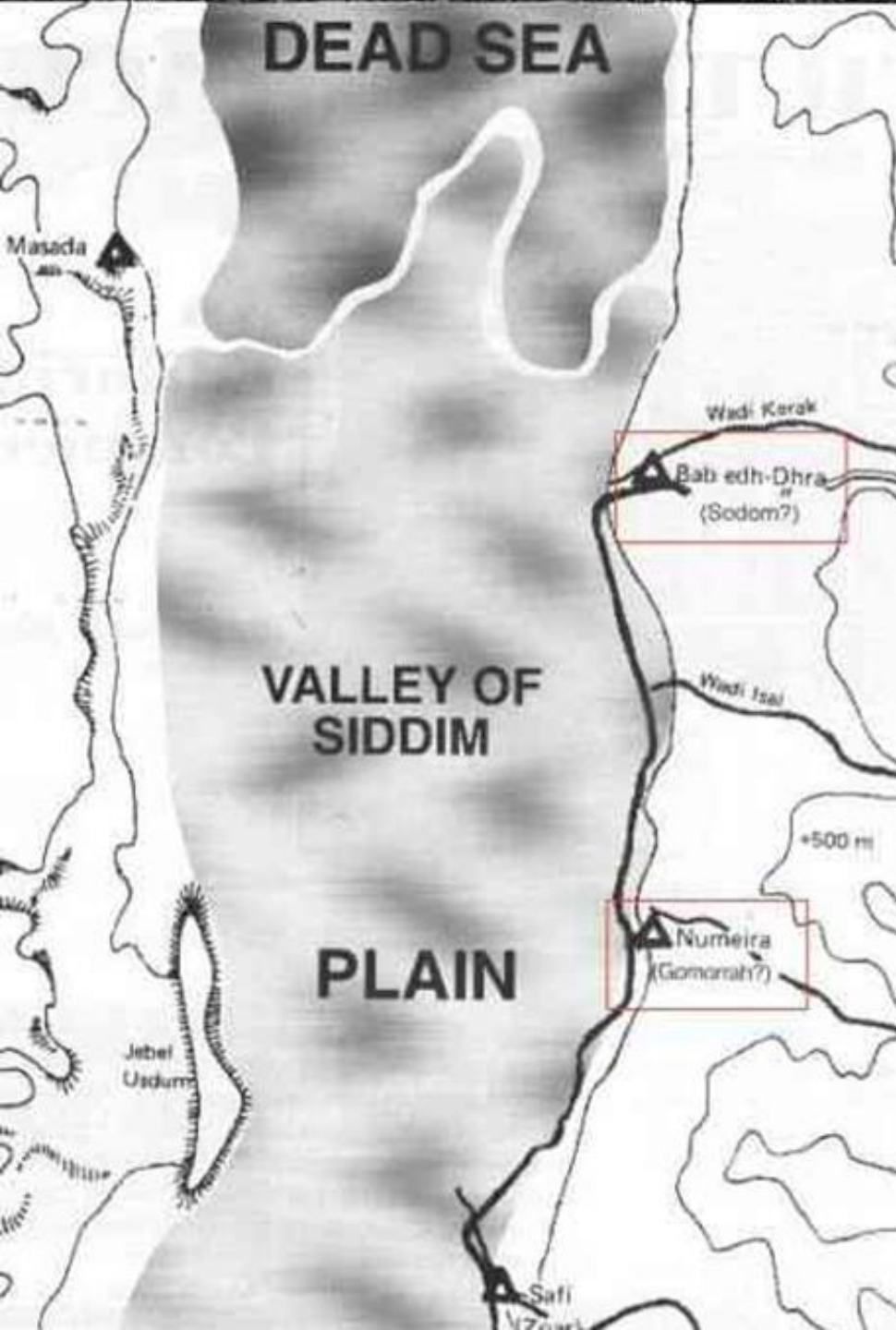
Tree of Moreh אֵלוֹן מוֹרָה – Gen. 12.6

To me, this **tree at Moreh could be read as a code for the temple** and the tree that was originally in the Holy of Holies, but was removed by the Deuteronomistic reformers of the 7th century.

Reading 1 Nephi 8 and 11 through the lens of the temple and the visionary men of this period puts back many things which were lost, things that Nephi hints at in his text and things that the Deuteronomists were opposed to in Lehi's day. It is noteworthy that **John**, who knows the temple, **places the tree back in the Holy of Holies in the book of Revelation.**

See: [The Tree Restored in the Holy of Holies – Revelation 22.](#)





Genesis 18 Sodom and Gomorrah

The exact location of these cities has never been discovered. (Nahum Sarna, *Understanding Genesis*, p. 138)



The Joseph Smith Translation Gen. 19:9-15

And they said *unto him*, Stand back. *And they were angry with him*. And they said *among themselves*, This one man came in to sojourn among us, and **he will needs now make himself to be a judge**; now we will deal worse with *him* than with them. *Wherefore they said unto the man*, **We will have the men, and thy daughters also**; and we will do with them as seemeth us good. Now this was after the wickedness of Sodom. And Lot said, Behold now, **I have two daughters** which have not known man; let me, I pray you, *plead with my brethren* **that I may not bring them out unto you**; and ye shall not do unto them as seemeth good in your eyes; *For God will not justify his servant in this thing; wherefore, let me plead with my brethren, this once only, that unto these men ye do nothing, that they may have peace in my house*; for therefore came they under the shadow of my roof. *And they were angry with Lot* and came near to break the door, but the *angels of God, which were holy men*, put forth their hand and pulled Lot into the house unto them, and shut the door.

