

Genesis 12-23 The Life of Abraham

1. Basic Outline:

- A. Four Events (Gen 1-11).
 - 1. The Creation of The World and Man (1-2)
 - 2. The Corruption of Man, The Fall (3-5)
 - 3. The Destruction of Man, The Flood (6-9)
 - 4. The Dispersion of Man, The Nations (10-11)
- B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)
 - 1. Abraham (the father of faith and the nation Israel) (12-23)
 - 2. Isaac (the beloved son of promise) (24-26)
 - 3. Jacob (scheming and chastening) (27-36)
 - 4. Joseph (suffering and glory) (37-50)

2. Extended Outline:

- A. Four Events (Gen 1-11).
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 - b. Day One. 1:2-5
 - c. The Second Day. 1:6-8
 - d. The Third Day. 1:9-13
 - e. The Fourth Day. 1:14-19
 - f. The Fifth Day. 1:20-23
 - g. The Sixth Day. 1:24-31
 - h. The Seventh Day. 2:1-3
 - i. The Man and the Garden. 2:4-9
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 - k. The Test. 2:15-17
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- B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)
 - 1. Abraham (the father of faith and the nation Israel) (12-23)
 - a. The Promise to Abraham-The Test of Faith. 12:1-3
 - b. Compliance-My Way. 12:4-9
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- r1. Sarah's Death and Burial Plot. 23:1-16
- s1. The Location and Significance. 23:17-20
- 2. Isaac (the beloved son of promise) (24-26)
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- 4. Joseph (suffering and glory) (37-50)

The Promise to Abraham The Growth of Faith. 12:1-3

Gen 12:1 = The Lord Speaks to Abram.

Now the Lord said to Abram, "Go forth (**Lit: walk for yourself**) from your country, And from your relatives And from your father's house, To the land which I will show you;

**12:1 L.T. Now the Lord said to Abram,
 "Walk for yourself from your country,
 And from your relatives
 And from your father's house,
 To the land which I will show you;**

Summary:

1. **Abram was already a Believer, or he would not have received specific instructions from the Lord. Cf 15:6 (had believed God)**
2. **He is told to make the decision to leave and then do it.**
 - A. **His nation. (Mesopotamia was the center of cult worship)**
 - B. **His relatives. (everyone but Sarai, for they were idolaters)**
 - C. **His father's house. (the city where his father put down roots)**
3. **This step of faith requires confidence in the One who gives the command.**
4. **These conditions must be met before the promises are granted.**
5. **This is the second time the Lord told Abram to leave. Acts 7:2-5**
And he said, "Hear me, brethren and fathers! The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, 3 and said to him, 'Depart from your country and your relatives, and come into the land that I will show you.' 4 "Then he departed from the land of the Chaldeans, and settled in Haran. And from there, after his father died, God removed him into this country in which you are now living.

Principle: Our faith grows as we become willing to follow God's instructions without knowing why.

6. A primary area of obedience is morality. 2 Peter 1:5-11

Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, 6 and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, 7 and in your godliness, brotherly kindness, and in your brotherly kindness, love. 8 For if these qualities are yours and are increasing, they render

you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. 9 For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. 10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; 11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

Gen 12:2 = The Promises.

And I will make (**ASAH = make something out of something; new creation by faith**) you a great (**GADHOL = great in sense of number, reputation, status**) nation, And I will bless (**Piel IPF BARAK = to kneel down, bow; a word that means fellowship, the God will "humble" Himself so as to have fellowship**) you, And make your name great (**SHEM = name, reputation; one of greatest names in history**); And so you shall be (**HAYAH = become; i.e. something you are not presently**) a blessing;

**12:2 L.T. And I will make you a great nation,
 And I will bless you,
 And make your name great;
 And so you shall become a blessing;**

Gen 12:3 = Continued.

And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth shall be blessed."

**12:3 L.T. And I will bless those who bless you,
 And the one who curses you I will curse.
 And in you all the families of the earth shall be blessed."**

Summary:

- 1. When the conditions are met Abram is promised:**
 - A. Many offspring who will become a large social unit with the authority to govern itself.**
 - B. Fellowship with the Most High God.**
 - C. An Historical Reputation.**
 - D. Positive Impact in history.**
 - E. Godly fellowship for Friends.**
 - F. Divine Discipline on Enemies.**
 - G. The Line of Messiah.**
- 2. This promise to Abram will affect the entire history of the world.**
- 3. The promise was not earned by Abram, but given in grace.**

4. At this point in Abram's life it is conditional upon compliance with God's Instructions.
5. History has documented God's faithfulness to His promises.
 - A. Israel became a nation in 1445 B.C.
 - B. Their God is the one true God whose word has been proven ever accurate.
 - C. Since the destruction of Egypt at the Exodus, the Jews have been well known throughout the world.
 - D. The intellect and determination of certain Jews have positively impacted the world, both spiritually and technologically.
 - E. Their God decided to share Himself with others who would accept Him.
 - F. Great nations who have tried to destroy the people of Abraham have fallen throughout history. Egypt, Assyria, Babylon, Persia, Greece and Rome.
 - G. Messiah was of the line of Abraham. Matt 1; Luke 3

Principle: The obedience (or disobedience) of one person can affect great numbers of people for long periods of time.

Test of your faith: (also a test of your love)

1. Willing to do God's will without a promise of blessing?
2. Willing to do God's will with a promise of blessing?
3. Willing to do God's will without a promise of temporal blessing?
4. Only willing with a promise of blessing?

Will God be manipulated?

1. Abraham (the father of faith and the nation Israel) (12-23)
 - a. The Promise to Abraham-The Test of Faith. 12:1-3
 - b. Compliance-My Way. 12:4-9

Gen 12:4 = Abram's Compliance.

So Abram went forth as the Lord had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran.

12:4 L.T. So Abram went forth as the Lord had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran.

Summary:

1. This was after the death of his father Terah, when Terah was 130.

Acts 7:2-3

2. **Abram was leaving pleasant surroundings for the unknown.**
3. **The major test here was the issue of love through obedience rather than separation from evil for he was going to a land also known for its rampant evil.**
4. **God just wanted him to conquer evil in another location.**
5. **He was uprooted in time to have roots in eternity.**

Principle: Grace is given so that we may eventually get it right.

Gen 12:5 = The Move to Canaan.

And Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.

12:5 L.T. And Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.

Summary:

1. **Abram almost followed instructions, but took along his nephew Lot.**
2. **He had acquired a lot of wealth and workers to accompany him.**

Principle: Faith grows as we get closer to complete compliance.

Gen 12:6 = The Stop in Shechem.

And Abram passed through the land as far as the site of Shechem (about 30 miles due north of Jerusalem), to the oak of Moreh (means “teacher” or the “teacher’s oak” and would have many of them {Deut 11:30}). Now the Canaanite was then in the land.

12:6 L.T. = And Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land.

Summary:

1. **Shechem would be a notable sight in the history of Israel.**
 - A. **A dwelling place of Jacob where he built a well. Gen 33-35**
 - B. **A city of refuge. Josh 21:21**

- C. A notable city of Manasseh.
- D. Where Rehoboam was crowned king. 1 Kings 12

2. Ham's descendents moved to this area after the Tower of Babel.

Gen 12:7 = The Lord's Appearance-The Altar.

And the Lord appeared to Abram and said, "To your descendants ("seed" in I will give (Qal IPF NATHAN = a promise) this land." So he built an altar (MITZBEACH = 2nd 401x; compare 8:20 of Noah) there to the Lord who had appeared to him.

12:7 L.T. And the Lord appeared to Abram and said, "To your seed I will give this land." So he built an altar there to the Lord who had appeared to him.

Summary:

1. Abram is receiving instructions from the Lord Himself.
2. There would be hostility between the "seed of the woman" and the "seed of the serpent." Gen 3:15
3. Now Abram receives a promise concerning a special "seed" of his. Gal 3:15-18

Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it. 16 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, " And to your seed," that is, Christ. 17 What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. 18 For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

4. The primary purpose of altars is to thank the Lord for His deliverance and blessings, via a personal sacrifice. Gen 8:20

Principle: Faith grows as we more honestly respond with personal sacrifice to the blessings received from the Lord.

Gen 12:8 = The Second Altar.

Then he proceeded from there to the mountain on the east of Bethel (name means "house of God" on north edge of Benjamin, due north of Jerusalem about 10 miles), and pitched his tent (to stretch out a tent; indicates it was

folded then stretched out), with Bethel on the west and Ai on the east; and there he built an altar to the Lord and called upon the name of the Lord.

12:8 L.T. Then he proceeded from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and called upon the name of the Lord.

Summary:

1. At the place named “house of God” Abram sojourned for a while.
2. He again built an altar to “call on the name of the Lord.”
3. This indicates a time of thanksgiving and petition.

Principle: Faith grows when we become willing to sacrifice when we don’t see Him at work.

Gen 12:9 = Heading South toward Egypt.

And Abram journeyed on (**lit: walking and lifting up tent pegs**), continuing toward the Negev (**desert area south of Jerusalem**).

12:9 L.T. And Abram journeyed on, continuing toward the Negev.

Summary:

1. He had not yet been told to stop.
2. Journeys occur in stages, each one making a little more progress.

Principle: Your Spiritual journey will occur in stages.

- B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)
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 - c. Failure of Fear. 12:10-16

Gen 12:10 = The Food Test.

Now there was a famine (**RA’ABH = 1st of 101x; from verb meaning to hunger; test would be faced by Isaac {26:1} and Jacob {42:5}**) in the land; so Abram went down to Egypt to sojourn (**GUR = 1st of 98x; to sojourn which means to dwell for a time without the rights of the citizens; used of one living in a land that is not there own**) there, for (**KIY = states the cause**) the

famine was severe (**KABHADH = 1st of 39x; word that means heavy, severe, pressure**) in the land.

12:10 L.T. Now there was a famine in the land; so Abram went down to Egypt to sojourn there, for the famine was severe in the land.

Summary:

1. **Famines are designed by God to:**
 - A. **Test obedience and reliance upon Him. Gen 26:1-4**
(Isaac told specifically to not go to Egypt)
 - B. **Give Believers a chance to “shine.” Gen 41-42**
 - C. **Bring Believers back together. Gen 43-47**
 - D. **Increase the wealth of those who are obedient to God and plan ahead. Gen 47**
2. **Greatly blessed people who are disobedient to God will blame Him with famine that doesn't really exist. Exo 16:3**
3. **Famine is promised to Israel and prophesied as discipline if and when they turn from the Lord. Deut 28:48; 32:24**
4. **Famines represent a lack of the necessities of life and may be real or perceived.**
5. **They always bring a test.**

Is Abram's journey to Egypt the Permissive Will of God? Is he running from testing? Did he receive divine instructions to go to Egypt when he built an altar in Bethel in V8 and “called upon the name of the Lord for guidance.” If he was given the “go” would he have made the statement of the next verse? Evidence.

Gen 12:11 = The Fear Test Begins.

And it came about when he came near to Egypt, that he said to Sarai his wife (**we are not told that she was his half sister until 20:12**), "See now (**HINNEH = behold + NA' = now, or please, starts this off as a gentleman**), I know that you are a beautiful woman (**YAPHETH = 1st of 43x; fair, beautiful, appropriately proportioned, used of women, men and animals, used several times in Song of Solomon + MAR'EH = beautiful of appearance**);

12:11 L.T. And it came about when he came near to Egypt, that he said to Sarai his wife, "Behold, please, I know that you are a woman, beautiful of appearance;

Summary:

1. **Whether he was being obedient or disobedient in going to Egypt is not the central issue that the Lord wants to teach us.** (sometimes we tend to ask the wrong questions)
2. **The fact is that Abram got his eyes off the Lord and onto man.**
(The word "fear" is not used in these two paragraphs but it is clearly described. Word studies alone will not reveal everything.)
3. **Abram the "gentleman" first opens with flattery by issuing a glowing statement of his approval.**
(This is a perfect picture of the accurate recording of facts by Scripture without giving a moral judgment at this juncture.)

Gen 12:12 = The Fear Test Increases.

and it will come about when the Egyptians see you, that they will say, 'This is his wife'; and they will kill me, but they will let you live.

12:12 L.T. and it will come about when the Egyptians see you, that they will say, 'This is his wife'; and they will kill me, but they will let you live.

Summary:

1. **Abram feared for his life.**
2. **At this point, Abram has the promise and not Sarai.**
3. **Abram thinks that he has to help God keep His promise to him by keeping himself alive, and after all wasn't Sarai "barren" and therefore "expendable?"**
4. **Even though God had not yet made it clear that the line of Messiah would come through Sarai, this was a selfish, unloving act.**

Gen 12:13 = The Half Truth.

Please say that you are my sister (this is a half-truth, cf 20:12 where Abraham explains that she was the daughter of his father Terah but not of his mother) so that it may go well (Qal IPF YATABH = used in 4:7 where the Lord is admonishing Cain and telling him to do things "correctly" namely to help God keep me alive so He can bless me like He said) with me because of you (this phrase includes the word 'ABHAR meaning to "pass over" referring to passing over the truth), and that I may live on account of you."

12:13 L.T. Please say that you are my sister so that it may go correctly with me by your passing over, and that I may live on account of you."

Summary:

1. **Abram's request is motivated by things going correctly for him.**
2. **His request asks her to "pass over" her own well-being and the half-truth he is asking her to declare.**
3. **Those who reject God's word can easily become paranoid.**
(Saved and secure? Abram was a manipulative coward. Passed down to a grandson named Jacob.)

Fear Principle 1: Fear driven people often rely on half truths.

Fear Principle 2: Fear easily leads to unloving applications.

Fear Principle 3: Fear is inherently self-centered and is often manifested in a lack of love and concern for anyone else. (more concerned with things going "correctly" for him, i.e. recipient of promises)

Fear Principle 4: Fear has its eyes on people and circumstances rather than on the Lord.

Fear Principle 5: Fearful people look for human ways to deliver themselves.

Gen 12:14 = Abram the "Prophet."

And it came about when Abram came into Egypt, the Egyptians saw that the woman was very beautiful.

12:14 L.T. And it came about when Abram came into Egypt, the Egyptians saw that the woman was very beautiful.

- This was a premonition that Abram probably did not want to come true.

Gen 12:15 = Sarai Meets Pharaoh.

And Pharaoh's officials (**SAR = princes, word from which SARAI comes**) saw her and praised her (**Piel IPF CHALAL = 1st of 165x; only use in Pentateuch; finders gained favor with Pharaoh and it would bring a political reward**) to Pharaoh; and the woman was taken (**Hoph PF LAQACH = caused to be taken; indicates this was not really her decision**) into Pharaoh's house.

12:15 L.T. And Pharaoh's officials saw her and praised her to Pharaoh; and the woman was taken into Pharaoh's house.

Summary:

1. **There is also a political sub plot by Pharaoh's officials.**
(could go into political motivations here and how they are used to play people in power)
2. **Sarai evidently followed her husband's instructions, declaring that she was his sister.**
(She was in a really bad situation and opted for the lesser of two evils. Expose her husband and he might die, leaving her forever alone in Pharaoh's harem or make the best of it. Either way she was going to be in Pharaoh's house.)

Gen 12:16 = Pharaoh Cares for Sarai's "Brother."

Therefore he treated Abram well (**Hiph Pf YATABH = same word used in 12:13; Abram got what he wanted; the correct thing**) for her sake (**by of her passing over**); and gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels.

12:16 L.T. Therefore he treated Abram correctly by her passing over; and gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels.

Summary:

1. **Abram receives more wealth at the expense of his wife.**
(Abram the pimp. He was a Believer with righteousness so the Holy Spirit was probably working on him. It would be difficult to imagine the added wealth bringing him joy.)
2. **His plan was evidently "working" but this is obviously false prosperity. Cf 12:5**

Fear Principle 6: Half truths will seem to work-to a point.

- B. **Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)**
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 - d. **An Unbeliever's Rebuke. 12:17-20**

Gen 12:17 = Yahweh's Intervention.

But the Lord struck (**Piel IPF + w.c. NAGA' = cf 3:3; 2nd of 150x; word means to "touch", make contact with**) Pharaoh and his house with great plagues (**the word for "plague" is the noun form of NAGA' = 1st of 78x; a touching with harm; the next use is in Exodus 11:1 where it is the "plague" of the death of**

the firstborn; this is a plural) because (lit: concerning the word) of Sarai, Abram's wife.

12:17 L.T. But the Lord touched Pharaoh and his house with great plagues concerning the word of Sarai, Abram's wife.

Summary:

1. **This was a fitting punishment on Pharaoh and his officials for their attitude in general about women.** (did not view them as a helpmate but as property)
2. **But the Lord chose the event with Sarai to administer the discipline.**
3. **We are not given the specifics of the plagues but know there were many and they were severe.** (somewhat a precursor to the Plagues on Egypt during the time of the Exodus)

Gen 12:18 = Abram Confronted.

Then Pharaoh called Abram (**get that liar in here now**) and said, "What is this you have done to me? Why did you not tell me that she was your wife?"

12:18 L.T. Then Pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife?"

Gen 12:19 = Abram Exposed.

"Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her and go."

12:19 L.T. "Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her and go."

Gen 12:20 = Abram Expelled.

And Pharaoh commanded his men concerning him; and they escorted (**Piel IPF + w.c. SHALACH = threw him out; Piel is stronger than a simple, "leave" it is a we are going to be sure that you leave**) him away, with his wife and all that belonged to him.

12:20 L.T. And Pharaoh commanded his men concerning him; and they escorted him away, with his wife and all that belonged to him.

Summary:

1. **Abram has his own "Exodus" from Egypt.**

2. He is righteously rebuked by an unbelieving Pharaoh.

Fear Principle 7: Beware of other people driven by fear.

(From Pharaoh's perspective. Insecurities. Lack of significance in their own eyes. Quest for fame, fortune, power, pleasure.)

Fear Principle 8: Learn to recognize and conquer fear for it is costly-even for Believers. Gen 15:1

After these things the word of the Lord came to Abram in a vision, saying,

"Do not fear, Abram, (1st "Fear Not")

I am a shield to you;

Your reward shall be very great."

Face the reality of our fallen nature. Gen 3:10

Expand your thinking to include God. Gen 15:1

Accept His Promises.

Refocus onto spiritual reality.

Genesis 13

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 - f. **Compliance-God's Way. 13:8-13**
 - g. **Ratification of Innumerable Descendents Promise. 13:14-18**

This chapter is about strife and reconciliation. Abram had "strife" with the Lord because he still had Lot with him and committed iniquity in Egypt, putting his wife (2:24-25) in jeopardy to protect himself and help the Lord out. In the not-too-distant future he will take on a powerful army with a handful of men, out of love for his nephew Lot, a person who never seems to quite "get it." His faith will have grown and his courage increased. For now he has been humbled, being righteously chastised by an unbelieving Pharaoh. He is still "at odds with God." He will become a model of reconciliation, pleading for the righteous ones of Sodom and Gomorrah. If you had a specific promise from God, how would you handle it? Try to help him out? Try to go ahead and work for your salvation? Let's watch Abram recover and grow.

Gen 13:1 = Back to the Promised Land.

So Abram went up from Egypt to the Negev, he and his wife and all that belonged to him; and Lot with him.

13:1 L.T. So Abram went up from Egypt to the Negev, he and his wife and all that belonged to him; and Lot with him.

Gen 13:2 = Abram's Economic Status.

Now Abram was very rich in livestock, in silver and in gold.

13:2 L.T. Now Abram was very rich in livestock, in silver and in gold.

Gen 13:3 = Back to Familiar Surroundings.

And he went (**Qal IPF HALAK = walked**) on his journeys (**MAsA' = 1st of 12x; to journey in stages**) from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

13:3 L.T. And he went on his journeys from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

Gen 13:4 = Back to the Altar.

to the place of the altar, which he had made there formerly; and there Abram called on the name of the Lord.

13:4 L.T. to the place of the altar, which he had made there formerly; and there Abram called on the name of the Lord.

Summary:

- 1. Wealth in itself is not a sin, but a test from the Lord.**
(Many great Believers were wealthy. Many were not. Wealth or the lack thereof is a test of what will be done for the Lord with what has been provided. "as he may prosper.")
- 2. Abram returns to the place where he was last in harmony with the Lord, to Bethel, the house of God.** (a picture of drawing near to God and Him drawing near to you.)
- 3. He again "calls on the name of the Lord," a phrase that is used by itself to describe broad aspects of prayer.** (often occurs with a qualifier that is a specific. It is used in the OT to describe every element of prayer from thanksgiving to petition.)
- 4. There are three recorded times Abram "calls on the Lord."**
Gen 12:8; 13:4; 21:33

Principle: When we take a wrong turn in life we may need to spiritually return to the place it began.

(Left communion or church, convicted by the HS but had a rebellious response; began making bad decisions, return. Left school (HS or college). Turned a page. Moved. Changed cities. Got married.)

Principle: The return is designed to "draw near" to the Lord. James 4:8

Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

- 5. As we call on the Lord we must remember that:**
 - A. Sinful things done by us can and should be changed.**
(Entered into sinful lifestyle. Improper relationships. Focused on the world. Inconsistent time with the Lord. Sporadic Bible study. Time to repent and return.)

B. Some things done by us can be changed but should not if it involves committing sin.

(Bad contracts made. Let the other break the contract.)

C. Sinful things done to you cannot be changed, so revenge is not a legitimate option.

(Wounds received a long time ago. Mom loved you more. A past abusive situation that the Lord has rescued you from.)

D. Sinful things done by you cannot be changed but apology and restitution should be made where possible.

(Wounds made to others. Apology and restitution where and if possible.)

6. To “Call on the Name of the Lord” realize that His Name is:

A. Yahweh meaning, “I am.” Exo 3:13-14

(He forever exists so He is available)

Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" 14 God said to Moses, " I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, ' I AM has sent me to you.'"

B. Warrior. Exo 15:3

(He is not a coward and is willing to do battle for you)

The Lord is a warrior; The Lord is His name.

C. Great. 1 Sam 12:22

(He is big enough to handle your problems)

"For the Lord will not abandon His people on account of His great name, because the Lord has been pleased to make you a people for Himself.

D. Holy. Psa 30:4

(He will handle them correctly)

Sing praise to the Lord, you His godly ones, And give thanks to His holy name.

E. Awesome. Psa 111:9

(He is beyond anything you can think or imagine)

He has sent redemption to His people; He has ordained His covenant forever; Holy and awesome is His name.

F. Immanuel. Isa 7:14

(He is seeking relationship with you.)

"Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.

G. Wonderful Counselor. Isa 9:6

(He will always listen and advise.)

For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

- H. **Mighty God. Isa 9:6**
(There is none more powerful or greater)
- I. **Eternal Father. Isa 9:6**
(He is forever your daddy.)
- J. **Prince of Peace. Isa 9:6**
(He is the ambassador of reconciliation)
- K. **Lord of Armies. Isa 47:4**
(He has extensive authority)
Our Redeemer, the Lord of hosts is His name, The Holy One of Israel.
- L. **Our Righteousness. Jer 23:6**
(He is our ticket to heaven)
"In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, 'The Lord our righteousness.'
- M. **Will be unique. Zech 14:9**
(He is the only One)
And the Lord will be king over all the earth; in that day the Lord will be the only one, and His name the only one.
- N. **Is Salvation. Matt 1:21**
(He is true humanity, the Messiah who will save.)
"She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."
- O. **The Word of God. Rev 19:13**
(He is the example and model of what was written.)
He is clothed with a robe dipped in blood, and His name is called The Word of God.
- P. **King of kings and Lord of lords. Rev 19:16**
(He is the highest authority)
And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."
7. To "Call on the Name of the Lord" realize that His Name is worthy of:
- A. **Praise. Psa 7:17**
I will give thanks to the Lord according to His righteousness And will sing praise to the name of the Lord Most High.
- B. **Trust. Psa 33:21**
For our heart rejoices in Him, Because we trust in His holy name.
- C. **Exaltation. Psa 34:3**
A magnify the Lord with me, And let us exalt His name together.
- D. **Love. Psa 69:36**
The descendants of His servants will inherit it, And those who love His name will dwell in it.
- E. **Bowing to. Psa 72:19**
And blessed be His glorious name forever; And may the whole earth be filled with His glory. Amen, and Amen.

- F. **Offering. Psa 96:8**
Ascribe to the Lord the glory of His name; Bring an offering and come into His courts.
- G. **Singing to. Psa 135:3**
Praise the Lord, for the Lord is good; Sing praises to His name, for it is lovely.
8. **Call on His Name:**
- A. **From relationship, not religion. 2 Kings 5:8-14**
(Is misused by people who want God to bless them without obedience.)
- B. **To be saved. Joel 2:30-32**
"And I will display wonders in the sky and on the earth, Blood, fire, and columns of smoke. 31 "The sun will be turned into darkness, And the moon into blood, Before the great and awesome day of the Lord comes. 32 "And it will come about that **whoever calls on the name of the Lord** Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the Lord has said, Even among the survivors whom the Lord calls.
- C. **Whenever you want to talk to Him. Gen 12:8**
(Abraham at Bethel seeking to communicate with the Lord, for whatever reason, since we have no specific topic here.)
- D. **To thank Him for repentance and restoration. Gen 13:4**
(Abraham's return to Bethel after his Egyptian failure as repentance and thanksgiving for restoration.)
- E. **To thank Him that a conflict has been resolved. Gen 21:22-34**
(Abraham at Beersheba for thanksgiving for conflict resolution.)
Now it came about at that time, that Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, "God is with you in all that you do; 23 now therefore, swear to me here by God that you will not deal falsely with me, or with my offspring, or with my posterity; but according to the kindness that I have shown to you, you shall show to me, and to the land in which you have sojourned." 24 And Abraham said, "I swear it." 25 But Abraham complained to Abimelech because of the well of water which the servants of Abimelech had seized. 26 And Abimelech said, "I do not know who has done this thing; neither did you tell me, nor did I hear of it until today." 27 And Abraham took sheep and oxen, and gave them to Abimelech; and the two of them made a covenant. 28 Then Abraham set seven ewe lambs of the flock by themselves. 29 And Abimelech said to Abraham, "What do these seven ewe lambs mean, which you have set by themselves?" 30 And he said, "You shall take these seven ewe lambs from my hand in order that it may be a witness to me, that I dug this well." 31 Therefore he called that place Beersheba; because there the two of them took an oath. 32 So they made a covenant at Beersheba; and Abimelech and Phicol,

the commander of his army, arose and returned to the land of the Philistines. 33 And Abraham planted a tamarisk tree at Beersheba, and there he called on the name of the Lord, the Everlasting God. 34 And Abraham sojourned in the land of the Philistines for many days.

F. To thank Him for deliverance. Isa 12:1-6

Then you will say on that day, "I will give thanks to Thee, O Lord; For although Thou wast angry with me, Thine anger is turned away, And Thou dost comfort me. 2 "Behold, God is my salvation, I will trust and not be afraid; For the Lord God is my strength and song, And He has become my salvation." 3 Therefore you will joyously draw water From the springs of salvation. 4 And in that day you will say, "Give thanks to the Lord, **call on His name**. Make known His deeds among the peoples; Make them remember that His name is exalted." 5 Praise the Lord in song, for He has done excellent things; Let this be known throughout the earth. 6 Cry aloud and shout for joy, O inhabitant of Zion, For great in your midst is the Holy One of Israel.

G. To ask for a miracle. 1 Kings 18:20-46

(Elijah and prophets of Baal)

H. To seek forgiveness. Ps 99:6-9

Moses and Aaron were among His priests, And Samuel was among those who called on His name; They called upon the Lord, and He answered them. 7 He spoke to them in the pillar of cloud; They kept His testimonies, And the statute that He gave them. 8 O Lord our God, Thou didst answer them; Thou wast a forgiving God to them, And yet an avenger of their evil deeds. 9 Exalt the Lord our God, And worship at His holy hill; For holy is the Lord our God.

I. To seek relief. Lam 3:55-56

I called on Thy name, O Lord, Out of the lowest pit. 56 Thou hast heard my voice, "Do not hide Thine ear from my prayer for relief, From my cry for help."

J. To live the Christian Life. Acts 22:12-17

"And a certain Ananias, a man who was devout by the standard of the Law, and well spoken of by all the Jews who lived there, 13 came to me, and standing near said to me, 'Brother Saul, receive your sight!' And at that very time I looked up at him. 14 "And he said, 'The God of our fathers has appointed you to know His will, and to see the Righteous One, and to hear an utterance from His mouth. 15 'For you will be a witness for Him to all men of what you have seen and heard. 16 'And now why do you delay? Arise, and be baptized, and wash away your sins, calling on His name.'

**Principle: Before initiating reconciliation with others be reconciled to God.
2 Cor 5:18-21**

Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, 19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. 20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. 21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

Gen 13:5 = Lot's Status.

Now Lot, who went with Abram, also had flocks and herds (**sheep and cattle**) and tents.

13:5 L.T. Now Lot, who went with Abram, also had flocks and herds and tents.

Gen 13:6 = The Problem.

And the land could not sustain (**Qal PF NASA' = to lift up, bear, carry, sustain**) them while dwelling together (**YASHABH = indicates to permanently dwell; for a long period of time + adv. YACHDAU = 1st of 141x; from a noun meaning "union" "junction"**); for their possessions were so great that they were not able to remain together.

13:6 L.T. And the land could not sustain them while dwelling together; for their possessions were so great that they were not able to remain together.

Gen 13:7 = Arguments.

And there was strife (**RIBH = 1st of 61x; refers primarily to a verbal dispute such as with Jacob and Laban {Gen 31:26}; any number of things they could be arguing over, land, grass, water, timing, intermingling**) between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. Now the Canaanite and the Perizzite were dwelling then in the land (**this shows the added pressure put on the land. Perizzite means "village dweller"**).

13:7 L.T. And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. Now the Canaanite and the Perizzite were dwelling then in the land.

Summary:

1. **"Togetherness" is usually a virtue, but not in all cases. Psa 133:1**
Behold, how good and how pleasant it is for brothers to dwell together in unity!

2. Conspiracies to harm the righteous are obviously not about spiritual unity, but fleshly temptations. Psa 71:10 (FFPP)

For my enemies have spoken against me; And those who watch for my life have consulted together,

Principle: Sometimes God can bless us to get us to comply.

Principle: Sometimes problems arise to help us to comply.

3. Strife's Thirteen Proverbs:

- A. Strife is a result of unchecked anger. Prov 30:32-33**
If you have been foolish in exalting yourself or if you have plotted evil, put your hand on your mouth. 33 For the churning of milk produces butter, and pressing the nose brings forth blood; so the churning of anger produces **strife**.
- B. It is best to not let strife even begin. Prov 17:13-14**
He who returns evil for good, evil will not depart from his house. 14 The beginning of **strife** is like letting out water, so abandon the quarrel before it breaks out.
- C. Strife is best handled with patience. Prov 15:18**
A hot-tempered man stirs up **strife**, but the slow to anger pacifies contention.
- D. A lack of strife is better than a lot of good things. Prov 17:1**
Better is a dry morsel and quietness with it than a house full of feasting with **strife**.
- E. Strife is common to foolish people. Prov 18:6-7**
A fool's lips bring **strife**, and his mouth calls for blows. 7 A fool's mouth is his ruin, and his lips are the snare of his soul.
- F. One side of the strife often sounds good. Prov 18:17**
The first to plead his **case** seems just, until another comes and examines him.
- G. Avoidance of strife is honorable. Prov 20:3**
Keeping away from **strife** is an honor for a man, but any fool will quarrel.
- H. Don't be the cause of another's valid complaint. Prov 22:22-23**
Do not rob the poor because he is poor, or crush the afflicted at the gate; 23 For the Lord will plead their **case**, and take the life of those who rob them.
- I. Don't give orphans a valid cause for complaint. Prov 23:10-11**
Do not move the ancient boundary, Or go into the fields of the fatherless; 11 For their Redeemer is strong; He will plead their **case** against you.
- J. Carefully examine your position in strife. Prov 25:8**
Do not go out hastily to argue your **case**; Otherwise, what will you do in the end, when your neighbor puts you to shame?
- K. Try to keep strife as private as possible. Prov 25:9-10**

9 Argue your **case** with your neighbor, and do not reveal the secret of another, 10 Lest he who hears it reproach you, and the evil report about you not pass away.

L. Strife is often brought by foolish wisdom. Prov 26:16-17

The sluggard is wiser in his own eyes than seven men who can give a discreet answer. 17 Like one who takes a dog by the ears is he who passes by and meddles with **strife** not belonging to him.

M. Strife is often kept ablaze by people who like it. Prov 26:20-21

For lack of wood the fire goes out, and where there is no whisperer, contention quiets down. 21 Like charcoal to hot embers and wood to fire, so is a contentious man to kindle **strife**.

Principle: Strife is often the sign of the need for change.

(It takes a child about two years to learn to talk and the rest of its life to learn how to not talk.)

B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)

1. Abraham (the father of faith and the nation Israel) (12-23)

- a. The Promise to Abraham-The Test of Faith. 12:1-3
- b. Compliance-My Way. 12:4-9
- c. Failure of Fear. 12:10-16
- d. An Unbeliever's Rebuke. 12:17-20
- e. Strife with Canaanites. 13:1-7
- f. Compliance-God's Way. 13:8-13
- g. Ratification of Innumerable Descendents Promise. 13:14-18

Gen 13:8 = Abram Initiates Peace.

Then Abram said to Lot, "Please let there be no strife (**M^eRIYBAH = fsn, 1st of 6x; translated 7 more times MERIBAH referring to the place that Israel flunked the "no water" test and contended with the Lord; a word that means grumbling**) between you and me, nor between my herdsmen and your herdsmen, for we are brothers (**actually uncle-nephew but Abram is using this in the sense of being a relative**).

13:8 L.T. Then Abram said to Lot, "Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers.

Gen 13:9 = The Grace Suggestion.

Is not the whole land before you? Please separate (**Niph IMP PHARADH = separate; used in 2:10 where the River separated into 4 rivers; and also in**

10:5,32 where the nations divided + NA' = please) from me: if to the left, then I will go to the right; or if to the right, then I will go to the left."

13:9 L.T. Is not the whole land before you? Please separate from me: if to the left, then I will go to the right; or if to the right, then I will go to the left."

Summary:

1. God's blessings give Abram the opportunity to become obedient and remain a gentleman in the process.
2. Abram does not look for increased conflict but peaceful solutions.
3. As the eldest patriarch of that family in that area he had the authority to make this choice.
4. Abram has the freedom and security to be Christlike.
5. This is a picture of Reconciliation. It requires:
 - A. Recognition of the problem. (strife-blind spots)
 - B. Initiation of change. (Let's stop it. Or let's start...)
 - C. Aspiration for a good relationship. (brothers, live like it)
 - D. Sacrifice of self. (you pick)
6. This is actually a picture of Abram's reconciliation with God.
 - A. He finally saw the problem. (took awhile)
 - B. He was willing to adjust.
 - C. His relationship with God was more important.
 - D. He had separated from selfishness and greed.
7. Abram is finally complying with his marching orders. Gen 12:1-3

Principle: Be willing to do whatever is necessary to build your relationship with God.

Gen 13:10 = Lot's Selfishness.

And Lot lifted up his eyes (**a picture of becoming more aware**) and saw all the valley of the Jordan, that it was well watered everywhere — this was before the Lord destroyed Sodom and Gomorrah — like the garden of the Lord (**of Eden; description passed down orally to Moses; recorded means that it is accurate**), like the land of Egypt as you go to Zoar (**10x; at south end of Dead Sea by Sodom and Gomorrah**).

13:10 L.T. And Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere — this was before the Lord destroyed

Sodom and Gomorrah — like the garden of the Lord, like the land of Egypt as you go to Zoar.

Gen 13:11 = Lot Picks the Best.

So Lot chose (**Qal IPF + w.c. BACHAR = 2nd of 151x; used of what the “sons of god” did in 6:2**) for himself all the valley of the Jordan; and Lot journeyed eastward. Thus they separated from each other.

13:11 L.T. So Lot chose for himself all the valley of the Jordan; and Lot journeyed eastward. Thus they separated from each other.

Gen 13:12 = The Settlements.

Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.

13:12 L.T. Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.

Gen 13:13 = Lot’s Area.

Now the men of Sodom were wicked exceedingly (**not just a little bit**) and sinners against the Lord.

13:13 L.T. Now the men of Sodom were wicked exceedingly and sinners against the Lord.

Summary:

1. Lot didn’t go there to evangelize them but because it was one of the most prosperous areas in the world.
(water in an agricultural economy was wealth)

2. This narrative gives some insight into Lot’s selfishness and greed, which was the opposite of his uncle Abe.

3. Lot was an immature believer who was willing to endure the wickedness of Sodom for its prosperity.

(Chief Canaanite god was El; Baal was the son of El; Anath was the daughter of El and the wife-sister of Baal; Anath was called “the virgin;” the male prostitutes belonged to Qudshu and performed their deeds in Anath’s honor.)

4. He would become a picture of believers raptured who never seemed to get it quite right. 2 Peter 2:7-10

and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men 8 (for by what he saw and heard that righteous man, while

living among them, felt his righteous soul tormented day after day with their lawless deeds), 9 then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment,

5. Lot should have separated-from his greed.

Principle: Sometimes reconciliation seems to bring loss.

(No good deed goes unpunished. The test of what is more important. Things or relationship?)

B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)

1. **Abraham (the father of faith and the nation Israel) (12-23)**
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 - f. **Compliance-God's Way. 13:8-13**
 - g. **Ratification of Innumerable Descendants Promise. 13:14-18**

Gen 13:14 = Time to Bless.

And the Lord said to Abram, after Lot had separated from him, "Now lift up (**Qal Imp MS NASA' + NA' = lift up now; 1st command**) your eyes and look from the place where you are (**between Bethel and Ai cf 13:3; at one of the highest points in Israel**), northward and southward and eastward and westward;

13:14 L.T. And the Lord said to Abram, after Lot had separated from him, "Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward;

Gen 13:15 = The Place Where God Would Show Him.

for all the land which you see, I will give it to you (**condition "if you lift up" result "then I will give."**) and to your descendants (**"seed" in singular**) forever.

13:15 L.T. for all the land which you see, I will give it to you and to your seed forever.

Principle: Some commands are easier to obey than others. Luke 6:30-36

Principle: Even when the compliance is not immediate and perfectly voluntary the Lord likes to bless obedience.

Gen 13:16 = The Family Prosperity.

And I will make your descendants (**seed**) as the dust of the earth; so that if anyone can number the dust of the earth, then your descendants can also be numbered.

13:16 L.T. And I will make your seed as the dust of the earth; so that if anyone can number the dust of the earth, then your descendants can also be numbered.

Gen 13:17 = Get to Know the Land.

Arise (**Qal Imp QUM = 2nd command; on his knees?; 1st command was "lift up your eyes"**), walk (**Hith Imp HALAK = walk about; 3rd command**) about the land through its length and breadth; for I will give it to you."

13:17 L.T. Arise, walk about the land through its length and breadth; for I will give it to you."

Gen 13:18 = The Third Altar.

Then Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron (**about 25 miles SSW of Bethel**), and there he built an altar to the Lord.

13:18 L.T. Then Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to the Lord.

Summary:

1. When the Lord blesses you and you clearly know you have not earned it, it is time to offer a sacrifice. Heb 13:15-16
2. The most fitting response to undeserved blessing is unreserved obedience.
3. The Divine Pattern of Obedience:
 - A. Lift up your heart from worldliness.
(Comply with God's commands to separate from worldliness. Look up)
 - B. Lift up your eyes and look at the potential.
(catch the vision-hope. Look out.)
 - C. Lift up your body and prepare for the journey.
(decide to do it. Look in.)
 - D. Lift up your feet and travel God's path.
(walk by faith. Looking up, out and in, then starting.)
 - E. Lift up your resources to build new places to sacrifice. (Do it).

4. **Abraham's Altars-Ways to Offer Yourself as a Sacrifice.**
 - A. Shechem at the Teacher's Oak, illustrates the importance of consistent Spiritual Food. 12:7 (Instruction)
 - B. Bethel, meaning the House of God, illustrates the importance of assembling for Fellowship. 12:8
 - C. Hebron, meaning a "league" or "confederacy," illustrates the desire for Friendship with God.
 - D. The Land of Moriah, meaning the "chosen of Yahweh," illustrating the utmost Faith in God. 22:9
(The place of the sacrifice of Isaac which is thought to be on Mount Gerizim, one of the hills of Jerusalem.)

Genesis 14

- B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)**
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 - f. **Compliance-God's Way. 13:8-13**
 - g. **Ratification of Innumerable Descendents Promise. 13:14-18**
 - h. **Strife Between Countries. 14:1-12**
 - i. **Abraham's Military Victory. 14:13-16**
 - j. **Honor to Melchizedek. 14:17-24**

Kings at War (Count Yahweh)

Gen 14:1 = Four Kings.

And it came about in the days of Amraphel king of Shinar (**Sumer; Amraphel means "speaker of darkness;" Narim-Sin {1914-1858 B.C.} of Dynasty of Agade; first of his dynasty to proclaim himself a god; the others were satisfied to be servants of the gods**), Arioch king of Ellasar (**Arioch means "fierce lion" or "lion man" + ELLASAR means "angry god"; unidentified king of Larsa; probably gave the name to himself, but best we can tell was a vassal king following instructions**), Chedorlaomer king of Elam (**known as Khita, 11th King of Dynasty at Awan; made treaty with Narim-Sin to protect him from the Gutiums located on the Zagros Mountains**), and Tidal king of Goiim (**probably Tudai, the 1st king of Assyria; nations/Gentiles without "the"**),

14:1 L.T. And it came about in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim,

Summary:

1. **Amraphel was Narim-Sin, the grandson of Sargon of Agade, was known as "king of the four regions" meaning he had conquered land all the way to the Mediterranean.**
2. **He had sacked the temple at Nippur dedicated to the god Enlil who then supposedly placed a curse on Agade, which was the supposed cause of the Gutium invasion.**

3. **Chedorlaomer had made a military treaty with Narim-Sin to protect him from the Gutiums on the Zagros Mountains.**

Gen 14:2 = Five Kings.

that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).

14:2 L.T. that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).

- **These are the “Five Cities of the Plain.”**
- **If there was any written history about them it was destroyed a couple of decades after this event.**

Gen 14:3 = Freedom Seeks Allies.

All these came as allies (**became allies in**) to the valley of Siddim (that is, the Salt Sea).

14:3 L.T. All these became allies in the valley of Siddim (that is, the Salt Sea).

Gen 14:4 = The Rebellion.

Twelve years they had served Chedorlaomer, but the thirteenth year they rebelled (**Qal Pf MARADH = to rebel by breaking a treaty. They decided to stop paying their taxes. Circa 1870 B.C.**).

14:4 L.T. Twelve years they had served Chedorlaomer, but the thirteenth year they rebelled.

Gen 14:5 = Three Victories of the Invading Army.

And in the fourteenth year Chedorlaomer and the kings that were with him, came and defeated the Rephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emim in Shaveh-kiriathaim (**the plain of**),

14:5 L.T. And in the fourteenth year Chedorlaomer and the kings that were with him, came and defeated the Rephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emim in Shaveh-kiriathaim,

- **these are giant races. Cf Deut 2:10**
- **cities about 20 miles east of Sea of Galilee.**

Gen 14:6 = A Fourth Victory.

and the Horites (means “cave dweller”) in their Mount Seir, as far as El-paran, which is by the wilderness.

14:6 L.T. and the Horites in their Mount Seir, as far as El-paran, which is by the wilderness.

- They advanced down the east side of the Dead Sea and made a circle, then returned to the north to attack the five cities.

Principle: Superior tactics beat superior size.

Gen 14:7 = Number Five and Six.

Then they turned back and came to En-mishpat (that is, Kadesh) (means “well of judgment”), and conquered all the country of the Amalekites, and also the Amorites, who lived in Hazazon-tamar.

14:7 L.T. Then they turned back and came to En-mishpat (that is, Kadesh), and conquered all the country of the Amalekites, and also the Amorites, who lived in Hazazon-tamar.

Summary:

1. “Amalekite” is used here to designate a territory known in Moses’ time. Amalek was a grandson of Esau, not yet born.
2. The invading armies solidify their ranks before taking on the rebels.
3. This area was previously conquered by Sargon, the grandfather of Narim-Sin, and the tribute began. (Protection money-extortion)
4. Narim-Sin had married the daughter of Chedorlaomer (aka Khita), which was a political marriage.
5. Indications are that the tribute from this area was given to Chedorlaomer in exchange for his daughter. (if no money from vassals to Chedorlaomer, no daughter’s hand for Narim-Sin and no protection from the Gutiums. Gutiums would eventually defeat the Agade Dynasty)
6. Failure to pay would absolve political ties, so both kings had a vested interest.
 - A. Politically: Narim-Sin wanted protection from the Gutiums.
 - B. Financially: Chedorlaomer wanted his money.
7. They took some vassal kings for reinforcements.

Principle: This is a picture of Satan's kingdom divided against itself.

Principle: Freedom fighters do not go unnoticed.

Principle: Oppressors will not let go without a fight.

Gen 14:8 = The Main Objective.

And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela (that is, Zoar) came out; and they arrayed for battle against them in the valley of Siddim,

14:8 L.T. And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela (that is, Zoar) came out; and they arrayed for battle against them in the valley of Siddim,

Gen 14:9 = The Invading Army.

against Chedorlaomer king of Elam and Tidal king of Goiim and Amraphel king of Shinar and Arioch king of Ellasar — four kings against five.

14:9 L.T. against Chedorlaomer king of Elam and Tidal king of Goiim and Amraphel king of Shinar and Arioch king of Ellasar — four kings against five.

Summary:

1. The fight is on the terms of the invading kings.
2. They have reduced the chances of outside intervention.
3. The “wicked men of Sodom” united to fight a common enemy.

Gen 14:10 = The Tactical Disadvantage.

Now the valley of Siddim was full of tar pits (**these would later explode and destroy these cities**); and the kings of Sodom and Gomorrah fled, and they fell into them. But those who survived fled to the hill country.

14:10 L.T. Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell into them. But those who survived fled to the hill country.

Summary:

1. It appears that when the invading army attacked many decided to flee rather than fight.

2. Some of the “wicked men” survived to rebuild from the disaster.
3. The tar pits were a great source of revenue for the “Dead Sea” kings.

Principle: Often what one worships will be its demise.

Gen 14:11 = The Spoils of Victory.

Then they took all the goods of Sodom and Gomorrah and all their food supply, and departed.

14:11 L.T. Then they took all the goods of Sodom and Gomorrah and all their food supply, and departed.

Gen 14:12 = Lot the P.O.W.

And they also took Lot, Abram's nephew, and his possessions and departed, for he was living in Sodom.

14:12 L.T. And they also took Lot, Abram's nephew, and his possessions and departed, for he was living in Sodom.

Summary:

1. Immature and greedy believers easily get caught up in catastrophes.
2. More often than not wealth makes one a target rather than delivers.
Matt 6:19-21
3. Lot was physically rich but spiritually poor.

Principle: The Lord often permits our transgressions to run their course.

- B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)
 1. Abraham (the father of faith and the nation Israel) (12-23)
 - a. The Promise to Abraham-The Test of Faith. 12:1-3
 - b. Compliance-My Way. 12:4-9
 - c. Failure of Fear. 12:10-16
 - d. An Unbeliever's Rebuke. 12:17-20
 - e. Strife with Canaanites. 13:1-7
 - f. Compliance-God's Way. 13:8-13
 - g. Ratification of Innumerable Descendents Promise. 13:14-18
 - h. Strife Between Countries. 14:1-12
 - i. Abraham's Military Victory. 14:13-16

j. Honor to Melchizedek. 14:17-24

Gen 14:13 = An Escapee.

Then a fugitive (**PALIYt = 1st of 24x; one who flees, fugitive**) came and told Abram the Hebrew (**the first time he is called a “Hebrew.” One who passed over; i.e. of the line of Eber**). Now he was living by the oaks of Mamre (**in Hebron**) the Amorite (**mentioned in Gen 10:16 as a descendent of Canaan; also mentioned by Sargon I, grandfather of Narim-Sin;**), brother of Eshcol and brother of Aner, and these were allies (**BA’AL BERITH = lords/owners/possessors of a covenant**) with Abram.

14:13 L.T. Then a fugitive came and told Abram the Hebrew. Now he was living by the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, and these were possessors of a covenant with Abram.

Gen 14:14 = The Report to Abram.

And when Abram heard that his relative (**‘ACH = brother**) had been taken captive (**Niph PF SHABAH = 1st of 48x; to lead away captive, made a POW**), he led out his trained men (**CHABIYK = 1x; the verb means to train or dedicate; these men were thoroughly trained and dedicated to Abram**), born in his house, three hundred and eighteen, and went in pursuit as far as Dan (**another reference that lets us know that Moses wrote this. Dan was not yet a tribe. A great-grandson of Abram who located north of the Sea of Galilee**)..

14:14 L.T. And when Abram heard that his relative had been taken captive, he led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan.

Summary:

- 1. Abram was prepared for war with men both physically and mentally ready.**
- 2. He did not go south to attack the invading army at Sodom but rather north to catch them unaware.**

Principle: Wise men are prepared for battle.

Gen 14:15 = Abram’s Plan.

And he divided (**Niph IPF + w.c. CHALAQ = to share, divide, apportion; means to divide in two**) his forces against them by night, he (**Abram was part of it**) and his servants, and defeated them (**like they had done to S & G**), and pursued them as far as Hobah, which is north of Damascus.

14:15 L.T. And he divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is north of Damascus.

Summary:

- 1. This was a well planned and executed attack.**
- 2. He caught them by surprise, at night and did not hit their concentrated forces. (Narim-Sin didn't bother to record this)**
- 3. They not only won the battle but set them running toward their home.**

Principle: Wise men devise plans to completely defeat the enemy.

Gen 14:16 = Abram's Victory.

And he brought back all the goods, and also brought back his relative (**brother**) Lot with his possessions, and also the women, and the people

14:16 L.T. And he brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people.

Summary:

- 1. Abram freed the captives and their wealth, but would keep none for himself.**
- 2. The Victory belonged to Yahweh Elohim.**
- 3. People were blessed by association with a "Redeemer."**
- 4. This was an opportunity for the "wicked people" to see the grace of Elohim and repent for worshipping other gods.**

Principle: Fearful men who start to trust God become courageous warriors.

B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)

- 1. Abraham (the father of faith and the nation Israel) (12-23)**
 - a. The Promise to Abraham-The Test of Faith. 12:1-3**
 - b. Compliance-My Way. 12:4-9**
 - c. Failure of Fear. 12:10-16**
 - d. An Unbeliever's Rebuke. 12:17-20**
 - e. Strife with Canaanites. 13:1-7**
 - f. Compliance-God's Way. 13:8-13**

- g. Ratification of Innumerable Descendents Promise. 13:14-18
- h. Strife Between Countries. 14:1-12
- i. Abraham's Military Victory. 14:13-16
- j. Honor to Melchizedek. 14:17-24

Gen 14:17 = Abram in the Presence of a King.

Then after his return (i.e. back to Hebron) from the defeat of Chedorlaomer (Elamite) and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley) (only time this valley is called Shaveh in Scripture; SHAVEH is a word that means to be equal, make level as of composing the mind).

14:17 L.T. Then after his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley).

Summary:

1. This is a new king of Sodom for the old one fell into a tar pit. 14:10
2. The new king of Sodom came up the west side of the Dead Sea and met Abram returning to Hebron from the battle, for this is when Abram met Melchizedek. Heb 7:1 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him,
3. The King's Valley is about 2 stadia (1200 feet) outside of Jerusalem, (according to Josephus) probably by the Kidron Brook.
4. Its only other mention in Scripture is where Absalom built a monument to himself. 2 Sam 18:18

Now Absalom in his lifetime had taken and set up for himself a pillar which is in the King's Valley, for he said, "I have no son to preserve my name." So he named the pillar after his own name, and it is called Absalom's Monument to this day.

Gen 14:18 = Abram Meets Melchizedek.

And Melchizedek (MALKIY-TZEDEQ = king of righteousness as translated in Heb 7:2; mentioned 11x in Scripture. Only here and Psa 110:4 in OT and the rest in Heb 5-7) king of Salem (SHALEM = word that means complete, whole, sound, peace; only used 2x; cf Psa 76:2 where used as a shortened form for Jerusalem.) brought out bread (LECHEM = 2nd use, brought forth by the sweat of one's brow; not specified as unleavened, just bread) and wine

(YAYIN = 3rd use; that which made Noah drunk); now he (M) was a priest (COHEN = 1st of 750x) of God Most High (EL ELYON).

14:18 L.T. And Melchizedek king of Shalem brought out bread and wine; now he was a priest of God Most High.

Summary:

1. Melchizedek is king of (Jeru)salem and a priest of Elohim, Most High. Psa 76:1-2

God is known in Judah; His name is great in Israel. 2 His tabernacle is in Salem; His dwelling place also is in Zion.

- A. **Jerusalem is not mentioned by name until Joshua 10:1, at the Conquest.**
 - B. **There are differences of opinion over the etymology, with some taking "YERU" to be people, house, habitation, foundation, or dwelling.**
 - C. **One could say Jerusalem means "the people and place or the foundation of peace."**
 - D. **From the time of the Judges until David it was called Jebus. Jdg 19:10-11; 1 Chr 11:4-5**
- 2. Melchizedek brought to Abram and the King of Sodom bread and wine which is a picture of Sustenance and Celebration. (Shadow?)**
- A. **This is different from Communion in that the bread is leavened and an unbeliever is participating.**
 - B. **Here it is used to denote hospitality and celebration after victory. (not a good shadow of the Wedding Feast of the Lamb either because it is not big enough)**

3. Melchizedek was the pattern for Jesus Christ's Priesthood. Psa 110

The Lord (YAHWEH) says to my Lord (ADONAI): "(ADONAI) Sit at My right hand Until I (YAHWEH) make Your (ADONAI) enemies a footstool for Your (ADONAI) feet." 2 The Lord (YAHWEH) will stretch forth Your (ADONAI) strong scepter from Zion, saying, "(ADONAI) Rule in the midst of Your (ADONAI) enemies." 3 Your (ADONAI) people will volunteer freely in the day of Your (ADONAI) power; In holy array, from the womb of the dawn, Your (ADONAI) youth are to You (ADONAI) as the dew. 4 The Lord (YAHWEH) has sworn and will not change His mind, "You (ADONAI) are a priest forever According to the order of Melchizedek." (quoted in Heb 5:6) 5 The Lord (ADONAI) is at Your (YAHWEH) right hand; He (ADONAI) will shatter kings in the day of His (ADONAI) wrath. 6 He (ADONAI) will judge among the nations, He (ADONAI) will fill them with corpses, He (ADONAI) will shatter the chief men over a broad country. 7 He (ADONAI) will drink from the brook by the wayside; Therefore He (ADONAI) will lift up His head.

4. Melchizedek foreshadowed the Righteousness and Peace of Messiah. Heb 7:2

was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace. **Isa 9:6-7** For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this.

5. He became King without the help of genealogy (without father, without mother), leaving no record behind for Moses' time (without genealogy), not knowing the length of "the dash" between his years (having neither beginning of days nor end of life), but made to resemble (Perf Pas Ind APHWMOIW = having been caused to resemble) the Son of God's royal and everlasting priesthood. Heb 7:3

Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

6. Jesus the Messiah was pronounced a priest by His Father, thus being a King and Priest, like Melchizedek. Heb 5:5-10

So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"; 6 just as He says also in another passage, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK." 7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety. 8 Although He was a Son, He learned obedience from the things which He suffered. 9 And having been made perfect, He became to all those who obey Him the source of eternal salvation, 10 being designated by God as a high priest according to the order of Melchizedek.

7. His Priesthood is designed to encourage our hope which becomes an anchor for the soul. Heb 6:19-20

This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, 20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

Principle: The greatest among you shall be the servant of all.

Gen 14:19 = Melchizedek's Blessing on Abram.

And he (M) blessed (Piel IPF + w.c. BARAK = blessed) him (A) and said,

"Blessed (**Qal Pas Ptc BARAK = being blessed is**) be Abram of God Most High (**EL ELYON = cf Isa 14:14 what Satan wanted to be like; used 22x in Psa of the Lord**),

Possessor (**Qal Ptc QANAH = 2nd of 85x; cf 4:1; refers to not just ownership but often initiation and construction; Owner of something one has built**) of heaven and earth;

**14:19 L.T. And he (M) blessed him (A) and said,
"Being blessed is Abram of God Most High,
Owner of heaven and earth;**

Gen 14:20 = Abram's Honor to Melchizedek.

And blessed be (**same construction: being blessed is**) God Most High (**EL ELYON**),

Who has delivered (**Piel PF MAGAN = 3x; a word that means to win the battle; Prov 4:9; Hos 11:9; the noun refers to a shield as in 15:1**) your (**A**) enemies into your hand."

And he (**A**) gave him (**M**) a tenth of all.