How this text has relevance in our day

Lot pitched his tent *towards* Sodom – Gen. 13:12

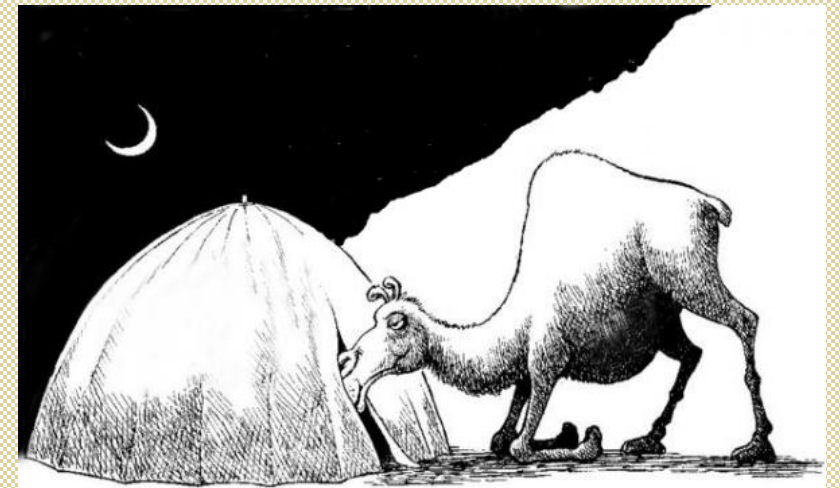
Lot dwelt *in* Sodom – Gen. 14:12

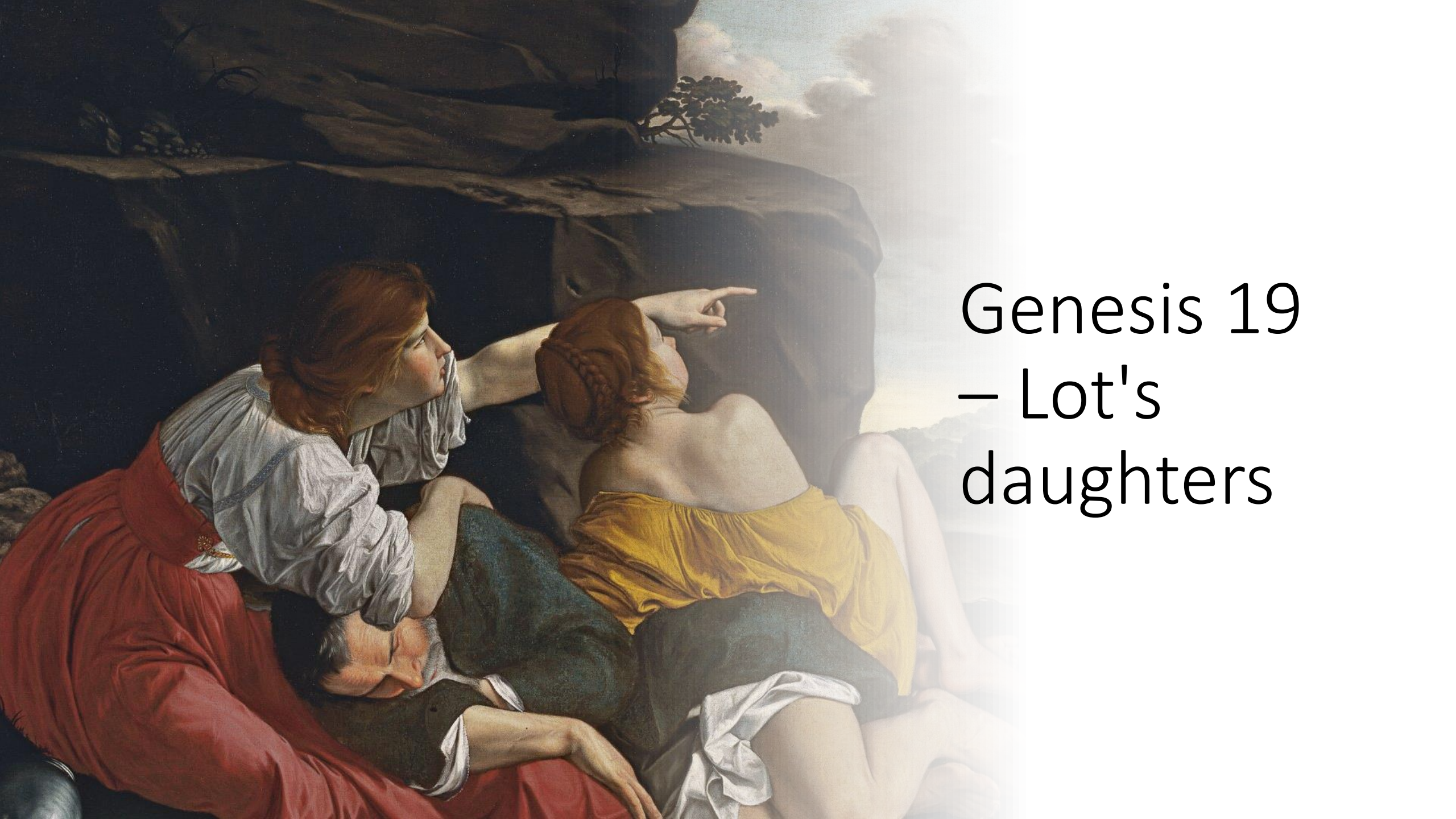
Lot calls these guys his *brethren!* – Gen. 19:7

Lot *lingers* in Sodom! – Gen. 19:16

Lot's wife – Gen. 19:26 (see also Luke 17:31-32)

Lot's daughters – Gen. 19:30-38





Genesis 19
– Lot's
daughters

Moab and Ammon: Enemies of Israel



Genesis 19:30-38 Lot and his daughters

Moses may have included this account in the record because **it shows the beginnings of the Moabites and the Ammonites**, two peoples that would play an important role in the history of the people of Israel. (Old Testament Teacher's Institute Manual, accessed 9.1.17)

Modern scholars see this as an etiological element, and a nasty swipe at these two nations. The story well accounts for the fact that the Ammonites and the Moabites speak a language similar to the Israelites' and are related to them in other ways...

(James Kugel, *How to read the Bible*, p. 130)

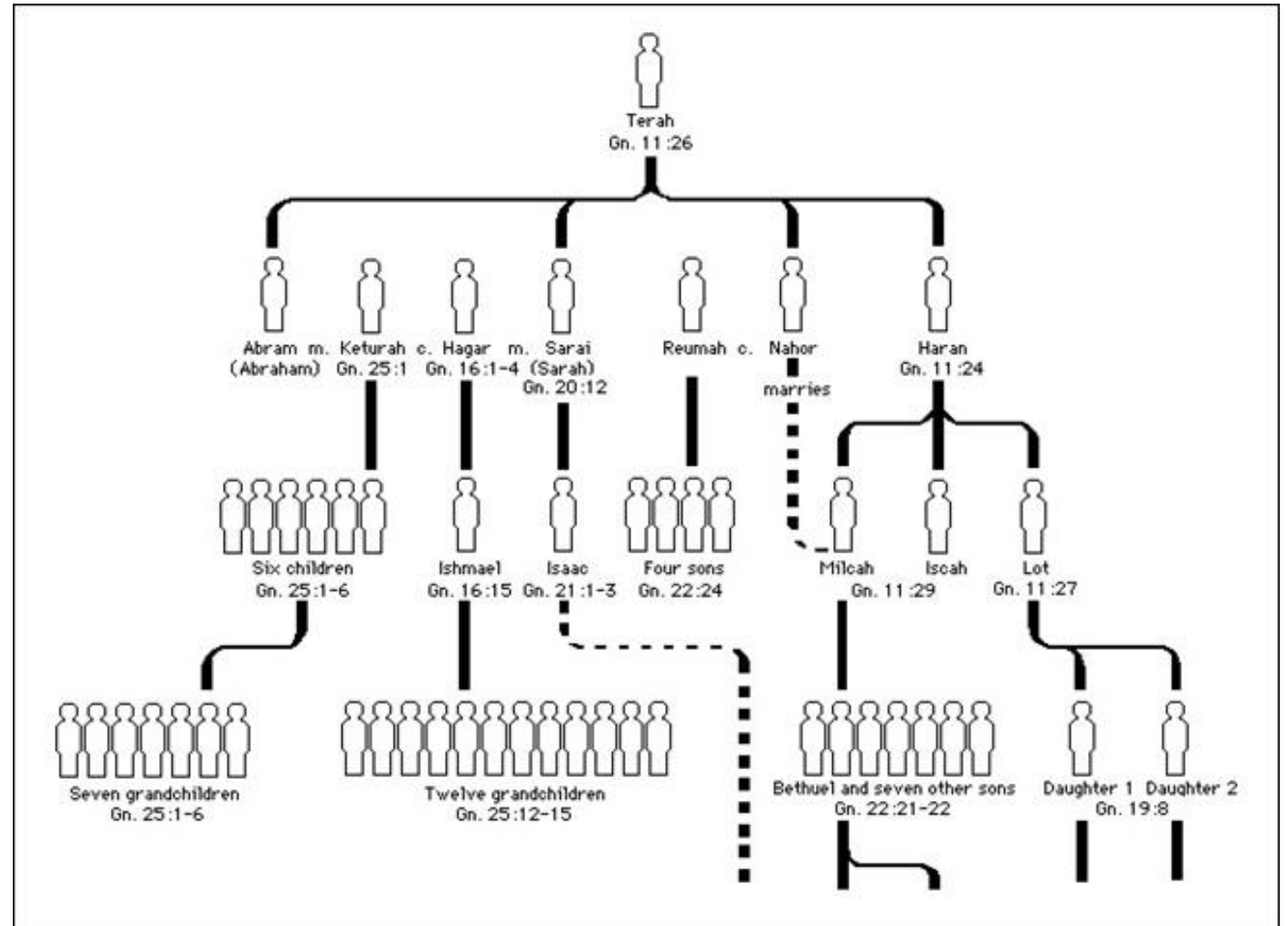
From Ashes
to Beauty
(Isa. 61.3) –
seeds of
Christ in this
sad story

The passage is partly a comic inversion of the opening of this two-chapter section, which centers on the unlikely birth of a son to Sarah (18.1-15). Note the similarity of Sarah's remark "with my husband so old" (18.12) and the older daughter's words, our father is old (19.31). Gen. 19.30-38 provides an **unflattering account of the origins of two of Israel's traditional enemies, the Moabites and the Ammonites** (Deut. 23.4-7). Nonetheless, a midrash sees in these acts the **origins of two of the great mothers of Israel, the Moabite Ruth, ancestor of King David (Ruth 4.13-22), and the Ammonite Naamah, wife of King Solomon and mother of his successor King Rehoboam (1 Kings 14.21). "I found David" (Ps. 89.21), a rabbi observed. "Where did He find him?-in Sodom!"** A seed of messianic redemption thus lies in the squalid events of Gen. 19.30-38 (Gen. Rnb. 41.4).

She is my sister – Gen. 20.12

These verses in Genesis 20 come to us from the Elohist source, and are thus most likely much older than that of the scriptures that we read in Leviticus (written by the Priestly author) that prohibit a man from marrying his sister (see Lev. 18.11). By the time that the Priestly writer put down the prohibition concerning marrying one's sister, much time had elapsed. Views had changed regarding this law. And this is why we have so many problematic issues like this in the Bible. The Bible is a collection of books that were written over many centuries. **As these books were assembled, redacted, rewritten and "textualized", contradictions like this one came to be the norm.**

(Ann Loades, Michael McLain, *Hermeneutics, the Bible and Literary Criticism*, Palgrave Macmillan, 1992, p. 6. David Klemm writes, "The word 'text' comes from the Latin *textus*, meaning that which is woven, as past participle of *texere*, 'to weave'.")



Marry your sister?

Leviticus 18.7-18 and 20.11-21 are prohibitions against marrying your sister. It is likely that these verses by the **Priestly author** were **written after Israel had been exposed** to the morals of those that they had lived among – the Egyptians, the Canaanites, and perhaps even those in Babylon. The prohibition of relations with your sister would have set the Israelites apart from the practices of these peoples, people that from the perspective of the author of Leviticus, were unholy and impure. By not participating in these practices, Israel was maintaining a distance from the world, and therefore striving to be found worthy of the calling that the Lord had put upon them (see Exodus 19:6).