**14:20 L.T. And being blessed is God Most High,
Who has delivered your enemies into your hand."
And he (A) gave him (M) a tenth of all.**

Summary:

1. **Two kings are meeting with Abram.**
 - A. **One is the new king of Sodom, a place of wickedness.**
 - B. **The other is the king of Peace, known for his Righteousness.**
(Interesting that the King of Peace is excited about military victory.)
2. **One has his eyes on the source of blessing, the other on the blessings.**
3. **Melchizedek gives the praise to the Creator and Owner of heaven and earth for the great military victory.**
 - A. **Deliverance from one's enemies requires Wisdom. Prov 4:7-10**
The beginning of wisdom is: Acquire wisdom; And with all your acquiring, get understanding. 8 "Prize her, and she will exalt you; She will honor you if you embrace her. 9 "She will place on your head a garland of grace; She will present (**deliver**) you with a crown of beauty." 10 Hear, my son, and accept my sayings And the years of your life will be many.
 - B. **Israel was very close to being delivered to their enemies and treated like Sodom and Gomorrah. Hos 11:7-9**

So My people are bent on turning from Me. Though they call them to the One on high, None at all exalts Him. 8 How can I give you up, O Ephraim? How can I surrender (**deliver you to your enemies**) you, O Israel? How can I make you

like Admah? How can I treat you like Zeboiim? **(two cities destroyed with S & G)** My heart is turned over within Me, All My compassions are kindled. 9 I will not execute My fierce anger; I will not destroy Ephraim again. For I am God and not man, the Holy One in your midst, And I will not come in wrath.

4. Abram honored Melchizedek with a gift of 10% of everything he owned. Heb 7:2

to whom also Abraham apportioned a tenth part of all *the spoils* (simply “of all)

A. Abram recognized the greatness of Melchizedek. Heb 7:4

Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils.

B. The Law would later establish a tithe to be collected by the sons of Levi to operate the nation of Israel. Heb 7:5

And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.

C. Abram gave a tithe to honor one greater than himself. Heb 7:6

But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had the promises. **(helping us to interpret difficult verse 3)** 7 But without any dispute the lesser is blessed by the greater.

D. Tithing was never designed to honor mere men, but rather to honor the Divine King-Priest. Heb 7:8-10

In this case mortal men receive tithes, but in that case one receives them, of whom it is witnessed that he lives on. 9 And, so to speak, through Abraham even Levi, who received tithes, paid tithes, 10 for he was still in the loins of his father when Melchizedek met him.

E. In the course of Israel's history they lost sight of the fact that tithing was more about the heart than the law. Heb 7:11-19

Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? 12 For when the priesthood is changed, of necessity there takes place a change of law also. **(Basis of Dispensations)** 13 For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. 14 For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests. 15 And this is clearer still, if another priest arises according to the likeness of Melchizedek, 16 who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life. 17 For it is attested of Him, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK." 18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness 19 (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

F. Christ's Priesthood is based on Self-Sacrifice. Heb 7:20-28

And inasmuch as it was not without an oath 21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, 'YOU ARE A PRIEST FOREVER'"); 22 so much the more also Jesus has become the guarantee of a better covenant. 23 The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, 24 but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. 25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. 26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; 27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. 28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.

G. From the earliest times people tried to “bribe” God with their tithes. Gen 28:22

"This stone, which I have set up as a pillar, will be God's house, and of all that You give me I will surely give a tenth to You."

5. Tithing is not a law for the Church. The “law” for this new priesthood is “cheerful giving” not affected by greed or force. 2 Cor 9:5-15 (Replacement Theology would say it is. Prosperity Theology would say it is. Any type of non-dispensational theology could easily claim it. Major question for any theology. Driven by law other than love or grace?)

So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, so that the same would be ready as a bountiful gift and not affected by covetousness. 6 Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. 7 Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. 8 And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed; 9 as it is written, "HE SCATTERED ABROAD, HE GAVE TO THE POOR, HIS RIGHTEOUSNESS ENDURES FOREVER." 10 Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness; 11 you will be enriched in everything for all liberality, which through us is producing thanksgiving to God. 12 For the ministry of this service is not only fully supplying the needs of the saints, but is also overflowing through many thanksgivings to God. 13 Because of the proof given by this ministry, they will glorify God for your obedience to your confession of the gospel of Christ and for the liberality of your contribution to them and to all, 14 while they also, by prayer on your behalf, yearn for you because of the surpassing grace of God in you. 15 Thanks be to God for His indescribable gift!

**Dealing with the Enemy-
After Great Victories come Great Temptations
Politics against the Priesthood**

Gen 14:21 = The King of Sodom's Offer to Abram.

And the king of Sodom (**Remember that he met him returning from the victory in the north country**) said to Abram, "Give (**Qal Imp NATHAN = notice that the description of the men of Sodom was that they were exceedingly wicked; notice the command without the "please" added to it; Abram has used it both with Sarai and Lot; God will use it with Abram in 15:5, this is not stated as a request but a command**) the people (**NEPHEESH = souls**) to me and take (**Qal Imp LAQACH**) the goods for yourself."

14:21 L.T. And the king of Sodom said to Abram, "Give the souls to me and take the goods for yourself."

Summary:

1. **Notice that the King of Sodom was the leader of those who were exceedingly wicked, and that nothing is said of him honoring Melchizedek.**
2. **These two commands are from the mouth of Satan. Matt 4:1-11**
 - A. **His overriding desire is to take God's place.**
 - B. **His desire is to place all under his authority.**
 - C. **His objective is the souls of men.**
 - D. **His tools are the things of the world.**
 - E. **His offers appear to be generous.**
3. **Kings are kings because they have subjects and things are used as tools to rule.**
4. **Therefore, at this point in time the King of Sodom wanted to regain his subjects, so he barter with the things as a political ploy.**
 - A. **Evil people think that others think like they do.**
(Politics of self-advancement. Often they do.)
 - B. **Most kings would expend their people to keep their things.**
(Politics of greed. FFPP)
 - C. **The Kings from Sumer might regroup and come back looking for their "things" because they believed they were owed them.**
(Politics of self-protection)
 - D. **The King of Sodom probably believed that Abram would fight to keep his new "things" for after all he had won them.**
(Politics of generosity)

Principle: After great Victories come great Temptations. (expect-identify)

Gen 14:22 = Abram's Oath.

And Abram said to the king of Sodom, "I have sworn (**Hiph PF RUM + YADH = Lit: caused to lift up my hand, take an oath**) to the Lord God Most High (**YAHWEH EL ELYON**), possessor (**Qal Ptc QANAH like M used in 14:19 = owner**) of heaven and earth

14:22 L.T. And Abram said to the king of Sodom, "I have sworn to the Lord God Most High, owner of heaven and earth,

Summary:

1. **Abram is telling the king of Sodom in front of Melchizedek of his oath to YAHWEH EL ELYON.**
2. **It was universally recognized that failure to keep an oath made to a god would bring the wrath of that god, so even the king of Sodom would know this.**
3. **Abram must have made the oath sometime before he attacked the Sumerian kings.**
4. **Abram is also testifying to the greatness of his God, the real one.**

Principle: When tempted to compromise your honor state the truth.

Gen 14:23 = The Content of Abram's Oath.

(**'IM = Hypothetical particle, when used when an oath is an emphatic negative**) that I will (**absolutely**) not take a thread or a sandal thong or anything that is yours, lest you should say, 'I have made (**Hiph PF 'ASHAR = 1st of 17x; caused to make rich**) Abram rich.'

14:23 L.T. that I will *absolutely* not take a thread or a sandal thong or anything that is yours, lest you should say, 'I have made Abram rich.'

Summary:

1. **Abram gave from his personal wealth, not the spoils, to Melchizedek, not expecting anything in return.**
2. **The king of Sodom is also a "giving man," but with strings.**
 - A. **He is willing to give things to get people.**
(Politics of buying votes)
 - B. **He is willing to give what is not his, because it ceased to be his when he was defeated and it left his possession.**
(Politics of assumption. Hoping you will miss something.)

- C. He is wanting to overshadow Abram's victory.**
(Like when a politician takes credit for military victory. Politics of substitution.)

Gen 14:24 = Let the Others Decide.

"I will take nothing except what the young men have eaten, and the share (CHELEQ = 1st of 67x; means to make smooth, then to divide equally; equal division) of the men who went with me, Aner, Eshcol, and Mamre; let them take their share."

14:24 L.T. "I will take nothing except what the young men have eaten, and the equal division of the men who went with me, Aner, Eshcol, and Mamre; let them take their equal division."

Summary:

1. **Abram did not give the things back to the king of Sodom.**
2. **He and his own men just took what they had eaten as their "pay" for delivering the people.**
3. **Some people sell their birthright for a mess of pottage. Gen 25:28-34**
4. **The rest of the things were given to the friends of Abram who took on the kings of Sumer.**
5. **Abram did not seek to function as a king and make decisions for others, but rather as a priest who gives God the glory.**
6. **Abram's allies were free to make their own decisions.**
7. **The people were free to return to Sodom.**

Principle: Heroes of the faith refuse to play politics.

Principle: Heroes of the faith value their character above wealth.

Principle: Heroes of the faith do not assume personal authority.

Principle: Heroes of the faith seek to not give the devil an opportunity.
(Satan wants credit for what God has promised. Like compromising so as to be made wealthy by a wicked unbeliever. Tsunami victims in Sri Lanka and Burma. Government took the goods, distributed, gained power and took credit.)

Concerning Riches:

**1. The Lord can make you rich or poor in time. 1 Sam 2:1-11
(Thanksgiving for giving birth to Samuel = “request granted from God.
Give thanks for what He has done for you)**

Then Hannah prayed and said, "My heart exults in the Lord; My horn is exalted in the Lord, My mouth speaks boldly against my enemies, Because I rejoice in Your salvation. 2 "There is no one holy like the Lord, Indeed, there is no one besides You, Nor is there any rock like our God. 3 "Boast no more so very proudly, Do not let arrogance come out of your mouth; For the Lord is a God of knowledge, And with Him actions are weighed. 4 "The bows of the mighty are shattered, But the feeble gird on strength. 5 "Those who were full hire themselves out for bread, But those who were hungry cease to hunger. Even the barren gives birth to seven, But she who has many children languishes. 6 The Lord kills and makes alive; He brings down to Sheol and raises up. 7 "The Lord makes poor and rich; He brings low, He also exalts. 8 "He raises the poor from the dust, He lifts the needy from the ash heap To make them sit with nobles, And inherit a seat of honor; For the pillars of the earth are the Lord's, And He set the world on them. 9 "He keeps the feet of His godly ones, But the wicked ones are silenced in darkness; For not by might shall a man prevail. 10 "Those who contend with the Lord will be shattered; Against them He will thunder in the heavens, The Lord will judge the ends of the earth; And He will give strength to His king, And will exalt the horn of His anointed." 11 Then Elkanah went to his home at Ramah. But the boy ministered to the Lord before Eli the priest.

2. Diligence, not negligence will lead to it. Prov 10:3-4

The Lord will not allow the righteous to hunger, But He will reject the craving of the wicked. 4 Poor is he who works with a negligent hand, But the hand of the diligent makes rich.

3. You can't take it with you. Psa 49:16-20

Do not be afraid when a man becomes rich, When the glory of his house is increased; 17 For when he dies he will carry nothing away; His glory will not descend after him. 18 Though while he lives he congratulates himself — And though men praise you when you do well for yourself — 19 He shall go to the generation of his fathers; They will never see the light. 20 Man in his pomp, yet without understanding, Is like the beasts that perish.

4. Pleasure seeking will take it from you. Prov 21:17

He who loves pleasure will become a poor man; He who loves wine and oil will not become rich.

5. Pursuit of it will bring weariness and frustration. Prov 23:1-6

When you sit down to dine with a ruler, Consider carefully what is before you, And put a knife to your throat If you are a man of great appetite. 3 Do not desire his delicacies, For it is deceptive food. 4 Do not weary yourself to gain wealth,

Cease from your consideration of it. 5 When you set your eyes on it, it is gone. For wealth certainly makes itself wings Like an eagle that flies toward the heavens. 6 Do not eat the bread of a selfish man, Or desire his delicacies;

6. Love for it will bring fear. Prov 28:20-22

A faithful man will abound with blessings, But he who makes haste to be rich will not go unpunished. 21 To show partiality is not good, Because for a piece of bread a man will transgress. 22 A man with an evil eye hastens after wealth And does not know that want will come upon him.

7. True riches are the Lord's blessings. Prov 10:22-24

It is the blessing of the Lord that makes rich, And He adds no sorrow to it. 23 Doing wickedness is like sport to a fool, And so is wisdom to a man of understanding. 24 What the wicked fears will come upon him, But the desire of the righteous will be granted.

8. The greatest riches are found in your Redemption. Prov 13:6-8

Righteousness guards the one whose way is blameless, But wickedness subverts the sinner. 7 There is one who pretends to be rich, but has nothing; Another pretends to be poor, but has great wealth. 8 The ransom of a man's life is his wealth, But the poor hears no rebuke.

Genesis 15

- B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)**
1. **Abraham (the father of faith and the nation Israel) (12-23)**
 - a. **The Promise to Abraham-The Test of Faith. 12:1-3**
 - b. **Compliance-My Way. 12:4-9**
 - c. **Failure of Fear. 12:10-16**
 - d. **An Unbeliever's Rebuke. 12:17-20**
 - e. **Strife with Canaanites. 13:1-7**
 - f. **Compliance-God's Way. 13:8-13**
 - g. **Ratification of Innumerable Descendents Promise. 13:14-18**
 - h. **Strife Between Countries. 14:1-12**
 - i. **Abraham's Military Victory. 14:13-16**
 - j. **Honor to Melchizedek. 14:17-24**
 - k. **Abraham's Vision. 15:1-11**
 - l. **The Promise of Oppression. 15:12-16**
 - m. **Ratification of Real Estate Promise. 15:17-21**

Gen 15:1 = Abram's Vision.

After these things the word of the Lord (YAHWEH = El Elyon) came to Abram in a vision (MACH^aZEH = 4x; Num 24:4,16, Eze 13:7; a vision from God; from roots that mean to wipe off or away and to see; cognate means "window" so it is like having a window wiped off so you can see out of it), saying,

"Do not fear (Qal IPF YARE' + 'AL = You shall not fear; i.e. stop it), Abram, I (the Word) am ("am" is not in the text, simply, "I-a shield") a shield (MAGEN = 1st of 63x; Moses only uses twice, both of the Lord; imagery picked up by David in his Psalms) to you; Your reward (SAKAR = 1st of 28x; wages, reward; used in the sense of a payment) shall be very great (Hiph Inf RABHAH = caused to multiply; the normal word for "great" is GADHOL + MEODH = exceedingly)."

15:1 L.T. After these things the word of Yahweh came to Abram in a vision, saying, "Stop being afraid, Abram, I - a shield to you; Your wages shall be caused to multiply exceedingly."

Summary:

1. **Abram has just won three victories.**
 - A. **Over the kings. (Military)**
 - B. **Over the things. (Material)**
 - C. **Over the temptations. (Mental-assume position not given like speaking for Aner, Eschol and Mamre)**

2. **Abram has been promised divine protection but is now afraid. 12:3**
(Those who bless you...)
3. **The Lord tells him to “Stop being afraid,” teaching us that the battle with fear is an ongoing, moment by moment issue, even for the greatest of believers.** (can neutralize or empower, depending on the response.)
4. **In this vision Abram gets a clearer understanding of the Living Word of God, who clearly sees his fear. Heb 4:12**
(The dirty window we are looking through, which is our Sin Nature, often clouded by our own fears and inadequacies, gets wiped off and we get to see more clearly.)
5. **His cloudy thinking will get some clarification. Gen 12:1-3**
Now the Lord said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; 2 And I will make you a **(1)** great nation, And I will **(2)** bless you, And **(3)** make your name great; And so you shall be a blessing; 3 And I will **(4)** bless those who bless you, And the **(5)** one who curses you I will curse. And in you **(6)** all the families of the earth will be blessed."
6. **The Lord does not promise to be a shield but states that He already is a shield for Abram.** (don't have to go looking for what you already have).
 - A. **The Lord is Israel's "shield." Deut 33:29**
"Blessed are you, O Israel; Who is like you, a people saved by the Lord, Who is the **shield (2nd use)** of your help, And the sword of your majesty! So your enemies shall cringe before you, And you shall tread upon their high places."
(what if they want to worship at their high places?)
 - B. **David relied on this shield. Psa 3:1-3 (David flees Absalom)**
O Lord, how my adversaries have increased! Many are rising up against me. 2 Many are saying of my soul, "There is no deliverance for him in God." Selah. 3 But You, O Lord, are a **shield** about me, My glory, and the One who lifts my head.
 - C. **The Christians "shield" is the object of our faith, with which we do battle with the Evil One. Eph 6:16**
in addition to all, taking up the **shield** of faith with which you will be able to extinguish all the flaming arrows of the evil one.
7. **The Lord promises Abram excess reward for obedience.**

Principle: The Lord Himself is the solution to our fears because He is the Shield of Faith.

Application: Why doesn't the Lord address our fears??? He has!!! We don't need a vision of the future but a victory of faith right now.

Gen 15:2 = Abram's First Question.

And Abram said, "O Lord God (**ADONAY ELOHIM = 1st of 449x; a word that means, master or owner; can be used of humans who hold those positions; not inherently a divine title but a recognition of authority and ownership**) , what will You give me, since I am childless (**^aRIYRIY = 4x; Lev 20:20,21 as discipline for incestuous marriage; Jer 22:30**), and the heir (**BEN MESHECH (1x) = son of possession; heir**) of my house is Eliezer (**name means "My God is help**) of Damascus?"

15:2 L.T. And Abram said, "Master Elohim, what will You give me, since I am childless, and the son of possession of my house is Eliezer of Damascus?"

Gen 15:3 = Abram's Complaint.

And Abram said, "Since (**HEN = Behold; before it has always been the Lord to say "pay attention"**) You have given no offspring to me, one born in my house is my heir."

15:3 L.T. And Abram said, "Behold, You have given no offspring to me, one born in my house is my heir."

Summary:

- 1. Abram states the cause of his fear, which began when He applied human reasoning to Divine promises.**
- 2. He understood the initial promise to include offspring and is asking for a clarification of his understanding. Gen 12:1-3**
- 3. Until we are face-to-face with the Lord, we will only see in a mirror dimly. 1 Cor 13:12-13**

For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. 13 But now faith, hope, love, abide these three; but the greatest of these is love.

- 4. It is possible to seek clarification and even experience fear without wavering in the faith. Rom 4:20**

yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God,

Principle: When you don't understand, ask, but first seek answers in the written word. (Scripture interprets scripture-as we will see. Abram did not have

the written word to lean upon at this time but rather the oral tradition passed down from Adam. God expects us to use what we have, first. Some people go seeking a vision when the answer is found in the Word, and then get angry when they don't get one or worse yet, Satan gives them one.)

Gen 15:4 = Yahweh Answers.

Then behold (**HINNEH = now, everyone pay attention**), the word of the Lord (**Yahweh**) came to him, saying, "This man will not be your heir (**Qal IPF YARASH + LO' = 1st of 231x; to take possession, inherit; be your heir**); but one who shall come forth (**Qal IPF YATZA' = this is a promise**) from your own body (**word that means internal organs and is translated based on context as intestines, stomach, womb or "genitals"; the Lord is stating this as clearly as can be done**), he shall be your heir (**Qal IPF YARASH = Eliezer no, a son-yes**)."

15:4 L.T. Then behold, the word of Yahweh came to him, saying, "This man will not be your heir; but one who shall come forth from your own genitals, he shall be your heir."

Gen 15:5 = The Promise.

And He (**Yahweh**) took him outside (**the tent**) and said, "Now look toward the heavens, and count the stars, if you are able to count them (**just try without a telescope**)." And He said to him, "So shall your descendants be."

15:5 L.T. And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be."

Summary:

1. **Abram was previously promised innumerable physical descendants, called "dust." Gen 13:16**
2. **Now he is promised innumerable spiritual descendants, called "stars." Cf 1 Cor 15:40-41**
3. **This section is for those who worry about God keeping His promises.**
 - A. **Worry is caused by trying to use human reasoning to comprehend Divine promises.**
 - B. **We must be reminded of His Word.**
 - C. **Then trust it again.**
4. **By confronting Abram with the "impossible" which is to count the stars, Yahweh is again pointing out that He can do the "impossible." Luke 18:24-27**

And Jesus looked at him and said, "How hard it is for those who are wealthy to enter the kingdom of God! 25 "For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." 26 They who heard it said, "Then who can be saved?" 27 But He said, "The things that are impossible with people are possible with God."

Principle: Trust Him for your "impossible" situations.

Gen 15:6 = Abram's Righteousness.

Then (There is actually a "small" paragraph break just before verse 6. This makes us "pause" to consider how this has been viewed. A simple "waw" is the connector; "Then" implies a sequence and is a poor translation. "Now" would be much more accurate after a small paragraph break, stating that something was in existence that was going to be discussed) he (Abram) believed (Hiph PF 'AMAN = 1st of 108x; in Qal means to confirm, support, uphold; Niph means to be established, faithful; Hiph means to be certain, believe; Hiph indicates that Abram was the primary cause of this decision; This is a Pluperfect as to its use, not its form. Abram's "righteousness" began long before, in Ur of the Chaldees.) in the Lord (the Yahweh; actually uses a definite article here, the one and only); and He (Yahweh) reckoned it (Qal IPF 3ms + 3fs suffix + w.c. CHASHABH = 1st of 124x; means to plan, devise, impute, counted) to him as righteousness (TZEDAQAH = feminine singular noun connects with the feminine "it" that is part of "impute").

15:6 L.T. Now he had believed in the Yahweh; and He counted it to him as righteousness.

Principle: Our "So Great Salvation" can be just the beginning of greater things.

Summary:

- 1. Abram was a believer who had been given righteousness before he left Ur of the Chaldees, so this verse is about what began all the promises of the Abrahamic Covenant. It would be difficult to imagine the Lord making the Messianic Covenant with an unbeliever. Acts 7:1-4**

And the high priest said, "Are these things so?" 2 And he said, "Hear me, brethren and fathers! The **God of glory** appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, 3 and said to him, ' **Depart** from your country and your relatives, and come into the land that I will show you.' 4 "Then he **departed** from the land of the Chaldeans, and settled in Haran. And from there, after his father died, God removed him into this country in which you are now living.

2. **Saving Faith does not include any works. Gal 3:1-6**

You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? 2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? 4 Did you suffer so many things in vain — if indeed it was in vain? 5 Does He then, who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith? Even so **Abraham believed God, and it was reckoned to him as righteousness.** 7 Therefore, be sure that it is those who are of faith who are sons of Abraham. **Rom 4:1-11** What then shall we say that Abraham, our forefather according to the flesh, has found? 2 For if Abraham was justified by works, he has something to boast about; but not before God. 3 For what does the Scripture say? **"And Abraham believed God, and it was reckoned to him as righteousness."** 4 Now to the one who works, his wage is not reckoned as a favor, but as what is due. 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works: 7 "Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered. 8 "Blessed is the man whose sin the Lord will not take into account." 9 Is this blessing then upon the circumcised, or upon the uncircumcised also? For we say, **"Faith was reckoned to Abraham as righteousness."** 10 How then was it reckoned? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; 11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them,

3. **Because of the righteousness given to him Abram was able to live it by trusting God for his heir, which involved his inheritance, not his salvation. Rom 4:16-22**

For this reason it is by faith, that it might be in accordance with grace, in order that the promise may be certain to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, 17 (as it is written, "A father of many nations have I made you") in the sight of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. 18 In hope against hope he believed, in order that he might become a father of many nations, according to that which had been spoken, "So shall your descendants be." Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; 20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, 21 and being fully assured that what God had promised, He was able also to perform. 22 Therefore **IT WAS ALSO CREDITED (LOGIDZOMAI = considered) TO HIM AS RIGHTEOUSNESS.**

A. Believers are expected to live their righteousness by faith. Gal 3:11

Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith.

B. They are expected to live their righteousness instead of a life of sin. 1 Tim 1:8-11

But we know that the Law is good, if one uses it lawfully, 9 realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, 11 according to the glorious gospel of the blessed God, with which I have been entrusted.

C. The Righteous acts are the clothing of the Bride of Christ. Rev 19:8

And it was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

4. Abraham's inheritance is what would lead to the blessing upon all the families of the earth. Rom 4:23-25

23 Now not for his sake only was it written, that it was reckoned to him, 24 but for our sake also, to whom it will be reckoned, as those who believe in Him who raised Jesus our Lord from the dead, 25 He who was delivered up because of our transgressions, and was raised because of our justification. **Gal 3:16** Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ.

5. Abram's History:

- A. Saving faith. Acts 7:1-4; Gen 15:6 (In Ur of Chaldees)**
- B. The Promise. Gen 12:1-3 (In Haran)**
- C. The Sign of Circumcision. Gen 17**
- D. The Promise of Isaac. Gen 18**
- E. The Birth of Isaac. Gen 20**
- F. The Sacrifice of Isaac. Gen 22**

6. A "friend of God" is one who takes the righteousness given him at salvation and faithfully lives that righteousness in obedience to God. That man has worked in accordance with his faith, indicating a transformation of soul. James 2:20-24

But are you willing to recognize, you foolish fellow, that faith without works is useless? 21 Was not Abraham our father justified by works, when he offered up Isaac his son on the altar? 22 You see that faith was working with his works, and as a result of the works, faith was perfected; 23 and the Scripture was fulfilled which says, "**And Abraham believed God, and it was reckoned to him as righteousness,**" and he was called the friend of God. 24 You see that a man is justified by works, and not by faith alone.

7. Rely on the Lord to live righteously and he will take evil assaults and turn them into good. Gen 50:20

"And as for you, you **meant (impute)** evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.

Principle: Our "So Great Salvation" can be just the beginning of greater things.

15:6 L.T. Now he had believed in the Yahweh; and He counted it to him as righteousness.

In 15:7-11 there are three principles.

Principle #1: To "Refocus on spiritual reality" after falling prey to fear, apply God's past faithfulness to the future. Heb 11:3

Principle #2: To receive God's offers one should obey by faith.

Principle #3: Be willing to battle the evil one to get them.

Gen 15:7 = Yahweh Confirms His Identity.

And He said to him, "I am the Lord (**Lit: I-Yahweh**) who brought you out (**Hiph PF YATZA' = caused you to go out; prime example of secondary cause in that He said it, Abram did it**) of Ur of the Chaldeans, to give (**Qal INF NATHAN = infinitive of purpose; why He asked Abram to leave**) you this land to possess it (**Qal INF cons YARASH + 3fs suffix = to inherit it; used in 15:3,4 of Abram's fear of no heir to inherit**)."

15:7 L.T. And He said to him, "I-Yahweh who brought you out of Ur of the Chaldeans, to give you this land to inherit it."

Summary:

- 1. Abram has several premises to accept:**
 - A. Yahweh is his shield.**
(Remove the fear of physical harm.)
 - B. Yahweh is Adonai, the Master, owner of heaven and earth.**
(Remove fear of the inability of God to keep His promise.)
 - C. Yahweh can do the impossible.** (count the stars)
 - D. Yahweh has a track record.**
(Remove fear of no progeny-faithfulness and veracity of God.)
- 2. This is further documentation that Ur of the Chaldees was the place of the initial promise to Abram. Gen 11:28,31 cf Acts 7:1-4**
- 3. The Lord wants Abram to look at His past faithfulness, even though Abram has failed. (History is His Story)**

4. Abram would not personally inherit the land during his present life, and is told that in the following passages. Gal 3:16

Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ. Cf Gen 15:13-16

Principle #1: To "Refocus on spiritual reality" after falling prey to fear, apply God's past faithfulness to the future. Heb 11:3

Gen 15:8 = Abram's Second Question.

And he said, "O Lord God (Master, Yahweh), how may I know that I shall possess (inherit) it?"

15:8 L.T. And he (Abram) said, "O Master Yahweh, how may I know that I shall inherit it?"

- Abram is wanting a guarantee, a sign for the promise.

Gen 15:9 = Yahweh's Instructions.

So He (Master Yahweh) said to him, "Bring (Qal IMP LAQACH = take in the sense of seize, then bring) Me a three year old heifer (עֵגְלָהּ = 1st of 14x; used by Samson in Jdg 14:18 of his wife), and a three year old female goat (זֵזַי = she-goat, used 74x; used in sacrifices; there is a different word for the "scapegoat;" ZEPHIYR is a he-goat, used 6x; Dan 8:5,8,21; lit: a "he-goat of the "she-goats"), and a three year old ram (אֵיִם = 1st of 184x; male sheep; word that denotes its "strength"; would be used by Abram later in 22:13) and a turtledove (תּוֹר = 1st of 19x;), and a young pigeon (גֹּזֵל = 2x; means a young bird with the type not specified; Deut 32:11 of an eaglet) ."

15:9 L.T. So He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young bird."

- There were 5 animals in all.

Gen 15:10 = Abram's Compliance.

Then he brought all these to Him and cut them in two (Piel IPF + w.c. BATAR = 2x; both in this verse; to divide, cut in two), and laid (NATHAN = gave) each half (Lit: each man of his division; 4x as noun; Song 2:17; Jer 34:18,19) opposite the other (Lit: calling out to his friend; literal translation establishes the symbols); but he did not cut the birds.

15:10 L.T. Then he brought all these to Him and cut them in two, and gave each man his division, calling to his friend; but he did not cut the birds.