It is unlikely that the author who penned the story of Abraham marrying his sister had such views. It was an earlier time, and these views had not yet crystallized in the minds of the authors of the Priestly text. At any rate, this is a tenable explanation for the discrepancy in the text, and as far as inconsistencies go, this one is certainly prodigious.

- Mike Day, Is it okay to marry your sister? <https://ldsscriptureteachings.org/2017/09/12/5262/>

Genesis 20 - Abimelech





When the water was spent in the bottle

Genesis 21:9-21 The story of Ishmael and Hagar being cast out.



Ishmael was mocking/fooling
around – Gen. 21:9

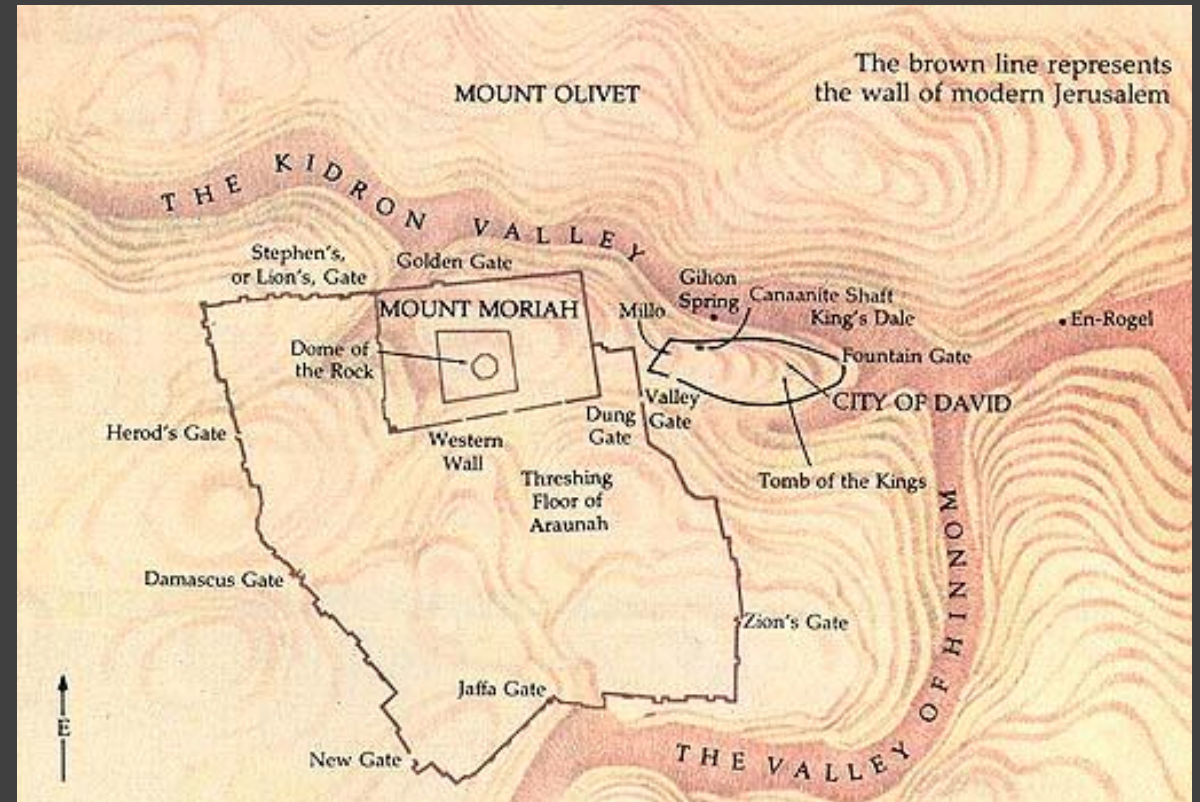
Playing קִדְּץ (tsachaq)
is another pun on
Isaac's name (cf.
17.17; 18.12; 19.14;
26.8). Ishmael was
"Isaacing," or "taking
Isaac's place."



Genesis 22

The sacrifice of Isaac

The location of Moriah (here the name of a land, not a mountain) is unknown. The late biblical book of Chronicles calls the Temple Mount in Jerusalem "Moriah" (2 Chronicles 3.1), perhaps on the understanding that the 'Akedah is the foundation legend for the service of God that took place there.



Isaac's Sacrifice: A Typology

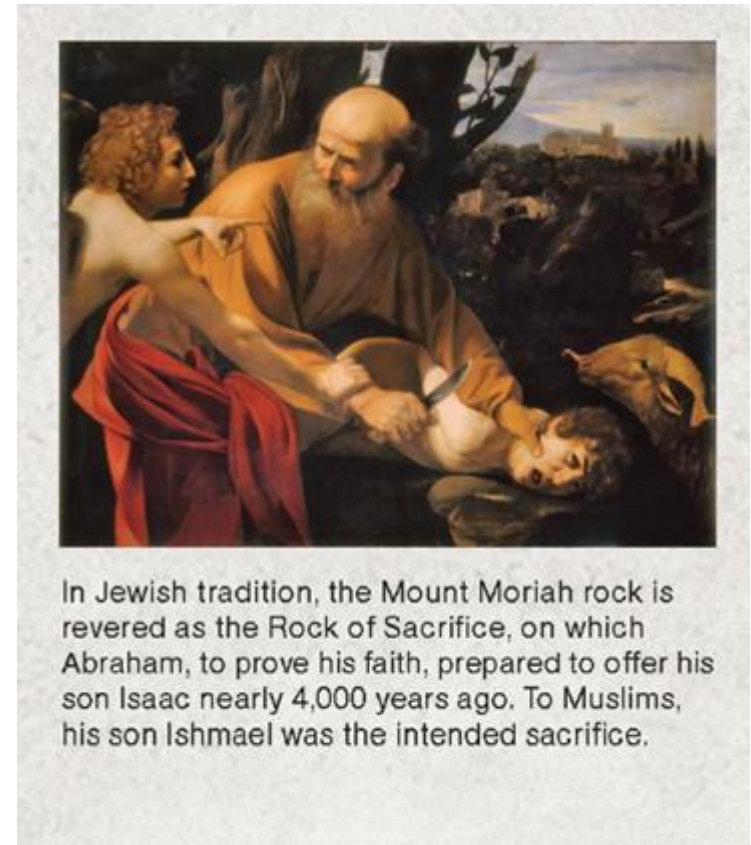
Genesis Account

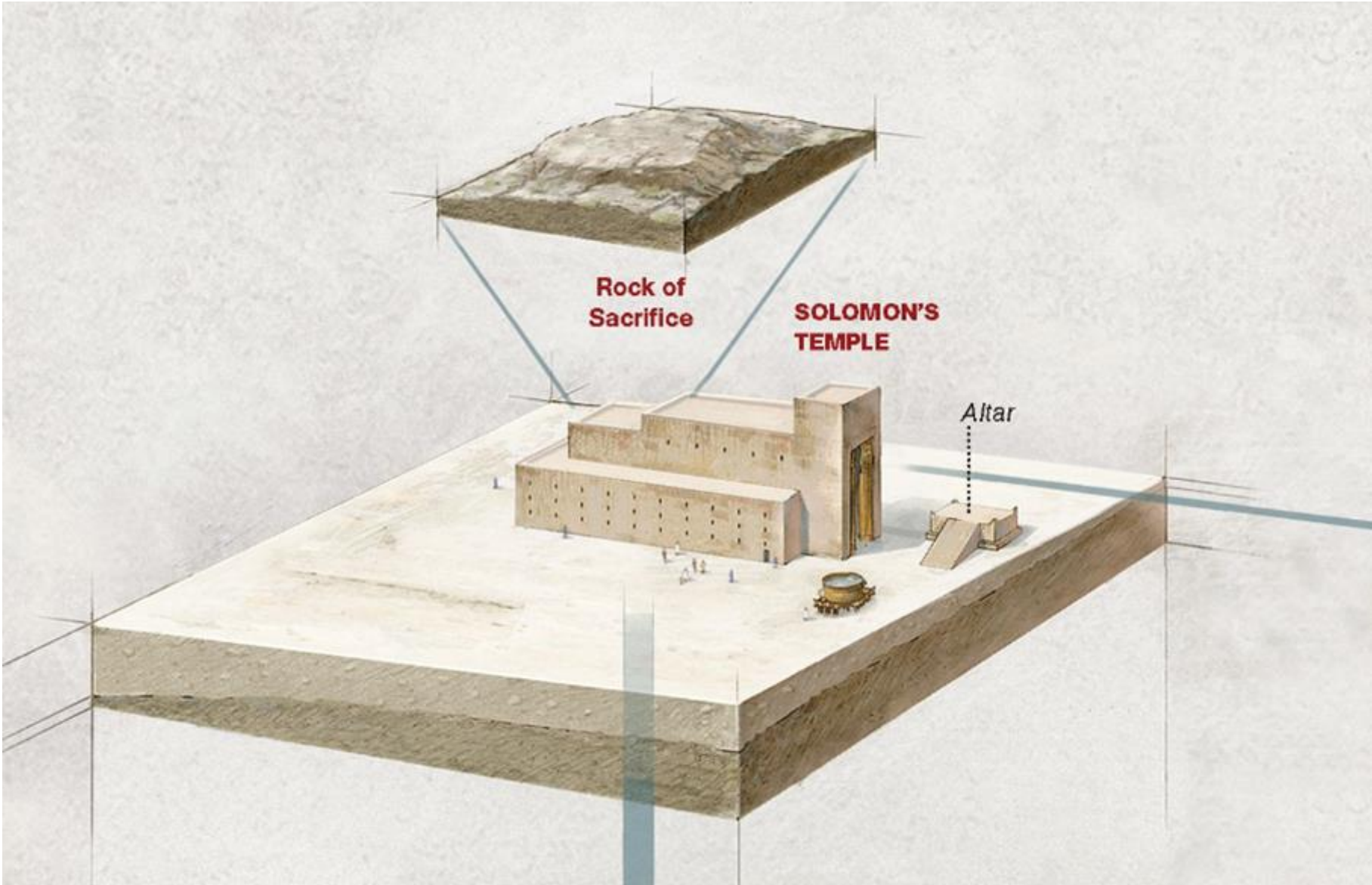
1. Isaac's birth prophesied of – Gen 17:16
2. Miracle birth – Gen 21:1-2
3. Only son – Gen 22:12
4. "Here I am" – Gen 22:1
5. It was a 3 day journey – Gen 22:4
6. As a result, Abraham is promised innumerable seed – Gen 22:17

Jesus Christ

1. Christ's birth – Isa. 7:14; Luke 1:31
2. Miracle birth – Luke 1:31; 1 Ne. 11:19-20
3. Only son – John 3:16
4. "Here I am" – Abr 3:27
5. Christ was in the Spirit World 3 days – Mosiah 3:10
6. As a result, Jesus Christ will have innumerable seed – Mosiah 15:10-12