Summary:

1. This method was used to make a blood Covenant in the ancient world.

2. God used this ritual to remind the Jews of their covenants. Jer 34:18-20

'I will give the men who have transgressed My covenant, who have not fulfilled the words of the covenant which they made before Me, when they cut the calf in two and passed between its parts — 19 the officials of Judah and the officials of Jerusalem, the court officers and the priests and all the people of the land who passed between the parts of the calf — 20 I will give them into the hand of their enemies and into the hand of those who seek their life. And their dead bodies will be food for the birds of the sky and the beasts of the earth.

3. The Five animals indicate this is a Covenant of Grace.

One denotes unity and commencement.

Two denotes difference.

Three denotes completeness.

Four denotes creation.

Five denotes grace with God giving to His creation.

Six is the number of man.

Seven the number of spiritual perfection.

Eight denotes resurrection, new beginning.

Nine is the finality of judgment.

Ten is ordinal perfection.

Eleven is disorder.

Twelve is governmental perfection

Thirteen denotes rebellion.

4. Cutting in two denotes the difference between the two parties.

5. The three cut animals denote the completeness of the agreement.

(Like a statement now in a contract that says, "this is the total agreement between the parties...")

6. The two uncut birds means that each retains their identity.

7. Each person would stand on a side and recite the provisions of the covenant so there was no misunderstanding. (each man his division calling to his friend)

8. The sign of agreement was when the two parties walked between the cut portions. Cf 17-18

9. The innocent sacrifices were all three years old indicating that they were mature and productive. (Of the best. Innocence cut down in its prime)

10. The different animals:

A. The Heifer pictures national responsibility toward capital crimes and honesty about involvement. Deut 21:1-9 (shepherding-Abram will be the father of a nation)

"If a slain person is found lying in the open country in the land which the Lord your God gives you to possess, and it is not known who has struck him, 2 then your elders and your judges shall go out and measure the distance to the cities which are around the slain one. 3 "It shall be that the city which is nearest to the slain man, that is, the elders of that city, shall take a heifer of the herd, which has not been worked and which has not pulled in a yoke; 4 and the elders of that city shall bring the heifer down to a valley with running water, which has not been plowed or sown, and shall break the heifer's neck there in the valley. 5 "Then the priests, the sons of Levi, shall come near, for the Lord your God has chosen them to serve Him and to bless in the name of the Lord; and every dispute and every assault shall be settled by them. 6 "All the elders of that city which is nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley; 7 and they shall answer and say, 'Our hands did not shed this blood, nor did our eyes see it. 8 'Forgive Your people Israel whom You have redeemed, O Lord, and do not place the guilt of innocent blood in the midst of Your people Israel.' And the bloodguiltiness shall be forgiven them. 9 "So you shall remove the guilt of innocent blood from your midst, when you do what is right in the eyes of the Lord.

B. The She-Goat pictures both the Godward side of salvation and the manward side of salvation, indicating the power that comes with salvation to keep a covenant.

1. **Alternative for the lamb of first passover. Exo 12:15**
2. **Goat hair offering for Tabernacle. Exo 25:4 et al**
3. **Goat hair covering for Tabernacle. Exo 36:14**
4. **Acceptable burnt offering. Lev 1:10**
5. **Peace offering. Lev 3:12**
6. **Known Sins. Lev 4:23**
7. **Trespass offering. Lev 5:6**

C. The Ram pictures the need for a prime substitute to pay the penalty for sin.

1. **Skins were dyed red to cover the Tabernacle. Exo 25:5**
2. **Used in Burnt Offerings on the Day of Atonement and Pentecost. Lev 9:2, 16:3,5**
3. **In Trespass offering. Lev 5:15**
4. **In the Peace Offering**
 - a). **Beginning of the month. Num 28:11**
 - b). **Passover. Num 28:19,20**

- c). Num 28:27 day of firstfruits,
- D. The Turtledove and young bird picture that the covenant is not based in economics.
1. Burnt offering. Lev 1:14
 2. Sin offering. Lev 5:11

Principle #2: To receive God's offers one should obey by faith.

Gen 15:11 = Abram's Protection.

And the birds of prey came down upon the carcasses, and Abram drove them (Qal IPF NASHABH = 3x; to blow; blew them away) away.

15:11 L.T. And the birds of prey came down upon the carcasses, and Abram drove them away.

Summary:

1. This pictures Satan's attempt to destroy the Abrahamic Covenant.

2. The birds represent demons under the authority of Satan.

Matt 13:3-4

"Behold, the sower went out to sow; and as he sowed, some seeds fell beside the road, and the birds came and ate them up. **Matt 13:19** "When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. **Rev 18:2** a haunt of every unclean and despicable bird.

3. "Blowing away" the birds pictures the believer's responsibility in the conflict to act under the power of the Holy Spirit. **Psa 147:18**

He (Yahweh-Elohim) sends forth His word and melts them; He causes His wind to **blow** and the waters to flow. **Isa 40:7** The grass withers, the flower fades, When the breath of the Lord **blows** upon it; Surely the people are grass. The grass withers, the flower fades, But the word of our God stands forever.

4. It also shows us that Abram wants the covenant.

Principle #3: Be willing to battle the evil one to get them.

Principle #1: To "Refocus on spiritual reality" after falling prey to fear, apply God's past faithfulness to the future. **Heb 11:3**

Principle #2: To receive God's offers one should obey by faith.

B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)

1. Abraham (the father of faith and the nation Israel) (12-23)

- k. Abraham's Vision. 15:1-11
- l. The Promise of Oppression. 15:12-16

Gen 15:12 = Deep Sleep.

Now when the sun was going down, a deep sleep (**TARDEMAH = 2nd of 7x; cf 2:21 of Adam; this is something the Lord can use, but it is not always from Him; cf Prv 19:15 where "slothfulness" can cause it**) fell upon Abram; and behold (**HINNEH = pay attention**), terror (**'EYMAH = 1st of 17x in absolute without "and"; terror that comes from standing in front of an invincible warrior or army; like Israel would do to Canaan when conquering the land cf Exo 15:16; 23:27**) and great darkness (**CHaSHEYKAH = 1st of 5x; Psa 82:5; 139:12; Isa 8:22; 50:10 all refer to spiritual darkness**) fell upon him.

15:12 L.T. Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror, a great darkness fell upon him.

Summary:

1. **Abram, exhausted, around sunset, fell into a deep sleep and had a nightmare, before the sun set. Cf 15:17**
2. **Abram's fear escalated into a debilitating situation of sheer terror like when one battles an invincible unseen warrior.**
3. **This terror is identified as a spiritual darkness which can come from:**
 - A. **Lack of knowledge with arrogance. Psa 82:5-6**

They do not know nor do they understand; They walk about in darkness; All the foundations of the earth are shaken. 6 I said, "You are gods, And all of you are sons of the Most High.

B. Loss of hope. Psa 139:10-12

Even there Your hand will lead me, And Your right hand will lay hold of me. 11 If I say, "Surely the darkness will overwhelm me, And the light around me will be night," 12 Even the darkness is not dark to You, And the night is as bright as the day. Darkness and light are alike to You.

C. Listening to the occult. Isa 8:19-22

When they say to you, "Consult the mediums and the spiritists who whisper and mutter," should not a people consult their God? Should they consult the dead on behalf of the living? 20 To the law and to the testimony! If they do not speak according to this word, it is because they have no dawn. 21 They will pass through the land hard-pressed and famished, and it will turn out that when they are hungry, they will be enraged and curse their king and their God as they face upward. 22 Then they will look to the earth, and behold, distress and **darkness**, the gloom of anguish; and they will be driven away into darkness.

D. Lack of trust in the Lord. Isa 50:10-11

Who is among you that fears the Lord, That obeys the voice of His servant, That walks in **darkness** and has no light? Let him trust in the name of the Lord and

rely on his God. 11 Behold, all you who kindle a fire, Who encircle yourselves with firebrands, Walk in the light of your fire And among the brands you have set ablaze. This you will have from My hand: You will lie down in torment.

Principle: Unchecked fear can lead to debilitating terror.

(Abram will identify his fears, deal with his sins and be forgiven of them so that his life is viewed as “faith without wavering.”)

Gen 15:13 = The Command to Refocus.

And God said to Abram, "Know for certain (**Qal Inf Abs + Qal IPF YADA' = knowing you shall know**) that your descendants (**in singular = your seed, but a collective singular meaning they will all be together; collective identified by clear plural “they” which follows.**) will be strangers (**GUR = 1st of 92x; a sojourner; one who stays for a while but not permanently**) in a land that is not theirs, where (**and**) they (**plural**) will be enslaved (**Qal PF + w.c. 'ABHADH = they shall serve them; not “be enslaved” which would be in Hiphil, this service can be voluntary or coerced**) and oppressed four hundred years (**Piel PF + w.c. 'ANAH = 1st of 82x; this is a pressure that can be endured cf 16:6-9 where Hagar told to return to Sarai; also used in Exo 1:11 of what the taskmasters did to the Jews in Egypt; often has the sense of being afflicted for the purpose of humbling; literal: they shall oppress them**).

15:13 L.T. And God said to Abram, "Knowing you shall know that your seed (descendants) will be a sojourner in a land that is not theirs, and they shall serve them and they shall oppress them four hundred years.

Principle: Supposed contradictions in the Bible can be harmonized by comparing Scripture with Scripture, if one accepts it all as inspired of God.

Summary:

- 1. This is an important chronology verse.**
- 2. Abram is given the knowledge and assurance that God will keep His promise, no matter how impossible it might seem.**
- 3. Clearly stated is that he will have genetic descendants, which he presently did not have.**
- 4. Grammatically, the “service” can be voluntary or forced, so this is not saying the service will last 400 years.**
- 5. Abram’s descendants, beginning with Isaac, will live in a land that is not theirs for the four hundred years, which includes the land of Palestine, promised to but not yet possessed by Abram. Heb 11:8-10**

By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. 9 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; 10 for he was looking for the city which has foundations, whose architect and builder is God.

6. From the promise to Abram in Haran (12:4) to the giving of the Law was 430 years. Gal 3:16-17

Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ. 17 What I am saying is this: the Law, which came four hundred and thirty years later (**after the promise given in Haran**), does not invalidate a covenant previously ratified by God, so as to nullify the promise.

7. From Abram's call to Jacob's arrival in Egypt was 215 years.

(Even Josephus recognized the Jews were only in the land of Egypt for 215 years. Many early commentators realized this, but I have not found anyone who answered the supposed conflict, even though there had to be some. I think Moses clearly knew it, for he wrote both passages and being a brilliant man would see the "problem," but God's inspired word forces us to dig as a test of our trust, and rejoice when we see a reasonable answer.)

- A. Abram called at age 75. Gen 12:4;
- B. Isaac born when Abram was 100. Gen 21:5
- C. Isaac 60 when Jacob born. Gen 25:26
- D. Jacob 130 when arrived in Egypt. Gen 47:9

8. A passage in Exodus, also written by Moses, seems to conflict. Exo 12:40-41

Now the time that the sons of Israel lived (**YASHABH = used 1080x; most general term you could get; primary meaning is to sit down, then dwell, live, inhabit**) in Egypt (**the preposition b "B" is "in, with or by" if it is taken as "with" the entire issue is resolved via Hagar; furthermore, often when the geography is clearly meant the phrase "the land of..." is added; also used to mean proximity, near to; or against**) was four hundred and thirty years (**written: 30 years and 400 years**). 41 And at the end of four hundred and thirty years (**written: 30 years and the 400 years**), to the very day, all the hosts of the Lord went out from the land of Egypt. **Acts 7:6-7** "But God spoke to this effect, that his DESCENDANTS WOULD BE ALIENS IN A FOREIGN LAND (**they were in Canaan too**), AND THAT THEY WOULD BE ENSLAVED (**Future Active Indicative DOULEUO = they would serve them, agrees in voice with what is written in Genesis**) AND MISTREATED FOR FOUR HUNDRED YEARS. 7 "AND WHATEVER NATION TO WHICH THEY WILL BE IN BONDAGE (**again in Future tense, Active voice: serve**) I MYSELF WILL JUDGE,' said God, 'AND AFTER THAT THEY WILL COME OUT AND SERVE ME IN THIS PLACE.'

9. **Conclusion: The entire chronological issue is harmonized by legitimately translating Exodus 12:40 as living “with” Egypt instead of living “in” Egypt.** (I have been searching for a reasonable resolution of this for almost 30 years. It is actually hidden in plain sight. The evidence said the model was correct. This verse challenged the model.)
10. **Hagar, the Egyptian handmaid of Sarah, evidently joined Abram’s group with their original entry in Canaan, when Abram was 75. Gen 16:1** (she was already there although it does not tell us when she joined the group.)
11. **Hagar would give birth to a child of Abram named Ishmael, who was half Egyptian.** (Ishmael was 14 years old when Isaac born. Gen 17:24-25)
12. **The thirty years refers to the time of the weaning of Isaac, when the 400 year oppression was began by Ishmael. Gen 21:9**
13. **Ishmael married an Egyptian (Gen 21:21) and settled in defiance of the other offspring of Abram, so the oppression continued. Gen 25:17-18**

These are the years of the life of Ishmael, one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people. 18 They settled from Havilah to Shur which is east of Egypt as one goes toward Assyria; he settled in defiance of all his relatives.

Principle: Great Promises often are accompanied by major tests.

Gen 15:14 = Promise of Judgment.

But I will also judge the nation whom they will serve; and afterward they will come out with many possessions (**GHADHOL + R^eKUSH = reference to physical possessions**).

15:14 L.T. But I will also judge the nation whom they will serve; and afterward they will come out with many possessions.

Summary:

1. **This prophecies the Exodus.**
2. **The nation that unjustly enslaves Israel will be judged.**
(a promise for Israel to claim while being oppressed)
3. **They will leave wealthy.**

Note: God will keep His promises even when we are spiritually out to lunch, like the Jews at the Exodus.

Gen 15:15 = A Personal Promise to Abram.

And as for you (**Abram = specific promise, not for everyone. An example of how to take a verse out of context.**), you shall go to your fathers in peace (**SHALOM**); you shall be buried at a good old age.

15:15 L.T. And as for you, you shall go to your fathers in peace; you shall be buried at a good old age.

Summary:

1. This is a promise of Dying Grace, which comes from:

A. Having faith in The Deliverer. Job 5:19-27

19 "From six troubles He will deliver you, Even in seven evil will not touch you. 20 "In famine He will redeem you from death, And in war from the power of the sword. 21 "You will be hidden from the scourge of the tongue, Neither will you be afraid of violence when it comes. 22 "You will laugh at violence and famine, Neither will you be afraid of wild beasts. 23 "For you will be in league with the stones of the field; And the beasts of the field will be at peace with you. 24 "And you will know that your tent is secure, For you will visit your abode and fear no loss. 25 "You will know also that your descendants will be many, And your offspring as the grass of the earth. 26 "You will come to the grave in full vigor, Like the stacking of grain in its season. 27 "Behold this, we have investigated it, thus it is; Hear it, and know for yourself."

B. Realizing that this earth is not your final home. Heb 11:13

All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.

C. Defeating fear. Psa 23:4

Even though I walk through the valley of the shadow of death, I fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me.

D. Appreciating His grace. Rom 5:20-21

20 And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more, 21 that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

E. Seeing physical death as gain. Php 1:19-22

19 For I know that this shall turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, 20 according to my earnest expectation and hope, that I shall not be put to shame in anything, but that with all boldness, Christ shall even now, as always, be exalted in my body, whether by life or by death. 21 For to me, to live is Christ, and to die is gain.

F. Teaching spiritual things until death. 2 Pet 1:12-16

Therefore, I shall always be ready to remind you of these things, even though you already know them, and have been established in the truth which is present with you. 13 And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, 14 knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me. 15 And I will also be diligent that at any time after my departure you may be able to call these things to mind.

G. Loving His appearing. 2 Tim 4:6-8

For I am already being poured out as a drink offering, and the time of my departure has come. 7 I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

2. **He is about 85 now and will die at age 175.**
3. **It will not be a violent death. Cf Gen 25:7-11**

Gen 15:16 = More Prophetic Chronology.

Then in the fourth generation (**of the entry into the land of slavery; there are actually seven generations from Abram to Moses, so this is another clue of what really happened.**) they shall return here (**to Canaan**), for the iniquity (**^awen = twisting of the truth, iniquity**) of the Amorite (**they are described as a tall and strong people in Amos 2:9; chief god is fish-God, Dagan, worshipped Baal and Ashtarte**) is not yet complete (**SHALEM = complete; root word of "peace"; SHALOM is wishing one "completeness, wholeness, peace"**).

15:16 L.T. Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete."

Summary:

1. **The Amorites were another decadent Canaanite tribe, with Mamre the exception. Cf Gen 14:13** (looks like this man who accompanied Abram bought some time for his descendants)
2. **Most of the world's religions are wrapped in iniquity, except those built on blatant lies, taking the truth of The God and twisting it to their own ends.**
3. **There is some confusion as to the "fourth generation" because from Abram to Moses is actually seven generations.** (It is things like these that have led many astray, even Jews. They see a conflict and instead of seeking the answer, they abandon the study. Satan moves into areas like this and challenges the validity of the Word of God which has all-to-often

led to abandonment of the doctrine of inspiration, which then leaves one to develop their own theology.)

4. **From Abram to Jacob (1950-1790 B.C.).**
 - a. **Abram was born in 1950 B.C., 352 years after the Flood. At the age of 75 (Gen 12:4) he received the Covenant Promise which is dated in 1875 B.C. It is extremely important to remember the Apostle Paul stated that from the Promise to Abraham to the giving of the Law was 430 years (Gal 3:17). This means that the Exodus occurred in 1445 B.C.**
 - b. **Abraham's chronology is important to establish the chronology of the other patriarchs. We are also told that from the Exodus to the 4th year of Solomon (966-65 B.C.) was 480 years (1 Kings 6:1), which puts the Exodus at 1445 B.C.**
 - c. **Ishmael, Abraham's son through Hagar, the Egyptian was born when Abraham was 86 in 1864 B.C. (Gen 16:3 cf 17:25).**
 - d. **Isaac was born when Abraham was 100 years old (Gen 21:5) which would place his birth in 1850 B.C. Calculations from established dates and chronological tags indicate that Isaac's weaning at the age of five began the 400 year oppression (Gen 15:13) by the half-Egyptian, Ishmael. The oppression therefore began in 1845 B.C. and lasted until the Exodus in 1445 B.C.**
 - e. **Abraham died at the age of 175 (Gen 25:7) which places his date of death at 1775 B.C. (saw the birth of Jacob and Esau)**
 - f. **Isaac, Abraham's son, was 60 years old when Jacob was born. This places Jacob and Esau's birth in 1790 B.C. (Gen 25:26). Isaac lived to be 180 years old (Gen 35:28) which places his death in 1670 B.C.**
 - g. **Jacob lived to be 147 years old (Gen 47:28) making his death in 1643 B.C.**

5. **The Life of Jacob (1790-1643 B.C.).**
 - a. **It is a little more difficult to determine the time frames of the Life of Jacob. There are only a couple of clearcut references to dates found in his life and a few in the life of his son, Joseph.**
 - b. **We must take the dates that are clearly established and work from there. We have established that Isaac lived from 1850-1670 B.C. Jacob was born when Isaac was 60 years old in 1790 B.C. (Gen 25:26) and lived 147 years or until 1643 B.C. (Gen 47:28). He spent his last 17 years in Egypt after Joseph became Prime Minister (Gen 47:9 cf Gen 47:28). Jacob's Egyptian sojourn then would be from 1660-1643 B.C.**
 - c. **Before Jacob went to Egypt he had returned to Hebron to stay with his father Isaac until his death (Gen 35:27) in 1670 B.C. Jacob then established his home there. It was from Hebron**

that Joseph was sold into slavery by his brothers at the age of seventeen (Gen 37:2). We also know that Joseph was 30 years old when he became Prime Minister of Egypt (Gen 41:46) and that two years into the famine, Jacob and his sons went into Egypt, when Jacob was 130 years old (Gen 47:9). The Seven Year Famine (Gen 41) followed the seven years of abundance. This would make Joseph 39 when his father Jacob came into Egypt.

- d. When we put together the information from the above paragraphs, we can see that the Famine of Joseph began in 1662 and lasted until 1655 B.C. In 1660 B.C., Joseph was 39 and Jacob was 130. This would establish the birth of Joseph at around 1699 B.C. and his promotion to Prime Minister of Egypt in 1669 B.C. This would place Joseph in Dynasty XIII of Egypt which began in 1690 B.C. at Thebes. Joseph died at the age of 110 in 1589 B.C. (Gen 50:22,26)
 - e. From the birth of Joseph we can determine some other dates. Seven years after Jacob went to work for Laban his sons began to be born, eleven of them between 1706 and 1695 B.C. (Gen 29:21-30:24; Gen 29:20 cf 30:25). Jacob worked for Laban for 20 years from 1713-1693 B.C. (Gen 31:38), the first seven years of which were for Laban's daughter Rachel, but Jacob got Leah instead and had to work another seven years for Rachel (Gen 29). Thus, Jacob fled from Esau at the age of 77 in 1713 B.C.
6. **The Exodus Generation is the Fourth Generation, so it takes us back to Levi's entry into Egypt, which is four generations. Exo 6:16-21**
- 16 And these are the names of the sons of Levi according to their generations: Gershon and Kohath and Merari; and the length of Levi's life was one hundred and thirty-seven years. 17 The sons of Gershon: Libni and Shimei, according to their families. 18 And the sons of Kohath: Amram and Izhar and Hebron and Uzziel; and the length of Kohath's life was one hundred and thirty-three years. 19 And the sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations. 20 And Amram married his father's sister Jochebed, and she bore him Aaron and Moses (1525-1405); and the length of Amram's life was one hundred and thirty-seven years.
- a. **Levi was the third son of Jacob through Leah (Gen 29:34). This would make him born about 1703 B.C. Levi lived 137 years until 1566 B.C. (Exo 6:16).**
 - b. **Levi's son Kohath lived 133 years and was alive when Jacob entered Egypt (Gen 46:11 cf Exo 6:18). This would place Kohath's life around 1665-1532 B.C.**
 - c. **Kohath's son Amram would marry his aunt named Jochebed (a sister of Kohath-Exo 6:20) who is said to be a daughter of Levi**

(Nu 26:59). Amram lived 137 years (Exo 6:20), so his dates would be around 1587-1450 B.C.

- d. Aaron and Moses were born to Amram and Jochebed. Moses lived until after the Wilderness Wanderings of the Jews and before the Conquest of Canaan. The dates of Moses would thus be from 1525 until 1405 B.C. (Deut 34:7).

- 7. God through Moses invited us to figure it out.
- 8. God's plan considers a multitude of factors.
 - A. The Amorites would not be the oppressors, but would be so decadent they would require judgment.
 - B. The Egyptians would become so oppressive that they too would need to be judged.
 - C. But it was grace for both of them until the proper time.

Principle: Grace normally precedes execution of judgment.

- B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)
 - 1. Abraham (the father of faith and the nation Israel) (12-23)
 - k. Abraham's Vision. 15:1-11
 - l. The Promise of Oppression. 15:12-16
 - m. Ratification of Real Estate Promise. 15:17-21

Gen 15:17 = Ratifying the Covenant.

And it came about when the sun had set, that it was very dark ('ALtAH = 1st of 4x; Eze 12:6,7,12), and behold (pay attention), there appeared a smoking oven (TANNUR = 1st of 15x; an oven; 'ASHAN = 1st of 25x; of smoke; portable clay oven about 2 ft. high, used in the Gift Offerings as God's grace gift to man; Lev 2:4) and a flaming torch (LAPIDH = 1st of 14x; + 'ESH = 1st of 379x; fire; used in life of Gideon to describe the pots with fire in them; lamp of fire; firepot used as a torch; appeared at the giving of the Ten Commandments cf Exo 20:18) which passed between these pieces.

15:17 L.T. And it came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces.

Summary:

- 1. This is what Abram saw in this visionary promise.
- 2. Passing between the pieces indicated God's promise to Abram because Abram had met the conditions to date. (Abram was wanting proof.)

3. **The oven and torch graphically display the promise.**
 - A. **The oven represents the Gift of the Covenant, judged for sins, which would be the Gift in which all the nations of the world would be blessed. Lev 2:4 (MINCHAH is translated "Grain" in NAS but the verb means a "Gift" which better description of the word usage. Gift offerings were made of unleavened bread, seasoned with salt and baked in an oven.)**
 - B. **The firepot represents that now the promise is law, which lights the way for Abraham and his descendants. Exo 20:18**
4. **They also display the prophecy:**
 - A. **Darkness is the period of oppression and slavery.**
 - B. **The smoking oven is the judgment on Egypt.**
 - C. **The torch is the Light for the way out of the darkness.**
5. **Abram did not pass through indicating that God this part of the Abrahamic Covenant was now unconditional.**
6. **The Prophecy is given to test Abraham and comfort him if he believes it.**

Principle: God does not fear making bold promises to His people.
(would you want to serve a God that did?)

Gen 15:18 = Extent of Abram's Real Estate.

On that day the Lord made (Qal PF KARAT = cut, engraved in stone so to speak) a covenant (B^oRITH = used to describe the Noahic Covenant and also the contract with Aner, Eschol and Mamre in 14:13) with Abram, saying, "To your descendants (seed in singular = the Lord Jesus Christ; there is no plural here to denote a collective singular. This is the "seed" and the verse to which Paul refers.) I have given this land, From the river (NAHAR = word for river; used of the ones going from Eden. NACH^aLAH = 141x; used of a trickle of water that runs through a valley. It is frequently mistranslated as "river.") of Egypt as far as the great river, the river Euphrates:

15:18 L.T. On that day the Lord cut a covenant with Abram, saying, "To your seed I have given this land, From the river of Egypt as far as the great river, the river Euphrates:

Summary:

1. **Ezekiel establishes boundaries based on a "brook" (Eze 47:19; 48:28) which would be a river when Abram's seed inherited the land.**

2. **This is the Brook (river) of Egypt, known today as the Wadi El Eresh since the southern border of the Millennial Kingdom only went this far. Eze 48:28**
3. **The “Seed” of Abraham would possess this land. (includes Saudi Arabia, Yemen, Oman, Jordan, of of Iraq, 2/3 of Syria, 2/3 of Turkey)**

Gen 15:19 = Three Prophetically Defeated Peoples.

the Kenite (12x = Judg 1:16; Moses brother-in-law Hobab, sister of Cushite woman; cf Num 12) and the Kenizzite (4x = Caleb was one; Num 32:12) and the Kadmonite (1x)

15:19 L.T. the Kenite and the Kenizzite and the Kadmonite

Gen 15:20 = Three More.

and the Hittite and the Perizzite and the Rephaim

15:20 L.T. and the Hittite and the Perizzite and the Rephaim

Gen 15:21 = The Final Four

and the Amorite and the Canaanite and the Girgashite and the Jebusite."

15:21 L.T. and the Amorite and the Canaanite and the Girgashite and the Jebusite."

Summary:

1. **This is a clearcut promise of Abram’s inheritance.**
2. **To “cut a covenant” means to make it permanent and irrevocable.**
3. **Identification of all these tribes has not yet been done.**
4. **The significance is seen to be that there are 10 tribes mentioned indicating unqualified completeness. (Delitsch)**
5. **The Jews have never possessed this land and won’t until the “Promised seed of Abraham” returns to conquer it.**

Principle: God is able to do the spectacular to keep His promises.

B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)

1. Abraham (the father of faith and the nation Israel) (12-23)

a. The Promise to Abraham-The Test of Faith. 12:1-3

Principle: The obedience (or disobedience) of one person can affect great numbers of people for long periods of time.

b. Compliance-My Way. 12:4-9

Principle: Your spiritual journey will occur in stages.

c. Failure of Fear. 12:10-16

Principle: No one is immune from fear.

d. An Unbeliever's Rebuke. 12:17-20

Principle: Fear leads to rebuke from many directions.

e. Strife with Canaanites. 13:1-7

Principle: Sometimes problems arise to get us to comply.

f. Compliance-God's Way. 13:8-13

Principle: Be willing to do whatever is necessary to build your relationship with God.

g. Ratification of Innumerable Descendents Promise. 13:14-18

Principle: God's promises are sometimes kept in increments.

h. Strife Between Countries. 14:1-12

Principle: The Lord often permits transgressions to run their course.

i. Abraham's Military Victory. 14:13-16

Principle: Fearful men who trust God become courageous warriors.

j. Honor to Melchizedek. 14:17-24 (vs. to King of Sodom)

Principle: After great victories come great tests.

k. Abraham's Vision. 15:1-11

Principle: The journey of faith is a battle with fear.

l. The Promise of Oppression. 15:12-16

Principle: The eternal promises of God often come with temporal promises of suffering.

m. Ratification of Real Estate Promise. 15:17-21

Principle: God is able to do the spectacular to keep His promises.