Abraham and Isaac – Mount Moriah





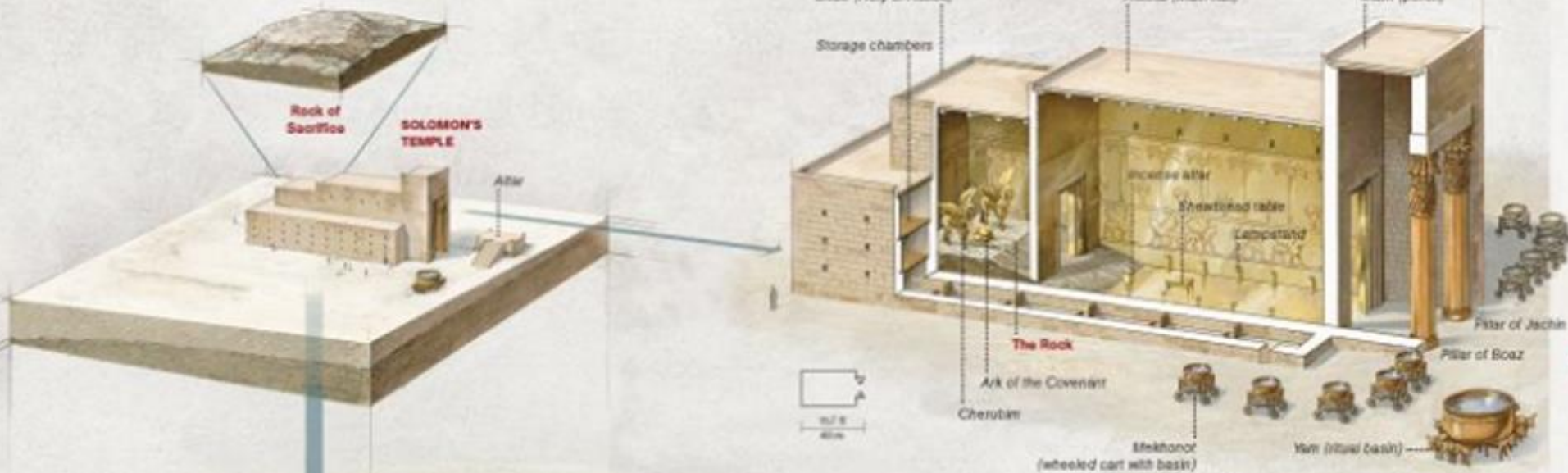
In Jewish tradition, the Mount Moriah rock is viewed as the Rock of Sacrifice, on which Abraham, to prove his faith, prepared to offer his son Isaac nearly 4,000 years ago. To Muslims, the same landmark was the intended sacrifice.

No firm archaeological evidence remains from Solomon's Temple. Scholars base reconstructions on biblical accounts (I Kings and II Chronicles) and on evidence from excavations of other buildings from that era.

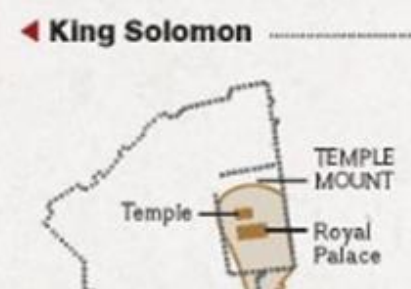
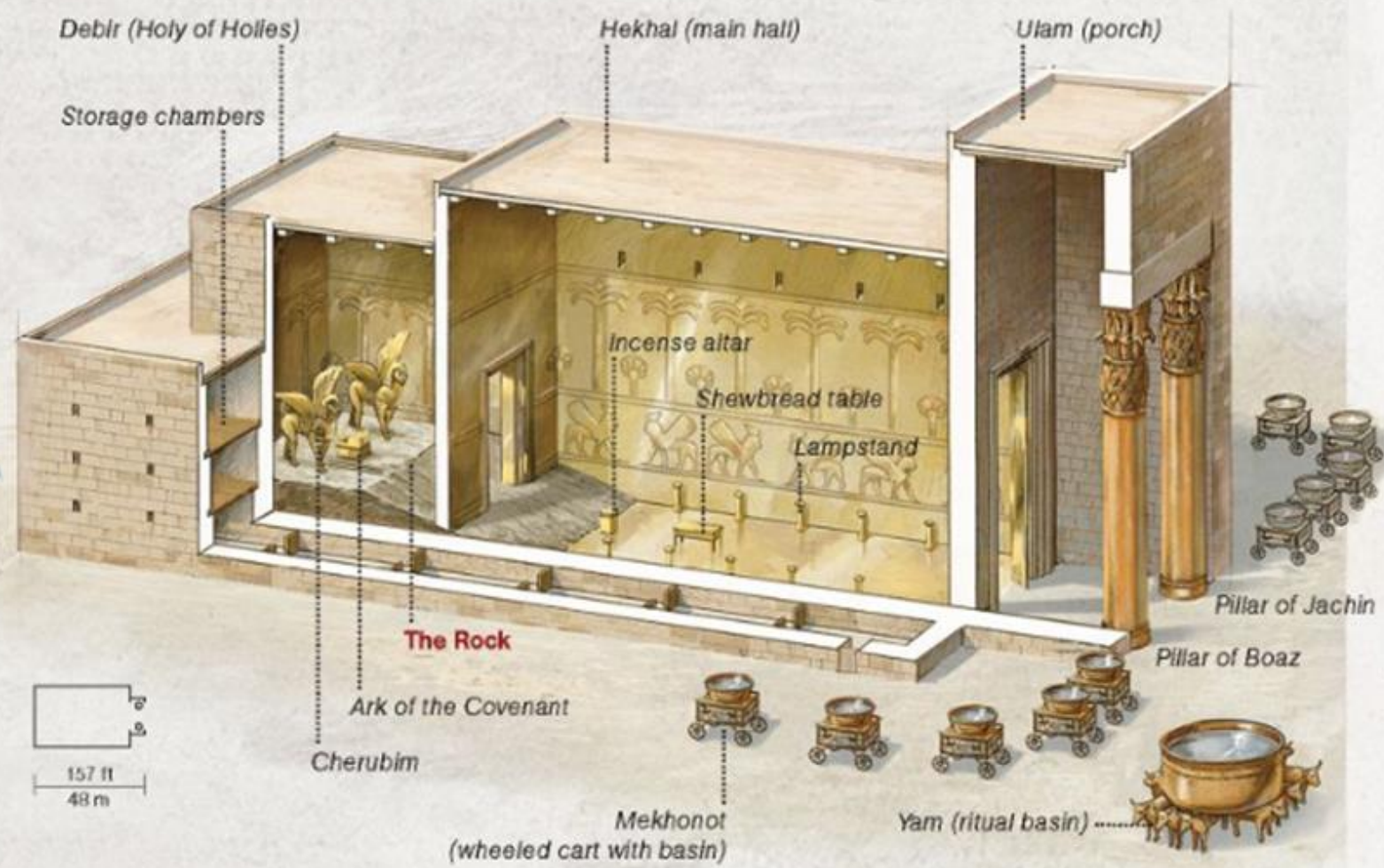
King David



King Solomon



Temple. Scholars base reconstructions on biblical accounts (I Kings and II Chronicles) and on evidence from excavations of other buildings from that era.