Genesis 16

- B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)**
1. **Abraham (the father of faith and the nation Israel) (12-23)**
 - a. **The Promise to Abraham-The Test of Faith. 12:1-3**
 - b. **Compliance-My Way. 12:4-9**
 - c. **Failure of Fear. 12:10-16**
 - d. **An Unbeliever's Rebuke. 12:17-20**
 - e. **Strife with Canaanites. 13:1-7**
 - f. **Compliance-God's Way. 13:8-13**
 - g. **Ratification: Innumerable Descendants. 13:14-18**
 - h. **Strife Between Countries. 14:1-12**
 - i. **Abraham's Military Victory. 14:13-16**
 - j. **Honor to Melchizedek. 14:17-24**
 - k. **Abraham's Vision. 15:1-11**
 - l. **The Promise of Oppression. 15:12-16**
 - m. **Ratification of Real Estate Promise. 15:17-21**
 - n. **Sarai's Intervention. 16:1-6**
 - o. **The Promise to Hagar. 16:7-14**
 - p. **The Timing. 16:15-16**

Genesis 16:1 = The Setting

Now Sarai, Abram's wife had borne him no children (lit: "had not begat to him, indicating they had consistently tried but no conception), and she had an Egyptian maid (SHIPHCHAH = 2nd of 63x; cf 12:16; Pharaoh had many of them) whose name was Hagar.

16:1 L.T. Now Sarai, Abram's wife had borne him no children, and she had an Egyptian maid whose name was Hagar.

Summary:

1. **Sarai was introduced in Scripture as barren and nothing had changed in spite of attempts to change the situation. Cf 11:30**
2. **Pharaoh had probably given this handmaid to Sarai during her brief stay in Egypt, so to her Hagar was a picture of God's faithfulness to deliver.**
3. **In some ancient law codes it is written that a barren wife could choose to give her maid to her husband to produce an heir.**

Principle: Sometimes it looks like we can legitimately help God keep His promises. (like working for your salvation.)

Genesis 16:2 = Sarai's Offering.

So Sarai said to Abram, "Now behold (**Behold, please**), the Lord (**YAHWEH**) has prevented me (**Qal PF 'ATZAR = to shut, hold back, prevent**) from bearing children. Please go in to my maid; perhaps I shall obtain (**Niph IPF BANAH = I will be built up**) children through her." And Abram listened to the voice of Sarai.

16:2 L.T. So Sarai said to Abram, "Behold, please, Yahweh has prevented me from bearing children. Please go in to my maid; perhaps I shall be built up from her." And Abram listened to the voice of Sarai.

Summary:

1. **Sarai rightly "blames" the Lord for her barrenness, and then gives up on His faithfulness.** (this is a clear example of a correct analysis and a wrong application)
2. **The Lord was testing both Abram and his wife to keep their eyes on Him and not the circumstances.** (Questions: was it divine discipline? Was there to be another solution?)
3. **In that culture she would experience shame which can easily lead to second thoughts about her value as a person and a wife.**
4. **Shame, whether through real or imagined guilt, easily leads to self-pity, which often forms the basis for very bad decisions.**
5. **At this time she is more interested in her self-esteem than in God's promise to her husband.** (Phrase: "I shall be built up...")
6. **Childbearing has become more important to her than her relationship with Abram and the Lord.**
7. **Abram should have rejected this violation of the marriage contract.**

Principle: Self-pity triggers many bad decisions, so beware of "I" disease in the Christian life.

Genesis 16:3 = The Timing.

And after Abram had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife.

16:3 L.T. And after Abram had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife.

Summary:

1. Abram was now 85 years old.
2. Multiple wives were acceptable in the ancient world, but still not the prescription of God. Cf 2:24-25
3. If Abram had applied "the two shall become one flesh" he would have realized that the promise to him from God was also a promise to her.
4. This action would establish a pattern in Abram's family that would be difficult to stop. (cf Jacob and Rom 8:28)

Principle: The decisions made from self-pity often ensnare others into additional bad decisions. (Abram and Hagar are now involved. All the while this probably seems to all of them like the best way to help God out.)

Genesis 16:4 = Sarai Gets Her Wish.

And he went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress (**G^eBERETH = in the masculine it means a "mighty man," in the feminine it refers to the lady of the house and indicates her authority in the household**) was despised (**Qal IPF QALAL + w.c. = to bring to a lower level hence be despised, diminished**) in her sight.

16:4 L.T. And he went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight.

Summary:

1. Hagar accomplished what Sarai could not-conception.
2. The result was Hagar elevating herself over her authority.
3. But Sarai had actually relegated her authority to another.

Principle: Decisions made from self-pity seldom accomplish the desired objective.

Genesis 16:5 = Sarai Blames Abram.

And Sarai said to Abram, "May the wrong done me be upon you (**Lit: My wrong-upon you, referring to what has happened to her. No verbs here. She is**

mad.). I (**myself**) gave my maid into your arms; but when she (**Hagar**) saw that she had conceived, I was despised in her sight. May the Lord judge between you (**singular referring to Abram alone**) and me."

16:5 L.T. And Sarai said to Abram, "*The wrong to me*-upon you. I myself gave my maid into your arms; but when she saw that she had conceived, I was despised in her sight. May the Lord judge between you and me."

Summary:

1. Self-pity often looks for others to blame.
2. Sarai's declaration:
 - A. Exalts herself. (I myself)
 - B. Curses Abram. (upon you)
 - C. Blames Abram for Hagar's attitude.
 - D. Excuses herself. (May the Lord...)
3. She is asking the Lord to judge between multiple wrongs.

Principle: Self-pity often leads to careless statements.

Genesis 16:6 = Yes, Dear.

But Abram said to Sarai, "Behold, your maid is in your power (**hand**); do to her what is good in your sight." So Sarai treated her harshly (**Piel IPF + w.c. 'ANAH = to oppress; cf 15:13**), and she fled (**Qal IPF BARACH + w.c. = to flee from an enemy**) from her presence.

16:6 L.T. But Abram said to Sarai, "Behold, your maid is in your hand; do to her what is good in your sight." So Sarai treated her harshly, and she fled from her presence.

Summary:

1. Abram realizes the mistakes that have been made and that Hagar is under the authority of Sarai.
2. Hagar initially obeyed her orders, but got arrogant and faced the wrath of her authority. (Hell hath no fury...)
3. Sarai takes Abram's permission as a green light to get even.
 - A. She could have just fired her.
 - B. She could have told her to submit or leave.
 - C. She could have tried to win her with grace.

Principle: Self-Pity often is released in unrighteous anger.

- B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)**
- 1. Abraham (the father of faith and the nation Israel) (12-23)**
 - n. Sarai's Intervention. 16:1-6**
 - o. The Promise to Hagar. 16:7-14**
 - p. The Timing. 16:15-16**

Genesis 16:7 = The Angel of the Lord.

Now the angel of the Lord (Yahweh Himself, cf V13; also 22:11,12; a Theophany) found (Qal IPF + w.c. MATZA' = does not indicate something lost but something gained, such as Noah found grace... cf 6:8) her by a spring of water in the wilderness, by the spring on the way to Shur (**SHUR** means "wall" and refers to the desert area east of Egypt; she was returning home).

16:7 L.T. Now the angel of Yahweh found her by a spring of water in the wilderness, by the spring on the way to Shur.

Summary:

- 1. Running from God will eventually hit a "wall."**
- 2. Running can make you thirsty, so at times one needs to stop for rest and refreshment.**

Principle: Those running from God need to stop and rest.

Genesis 16:8 = A Question to Hagar.

And he said, "Hagar (**HAGAR = her name means "to flee"**), Sarai's maid, where have you come from and where are you going?" And she said, "I am fleeing (**Qal Ptc BARACH = to flee from an enemy**) from the presence (**face**) of my mistress Sarai."

16:8 L.T. And he said, "Hagar, Sarai's maid, where have you come from and where are you going?" And she said, "I am fleeing from the face of my mistress Sarai."

Summary:

- 1. The Lord asks her two questions.**
 - A. What are you running from?**
 - B. What are your plans?**
- 2. Hagar only answers one, but she answers it honestly.**

Principle: In itself, identification of the problem will not conquer fear, since there must be a plan to deal with it.

Genesis 16:9 = Instructions.

Then the angel of the Lord said to her, "Return (**Qal Imp SHUBH = go back to the beginning of the journey**) to your mistress, and submit yourself (**Hith Imp 'ANAH = to make a personal decision to do something and do it. Hith is intensive and reflexive, so do so in mind and not just in deed**) to her authority ("hand" as symbol of authority)."

16:9 L.T. Then the angel of the Lord said to her, "Return to your mistress, and submit yourself to her hands."

Summary:

1. This is quite a test.
2. There are two requirements placed before Hagar:
 - A. Return and face the fear.
 - B. Submit and stop the rebellion.
3. Hagar's arrogance was the trigger, so in her life she had to deal with her own problems.
4. Hagar was not only to comply physically but mentally as well.
5. Sarai would have to face her own problems and learn from them.
6. Hagar's compliance will play a large role in the Angelic Conflict.
Gen 25:17-18

These are the years of the life of Ishmael, one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people. They settled from Havilah to Shur which is east of Egypt as one goes toward Assyria; he settled in defiance of all his relatives.

Principle: Sometimes God asks us to do difficult things to face our own fears and to deal with our own arrogance.

Genesis 16:10 = A Promise to Hagar.

Moreover, the angel of the Lord said to her, "I will greatly multiply your descendants (**seed = used 230x; clear from 228 of those usages that "seed" comes from the man; Gen 3:15 speaks of "her" seed; here: the seed given you**) so that they shall be too many to count."

16:10 L.T. Moreover, the angel of the Lord said to her, "I will greatly multiply the seed *given* you so that they shall be too many to count."

Summary:

- 1. The message to Hagar is a promise of blessing for compliance.**
- 2. Out of her son will come 12 princes. Gen 25:12-16**
Now these are the records of the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maid, bore to Abraham; 13 and these are the names of the sons of Ishmael, by their names, in the order of their birth: Nebaioth, the firstborn of Ishmael, and Kedar and Adbeel and Mibsam 14 and Mishma and Dumah and Massa, 15 Hadad and Tema, Jetur, Naphish and Kedemah. 16 These are the sons of Ishmael and these are their names, by their villages, and by their camps; twelve princes according to their tribes.
- 3. It will be shown during the course of the Angelic Conflict that the blessing of a physical seed is not as important as the blessing of a spiritual seed.**

Genesis 16:11 = Information and Instruction.

The angel of the Lord said to her further,
"Behold, you are with child (**this is not a revelation to Hagar since she already knows, which was part of what caused her to "despise" Sarai; it is rather a statement of fact**), And you shall bear a son (**This is the revelation. Divine Sonogram? ☺**); And you shall call his name Ishmael (**YISH^eMA'E'L = whom EL hears; EL refers to God's Omnipotence; Arabs descended from him**), Because the Lord has given heed to your affliction (**'ANIY = 1st of 37x; affliction through abuse of authority**) .

16:11 L.T. The angel of the Lord said to her further,
"Behold, you are with child, And you shall bear a son; And you shall call his name Ishmael, Because the Lord has given heed to your affliction."

Summary:

- 1. Hagar receives a third command.**
- 2. Her sons name will actually be an invitation to his descendants to accept El even Yahweh.**
- 3. The Muslims trace their beginnings to Ishmael, but fail to do homage to his name which honors the Omnipotence of Elohim.**
- 4. Taking one's own revenge is not Elohim's Directive Will.**

Principle: Abuse of authority can affect many generations.

Genesis 16:12 = The Prophecy Concerning Ishmael.

"And he will (Qal IPF HAYAH = pure prophecy) be a wild donkey (PERE' = this is used of an animal that inhabited the desert and was not subject to taming; it was almost white with yellow flanks and a black dorsal stripe) of a man, His hand will be against everyone, And everyone's hand will be against him; And he will live to the east (lit: he shall dwell before the face; a mark of defiance, not location) of all his brothers." (which is to the east)

16:12 L.T. "And he will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he shall dwell before the face of all his brothers."

Summary:

1. Ishmael's descendants will be a part of the "oppression" on Abraham that will last for 185 years.
2. This Arab group will not get along with anyone for very long and usually didn't get along with themselves for very long.
3. Omniscience and not cause is displayed here. To cause someone to be anti-Israel is sin and God is not the author of sin.
(Prophecy "enlightens beforehand" the decisions and actions that people will take, but does not make them.)
4. Hagar will face another test. What would you do if you knew you were going to beget a rebellious and belligerent child?

Principle: Some prophecies are both bitter and sweet.

Genesis 16:13 = Hagar's Awakening.

Then she called the name of the Lord who spoke (was speaking) to her, "Thou (YAHWEH) art a God who sees" (You, EL + msn RA'IY = of vision); for she said, "Have I even remained alive (lit: have I continued seeing this place) here after seeing Him?"

16:13 L.T. Then she called the name of the Lord who was speaking to her, "You - EL who sees"; for she said, "Have I continued seeing this place after seeing Him?"

Summary:

1. Hagar knew about the God of Abraham and has now met Him, which indicates she was probably a believer.

2. Notice that the “mother” of all the Arabs calls on the name of Yahweh, not Allah.
3. She is awestruck by the Messenger and the message.

Principle: An encounter with God is awe-inspiring.

Genesis 16:14 = The Location.

Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered (**not yet found**).

16:14 L.T. Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

Summary:

1. The well’s name means “the well of the living one who sees me.”
2. It is located about 12 miles west of Kadesh and is called by the Arabs today, “Moilahi Hagar.”

Principle: Some pages in our living letters have titles.

- B. Four People: (Gen 12-50)**
 - 1. Abraham. (12-23)**
 - n. Sarai's Intervention. 16:1-6**
 - o. The Promise to Hagar. 16:7-14**
 - p. The Timing. 16:15-16**

Genesis 16:15 = The Results.

So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael.

16:15 L.T. So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael.

Genesis 16:16 = Timing.

And Abram was eighty-six years old when Hagar bore Ishmael to him.

16:16 L.T. And Abram was eighty-six years old when Hagar bore Ishmael to him.

Summary:

- 1. Ishmael lived from 1864-1727 B.C.**
 - A. Abraham. 1950-1775 B.C.**
 - B. Isaac. 1850-1670 B.C.**
 - C. Jacob. 1790-1643 B.C.**
- 2. Ishmael, a work of the flesh, would be a "thorn in the flesh" for Abraham's chosen son. Gen 25:17-18**

These are the years of the life of Ishmael, one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people. They settled from Havilah to Shur which is east of Egypt as one goes toward Assyria; he settled in defiance of all his relatives.

Some Principles of Chapter 16

- 1. Recognize God's timing may be different from yours.**
- 2. Don't try to help God deliver on His unconditional promises.**
- 3. Worry leads to other sins.**
- 4. Self-Pity can ensnare others.**
- 5. Husbands should learn when to say "yes, dear" and "no, dear."**
- 6. It is valid to reject authority when sin is involved.**
- 7. Abuse of authority can adversely affect people for many generations.**
- 8. Don't use an advantage to usurp authority.**
- 9. Don't use authority to take personal revenge.**
- 10. God's Omniscience knows your problems.**
- 11. Omniscience does not imply cause.**
- 12. Trusting God will cure all sorts of spiritual illness.**

Genesis 17

- q. The Promise Reiterated. 17:1-8
- r. The Sign of Circumcision. 17:9-14
- s. Sarai's New Name. 17:15-22
- t. Compliance with the Sign. 17:23-27

Introduction:

1. **Between Chapter 16 and 17 Abraham died sexually and Sarah had passed menopause. Heb 11:11-12**

By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised. 12 Therefore there was born even of one man, and him as good as dead at that, as many descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE.

2. **Their human solution (Hagar and Ishmael) had probably delayed things but served to really test their faith.**
3. **It had been 14 years since Abraham had received the guarantee of real estate and oppression.**
4. **He must be in a helpless state, having nothing he can do but trust the Lord. Ever been there?**
5. **During this time he had evidently grown a lot. (probably still domestic strife, watching Ishmael grow up, probably rebellious etc.)**

Gen 17:1 = Two Commands.

Now when Abram was ninety-nine years old (1851 B.C.), the Lord (YAHWEH) appeared (Niph IPF + w.c. RA'AH = was seen; became visible) to Abram and said to him, "I am God Almighty (EL SHADDAI = the omnipotent God of many breasts); Walk (Hith IMP HALAK = 2nd of 4x in this case; 59 of 1521x in Hith; cf 13:17; Josh 18:8; Zech 6:7; walk to and fro; Hith is intensive so it means to deliberately walk, i.e. with a purpose and reflexive meaning as a result of a conscious decision; the pattern was set by the Lord walking to and fro in the Garden of Eden cf 3:8) before Me (My face), and be blameless (Qal IMP + HAYAH + TAMIYM = 2nd of 91x; cf 6:9 where used to describe Noah; become blameless; above reproach. The next uses are in Ex 12:15; 29:1; Lev 1:3,10 to describe the sacrificial animals.).

17:1 L.T. Now when Abram was ninety-nine years old, Yahweh appeared to Abram and said to him, "I am God El Shaddai; Walk before My face, and become blameless.

Summary:

1. **Two commands and thus conditions are stated for the following promise to go into effect.**

- A. Walk deliberately and decisively open to the Lord's scrutiny.
 - B. Become "above reproach" like a sacrificial offering.
(do you suppose this is where the Lord told His disciples
2. His walking had some examples and was an example:
 - A. The Lord Himself. 3:8
 - B. Enoch. 5:22,24
 - C. Noah. 6:9
 - D. Isaac would follow in his father's steps. Gen 48:15
 3. Becoming "blameless" or "above reproach" refers to living the righteousness that he had already been given. Gen 15:6

Principle: Obedience precedes blessing.

Gen 17:2 = The Promise.

"And I will establish (Qal IPF NATHAN = I will give) My covenant (BeRITH = used of covenant with Noah and between Abram and his confederates in Ch 14; in 15:18 is the establishment of a Covenant with Abram) between Me and you (singular), And I will multiply you exceedingly (into excess of excess)."

17:2 L.T. "And I will give My covenant between Me and you, And I will multiply you into excess of excess."

Summary:

1. The Real Estate gift has already been guaranteed.
2. This portion of the covenant is another grace gift offered to Abram.
3. It is guaranteed once the conditions are met to God's satisfaction.
4. As Abram advances spiritually his blessings increase from excess to greater excess.

Principle: Greater obedience brings greater blessings.

Gen 17:3 = Abram's Response.

And Abram fell (in 15:12 a deep sleep fell on Abram) on his face, and God (Elohim = Yahweh = El Shaddai) talked with him, saying,

17:3 L.T. And Abram fell on his face, and Elohim talked with him, saying,

Summary:

1. Abram gets past the initial shock and then falls on his face.

2. Yahweh-EI Shaddai-Elohim was talking with him.

Principle: Heroes of the faith are awestruck by the grace of God.

Gen 17:4 = Expansion of the Promise.

"As for Me (Lit: "I" with the "am" understood), behold (pay attention, hear Me now...), My covenant is (no "is" as it is elited-makes the construction very strong) with you (construction indicates a period would be appropriate here), And you shall be(come) the (for a) father of a multitude of nations (GOYIIM = word for gentiles).

17:4 L.T. "I, behold, My covenant-with you. And you shall become for a father of a multitude of nations.

Summary:

1. The "multiplication into excess of excess" or "abundant progeny" part of the Covenant is now executed and confirmed by the Lord.
2. Abram could also be the father of many Gentile nations, if he meets the conditions of the next verses.
3. He would become the spiritual father of many nations.
4. This is further explanation of the initial offering made to Abraham.

Gen 12:1-3

Now the Lord said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; 2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."

5. Future excess blessing depends on God but still more blessings are available for greater obedience.

Principle: God likes to increase blessings.

(obedience is expected from us though. He wants everyone to be saved but requires obedience to the gospel, i.e. faith. He wants everyone to have the rewards of heaven, but obedience to other principles are required. He is still righteous and just.)

Gen 17:5 = The Condition to Abram.

"No longer shall your name be called Abram, But your name shall be Abraham; For I will make (**Qal Pf NATHAN = give, place as a result of grace; futuristic perfect tense; the future is as certain as the past**) you (**as**) the father of a multitude (**HaMON = used to describe a rain shower**) of nations.

17:5 L.T. "No longer shall your name be called Abram, But your name shall be Abraham; For I will give you (as) the father of a multitude of nations.

Summary:

1. **This is a serious test for a man who has only one child and not the one of promise.** (Like telling any of us to change our name to the "World's Richest Person" or the "Most Humble." Kind of like when God told Isaiah to take off his clothes and go naked for 3 years. Isa 20)
2. **It is not just one great nation that his descendants will become but many nations.**
3. **The condition to become a "father of a multitude of nations" is to change your name, which sounds easy on the surface.**
 - A. **You have one "wild donkey" of a young son.**
 - B. **You would become the object of ridicule, since you and your wife are past the age of childbearing.** (We might question whether or not we really heard from God.)

Principle: Some conditions from God are only simple on the surface.
(like: stop being afraid)

Gen 17:6 = The New Package.

"And I will make you exceedingly fruitful (**Hiph PF + w.c. PARAH + MeODH + BiMEODH = I will cause you fruit into an excess of an excess**), and I will make (**NATHAN again; a gift from grace**) nations of you (**Lit: I will give you for nations**), and kings shall come forth from you.

17:6 L.T. "And I will cause you fruit into an excess of an excess, and I will give you for nations, and kings shall come forth from you.

Summary:

1. **God has an infinite number of rewards so don't think He will run out and don't think you have all you can get from Him.**
2. **Each stage of growth in the faith opens new opportunities.**

Principle: It is acceptable to God for us to desire a superabundance of spiritual blessing. (We must beware of the "law of diminishing returns." This is when we receive so much that personal value decreases.)

Gen 17:7 = Eternity Added.

And I will establish (**Hiph PF + w.c. QUM = here is the word for “make” or “establish” which He used in 6:18; 9:9 of the Noahic Covenant**) My covenant between Me and you and your descendants (**Seed**) after you throughout their generations for an everlasting covenant, to be God (**Elohim**) to you and to your descendants (**seed**) after you.

17:7 L.T. And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be Elohim to you and to your seed after you.

Summary:

1. The children of Abraham all have opportunity to partake of this eternal covenant.
2. That would include the Gentiles as well.
3. Once the conditions are met on a personal or national basis the individual is an unconditional partaker of the Covenant.
4. The degree to which they will participate is based on their individual or corporate obedience to Elohim’s commands.
5. The degree to which they participated became known as their “inheritance.”

Principle: Abraham’s obedience led to blessing on all nations. Cf Gen 12:2

Gen 17:8 = Reminder of Previous Guarantees.

And I will give (**Qal PF + w.c. NATHAN = the word for a gift that has been used throughout this section**) to you and to your descendants (**seed**) after you, the land of your sojournings (**this means to temporarily stay for a while; all of Abraham’s life is a sojourning; as is ours**), all the land of Canaan, for an everlasting possession; and I will be their God (**Elohim**)."

17:8 L.T. And I will give to you and to your seed after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their Elohim."

Summary:

1. The Abrahamic Covenant is still a gift of grace to an undeserving man who finally got some things right.

2. The promise is to Abraham and his “seed” which is Jesus Christ. Gal 3:16

Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, " And to your seed," that is, Christ.

3. Abraham had to believe that one day Elohim would bring all this about and include him, but not in his present lifetime. Heb 11:9-10

By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; 10 for he was looking for the city which has foundations, whose architect and builder is God. **Heb 11:13-16** All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. 14 For those who say such things make it clear that they are seeking a country of their own. 15 And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. 16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

4. Clearly two things please God:

- A. Walk deliberately and decisively open to the Lord’s scrutiny.
- B. Become “above reproach” like a sacrificial offering.

Principle: To share the blessings to Abraham one needs to be attached to his “promised seed.”

- q. The Promise Reiterated. 17:1-8
- r. The Sign of Circumcision. 17:9-14
- s. Sarai’s New Name. 17:15-22
- t. Compliance with the Sign. 17:23-27

Gen 17:9 = The Command.

(And or Then) God said further to Abraham, "Now as for you, you shall keep **(Qal IPF SHAMAR = keep or guard; see it as valuable; this is a command)** My covenant, you and your descendants **(seed)** after you throughout their generations.

17:9 L.T. Then Elohim said to Abraham, "Now as for you, you shall keep My covenant, you and your seed after you throughout their generations.

Summary:

- 1. In context is the “abundant progeny” part of the covenant.
- 2. Abraham is commanded to guard this covenant.

- A. Like Adam was to guard the Garden. Gen 2:15
- B. Like the Cherubim guarded the way to the Garden. Gen 3:24
- C. Like we are to guard our brother. Gen 4:9
- D. And like we are to teach our children. Gen 18:19

Principle: God's promises are valuable and should be transmitted to future generations.

Gen 17:10 = The Conditions.

This is My covenant (**what has just been promised**), which you shall keep (**command reiterated**), between Me and you and your descendants (**seed**) after you: every male among you shall be circumcised (**Niph Inf Construct MUL = 1st of 36x; referred to 24x in NT; Greek PERITOM8; to remove the foreskin from the penis. Do what?**).

17:10 L.T. This is My covenant, which you shall keep, between Me and you and your seed after you: every male among you shall be circumcised.

Principle: Sometimes God asks us to do painful things in obedience to Him. (How about His Son? Stand for the faith even if it costs your life. A different kind of obedience but still the same principle. Heb 12:4 resisted to point of shedding blood in your striving against sin.)

Gen 17:11 = The Directions and Reason.

And you (**all**) shall be circumcised in the flesh of your foreskin (**feminine singular noun + 2 masculine plural suffix 'ARLAH = 1st of 16x**); and it shall be the sign (**'OTH = used of the stars in 1:14, the mark of Cain in 4:15, the rainbow in 9:12**) of the covenant between Me and you.

17:11 L.T. And you all shall be circumcised in the flesh of your foreskin; and it shall be the sign of the covenant between Me and you.

Summary:

1. The "sign" points to the reality but is not the reality, so circumcision has no power to save as some would later claim.

(Isa 7:14 says the virgin birth is a "sign" so Mary is not the savior. Like baptism is a "sign.")

2. Covenants often came with "signs." Cf 9:12

(Even today we "sign" covenants as a "sign" of agreement, called a "signature.")

3. God gives us plenty of signs of His activity, but an evil and adulterous generation always wants more. Matt 16:3-4

"And in the morning, 'There will be a storm today, for the sky is red and threatening.' Do you know how to discern the appearance of the sky, but cannot discern the signs of the times? 4 "An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah." And He left them, and went away.

4. Believers are to stand for the gospel and not be alarmed by their opponents, as a sign of destruction for them. Php 1:27-29

Only conduct yourselves in a manner worthy of the gospel of Christ; so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; 28 in no way alarmed by your opponents — which is a sign of destruction for them, but of salvation for you, and that too, from God.

Principles: God's signs point to reality.

Gen 17:12 = The Timing and Extent.

And every male among you who is eight days old (**Eight portrays a new beginning**) shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants (**seed**).

17:12 L.T. And every male among you who is eight days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your seed.

Gen 17:13 = Inclusion.

A servant who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant.

17:13 L.T. A servant who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant.

Summary:

1. **The Mosaic Law reaffirmed this command. Lev 12:1-3**
 - A. **The Lord Himself was circumcised on the 8th day. Luke 1:59**
 - B. **As was Paul. Php 3:5**
2. **The covenant is open to outsiders, but they must comply with the commands to reap the rewards.**

3. The command to circumcise males while infants is focused on teaching future leaders the principles of the Covenant. Gen 18:19

"For I have chosen him, in order that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice; in order that the Lord may bring upon Abraham what He has spoken about him." (a teaching tool)

Principle: The blessings of Abraham are open to those not his genetic descendant.

Gen 17:14 = The Penalty.

But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off (Niph PF + w.c. KARATH = 3rd of 288x; cf 9:11 where it is used of capital punishment; it basically indicates a separation and thus can take many forms from a lack of participation to excommunication to death; 15:18 where it is used to "cut a covenant") from his people; he has broken My covenant."

17:14 L.T. But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

Summary:

- 1. God gave some extensive instructions for future generations, so there were clearly plans for Abraham's offspring.**
- 2. Circumcision does not replace the need for faith in Christ Jesus. Rom 4:9-13**

Is this blessing then upon the circumcised, or upon the uncircumcised also? For we say, "Faith was reckoned to Abraham as righteousness." 10 How then was it reckoned? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; 11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them, 12 and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

- 3. Circumcision was to be a reminder of the call to total devotion to the Lord. Deut 10:12-18**

"And now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul, 13 and to keep the Lord's commandments and His statutes which I am commanding you today for your good? 14 "Behold, to the Lord your God belong heaven and the highest heavens,

the earth and all that is in it. 15 Yet on your fathers did the Lord set His affection to love them, and He chose their descendants after them, even you above all peoples, as it is this day. 16 Circumcise then your heart, and stiffen your neck no more. 17 For the Lord your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality, nor take a bribe.