In the illustration of Ovid, the Etruscan architect King Croesus built a altar on or near the rock about 1000 B.C. King Solomon, David's son, followed his father's tradition to erect a Temple to the Lord, dedicating it about 960 B.C. It was destroyed in 70 B.C., when King Antiochus Epiphanes sacked Jerusalem and ordered the Jews to forsake the Ark of the Covenant, paradoxically enshrined in the Temple's Holy of Holies, venerated from the National Record.

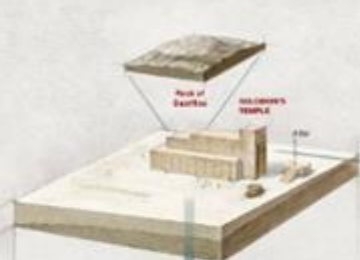


108 B.C. | HEROD'S TEMPLE

With monumental vision, Herod the Great, appointed by Rome as King of Judaea, doubled the size of the Temple Mount. The grand residence temple he dedicated about 10 B.C. was a renovation of the Second Temple, built 500 years earlier when the Jews returned from Babylonian exile. Jesus taught on the Temple Mount in the week before his death, about A.D. 30, and argued with the priests. A.D. 70, 6,000 Jews died on the Temple Mount as the Roman army crushed a revolt, torching the Temple and demolishing the complex.



In 1968, the Temple Mount was excavated to the Rock of David, a well-attested site. It is now a well-attested site. It is now a well-attested site.

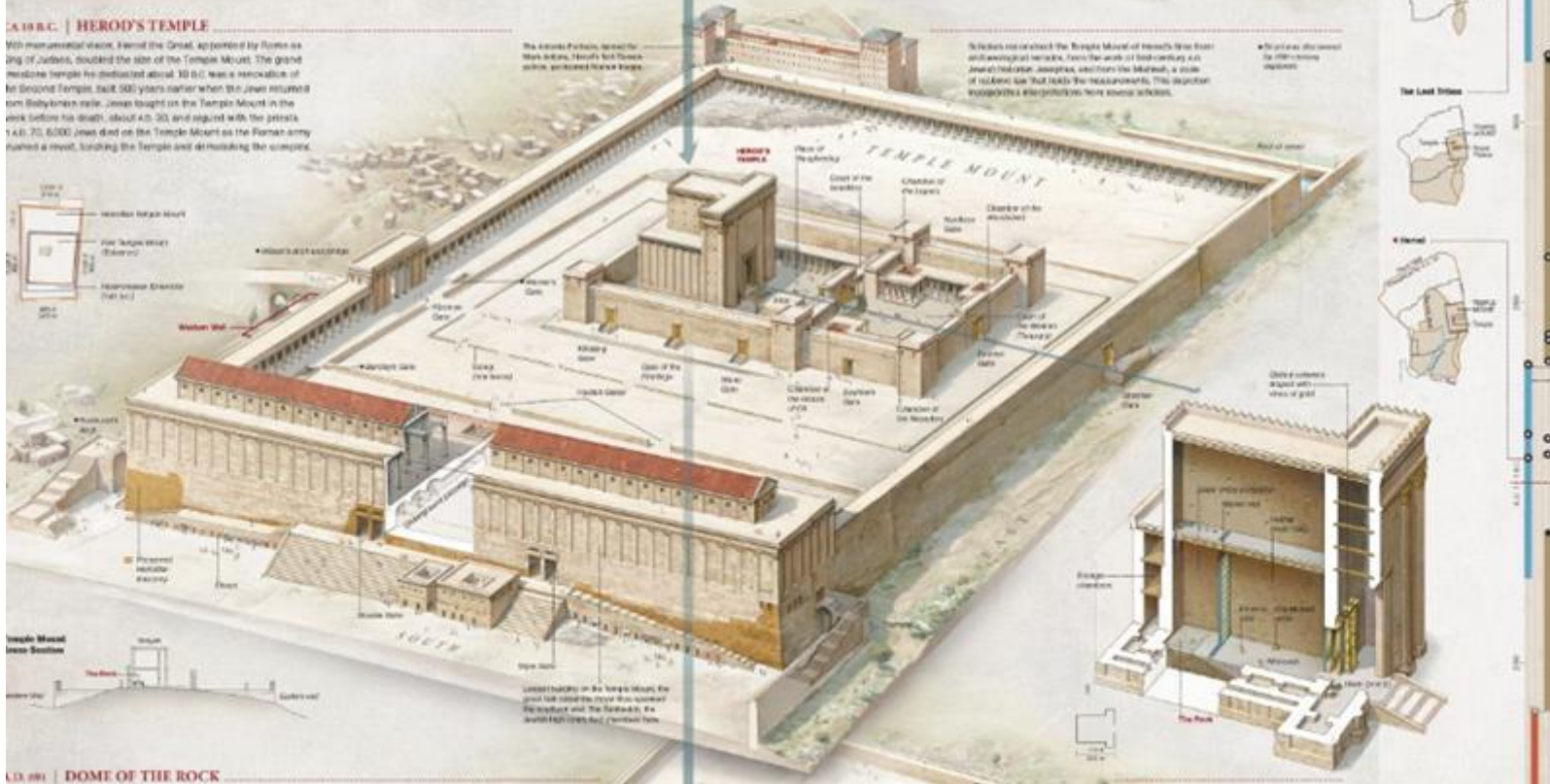


The first archaeological evidence for the Temple Mount comes from the Temple Mount Excavations in 1968-70. The Temple Mount Excavations in 1968-70. The Temple Mount Excavations in 1968-70.



The Second Temple, known for its architecture, Herod's Temple, and the Holy of Holies, was a renovation of the Second Temple.