4. The total devotion is called “circumcision of the heart,” and involves removal of all the unnecessary attitudes of life. Jer 4:3-4

For thus says the Lord to the men of Judah and to Jerusalem, "Break up your fallow ground, And do not sow among thorns. 4 "Circumcise yourselves to the Lord. And remove the foreskins of your heart, Men of Judah and inhabitants of Jerusalem, Lest My wrath go forth like fire, And burn with none to quench it, Because of the evil of your deeds." **Jer 9:25-26** "Behold, the days are coming," declares the Lord, "that I will punish all who are circumcised and yet uncircumcised — 26 Egypt, and Judah, and Edom, and the sons of Ammon, and Moab, and all those inhabiting the desert who clip the hair on their temples; for all the nations are uncircumcised, and all the house of Israel are uncircumcised of heart."

5. Church Age Believers have a “circumcision made without hands” from Christ Himself, which is the future removal of the body of flesh. Col 2:9-13

For in Him all the fulness of Deity dwells in bodily form, 10 and in Him you have been made complete, and He is the head over all rule and authority; 11 and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; 12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

6. Thus, physical circumcision is no longer a command. 1 Cor 7:17-20

Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk. And thus I direct in all the churches. 18 Was any man called already circumcised? Let him not become uncircumcised. Has anyone been called in uncircumcision? Let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but what matters is the keeping of the commandments of God. 20 Let each man remain in that condition in which he was called.

Principles: Disobedience to God’s commands produce loss.

- q. **The Promise Reiterated. 17:1-8**
- r. **The Sign of Circumcision. 17:9-14**
- s. **Sarai’s New Name. 17:15-22**
- t. **Compliance with the Sign. 17:23-27**

Gen 17:15 = Sarai's New Name.

God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.

17:15 L.T. Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.

Summary:

1. **Abraham not only had to change his name but Sarai's.**
2. **Her name meaning "my princes" is now changed to "Princess."**
(interesting selection considering the way she had function in chapter 16)
3. **Princess is a term of endearment and authority.**

Gen 17:16 = Sarah Included in the Promise.

And I will bless her (**Piel PF + w.c. BARAK = a promise**), and indeed I will give you a son by her (**what a joy to hear that**). Then I will bless her (**verb repeated in Piel**), and she shall be *a mother of* (**notice italics, not in text; simply "she shall be for**) nations (**i.e. as an example**); kings of peoples shall come from her." (David, Solomon, Kings of Edom and Jesus Christ)

17:16 L.T. And I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be for nations; kings of peoples shall come from her."

Summary:

1. **Sarah is promised a son, fathered by Abraham.**
(this is the first time he is told directly that it will be through her. It was possible to derive from 2:24-25, but no direct statement till here. She could have died and Abraham married another to father this child.)
2. **This son will be the start of something great and she will receive blessing upon blessing.**
3. **Sarah would be an example, an honor befitting a princess.**
Isa 51:1-2

"Listen to me, you who pursue righteousness, Who seek the Lord: Look to the rock from which you were hewn, And to the quarry from which you were dug. 2 "Look to Abraham your father, And to Sarah who gave birth to you in pain; When he was one I called him, Then I blessed him and multiplied him."

4. **Sarah did not immediately believe this promise. 18:9-15**

(It doesn't look like Abraham told her right away. A surprise? Hesitant? Going to wait until the circumcision healed?)

Gen 17:17 = Laughing With God.

Then Abraham fell on his face (for the 2nd time cf 17:3) and laughed (TZACHAQ = 1st of 13x; to laugh; Sarah will laugh too, but get called for it cf 18:12), and said in his heart, "Will a child be born to a man one hundred years old? (Question 1, normally you would expect a "no" answer to this type of question, unless you fully believe the one making the promise) And will Sarah, who is ninety years old, bear a child?" (Question 2)

17:17 L.T. Then Abraham fell on his face and laughed, and said in his heart, "Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear a child?"

Summary:

1. **Abraham's questions are immediately answered by his faith with a resounding, "yes!"**
2. **His laugh is one of amazed joy that can only be a result of great faith. Rom 4:19-22**

And without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; 20 yet, with respect to the promise of God, he did not waver in unbelief, but grew strong in faith, giving glory to God, 21 and being fully assured that what He had promised, He was able also to perform.

Principle: Unreserved faith lets us laugh with God.

(Faith is an expression of love for the object. Man says "seeing is believing." God says, "believing is seeing." Faith is the victory that overcomes the world. Someone said "you don't really trust God until you trust Him for the impossible.")

Gen 17:18 = Abraham's Request.

And Abraham said to God, "Oh that (this particle states a case that will probably not be realized) Ishmael might live before Thee (Your face)!"

17:18 L.T. And Abraham said to God, "Oh that Ishmael might live before Your face!"

Summary:

1. **Abraham loves that "wild donkey of a man" like a parent loves a child, even when they misbehave.**

2. Abraham's request is not for God to overrule Ishmael's volition, but is an intercessory prayer for one that he deeply loves.

Gen 17:19 = God Answers Abraham's Two Questions.

But God said, "No (^aBHAL = 1st of 11x and means "indeed" not "no"; Elohim is answering the questions of verse 17, not responding to the request of verse 18), but Sarah your wife (notice what God calls her) shall bear you a son (prophecy and promise), and you shall call (instructions to Abraham) his name Isaac; and I will establish (QUM = to make orderly; include him in the plan) My covenant with him for an everlasting covenant for his descendants (seed) after him.

17:19 L.T. But Elohim said, "Indeed, Sarah your wife shall bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him.

Gen 17:20 = God Blesses Abraham's Desire for Ishmael.

And as for Ishmael, I have heard you; behold, I will (1) bless him, and will (2) make him fruitful, and will (3) multiply him exceedingly. He shall become (4) the father of twelve princes, and I will (5) make him a great nation.

17:20 L.T. And as for Ishmael, I have heard you; behold, I will bless him, and will make him fruitful, and will multiply him exceedingly. He shall become the father of twelve princes, and I will make him a great nation.

Summary:

1. God heard Abraham's request for Ishmael and makes a five-fold promise concerning this son he loves.
2. Ishmael's promise includes:
 - A. God's attention. (Bless)
 - B. Immediate Family blessing. (Fruitful)
 - C. Extended Family blessing. (Multiply)
 - D. Political clout. (12 princes)
 - E. Worldwide impact. (Great nation)
3. It does not include a promise of spiritual faithfulness, since that is a volitional issue.
4. Ishmael was a child of human works. Isaac a child of divine grace. God foreknew who would follow Him.

Principle: One can gain the world but lose their soul.

Gen 17:21 = The Difference.

But My covenant I will establish (**Hiph IPF QUM = cause to establish**) with Isaac, whom Sarah will bear to you at this season next year."

17:21 L.T. But My covenant I will establish with Isaac, whom Sarah will bear to you at this season next year."

Summary:

1. The Abrahamic Covenant will pass through Isaac not Ishmael.
2. Isaac will hear about this covenant directly from the Lord. Gen 26:1-6
3. This is the first time Abraham is given the timing and the specific child-bearer. (25 years since he left Ur)

Principle: God progressively enlightens the faithful.

Gen 17:22 = Elohim's Departure.

And when He finished talking (**DABHAR = normal word for communication via speech**) with him, God went up (**Qal IPF + w.c. 'ALAH = went up**) from (**MA'AL = 5770x; from upon or over; hovering above him? Standing over him? Authority?**) Abraham.

17:22 L.T. And when He finished talking with him, Elohim went up from Abraham.

Principle: God reveals Himself in His own way according to His timing.

- q. The Promise Reiterated. 17:1-8
- r. The Sign of Circumcision. 17:9-14
- s. Sarai's New Name. 17:15-22
- t. Compliance with the Sign. 17:23-27

Gen 17:23 = Spiritual Greatness Wastes No Time.

Then Abraham took Ishmael his son, and all the servants who were born in his house and all who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in the very same day, as God had said to him.

17:23 L.T. Then Abraham took Ishmael his son, and all the servants who were born in his house and all who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in the very same day, as God had said to him.

Gen 17:24 = The Timing for Abraham.

Now Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. **(he would have a child a year later. The scripture is being very precise here which is fitting for a paragraph about circumcision.)**

17:24 L.T. Now Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.

Gen 17:25 = The Age of Ishmael.

And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. **(Abraham was 86 when Operation Hagar occurred)**

17:25 L.T. And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

Gen 17:26 = The Same Day.

In the very same day Abraham was circumcised, and Ishmael his son

17:26 L.T. In the very same day Abraham was circumcised, and Ishmael his son.

Gen 17:27 = The Use of Authority.

And all the men of his household, who were born in the house or bought with money from a foreigner, were circumcised with him. **(Slavery was not condemned by God. The abuse of the slaves were. Here it is stated as a fact of life. It was often a picture of redemption. No Hebrew word for bondsman, so the context must determine if the slave is free to leave or not. Usually there is no clue.)**

17:27 L.T. And all the men of his household, who were born in the house or bought with money from a foreigner, were circumcised with him.

Summary:

- 1. Abraham wastes no time fulfilling the command.**
- 2. He has a true appreciation of grace and seeks to not abuse it.**
- 3. There are three major parts of the Covenant:**
 - A. Abundant progeny, now unconditional.**
 - B. Real Estate, now unconditional.**
 - C. Line of Messiah, not yet unconditional.**

4. The key to Abraham is obedience until death, even though there might be mistakes along the way. Cf 26:5

Principle: Great believers waste no time complying with God's instructions, no matter how unusual they may be.

Some principles from Chapter 17:

Principle: Obedience precedes blessing.

Principle: Greater obedience brings greater blessings.

Principle: Heroes of the faith are awestruck by the grace of God.

Principle: God likes to increase blessings.

Principle: Some conditions from God are only simple on the surface.

Principle: It is acceptable to God for us to desire a superabundance of spiritual blessing.

Principle: Abraham's obedience led to blessing on all nations. Cf Gen 12:2

Principle: To share the blessings to Abraham one needs to be attached to his "promised seed."

Principle: God's promises are valuable and should be transmitted to future generations.

Principle: Sometimes God asks us to do painful things in obedience to Him.

Principles: God's signs point to reality.

Principle: The blessings of Abraham are open to those not his genetic descendant.

Principles: Disobedience to God's commands produce loss.

Principle: Unreserved faith lets us laugh with God.

Principle: One can gain the world but lose their soul.

Principle: God progressively enlightens the faithful.

Principle: God reveals Himself in His own way according to His timing.

Principle: Great believers waste no time complying with God's instructions, no matter how unusual they may be.

Genesis 18

- B. Four People: the election of a nation and the preparation for the redeemer (Gen 12-50)**
- 1. Abraham. (12-23)**
 - a. The Promise to Abraham-The Test of Faith. 12:1-3
 - b. Compliance-My Way. 12:4-9
 - c. Failure of Fear. 12:10-16
 - d. An Unbeliever's Rebuke. 12:17-20
 - e. Strife with Canaanites. 13:1-7
 - f. Compliance-God's Way. 13:8-13
 - g. Ratification of Innumerable Descendents Promise. 13:14-18
 - h. Strife Between Countries. 14:1-12
 - i. Abraham's Military Victory. 14:13-16
 - j. Honor to Melchizedek. 14:17-24
 - k. Abraham's Vision. 15:1-11
 - l. The Promise of Oppression. 15:12-16
 - m. Ratification of Real Estate Promise. 15:17-21
 - n. Sarai's Intervention. 16:1-6
 - o. The Promise to Hagar. 16:7-14
 - p. The Timing. 16:15-16
 - q. The Promise Reiterated. 17:1-8
 - r. The Sign of Circumcision. 17:9-14
 - s. Sarai's New Name. 17:15-22
 - t. Compliance with the Sign. 17:23-27
 - u. Divine Visitation. 18:1-8
 - v. Sarah's Laugh. 18:9-15
 - w. Divine Inclusion. 18:16-21
 - x. Abraham's Intervention. 18:22-33

Principles of Hospitality

Hospitality is the relationship between a guest and a host, or the act or practice of being hospitable. that is, the reception and entertainment of guests, visitors, or strangers, with liberality and goodwill. Hospitality is also known as the act of generously providing care and kindness to whoever is in need.

The Lord has always been specific about the treatment of "strangers." They are referred to over 80 times in the OT.

Exo 22:21 You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. **Exo 23:9** You shall not oppress a stranger, since you yourselves know the feelings of a stranger, for you also were strangers in the land of Egypt. **Lev 19:10** 'Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the

stranger. I am the Lord your God. **Lev 19:33-34** When a stranger resides with you in your land, you shall not do him wrong. 34 'The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were aliens in the land of Egypt; I am the Lord your God. **Lev 24:22** There shall be one standard for you; it shall be for the stranger as well as the native, for I am the Lord your God."

Since these are requirements for strangers, how about for family?

Genesis 18:1 = Another Divine Appearance.

Now the Lord appeared (**Niph IPF + w.c. RA'AH = was seen; became visible**) to him by the oaks of Mamre **13:18 built an altar there; 14:13,24 became an ally with Mamre; 23:17 where he would bury Sarah**), while he was sitting at the tent door in the heat of the day. (**not a dream or vision, but Theophany; a common practice to rest during the heat of the day.**)

18:1 L.T. Now Yahweh appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day.

Genesis 18:2 = The Lord Plus Two

And when he lifted up his eyes and looked (**notice the specifics used here**), behold, three men (**ENOSH = more of the sense of a nobleman; who was one of these men? Yahweh + 2 angels cf 19:1**) were standing opposite him (**Niph Ptc NATHABH = 1st of 75x; to set, appoint, stand solidly; + 'AL = over him**); and when he saw *them*, he ran from the tent door to meet them, and bowed himself (**Hith IPF + w.c. SHACHAH = 1st of 172x; bow down and touch the forehead to the ground; a sign of submission**) to the earth,

18:2 L.T. And when he lifted up his eyes and looked, behold, three men were standing over him; and when he saw *them*, he ran from the tent door to meet them, and bowed himself to the earth,

Would Abraham do this if he did not know it was the Lord? We have some double applications. The first principles are about fellowship with the Lord and the second ones are about fellowship with others.

Principle: Greet the Lord humbly when coming into His presence.

Principle: Greet visitors with humility or you might miss out on an important visit. Heb 13:2

Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.

- **you can respectfully dismiss them if the need is determined.**

Genesis 18:3 = Abraham Asks Him to Stay.

and said, "My lord (**ADONAY = 1st of 324x; indicates owner, master; what was spoken when Yahweh was written**), if now I have found favor (**CHEN = grace**) in your sight, please do not pass your servant by (**'ABHAR = pass over; invites him in**).

18:3 L.T. and said, "My lord, if now I have found grace in your sight, please do not pass over your servant.

Principle: Request the grace of fellowship with Him.

(NT often uses AITEW which is a request from an inferior to a superior.)

Principle: Humbly extend an invitation for fellowship.

(This is an important part of evangelism. If you begin with a rough, tough attitude not many will get beyond that.)

Genesis 18:4 = Abraham the Servant.

Please let a little water be brought and wash your feet, and rest yourselves under the tree (**there was a place that was the coolest in the camp**);

18:4 L.T. Please let a little water be brought and wash your feet, and rest yourselves under the tree;

Principle: Present yourself a living sacrifice to Him.

(Rom 12:1-3, reporting for duty, Sir.)

Principle: Offer your services to provide refreshment and rest.

(Not, "would you like something" but "let me get you a drink of ...")

Genesis 18:5 = The Lord Accepts the Offer.

and I will bring a piece of bread, that you may refresh yourselves (**Lit: sustain your heart**); after that you may go on, since you have visited your servant. "And they said," So do (**you may do**), as you have said."

18:5 L.T. and I will bring a piece of bread, that you may sustain your heart; after that you may go on, since you have visited your servant. "And they said," So you may do, as you have said."

Principle: Place before Him your resources and invite Him for dinner.

Rev 3:20

Principle: Consecrate your resources for the refreshment of others.

Genesis 18:6 = Abraham Delivers Quantity.

So Abraham hurried (**Piel IPF MAHAR = 1st of 64x; to make haste in a skillful way unlike the way we normally make haste; Abraham is making plans as he goes**) into the tent to Sarah, and said, "Quickly, prepare (**Piel Imp MAHAR = drop what you are doing and do this**) three measures (**a "measure" is about 1/3 of a bushel, so this is about a bushel of flour-a lot for 3 men**) of fine flour (**QEMACH = 1st of 53x; the material used for unleavened cakes that will be used for the grain offerings under the Levitical Priesthood**), knead it, and make bread cakes."

18:6 L.T. So Abraham hurried into the tent to Sarah, and said, "Quickly, prepare three measures of fine flour, knead it, and make bread cakes."

Abraham goes to the best to get the best.

It is the heat of the day. Turn on the oven? Notice that there is no grumbling with Sarah. A man who is consistently considerate of his wife should be able, if the need arises, to legitimately tell her to do something to benefit others and she accept the "order" without reservation, recognizing his authority. This is what it means to be a "Sarah's Daughter." It does NOT mean that he is given the authority to be a jerk. How does the Lord treat us is the test? Eph 5:22-33

Principle: Quickly go above and beyond what is expected.

(Dragging one's feet indicate it is a chore and thus the body language portrays some "grumbling.")

Principle: Give others the opportunity to assist.

(Try to convey the sense of urgency to those enlisted to the service.)

Genesis 18:7 = And Quality.

Abraham also ran (**pretty good for a 99 year old man**) to the herd, and took a tender and choice calf (**lit: a son of a bull = would be used for the Peace Offering and Sin Offering**), and gave it to the servant; and he hurried (**the cook caught the vision**) to prepare it (**it was still going to take several hours, in the heat of the day, to cook**).

18:7 L.T. Abraham also ran to the herd, and took a tender and choice calf, and gave it to the servant; and he hurried to prepare it.

Principle: Give Him your best.

(This means personal involvement and use of authority to serve, but also the marshaling of resources and the recognition of other gifts.)

Principle: Hospitality involves both quantity and quality.

(In India you will eat at Solo's until you leave something on the plate.)

Genesis 18:8 = Hospitality First.

And he took curds (**butter = part of the Lord's diet; Isa 7:14-22**) and milk (**part of the promised land cf Exo 3:8 et al and also part of the "Lord's Diet" who is the "Maker of all things" which are to be enjoyed with the giving of thanks. 1 Tim 4:3**) and the calf which he had prepared, and placed it before them; and he was standing by them under the tree as they ate (**You have to take care of yourself to take care of others, but others come first.**)

18:8 L.T. And he took curds and milk and the calf which he had prepared, and placed it before them; and he was standing by them under the tree as they ate.

Principle: See that the Lord is first priority in your service.

(Not doing this to see what you will get in return)

Principle: Gracious hosts both participate and supervise the service to others.

Hospitality:

1. Is a function of unhyocritical love. Rom 12:13

contributing to the needs of the saints, practicing hospitality.

2. Is a test of godly widow. 1 Tim 5:9-10

A widow is to be put on the list only if she is not less than sixty years old, having been the wife of one man, 10 having a reputation for good works; and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, and if she has devoted herself to every good work.

3. Is to be done without complaint. 1 Peter 4:9-10

Be hospitable to one another without complaint. 10 As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.

4. Is a requirement of spiritual leaders and thus a marker of maturity. 1 Tim 3:2 & Titus 1:8

An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach,

u. Divine Visitation. 18:1-8

v. Sarah's Laugh. 18:9-15

w. Divine Inclusion. 18:16-21

x. Abraham's Intervention. 18:22-33

Genesis 18:9 = The Question to Abraham.

Then they said to him, "Where is Sarah your wife?" And he (**Abraham**) said, "Behold, in the tent."

18:9 L.T. Then they said to him, "Where is Sarah your wife?" And he said, "Behold, in the tent."

- The Lord knew she was eavesdropping.
- He called her Sarah instead of Sarai.
- Sarah probably perked up her ears. (waiting for a complement like, "that was good bread" "never had anything like that before" "wow!" The Lord actually has something better. A promise.)

Principle: The Lord monitors everyone, all the time. (you can't really hide)

Genesis 18:10 = The Promise.

And he (**the man-The Lord**) said, "I will surely return (**returning, I will return; promise of a spiritual encounter and a physical encounter**) to you at this time next year; and behold, Sarah (**Got her new name in the last chapter {17:15} a couple of months earlier; Princess**) your wife (**note the construction; it is one that calls Sarah Abraham's wife as in 17:19; Hagar is not so designated. She is forever the "handmaid."** Every time the Lord says "your wife," Abraham is reminded of Hagar and Ishmael.) shall have a son." And Sarah was listening at the tent door, which was behind him (**the Lord**).

18:10 L.T. And he said, "Returning I will return to you at this time next year; and behold, Sarah your wife shall have a son." And Sarah was listening at the tent door, which was behind him.

Progressive revelation: The Lord had revealed the general time in 17:21 and then further refined the promise to a specific time frame, with a culminating date.

Sarah was out of the Lord's eyesight, but not out of sight.

Principle: Authorities are guardians of the promises, not only to themselves but others. Cf 18:19

Genesis 18:11 = The Personal Facts.

Now Abraham and Sarah were old (**ZAQEN = this is a statement of the condition of the body rather than the age, although those interconnect; the same word is used to describe Abraham in 24:1; 40 years later and he**

would still live another 35 years after that), advanced in age; Sarah was past childbearing. (Lit: it ceased to be for Sarah after the manner of women; i.e. no longer producing the egg to be fertilized. Past menopause)

18:11 L.T. Now Abraham and Sarah were old, advanced in age; it ceased to be for Sarah after the manner of women.

Principle: God is fully capable of handling humanly hopeless situations.

Genesis 18:12 = Sarah's Laugh.

And Sarah laughed (remember 16:17; Abraham laughed with God about this very thing, Sarah laughed at God) to herself (QEREBH = in her insides), saying, "After I have become old (BALAH = 1st if 15x; to fall away as old garments; waste away, be worn out; a reference), shall I have pleasure ('EDNAH = 4x; that which is delightful; derived from the word for "Eden"; not really a word for sexual pleasure as evidenced by the other three usages but it is for the joys of life, here, the delight of having a child; translate: motherly joy), my lord (ADONAY = 2nd use cf 18:3) being old also (ZAQEN = 1st of 26x; a reference to years)?"

18:12 L.T. And Sarah laughed to herself, saying, "After I have wasted away, shall I have motherly joy, my lord (master) being old also?"

Summary:

1. **Abraham laughed with the Lord and Sarah laughed at Him.**
(if you read ahead you will know she flunked this one)
2. **She surveyed the physical circumstances and concluded, "no way."**
3. **She was not just past the age of childbearing but she viewed herself as "worn out."** (wait till she has a kid)
4. **Sarah flunks one test and passes another-at the same time.**
 - A. **She flunked the faith test, first.**
 - B. **She passed the submission test.**
5. **God placed no conditions on this promise to Sarah.**

Principle: Even if we are faithless, He is faithful.

(I didn't notice confession of sin between the failure and the success. Cf Heb 6:10; the Lord doesn't forget. The Lord noticed that she had recognized the position of her husband in the divine scheme of things.)

Principle: Ability to appreciate God's promises is based on faith.

(right now she has no appreciation for she believes it impossible)

Genesis 18:13 = Sarah Confronted.

And the Lord (YAHWEH in His “mansuit.” Remember 3 men appeared) said to Abraham, "Why did Sarah laugh, saying, 'Shall I indeed bear a child, when I am so old (Zaqen = advanced in years, He did not quote her directly with “wasted away”)?’"

18:13 L.T. And Yahweh said to Abraham, "Why did Sarah laugh, saying, 'Shall I indeed bear a child, when I am so old?'

Principle: All things are exposed before our Lord. Heb 4:13

Genesis 18:14 = A Good Question.

"Is anything too difficult for the Lord (YAHWEH)? At the appointed time I will return to you, at this time next year, and Sarah shall have a son."

18:14 L.T. "Is anything too difficult for the Lord? At the appointed time I will return to you, at this time next year, and Sarah shall have a son."

Summary:

1. The King of Kings asked one of mankind’s most crucial questions.
2. It is a call to analyze circumstances based on Divine Essence, not human intellect. (God’s promises, prophecies, salvation)

Principle: God’s promises are guaranteed by His Character.

Principle: This question must be continuously answered.

Genesis 18:15 = Sarah’s Denial.

Sarah denied it (Piel IPF + w.c. KACHASH = to deny through deceit and often translated “to lie”) however, saying, "I did not laugh"; for she was afraid. And He said, "No, but you did laugh."

18:15 L.T. Sarah denied it however, saying, "I did not laugh"; for she was afraid. And He said, "No, but you did laugh."

Summary:

1. No matter the age (90) some people still play games with the Lord.
2. She lied to cover herself out of fear.
(Fail-pass-fail)

Principle: You can’t fool The Lord.

Qualities of a “Sarah’s Daughter.” 1 Peter 3:1-6

In the same way, you wives, be submissive (**Pres Pas Ptc = being submissive; indicating an ongoing activity; not a command; indicates to arrange your life in conjunction with his**) to your own (**IDIOS = your own; not someone else’s**) husbands (**implies that which is a moral and legal obligation**) so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives (**there is potential, not a promise as volition is involved**), 2 as they observe (**EPOPTUW = 2x; to view attentively; cf 2:12;**) your chaste and respectful behavior (**the-in fear-pure behavior; the pure behavior with respect**). 3 And let not your adornment be merely external — braiding the hair, and wearing gold jewelry, or putting on dresses; (**it is saying to make an effort to look good for him**) 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. (**the real attitude of respect for God’s plan, whether or not there is respect for the man; guarantee: at times he will not be worthy of respect; and you won’t be worthy of honor**) 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands. 6 Thus Sarah obeyed Abraham, **calling him lord**, and you have become her children if you do what is right without being frightened by any fear (**PTO8SIS = 1x; terror; actually stronger than the word “fear.” A terror indicates that she has truly become a living sacrifice**).

1. The female sin nature desires to rule her husband, but hates it when she does. Gen 3:15
2. The test for a wife is to arrange her life to be a helpmate to her husband, showing him respect.
3. She is to treat her husband with respect, for his position at least, if not his person. (cutting remarks are not part of this) Eph 5:33
Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect (**PHOBEW**) her husband.
4. A “Sarah’s Daughter” does what is right without fear, which means that love for God has replaced unhealthy fear. 1 John 4:18-20
There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. 19 We love, because He first loved us.
5. The husband is to also submit to his wife. Eph 5:21
(His life is for his family, not himself. Not blame her for his failures.)
6. The husband should help his wife become a “Sarah’s Daughter” by not giving her anything to fear. (notice what she does)
7. The husband is to honor his wife. 1 Pet 3:7

You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered.

8. A man should be an “Abraham’s Son” and love his wife. Gen 24:67

Then Isaac brought her into his mother Sarah's tent, and he took Rebekah, and she became his wife; and he loved her; thus Isaac was comforted after his mother's death.

9. The husband-wife relationship should model the relationship between Christ and the Church. Eph 5:22-33

- u. Divine Visitation. 18:1-8
- v. Sarah’s Laugh. 18:9-15
- w. Divine Inclusion. 18:16-21
- x. Abraham’s Intervention. 18:22-33

Genesis 18:16 = The Task Ahead.

Then the men rose up from there, and looked down toward (**Lit: upon the face of; Hebron a higher elevation than Sodom**) Sodom; and Abraham was walking with them to send them off.

18:16 L.T. Then the men rose up from there, and looked down toward Sodom; and Abraham was walking with them to send them off.

Abraham was the perfect host to the end, walking with them along the road.

Genesis 18:17 = The Lord Asks the Angels a Question.

And the Lord (**YAHWEH**) said, "Shall I hide (**Piel Ptc KASAH = to cover, conceal**) from Abraham what I am about to do,

18:17 L.T. And Yahweh said, "Shall I hide from Abraham what I am about to do,

**This is further evidence He appeared as a man.
The Lord is asking the two angels.**

Genesis 18:18 = The Reason for the Question.

since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed?

18:18 L.T. since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed?

Summary:

1. **This is a subtle reminder of the original promise of progeny and many descendants and that through him all nations will be blessed.**
2. **The Lord is getting ready to test Abraham's love.**
(Is it like His? Where is Abraham in His growth? The Lord already knows.)

Genesis 18:19 = Why Share the Revelation.

"For I have chosen him (**Qal PF YADA' = know him intimately, used of Adam "knowing" Eve; this is a word of relationship; he is His friend**), in order that **(to the end that)** he may command (**Piel IPF TZAWAH = 1st in 2:16 where the Lord commanded the man not to eat**) his children and his household after him to keep (**SHAMAR = keep because valuable, guard**) the way (**DEREK = the path, the way; meaning the prescribed thoughts and actions**) of the Lord (**YAHWEH**) by doing righteousness and justice; in order that the Lord (**YAHWEH**) may bring upon Abraham what He has spoken about him."

18:19 L.T. "For I have known him, to the end that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice; in order that Yahweh may bring upon Abraham what He has spoken about him."

Summary:

1. **The Lord wants Abraham's progeny to know about this relationship that they have.**
2. **Part of Abraham's "great name" was that he was a friend of God.**
3. **Abraham was far from perfect but his life was marked by obedience. 26:5**
4. **Friendship with God is open to those who obey Him. John 14:15,21,23,24**
5. **There is still part of the Covenant that is conditional, that in him "all the nations of the earth shall be blessed."**
6. **The "Line of Messiah" is not yet guaranteed.**
7. **He is promised to have a son that will be a great nation but some conditions have to be met to be a blessing to all the nations.**
8. **Abraham is to use his authority as a patriarch to command his children to follow the way of the Lord.**

9. The way of the Lord is to “do” righteousness and justice, not just know about it.
10. Abraham is to warn future generations about immoral associations.
11. Sodom and Gomorrah clearly teaches that God will destroy those who persist in immorality.

Principle: God expects men to teach their families the righteous way of the Lord.

Genesis 18:20 = The Problem with Sodom and Gomorrah.

And the Lord (YAHWEH) said, "The outcry (Z^e'AQAH = 1st of 18x; a cry for sorrow or help; sin calls out to God cf 4:10 of Abel's blood crying out; the sin cries out to the righteousness and justice of God) of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave.

18:20 L.T. And Yahweh said, "The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave.

Summary:

1. The problem with S & G is sin.
(choices and preferences or alternative lifestyles that miss the divine standards are sin)
2. The outcry is not coming from the citizens but from the sins of the citizens. This is a figure of speech that is used to describe sin as a person calling out for justice. Cf Gen 4:10
3. Those being wronged by sin call out for help, not necessarily to God and usually for revenge, even if they themselves are heartily involved in it.

Principle: The Lord hears the cry of sin.

Genesis 18:21 = Validation of the Problem.

I will go down now (Qal Coh YARADH + NA' = let Me go down please), and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know."

18:21 L.T. I will go down now, and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know."

Summary:

1. **Sodom and Gomorrah will be a demonstration of His true and righteous judgment.**
2. **The Lord already knows the answer and is presenting a test to Abraham.** (The test of intercession. What will be his response? Moses will face it. It looks like a common test for those who would be great heroes of the faith.)

Principle: The Lord does not arbitrarily destroy nations or people.

- u. **Divine Visitation. 18:1-8**
- v. **Sarah's Laugh. 18:9-15**
- w. **Divine Inclusion. 18:16-21**
- x. **Abraham's Intervention. 18:22-33**

Genesis 18:22 = Yahweh Stays with Abraham.

Then the men turned away from there and went toward Sodom, while Abraham was still standing before the Lord (**Yahweh**).

18:22 L.T. Then the men turned away from there and went toward Sodom, while Abraham was still standing before Yahweh.

- **Abraham knows his dinner guest and who he is standing before.**
Cf 18:27
- **His first question recognizes that his guest has the power to annihilate S & G. (not a statement of a madman)**

Genesis 18:23 = Abraham's Question.

And Abraham came near (**Qal IPF NAGASH = 1st of 125x; to get closer to; this is a mark of his courage to approach the Lord**) and said, "Wilt Thou indeed sweep away (**Qal IPF SAPHAH = 1st of 20x; to heap together and then sweep away; it is used in the warning to Lot in 19:15,17**) the righteous (**TZADIQ = 3rd of 205x; used to describe Noah in 6:9; 7:1**) with the wicked (**RASHA' = 1st of 262x; guilty of a specific crime; different from "evil" which is a mindset and "sin" which means to "miss the mark."** This is a legal violation of a law. Which one? 2:24-25 leave father and mother and cling to his wife, and the two shall be one flesh. Man and woman is only way to obey that command.)?"

18:23 L.T. And Abraham came near and said, "Will You indeed sweep away the righteous with the wicked?"

Summary:

1. **Abraham was a man with courage who dared to approach the Lord with a question. Heb 4:16**

2. **Abraham knew Lot's spiritual status. He was a weaker believer who compromised with evil for money.**

(There could be more Lot's around the town. Lot had a wife, at least two sons, two daughters and two "sons-in-law" to be. 19:12,14 Only 4 people drug out of the city.)

3. **His question confronts the Lord's justice.**

4. **His nephew Lot was a believer with a conscience. 2 Pet 2:6-9**

and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly lives thereafter; 7 and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men 8 (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day by their lawless deeds), 9 then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment,

Genesis 18:24 = Abraham's First Question.

"Suppose there are fifty righteous within the city; wilt Thou indeed sweep it away and not spare the place for the sake of the fifty righteous who are in it?"

18:24 L.T. "Suppose there are fifty righteous within the city; will You indeed sweep it away and not spare the place for the sake of the fifty righteous who are in it?"

- **Abraham is pleading for those not guilty of the key sins of Sodom.**

Genesis 18:25 = Abraham's Observation.

"Far be it from Thee to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked (**RASHA'** = **used in reference to a specific violation of a specific standard of righteousness**) are *treated* alike. Far be it from Thee! Shall not the Judge of all the earth deal justly?"

18:25 L.T. "Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are *treated* alike. Far be it from You! Shall not the Judge of all the earth deal justly?"

- **Abraham is relating to the Lord what he knows about His justice.**

- **He knows the Lord is fair and he does not see how this could be fair.**

- **Abraham does not see how this could be fair, to punish one for a specific sin of another.**
(God has many ways to discipline sin. One is to simply let one endure the consequences. Gal 6:6-7)

Principle: People are held accountable for their own sins, not the sins of others. (father's sins visited on the sons refers to the consequences of their fathers sins on the children, but that does not mean the children have no choice as to whether or not to sin)

Genesis 18:26 = The Lord's Grace.

So the Lord (YAHWEH) said, "If I find in Sodom fifty righteous within the city, then I will spare (Qal PF + w.c. NASA' = lift up, preserve, it is a word that basically means to ascend; a word that softly implies something like the "rapture" of which the deliverance of Lot is a type. He will actually only "lift up" the Believers) the whole place on their account."

18:26 L.T. So the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare the whole place on their account."

Principle: God is not only just but gracious.

Principle: The wicked are often preserved by the righteous.
(so grace can work in their lives so that they can be saved)

Genesis 18:27 = Abraham's Amazement.

And Abraham answered and said, "Now behold, I have ventured (Hiph PF YA'AL = to undertake, endeavor. The basic root means to "be foolish"; Abraham realizes he may have stepped onto shaky ground; he does not want to offend the Lord) to speak to the Lord (this is clear evidence that Abraham knew the man he was speaking with), although I am but dust and ashes (this is an idiom denoting nothingness).

18:27 L.T. And Abraham answered and said, "Now behold, I have ventured to speak to Yahweh, although I am but dust and ashes.

Principle: Abraham's love for others has driven him to intercede in spite of the temptation to fear.

Genesis 18:28 = Negotiations-the Second Question.

Suppose the fifty righteous are lacking five, wilt Thou destroy the whole city because of five?" And He said, "I will not destroy it if I find forty-five there."

18:28 L.T. Suppose the fifty righteous are lacking five, will You destroy the whole city because of five?" And He said, "I will not destroy it if I find forty-five there."

Genesis 18:29 = Onward-3rd Question.

And he spoke to Him yet again and said, "Suppose forty are found there?" And He said, "I will not do it on account of the forty."

18:29 L.T. And he spoke to Him yet again and said, "Suppose forty are found there?" And He said, "I will not do it on account of the forty."

Genesis 18:30 = How About 30-4th Question?

Then he said, "Oh may the Lord not be angry, and I shall speak; suppose thirty are found there?" And He said, "I will not do it if I find thirty there."

18:30 L.T. Then he said, "Oh may the Lord not be angry, and I shall speak; suppose thirty are found there?" And He said, "I will not do it if I find thirty there."

Genesis 18:31 = How About 20-5th Question?

And he said, "Now behold, I have ventured to speak to the Lord; suppose twenty are found there?" And He said, "I will not destroy it on account of the twenty."

18:31 L.T. And he said, "Now behold, I have ventured to speak to the Lord; suppose twenty are found there?" And He said, "I will not destroy it on account of the twenty."

Genesis 18:32 = 10-6th Question?

Then he said, "Oh may the Lord not be angry, and I shall speak only this once; suppose ten are found there?" And He said, "I will not destroy it on account of the ten."

18:32 L.T. Then he said, "Oh may the Lord not be angry, and I shall speak only this once; suppose ten are found there?" And He said, "I will not destroy it on account of the ten."

Genesis 18:33 = The Conversation Ends.

And as soon as He had finished (**Piel PF KALAH = to finish, end, complete; in Piel to totally complete**) speaking to Abraham the Lord (**YAHWEH**) departed (**HALAK = walked away**); and Abraham returned to his place. (**the oaks of Mamre near Hebron**)

18:33 L.T. And as soon as He had finished speaking to Abraham Yahweh walked away; and Abraham returned to his place.

Principle: Great heroes of the faith speak humbly and openly with God, then place it in His hands and return to their responsibilities.

Principle: Abundant and amazing grace always precedes destruction of a large group of people or a nation.

(Healing applied to Babylon, but she would not be healed. The point here is the destruction is not the Lord's first response. Satan would be gone, Adam and Eve would be gone and none of us would be here.)

Genesis 19

- y. Lot's Visitation. 19:1-11
- z. Lot's Warning to Family. 19:12-14
- a1. Lot's Deliverance. 19:15-22
- b1. Lot's Wife. 19:23-26
- c1. Abraham's Witness. 19:27-28
- d1. Abraham's Difference. 19:29
- e1. Lot's Failure. 19:30-38

ALL SODOM VERSE QUOTES AT END OF SECTION.

Genesis 19:1 = Lot Meets the Two "Men."

Now the two angels (5th usage; others in Ch 16) came to Sodom in the evening as Lot was sitting in the gate of Sodom (a place of influence and position; where the judges usually sat cf Deut 21:19-20; this normally indicated a place of promotion; we will analyze what it was for Lot). When Lot saw them, he rose to meet them and bowed down with his face to the ground. (like Abraham in 18:2)

19:1 L.T. Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed down with his face to the ground.

- two of the "men" are identified as angels.
- about 60 miles via the roads and 30 miles by air.
- the two angels covered some ground for it appears that it was the same evening they left Abraham, after eating dinner. Cf 18:1 in heat of day; 19:27 early in the morning.
- Lot's hospitality began the same way that Abraham's did.

Genesis 19:2 = Lot's Hospitality.

And he said, "Now behold, my lords (**ADONAY = 3rd use**), please turn aside into your servant's house, and spend the night (**the normal invitation was for 3 nights**), and wash your feet; then you may rise early and go on your way." They said however, "No, but we shall spend the night in the square."

19:2 L.T. And he said, "Now behold, my lords, please turn aside into your servant's house, and spend the night, and wash your feet; then you may rise early and go on your way." They said however, "No, but we shall spend the night in the square."

- they are there to check things out to be sure they are bad.

Genesis 19:3 = Lot's Insistance.

Yet he urged them strongly (**Qal IPF + w.c. PATZAR = 1st of 7x; to beat to the point of making blunt; 2nd use in 19:9 where the men of the city pressed against Lot**), so they turned aside to him and entered his house; and he prepared a feast (**MISHTEH = 1st of 46x; from SHATAH = to drink; it is used frequently for the feast fit for a king as in Esther and Daniel**) for them, and baked unleavened bread (**this is not the prelude to the Feast of Unleavened Bread as the Hebrew for that kind of feast is CHAG; this was the cheapest thing he could serve**), and they ate (**took an angel to keep a straight face during Lot's façade**).

19:3 L.T. Yet he urged them strongly, so they turned aside to him and entered his house; and he prepared a feast for them, and baked unleavened bread, and they ate.

- Lot probably made it clear that spending the night in the square was not a safe thing to do.
- He invited them for a drink and some cheap bread.
- Abraham killed the choice calf and had a bushel of flour baked.
- This meal appears to be political right now, for he does not recognize that his guest are angels until later, probably about the time they blind the intruders, and then still doesn't believe it totally.

Genesis 19:4 = Unwanted Visitors.

Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter;

19:4 L.T. Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter;

- both the young and old were decadent which demonstrates the near total corruption of Sodom.
- the whole town was corrupt, not just a part of it.
- the Lord had His answer as to whether or not the cry of sin was true.

Genesis 19:5 = The Resident's Invitation.

and they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may have relations with them (**YADA' = know, in an intimate sense as Adam "knew" his wife**).

19:5 L.T. and they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may have relations with them."

Summary:

- 1. This passage declares the reality of Sodom's immorality.**
- 2. Homosexuality attacks the prime directive to all mankind to "be fruitful and multiply and fill the earth."**
- 3. It is another attempt to destroy man from the earth, as was the angelic infiltration prior to the Flood.**
- 4. Homosexuality is a sin in any dispensation. 1 Tim 1:8-11**

But we know that the Law is good, if one uses it lawfully, 9 realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, 11 according to the glorious gospel of the blessed God, with which I have been entrusted.

5. Homosexuality is like other sins in that it:

A. Is specifically declared to be sin. Lev 18:22

You shall not lie with a male as one lies with a female; it is an abomination.

B. Carries a personal eternal cost. 1 Cor 6:9-11

Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals (**KJV = abuser of themselves**), 10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God.

C. Involves a choice. Rom 1:24-32

Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. 25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. 26 For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, 27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. 28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, 29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, 30 slanderers, haters of God,

insolent, arrogant, boastful, inventors of evil, disobedient to parents, 31 without understanding, untrustworthy, unloving, unmerciful; 32 and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

D. If forgiveness from God is never accepted, the result is the Lake of Fire. Rev 21:8

"But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

E. Was paid for on the cross so that whoever accepts God's forgiveness through faith in Christ shall be saved. Matt 12:31-32

Therefore I say to you, any sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven. 32 "Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come.

Principle: Any nation that becomes flagrantly *immoral* is headed for destruction, even God's own people. Jdg 19:22-30

Genesis 19:6 = Lot's Intervention.

But Lot went out to them at the doorway, and shut the door behind him,

19:6 L.T. But Lot went out to them at the doorway, and shut the door behind him,

Genesis 19:7 = Lot's Plea.

and said, "Please, my brothers, do not act wickedly. (Hiph IPF as Jussive RA'A' = 1st of 99x; cause to do evil; break the law of 2:24-25)

19:7 L.T. and said, "Please, my brothers, do not cause to do evil.

Genesis 19:8 = Lot Has Lost His Mind.

Now behold, I have two daughters who have not had relations with (known a man; i.e. had sex, if we read further we find that they were engaged) man; please let me bring them out to you, and do to them whatever you like (as is good in your eyes); only do nothing to these men, inasmuch as they have come under the shelter of my roof."

19:8 L.T. Now behold, I have two daughters who have not known a man; please let me bring them out to you, and do to them as is good in your

eyes; only do nothing to these men, inasmuch as they have come under the shelter of my roof."

Summary:

1. **Based on the moral environment of Sodom, if this were true about his daughters, they were rare.**
2. **If Lot knew they were angels why would he have made such an offer for the angelic creation was known to be more powerful?**
3. **Lot's political meal was in jeopardy as he was about to lose his potential new clients.**
4. **Lot is not homosexual, and the decadence tormented him, but it seems his area of weakness is money. 2 Peter 2:6-10**
and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly lives thereafter; 7 and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men 8 (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day by their lawless deeds), 9 then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, 10 and especially those who indulge the flesh in its corrupt desires and despise authority.
5. **Lot has stepped outside and tried to intervene by offering his virgin daughters, which appears that he wants to make a business deal more than protect his own daughters. 1 Tim 6:10**
(It could be a calculated gamble, knowing they were homosexuals. He offers a normal perversion for an abnormal one, and is seeking to avoid one sin by offering another.)
6. **Lot's display of a lack of moral courage indicates that in many ways he is as decadent as the men of Sodom.**

Principle: Decadence comes in many forms and can bring a variety of judgments. (Lot would not be permitted to take any of his wealth. The common judgment for immorality is destruction of the nation.)

Genesis 19:9 = The Resident's Insistence.

But they said, "Stand aside (**Qal IMP NAGASH = + adv = draw near backward**)." Furthermore, they said, "This one came in as an alien (**to sojourn**), and already he is acting like a judge (**Qal IPF + w.c. + Qal Inf Abs SHAPHAt = he judges to judge; reverse of normal order of doubled verb; he has been a judge in the gates and now he is telling them what to do; they like him as**

long as he doesn't render any judgment); now we will treat you worse (cause more evil to you) than them." So they pressed (beat on to make blunt) hard against Lot and came near to break the door.

19:9 L.T. But they said, "Stand aside." Furthermore, they said, "This one came in to sojourn, and he is judging to judge; now we will cause more evil to you than to them." So they pressed hard against Lot and came near to break the door.

Summary:

1. Women no longer possessed any appeal to this group.
2. The men of Sodom are a picture of rampant, unchecked sin.
3. Judges are not expected to judge in a lawless society.
4. When they do judge they are threatened by the powers that be.

Principle: Flagrant sin lacks reason.

Principle: Intervention can be dangerous.
(whether righteous or unrighteous)

Genesis 19:10 = The Angelic Intervention-Deliver Lot.

But the men (angels but Lot doesn't know it) reached out their hands and brought Lot into the house with them, and shut the door.

19:10 L.T. But the men reached out their hands and brought Lot into the house with them, and shut the door.

Genesis 19:11 = The Angelic Intervention-Strike the Intruders.

And they struck (Hiph PF NAKAH = a non-fatal blow because they pulled their punch; the word the KJV translates "smite"; they probably flashed them with light) the men who were at the doorway of the house with blindness, both small and great, so that they wearied themselves trying to find the doorway.

19:11 L.T. And they struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied themselves trying to find the doorway.

Summary:

1. Notice the angelic response did not involve diplomatic conversation.

2. **The spiritual blindness of the Sodomites was met with physical blindness.**
3. **Mobs can only understand force.**
(One riot, one ranger.)

Principle: Angels are powerful.

- y. **Lot's Visitation. 19:1-11**
- z. **Lot's Warning to Family. 19:12-14**
- a1. **Lot's Deliverance. 19:15-22**
- b1. **Lot's Wife. 19:23-26**
- c1. **Abraham's Witness. 19:27-28**
- d1. **Abraham's Difference. 19:29**
- e1. **Lot's Failure. 19:30-38**

Genesis 19:12 = Surveying the Situation.

Then the men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring them out of the place;

19:12 L.T. Then the men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring them out of the place;

- **These are the first questions and orders from the angels.**
- **They had been listening to Lot but now are telling him to get the people he loves and get them out of town.**

Genesis 19:13 = The Reason for the Question.

for we **(the two men/angels)** are about to destroy this place, because their outcry **("their" refers to the personification of sins crying out in chapter 18)** has become so great before the Lord **(YAHWEH)** that the Lord **(YAHWEH)** has sent us to destroy it."

19:13 L.T. for we are about to destroy this place, because their outcry has become so great before the Lord that the Lord has sent us to destroy it."

Summary:

1. **The angels explain these orders.**
2. **The Lord is the Righteous Judge, who will keep His word. Gen 18:25**

Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?" (What about the book of Revelation?)

Genesis 19:14 = The Rejected Invitation.

And Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, "Up, get out of this place, for the Lord (**YAHWEH**) will destroy the city." But he appeared to his sons-in-law to be jesting (**Piel Ptc TZACHAQ = word for laughing; used of Abraham in 17:17, Sarah in 18:12**).

19:14 L.T. And Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, "Up, get out of this place, for the Lord will destroy the city." But he appeared to his sons-in-law to be jesting.

Summary:

1. **Abraham laughed with God, Sarah at God, but Lot wasn't laughing.**
2. **Lot doesn't totally believe the angels, even though he had just been "flashed" and not harmed.**
3. **Lot character made him "laughable" even when telling the truth.**
(Was Lot such a "practical joker" that no one would take him seriously?
Was Lot such a liar?)

Principle: When the messenger lacks honor, the message is difficult to believe. (Lot didn't go to his sons. Why not?)

- y. **Lot's Visitation. 19:1-11**
- z. **Lot's Warning to Family. 19:12-14**
- a1. **Lot's Deliverance. 19:15-22**
- b1. **Lot's Wife. 19:23-26**
- c1. **Abraham's Witness. 19:27-28**
- d1. **Abraham's Difference. 19:29**
- e1. **Lot's Failure. 19:30-38**

Genesis 19:15 = The Warning to Leave.

And when morning dawned (**looks like the next day after appearing to Abraham; although it could be later**), the angels urged (**Hiph IPF + w.c. 'UZ = 1st of 10x; to impress upon without beating into bluntness**) Lot, saying, "Up, take (**Qal IMP LAQACH = don't ask, take**) your wife and your two daughters, who are here, lest you be swept away (**SAPAH = same word used by Abraham in 18:23**) in the punishment of the city."

19:15 L.T. And when morning dawned, the angels urged Lot, saying, "Up, take your wife and your two daughters, who are here, lest you be swept away in the punishment of the city."

- his sons aren't mentioned so they were going to be destroyed. 19:12
- were they so decadent he didn't bother?
- were they involved in the sins of Sodom?
- it is time to leave.

Genesis 19:16 = The Rapture.

But he hesitated (**Hith IPF MAHAH = 1st of 9x; to tarry, linger, hesitate; Hith indicates volitional decision. Word indicates lack of belief in what the angels said**). So the men seized (**Hiph IPF CHAZAQ = 1st of 290x; to hold fast; stick like glue**) his hand and the hand of his wife and the hands of his two daughters, for the compassion of the Lord (**YAHWEH**) was upon him; and they brought him out, and put him (**Hiph IPF NUACH = caused him to rest**) outside the city.

19:16 L.T. But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of the Lord was upon him; and they brought him out, and caused him to rest outside the city.

Summary:

1. **Lot hesitated, which could have been for many reasons.**
 - A. **Didn't believe them.**
 - B. **Didn't want to leave his sons behind.**
 - C. **Didn't want to leave his wealth behind.**
2. **The angels made the decision for him and drug the four of them out of the city.**
3. **They lacked the necessary ten righteous to save the city.**
(Two angels, four hands, four survivors)
4. **This is a picture of deliverance of believers whether or not they are awake or asleep at the Rapture. 1 Thes 5:8-11**
But since we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation. 9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, 10 who died for us, so that whether we are awake or asleep, we will live together with Him. 11 Therefore encourage one another and build up one another, just as you also are doing.
5. **Lot will still be disciplined for his lack of moral courage.**

Principle: Sometimes we have to be drug kicking and screaming to a place of rest. (where our souls is not tormented)

Principle: God frequently delivers believers from catastrophes.

Genesis 19:17 = Orders to Run For the Hills.

And it came about when they had brought them outside, that one said, "Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, lest you be swept away."

19:17 L.T. And it came about when they had brought them outside, that one said, "Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, lest you be swept away."

Summary:

1. Notice the specific nature of the commands, they are told:
 - A. What to do: arise and escape.
 - B. Who to take: wife and daughters.
 - C. Why to leave: your lives are at stake.
 - D. Where to go: from the valley to the mountains.
 - E. When to go: now.
2. Disobedience could still bring death, but they were given a running start.

Principle: As God delivers you from sin and disaster, don't look back.

Genesis 19:18 = Lot's Hesitance.

But Lot said to them, "Oh no, my lords (**ADONAY**)!

19:18 L.T. But Lot said to them, "Oh no, my lords!

- wonder what Lot was trying to take with him, he should be on the 10-toe express, hoofing it away from Sodom.

Genesis 19:19 = Lot's Fear.

"Now behold, your servant has found favor (**grace**) in your sight, and you have magnified your lovingkindness (**CHESEDH = loyal love**), which you have shown me by saving my life; but I cannot escape to the mountains, lest the disaster overtake me and I die;

19:19 L.T. "Now behold, your servant has found grace in your sight, and you have magnified your loyal love, which you have shown me by saving my life; but I cannot escape to the mountains, lest the disaster overtake me and I die;

Genesis 19:20 = Lot's Request.

now behold, this town is near enough to flee to, and it is small. Please, let me escape there (is it not small?) that my life may be saved." **(The mountain is probably Mt. Seir, which is a poor area. Lot likes cities.)**

19:20 L.T. now behold, this town is near enough to flee to, and it is small. Please, let me escape there (is it not small?) that my life may be saved."

Summary:

1. Lot realizes that he is the recipient of grace and articulately displays his grace vocabulary.
2. He does not believe he can get to the mountain fast enough, so he pleads physical inability, indicating once again his doubt of the Lord.

Principle: God does not lead where He does not *provide*.

Genesis 19:21 = Request Granted.

And he **(one of the angels has taken over)** said to him, "Behold, I grant you this request also, not to overthrow the town of which you have spoken.

19:21 L.T. And he said to him, "Behold, I grant you this request also, not to overthrow the town of which you have spoken.

Summary:

1. This is a brief picture that angels are given some authority to grant requests during the fulfillment of their assignment.
2. There is also a shift from "they said" to "I grant" indicating that one of the two may have been placed in charge of the operation. (This also implies a harmony but a retained uniqueness.)
3. The request is granted because of Abraham's intercession. 19:29

Genesis 19:22 = Town with a New Name.

Hurry (Piel Imp 2 MS; HARAH = make haste, get going now), escape (Niph IMP 2 MS; MALAt = 1st of 95x; Niph used as Hith in reflexive; there, for I

cannot do anything until you arrive there." Therefore the name of the town was called Zoar.

19:22 L.T. Hurry, escape there, for I cannot do anything until you arrive there." Therefore the name of the town was called Zoar.

Summary:

1. **Zoar means, "little," "small" or "tiny." It was originally called "Bela" in 14:2. (It was a little place for a little man.)**
2. **The angel was under orders to be sure that Lot made it.**
(Masculine singulars indicate that his family may not have been believers and thus if they made it or not was not part of the command. Or it could be referring to the fact that orders were frequently given to the man with the responsibility for his family.)
3. **The angel was very persuasive.**
 - y. **Lot's Visitation. 19:1-11**
 - z. **Lot's Warning to Family. 19:12-14**
 - a1. **Lot's Deliverance. 19:15-22**
 - b1. **Lot's Wife. 19:23-26**
 - c1. **Abraham's Witness. 19:27-28**
 - d1. **Abraham's Difference. 19:29**
 - e1. **Lot's Failure. 19:30-38**

Genesis 19:23 = Lot Makes it to Zoar.

The sun had risen over the earth when Lot came to Zoar.

19:23 L.T. The sun had risen over the earth when Lot came to Zoar.

- **Destruction would wait until Lot got there. 19:22**

Genesis 19:24 = Tools of the Destruction.

Then the Lord (YAHWEH) rained (Hiph PF MAtAR = a divine rain, either for blessing or cursing; cf 2:5 {no rain}, 7:4 {flood's rain} and here destruction; also used to refer to the rain of manna and quail) on Sodom and Gomorrah brimstone (GAPHRIYTH = 1st of 7x; also 7x in NT; it is an English name for burning stone, specifically sulphur. It melts at 113° C. and emits SO₂ gas. It suffocates an individual and is found in areas of volcanic activity) and fire from the Lord (YAHWEH) out of heaven,

19:24 L.T. Then the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord out of heaven,

Summary:

1. The angels participated in the destruction in some manner. 19:13
2. Sodom was located in part of the Great Rift Valley.
3. Possibly a great earthquake, releasing sulphur which mingled with the oil and salt exploded, then came down on these cities as fallout.
4. Today the area still shows the remains with an extensive area of burned out oil and sulphur.

Genesis 19:25 = Results of the Destruction.

and He overthrew (Qal IPF + w.c. HAPHAK = to turn against to destroy with fire as in Gen 3:24; it indicates to incinerate. Greek is TEPHROW, used in 2 Pet 2:6 and extra-biblically of the destruction of Pompeii by Vesuvius) those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

19:25 L.T. and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

Summary:

1. The devastation was total and included:
 - A. Removal of wealth and the source of the wealth.
 - B. Destruction of surrounding environment.
 - C. Every living thing.
 - D. Agriculture.
 - E. Immorality of the cities.
2. The destruction was done with absolute precision and became a pattern for future judgments.

Principle: God does destroy nations for immorality.

Genesis 19:26 = The Penalty for Disobedience.

But his wife, from behind him (no longer being drug out by angels; walking freely along), looked back (Hiph IPF + w.c. NABHAt = Abraham was told to take a good look at the stars in 15:5; in causative; indicates a volitional motivation); and she became a pillar of salt (N^eTZIBH = 1st of 11x; something placed or set over a statue; a reminder of military force; i.e. the Lord wiped out these cities-Lot arrives in Zoar as a widower.)

19:26 L.T. But his wife, from behind him, looked back; and she became a pillar of salt.

Summary:

1. **Looking back indicated her longing to return, she was in direct violation of a specific command, possibly not wanting to leave the “freedom” of Sodom.**
(She probably thought no one was watching or was out of harm’s way.)
2. **After receiving a lot of “delivering grace” it is not a good idea to push it.** (Her act demanded swift justice.)