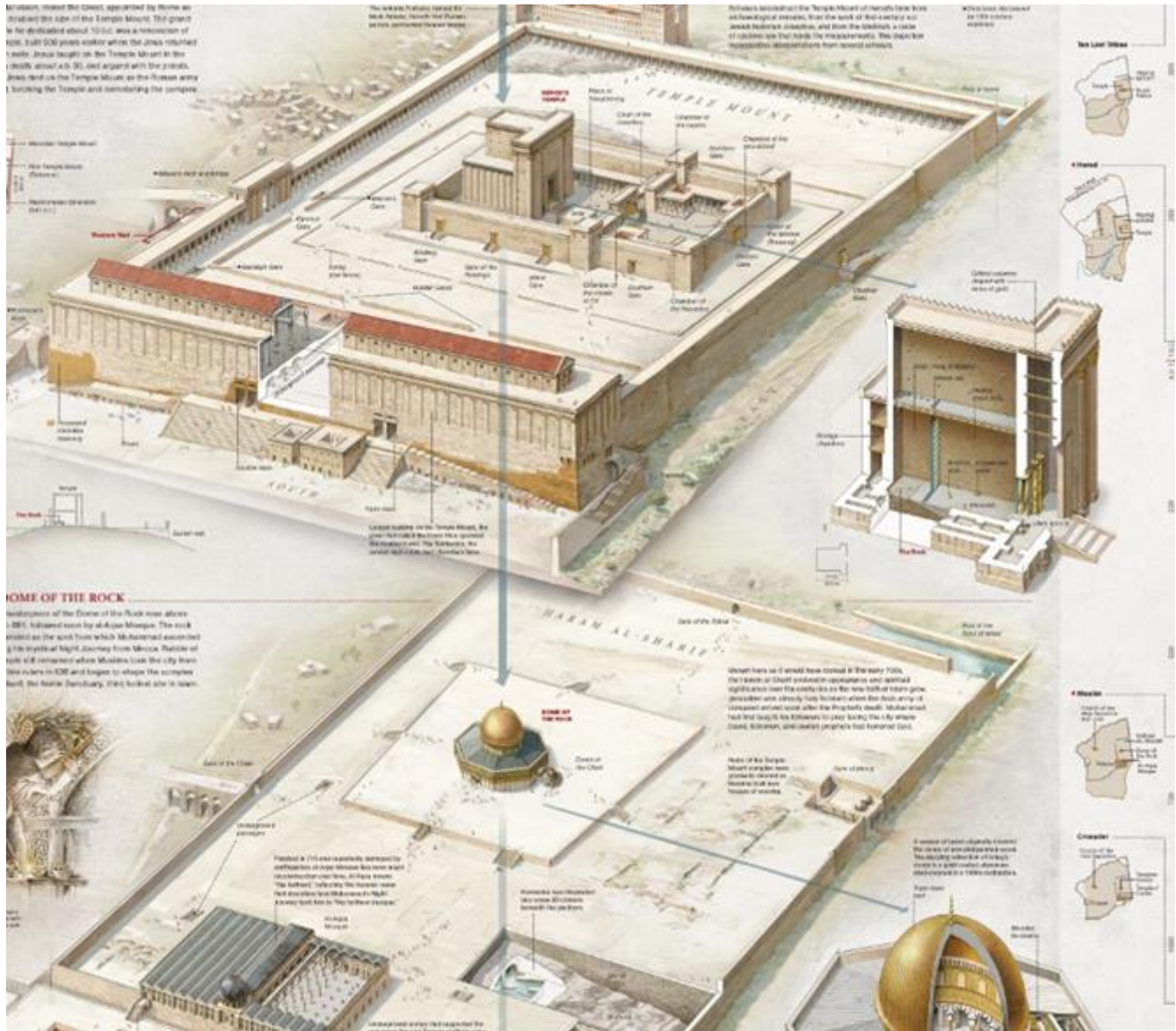
The Temple Mount of Herod's Temple, known for its architecture, Herod's Temple, and the Holy of Holies, was a renovation of the Second Temple.



108 B.C. | DOME OF THE ROCK



Legend: 108 B.C. - Herod's Temple; 70 A.D. - Destruction of the Temple; 638 A.D. - Dome of the Rock; 1968-70 - Temple Mount Excavations.



Herod, raised the Temple, sponsored by Rome as depicted the size of the Temple Mount. The ground he dedicated about 70,000 acres a reconstruction of 4500, built 500 years earlier when the Jews returned to Judea. Jesus taught on the Temple Mount in the 1st century, about A.D. 30, and argued with the priests. Jews used the Temple Mount as the focus area for worshipping the Temple and maintaining the complex.

The Temple Mount, raised by Herod, Herod the Great, in the 1st century B.C. Herod's Temple Mount

Herod's Temple Mount, raised by Herod the Great, in the 1st century B.C. Herod's Temple Mount, raised by Herod the Great, in the 1st century B.C. Herod's Temple Mount, raised by Herod the Great, in the 1st century B.C.

Herod's Temple Mount, raised by Herod the Great, in the 1st century B.C. Herod's Temple Mount, raised by Herod the Great, in the 1st century B.C.

SOME OF THE ROCK
 Description of the Dome of the Rock and its significance. The rock is said to be the spot from which Muhammad ascended to the sky on his journey from Mecca. It is also said to be the spot where Moses took the city from the Jews in 1200 and to be the spot where the Temple was built. The rock is said to be the spot where the Temple was built.

When built in 691 AD, the Dome of the Rock was the largest and most splendid of its kind in the world. It was built by the Umayyad Caliph Abd al-Malik. The dome is made of gold and is said to be the spot where the Prophet Muhammad ascended to the sky on his journey from Mecca.

The Dome of the Rock is a masterpiece of Islamic architecture. It is a circular building with a central dome. The dome is made of gold and is said to be the spot where the Prophet Muhammad ascended to the sky on his journey from Mecca.

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The Last Temple

Herod

Mosque

Crossing



Genesis 23
The Death of
Sarah



Abraham's Family Tree