Principle: In times of impending destruction there is no room for failure.

3. **Lot’s wife will be a reminder to the Tribulational Jews to not look back when they are to flee to the mountains. Luke 17:28-33**
“It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; 29 but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. 30 "It will be just the same on the day that the Son of Man is revealed. 31 "On that day, let not the one who is on the housetop and whose goods are in the house go down to take them away; and likewise let not the one who is in the field turn back. 32 "Remember Lot's wife. 33 "Whoever seeks to keep his life shall lose it, and whoever loses his life shall preserve it.
4. **Salt is used in Scripture as a symbol of preservation. Matt 5:13**
You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men. **Mark 9:50** "Salt is good; but if the salt becomes unsalty, with what will you make it salty again? Have salt in yourselves, and be at peace with one another." **Col 4:6** Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person.
5. **Inferior salt is not even a good soil conditioner. Luke 14:34-35**
"Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? 35 "It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear."
6. **Too much salt is a picture of ultimate destruction and judgment.**
Jdg 9:45
7. **When salt is used in a context of destruction it is a reminder of devastation that is caused when righteousness becomes unimportant. Justice is a preservative via warning to the decadent.**

- y. Lot's Visitation. 19:1-11
- z. Lot's Warning to Family. 19:12-14
- a1. Lot's Deliverance. 19:15-22
- b1. Lot's Wife. 19:23-26
- c1. Abraham's Witness. 19:27-28
- d1. Abraham's Difference. 19:29
- e1. Lot's Failure. 19:30-38

Genesis 19:27 = Abraham's Concern.

Now Abraham arose early in the morning and went to the place where he had stood before the Lord (YAHWEH);

19:27 L.T. Now Abraham arose early in the morning and went to the place where he had stood before the Lord;

Genesis 19:28 = Abraham's View.

and he looked down toward Sodom and Gomorrah, and toward all the land of the valley, and he saw, and behold, the smoke of the land ascended like the smoke of a furnace.

19:28 L.T. and he looked down toward Sodom and Gomorrah, and toward all the land of the valley, and he saw, and behold, the smoke of the land ascended like the smoke of a furnace.

Summary:

1. **Abraham was to remember this judgment and tell his kids about it.**
(Are we obedient sons of Abraham?)
2. **God's judgment is totally fair:**
 - A. **He had all the facts.** (unlike many juries)
 - B. **It fit the crime.** (homosexuality is an attack on the human race.)
 - C. **Believers are delivered.** (even if they are not strong)

3. God will eventually destroy the decadent. 2 Pet 2:12-16

But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, 13 suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you, 14 having eyes full of adultery that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children; 15 forsaking the right way, they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness; 16 but he received a rebuke for his own transgression, for a

mute donkey, speaking with a voice of a man, restrained the madness of the prophet.

4. Abraham is wealthy, and Lot is broke. Mark 8:33-38

But turning around and seeing His disciples, He rebuked Peter and said, "Get behind Me, Satan; for you are not setting your mind on God's interests, but man's." 34 And He summoned the crowd with His disciples, and said to them, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. 35 "For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. 36 "For what does it profit a man to gain the whole world, and forfeit his soul? 37 "For what will a man give in exchange for his soul? 38 "For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."

5. Abraham received as blessing for obedience what Lot sought through disobedience.

A. Abraham will have a son on the way.

B. Lot has lost at least two sons.

Principle: God will keep His Word, whether for judgment or blessing.

- y. Lot's Visitation. 19:1-11
- z. Lot's Warning to Family. 19:12-14
- a1. Lot's Deliverance. 19:15-22
- b1. Lot's Wife. 19:23-26
- c1. Abraham's Witness. 19:27-28
- d1. Abraham's Difference. 19:29
- e1. Lot's Failure. 19:30-38

Genesis 19:29 = Blessed by Association.

Thus it came about, when God (**ELOHIM = Yahweh**) destroyed the cities of the valley, that God remembered (**Elohim + Qal IPF + w.c. ZAKAR = remember in the sense of coming to the forefront of His mind; true anthropopathic language**) Abraham, and sent Lot out (**Piel IPF + w.c. SHALACH = i.e. intensively sent out, with force**) of the midst of the overthrow (**incineration word**), when He overthrew the cities in which Lot lived.

19:29 L.T. Thus it came about, when Elohim destroyed the cities of the valley, that Elohim remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.

Summary:

- 1. Lot was blessed by association with Abraham, who pled his case.**

2. Both Lot and Abraham saw firsthand God's judgment on flagrant immorality.
 - A. It was fair. (they were the definition of decadent)
 - B. It fit the crime. (a crime against humanity)
 - C. Believer's were a factor.

3. Lot is spiritually and physically broke and Abraham is spiritually and physically wealthy. (He entered the rich valley rich and now is broke and looking at a barren valley)

Principle: Do not rely on wealth. 1 Tim 6:17

Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.

- y. Lot's Visitation. 19:1-11
- z. Lot's Warning to Family. 19:12-14
- a1. Lot's Deliverance. 19:15-22
- b1. Lot's Wife. 19:23-26
- c1. Abraham's Witness. 19:27-28
- d1. Abraham's Difference. 19:29
- e1. Lot's Failure. 19:30-38

A "Lot" of Mistakes:

Genesis 19:30 = Lot's Flight.

And Lot went up (**elevation**) from Zoar, and stayed in the mountains, and his two daughters with him; for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters.

19:30 L.T. And Lot went up from Zoar, and stayed in the mountains, and his two daughters with him; for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters.

Summary:

1. Lot must not does trust the angel's promise of deliverance to Zoar.
2. He has moved to the "high ground" seeking protection.
(an ancient "bomb shelter")
3. Lot received what he asked for (Zoar) and then became afraid of it.

Principle: Answered prayer alone does not generate peace of soul.

Principle: Bad decisions are often fear generated.

Genesis 19:31 = Flawed Analysis.

Then the first-born said to the younger, "Our father is old (**probably looked older than he was. He was Abraham's nephew and Abraham was viewed as "old"**), and there is not a man on earth to come in to us after the manner of the earth. (**I wonder if they remembered 19:8 where Daddy offered them to the homosexuals**).

19:31 L.T. Then the first-born said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of the earth.

Principle: Fear is contagious.

Principles: A correct evaluation plus fear can lead to exaggeration.

Genesis 19:32 = Flawed Intentions.

Come, let us make our father drink wine, and let us lie with him, that we may preserve (**cause to live**) our family through our father (**a seed from our father**)."

19:32 L.T. Come, let us make our father drink wine, and let us lie with him, that we may cause to live a seed from our father."

Summary:

- 1. In the decadence of Sodom and Gomorrah this was probably commonplace.**
- 2. It appears that the girls have a legitimate desire with a bad solution.**
- 3. They knew dad would not approve if sober.
(Garbage in becomes garbage out.)**
- 4. The reasoning seemed to be unselfish, much like Sarah's plan with Hagar.**
- 5. There are usually other solutions that are honorable.**

Principle: A correct evaluation plus fear plus exaggeration can lead to bad decisions.

Principle: The Holy Spirit does not lead sinful solutions.

Genesis 19:33 = Carrying Out the Flawed Plan-Stage 1.

So they made their father drink wine that night (**Hiph PF WHAQAH = caused to drink; indicates they were persuasive; need a little wine to "calm your**

nerves?" "you're so depressed, here have a little drink," have a little more, come on), and the first-born went in and lay with her father; and he did not know when she lay down or when she arose.

19:33 L.T. So they made their father drink wine that night, and the first-born went in and lay with her father; and he did not know when she lay down or when she arose.

Principle: A flawed plan, carried out perfectly, is still flawed.

Principle: Flawed reasoning leads to flawed results.

Principle: Failure to pass on righteous principles can have disastrous and humiliating results.

Principle: Never drink alcohol to escape problems.

Genesis 19:34 = Your Turn.

And it came about on the morrow, that the first-born said to the younger, "Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve our family through our father." (cause to live a seed from our father)

19:34 L.T. And it came about on the morrow, that the first-born said to the younger, "Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may cause to live a seed from our father."

Principle: Flawed plans often get multiplied.

Genesis 19:35 = Carrying out the Flawed Plan-Stage 2.

So they made their father drink wine that night also, and the younger arose and lay with him; and he did not know when she lay down or when she arose.

19:35 L.T. So they made their father drink wine that night also, and the younger arose and lay with him; and he did not know when she lay down or when she arose.

Genesis 19:36 = The Flawed Results.

Thus both the daughters of Lot were with child by their father.

19:36 L.T. Thus both the daughters of Lot were with child by their father.

Principle: Sins can appear to be blessed, but they are just a prelude to more problems.

Genesis 19:37 = The First Son of Incest.

And the first-born bore a son, and called his name Moab (means “from father”); he is the father of the Moabites to this day. **(they are mentioned over 200 times in Scripture)**

19:37 L.T. And the first-born bore a son, and called his name Moab; he is the father of the Moabites to this day.

Genesis 19:38 = The Second Son of Incest.

And as for the younger, she also bore a son, and called his name Ben-ammi (son of my people mentioned over 130 times); he is the father of the sons of Ammon to this day.

19:38 L.T. And as for the younger, she also bore a son, and called his name Ben-ammi; he is the father of the sons of Ammon to this day.

Summary:

1. **The Moabites were cousins to the Jews, but were normally in opposition to them.**
2. **After the Exodus the Moabites hired Balaam to pronounce a curse on them. Num 21-22**
3. **For this, they were banned for ten generations from the assembly of the Lord. Deut 23:3-4**

No Ammonite or Moabite shall enter the assembly of the Lord; none of their descendants, even to the tenth generation, shall ever enter the assembly of the Lord, 4 because they did not meet you with food and water on the way when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you.

4. **The most notable exception to their decadence was Ruth the Moabite.**
5. **They will become so decadent that one day their land will be made like Sodom and Gomorrah. Zeph 2:9**

Principle: A quest for immediate solutions, driven by fear, can generate long-term problems.

Genesis 20

- f1. Abraham's Fear. 20:1-7
- g1. Abimelech's Rebuke. 20:8-18

We are going to see three men undergo fear in these chapters. Lot was afraid of losing his life but more his lifestyle. Abimelech was afraid for his subjects. Abraham for his life. In a real sense Abraham became more shallow than the other two because he had a specific promise of protection, while the others didn't.

Genesis 20:1 = Abraham Moves.

Now Abraham journeyed (the word that means to pull up the tent pegs and move camp) from there toward the land of the Negev (a desert region south of Judah covering about 4500 sq. miles), and settled between Kadesh (En-Mishpat of 14:7 and where Hagar fled from Sarah in 16:14; 75 miles SSW of Hebron; conquered by the invading kings, ran off by Abraham) and Shur (means "the wall," south of Palestine, east of Egypt, a wilderness to cross before entering Egypt); then he sojourned (stay for a short time) in Gerar (25 miles SW of Hebron where he began this journey. Gerar was one of the five capital cities of the Philistines.).

20:1 L.T. Now Abraham journeyed from there toward the land of the Negev, and settled between Kadesh and Shur; then he sojourned in Gerar.

Summary:

1. For whatever reason Abraham begins to move shortly after the destruction of Sodom and Gomorrah.
2. He was again headed toward Egypt where he had visited 25 years earlier. Gen 12
(He may have remembered he was thrown out and basically banned. He is going in a clockwise circle. As we will see he is functioning out of fear with no clearcut threat. The first time Kadesh was mentioned, Abraham emerged a warrior.)
3. He has a personal promise from the Lord that one year from the visitation he would have a son, whose name would be Isaac, so these events happen in the 12 month period before the birth of Isaac.

Principle: Shocking events can trigger spiritual wandering.

(Can include personally traumatic events, but also just things we become aware of. A child harmed. A person indiscriminately murdered. Earthquakes, tornadoes, tidal waves, ozone depletion, cow methane.)

Genesis 20:2 = The Story.

And Abraham said of Sarah (**lit: unto Sarah, i.e. the princess, not one seeking “my princes”**) his wife (**ISHAH = woman, wife**), "She is my sister." (**we have seen this before**) So Abimelech (**common name meaning “my father is king”**; **indicates a name given to a genetic successor to the throne**) king of Gerar sent and took Sarah.

20:2 L.T. And Abraham said of Sarah his wife, "She is my sister." So Abimelech king of Gerar sent and took Sarah.

Summary:

1. **This is the second time Sarah finds herself in a harem because of her husband's fear.**
2. **Sarah is 90 years old and evidently still in great shape, desirable to a king.**
3. **Abraham has not yet learned from a prior mistake.**
(Often we get tested until we get it right. Abraham evidently thinks this is OK as long as the “big picture” is kept in mind, namely himself.)

Principle: Even great believers can have lapses of faith.

(Abraham's OSN played into Satan's hands. Some would ask if Abraham was really saved to do such a thing.)

Genesis 20:3 = Divine Intervention.

But God (**Elohim**) came to Abimelech in a dream (**CHALOM = 1st of 65x**) of the night, and said to him, "Behold (**pay attention**), you (**singular = speaking directly to the king**) are a dead man (**Qal Ptc MUTH = dying**) because of the woman (**ISHAH**) whom you have taken, for she is married (**BA'ALAH = 1st of 15x; + BA'AL = a lord, owner, indicating to have dominion over; married to a lord**)."

20:3 L.T. But Elohim came to Abimelech in a dream of the night, and said to him, "Behold, you are dying because of the woman whom you have taken, for she is married to a lord."

Summary:

1. **The warning came from Elohim Himself that he had taken a woman married to a high ranking man.**
2. **Note that the just penalty even for unknown sins, even though deceived is still death. Rom 6:23**

3. Sarah is no longer barren and God's promises are at stake.
4. The Lord's solution was to strike Abimelech with impotence (he needed healed) and his women with barrenness. Cf 20:17-18
5. This is a picture of God choosing to overrule some actions to give people an opportunity to reconsider their decisions.

Principle: God can talk to anyone He chooses at anytime.
(He will talk to Pharaoh in the coming years.)

Genesis 20:4 = Abimelech Pleads For His Nation.

Now Abimelech had not come near her; and he said, "Lord (**ADONAI = my master; cf 15:2,8 where Abraham addressed Him as Adonai Yahweh; not addressing him as Yahweh, although Adonai was frequently substituted for Yahweh; not sure how early on that became the standard**), wilt Thou slay a nation, even though blameless (**TZADIQ = righteous, the same word in 18:23-28; this does not mean that he had imputed righteousness but that he was righteous in this matter**)?"

20:4 L.T. Now Abimelech had not come near her; and he said, "Adonai, will You slay a nation, even though righteous?"

Summary;

1. **These words sound a lot like what Abraham had said less than three months earlier.**
2. **It appears that word of the destruction of Sodom & Gomorrah for immorality had evidently spread.**
(I guess that God is guilty of a "hate crime.")
3. **Notice that this man pleads for his nation because he knows that authority affects others.**
(It is not possible to determine if Abimelech was a Believer or not. One would hope for he has as much character as any person we have seen so far. Character will not save. He recognizes Elohim's authority with use of the word Adonai but does not use Yahweh, which would probably be the evidence we would need. Morality without "thus saith the Lord" is a Satanic counterfeit.)
4. **Abimelech was not involved in willful violation of a recognized standard.**
(It is refreshing that at least one person knew right from wrong.)

Principle: It is permissible to plead your case before God.

Genesis 20:5 = Abimelech States His Case.

"Did he not himself say to me (**evidently he had direct contact with Abraham**), 'She is my sister'? And she herself said, 'He is my brother.' In the integrity (**TOM = 1st of 24x; Noah was TAMIYM which is a plural but looks at the entirety of one's life; this word is singular referring to this particular charge; means completeness and here total lack of evil intent**) of my heart and the innocence (**NIQQAYON = 1ST OF 5X; innocence**) of my hands I have done this (i.e. taken her)."

20:5 L.T. "Did he not himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' In the integrity of my heart and the innocence of my hands I have done this."

Summary:

1. Abimelech was clearly misled by both Abraham and Sarah.
2. He is addressing the one he called "Adonai."
 - A. There is humility not defiance in his voice.
 - B. He does not exaggerate with a claim of total innocence.
 - C. He pleads innocence both in attitude and action.

Principle: If you believe you are receiving discipline, take your case before the Lord.

Genesis 20:6 = God Answers.

Then God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also kept you (**Qal IPF + w.c. CHASHAK = 1st of 27x; to hold back, restrain; cf 22:12,16 where Abraham did not "hold back" from giving Isaac to the Lord**) from sinning against Me; therefore I did not let you touch her.

20:6 L.T. Then Elohim said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not let you touch her.

Summary:

1. God knows all the intentions and actions of all the parties to a situation.
2. Abimelech did not intend to violate another man's wife, but he still has a problem. (He did intend to take Sarah to himself.)
3. God directly intervened to stop actions, but not volitional decisions. (This is unusual grace, especially if he is an unbeliever.)

Principle: God will go to great lengths to keep His word.

Genesis 20:7 = How to Fix the Problem

Now therefore, restore (**Hiph Imp SHUBH = return, go back to where things were before this decision was made; kind of like fixing a computer virus**) the man's wife, for he is a prophet (**NABIY' = 1st of 315x; a messenger and spokesman for another, here God Himself**), and he will pray for you (**BA'ADH = in your place, in your behalf; as an intercessor**), and you will live (**interesting construction. Qal Imp CHAY = you, live!; not a promise but a command to do something good with your life**). But if you do not restore her, know (**Qal Imp YADA' = another command; know this for certain**) that you shall surely die (**dying you shall die; like with Adam only he was not spiritually dead when the warning was given, this man is; therefore, dying as an effect of this ongoing sin of failure to restore, he will die physically; it is actually a way to say a long, slow agonizing and deserved death.**), you and all who are yours."

20:7 L.T. Now therefore, restore the man's wife, for he is a prophet, and he will pray for you, and you, live. But if you do not restore her, know that dying you shall die, you and all who are yours."

Summary:

- 1. God again clearly displays personal volitional responsibility for one's thoughts and actions.**
- 2. Failing to comply with the Lord's demands may lead to a long, slow, agonizing and deserved death. 1 John 5:16-17**

If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death. There is a sin leading to death; I do not say that he should make request for this. 17 All unrighteousness is sin, and there is a sin not leading to death.

(Believers can go through this as an opportunity for testimony. Unbelievers can die quickly, i.e. S & G. How one dies does not necessarily tell us how one has lived. For some it is the result of unrepentant sin.)

Principle: We are called to stop sinful directions or face the consequences.

Principle: If possible restore the righteous path.

(If possible return to where the righteous path was left. This is especially true in circumstances where you have fallen prey to deception or simply was not thinking.)

Principle: If the path is leading to overt sin, change directions.

(Real change we can live with)

- f1. Abraham's Fear. 20:1-7
g1. Abimelech's Rebuke. 20:8-18

Genesis 20:8 = Abimelech Wastes No Time.

So Abimelech arose early (**Hiph IPF SHAKAM = to rise early; used 65x and always because there was an important day ahead**) in the morning and called all his servants and told all these things in their hearing; and the men were greatly frightened.

20:8 L.T. So Abimelech arose early in the morning and called all his servants and told all these things in their hearing; and the men were greatly frightened.

Summary:

1. Abimelech wastes no time and first makes corrections in his own household.
2. Fear normally runs downhill.

Principle: Good leaders seek to correct mistakes quickly.

Genesis 20:9 = Abraham Before a King.

Then Abimelech called Abraham (**the word means summoned, he is the authority and called for him to come**) and said to him, "What have you done to us? And how have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me things that ought not to be done."

20:9 L.T. Then Abimelech called Abraham and said to him, "What have you done to us? And how have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me things that ought not to be done."

Genesis 20:10 = Further Investigation.

And Abimelech said to Abraham, "What have you encountered (**seen = did you observe something that would have led to this response?**), that you have done this thing?"

20:10 L.T. And Abimelech said to Abraham, "What have you seen, that you have done this thing?"

Summary:

1. Abimelech first tests Abraham's response.

2. He understands sin and asks if he has personally provoked this insult indicating a willingness to accept personal responsibility.
3. He is upset with Abraham and proceeds to rebuke him by confronting his lack of integrity. (Lying to a king often brought the death penalty in the ancient world.)
4. He is concerned for the welfare of his kingdom and asks if anyone in his kingdom had provoked the lie.

Principle: A lack of integrity can create many casualties along the way.

Genesis 20:11 = Abraham's Honesty.

And Abraham said, "Because I thought, surely there is no fear of God in this place; and they will kill me because of my wife.

20:11 L.T. And Abraham said, "Because I thought, surely there is no fear of God in this place; and they will kill me because of my wife.

Summary:

1. Abraham judged the spirituality of this area and decided a course of action based on it.
2. Great spiritual leaders come to realize mistakes.
 - A. They also come to realize faulty evaluations. (no fear of God)
 - B. They come to realize unhealthy fear.

Principle: Great people of faith sometimes waver for a short time, but adjust where necessary to win the battle.

Genesis 20:12 = The Half Truth.

Besides, she actually is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife;

20:12 L.T. Besides, she actually is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife;

Genesis 20:13 = The Original Problem.

and it came about, when God caused me to wander from my father's house (**This refers to leaving Ur and was carried on when they left Haran**), that I said to her, 'This is the kindness (**CHESEDH = loyal love**) which you will show to me (**lit: manufacture with me**): everywhere we go, say of (**for**) me, "He is my brother.'"

20:13 L.T. and it came about, when God caused me to wander from my father's house, that I said to her,' This is the loyalty which you will manufacture with me: everywhere we go, say for me, "He is my brother."'"

Summary:

- 1. Being married to one's half sister was not prohibited until the Mosaic Law. (given 405 years later)**
- 2. Early on, Abraham had established a false standard of loyalty for Sarah and had not yet corrected it.**
- 3. This is one of the clearest examples of "iniquity" found in Scripture. (It was similar to the reasoning of Lot's daughters)**
- 4. Iniquity takes truth, cycles it through the Sin Nature, often mixes it with fear of loss of significance and security and then "truthfully" presents a case.**

5. Praise to the Lord that He paid for those as well. Isa 53:5-7

But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all To fall on Him. 7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.

Principle: Bad attitudes and methods of operation need to be corrected.

Genesis 20:14 = Abimelech's Decision of Restoration.

Abimelech then took sheep and oxen and male and female servants, and gave them to Abraham, and restored his wife Sarah to him.

20:14 L.T. Abimelech then took sheep and oxen and male and female servants, and gave them to Abraham, and restored his wife Sarah to him.

Summary:

- 1. It appears that Abimelech does have a fear of Elohim and wants to be sure to overdo the instructions.**
- 2. This is another part of the rebuke of Abraham's in that Abimelech did not just follow the "letter" of the law, but overflowed with grace.**

Could we learn from that? How about overdoing the commands to love, rather than looking for the least. Or giving of ourselves and resources rather than looking for the cheapest way out.

Iniquitous thinking would conclude that since this all worked for good and that Abraham was blessed for his manipulation, all his actions were valid and justified.

What if God didn't directly intervene?

What if Abraham had not received that personal promise, with the divine timing included?

Genesis 20:15 = Abimelech Isn't Done.

And Abimelech said, "Behold, my land is before you; settle wherever you please."

20:15 L.T. And Abimelech said, "Behold, my land is before you; settle wherever you please."

Summary:

1. This is vastly different than Pharaoh's response, who threw Abraham out of Egypt.
2. This man invites him to stay anywhere in his kingdom.
3. Many people are intimidated by men of God, but this one is not, and he wants this prophet of Elohim to pray for him.

Principle: Real "fear of the Lord" seeks to far surpass the bare essentials.

Genesis 20:16 = Abimelech Doesn't Forget Sarah.

And to Sarah he said, "Behold, I have given your brother **(a mild rebuke to Sarah, calls Abraham her brother instead of husband)** a thousand pieces of silver; behold, it **(he = her brother)** is your vindication **(KesUTH = 1st of 8x; used of clothing; protection)** before all who are with you, and before all men you are cleared **(Niph Ptc YAKACH = 1st of 59x; 3x in Niph; to be in the forefront, judicial term for acquittal, no charges against Sarah).**"

20:16 L.T. And to Sarah he said, "Behold, I have given your brother a thousand pieces of silver; behold, he is your covering before all who are with you, and before all men you are cleared."

Summary:

1. The king does not forget Sarah who is also guilty of lying to the king.

2. He forgives her and declares them married in his kingdom, which clearly is to be held in high regard by all and not violated.
3. Abimelech has gone way beyond Elohim's orders.

Genesis 20:17 = Abraham Prays.

And Abraham prayed to God; and God healed Abimelech and his wife (**note the singular**) and his maids, so that they (**plural indicating a harem**) bore children.

20:17 L.T. And Abraham prayed to Elohim; and Elohim healed Abimelech and his wife and his maids, so that they bore children.

Summary:

1. There is no record that God told Abraham to pray for Abimelech so Abimelech must have related the dream to him.
2. **Abimelech needed healing indicating that he was struck with impotence.** (Less than three months, not long enough to know anyone was infertile, so the judgment was something immediately known. Elohim may not have stricken the whole kingdom with it for to touch the king's girls would have been a deadly mistake.)
3. **What do you think is going through Abraham's mind?**
 - A. Humility from being exposed?
 - B. Humility knowing he was delivered from execution?
 - C. Fear that God wouldn't answer his intercessory prayer?

Genesis 20:18 = Explanation.

For the Lord (**Yahweh**) had closed fast all the wombs of the household of Abimelech because of Sarah, Abraham's wife.

20:18 L.T. For Yahweh had closed fast all the wombs of the household of Abimelech because of Sarah, Abraham's wife.

Summary:

1. This is not an isolated story in Abraham's life.
2. It happened during the three months from the Lord's visit to destroy S & G and the beginning of Sarah's pregnancy.
3. Abraham is approaching 100. Sarah approaching 90.

Principle: The Lord will keep His word.

Genesis 21

- h1. Isaac is Born. 21:1-7
- i1. The Weaning of Isaac. 21:8-14
- j1. Hagar's Cry to God. 21:15-19
- k1. Ishmael's Life. 21:20-21
- l1. Abimelech's Request. 21:22-26
- m1. The Covenant with Abimelech. 21:27-34

Genesis 21:1 = The Lord's Promise to Sarah.

Then the Lord took note of Sarah as He had said, and the Lord did for Sarah (**just**) as He had promised.

21:1 L.T. Then Yahweh took note of Sarah as He had said, and Yahweh did for Sarah just as He had promised.

Summary:

1. The Lord keeps His promises. Cf 18:14
2. All the events of Chapters 17-20 took place in the 3 months before Sarah became pregnant.

Principle: Neither errors committed, nor errors received can stop God from keeping His promises.

Genesis 21:2 = Sarah Reaps.

So Sarah conceived (**at the age of 90; had always been barren**) and bore (**Qal IPF + w.c. YALADH = begat**) a son to Abraham in his old age, at the appointed time of which God (**chapter 18-19 does not have Elohim speaking to Abraham, but Yahweh; this is evidence that they are the same**) had spoken to him.

21:2 L.T. So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which Elohim had spoken to him.

Summary:

1. Abraham and Sarah share this promised grace blessing.
2. Sarah first rejected the promise before embracing it. Cf 18:12
3. Her faith grew through all the trials so that she fully accepted the promise before she got pregnant. Heb 11:11

By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised;

4. Sarah faced many obstacles to her faith:
- A. Great beauty such as desired by kings.
 - B. Wanted a child desperately but was barren for 90 years.
 - C. Domestic problems with Hagar.
 - D. False standards of loyalty established by her authority.
 - E. No permanent home.
 - F. Her own rebellion.
 - G. Few dependable people in her periphery.

Principle: Tests in life are designed to build faith in our Lord.

Principle: No amount of environmental problems are true excuses to not succeed spiritually.

Genesis 21:3 = The Child of Promise.

And Abraham called the name of his son (not Abimelech's) who was born to him (Niph Ptc YALADH = emphasizes that it was done by Sarah), whom Sarah bore to him (emphatic), Isaac.

21:3 L.T. And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.

Genesis 21:4 = The Sign of the Promise.

Then Abraham circumcised (Qal IPF + w.c. MUL = to cut around; circumcise) his son Isaac when he was eight days old, as God had commanded him (Piel PF TZAWAH = to command; found in Gen 17:10-14; Piel indicates something to pay careful attention to) .

21:4 L.T. Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.

Summary:

1. Abraham is now walking by faith, being displayed in obedience.
2. He and Sarah are experiencing a new kind of joy.
3. Isaac becomes the 2nd generation of Hebrews.
4. The circumcision was a picture of the importance of passing on the instructions and promises of God.

Principle: Joy is not an excuse to not obey.

Genesis 21:5 = Abraham's Age.

Now Abraham was one hundred years old when his son Isaac was born to him

21:5 L.T. Now Abraham was one hundred years old when his son Isaac was born to him.

Summary:

1. A chronological summary of Abraham's life:

- A. Birth. 1950 B.C.**
- B. Left Ur to Haran. Before 1875 B.C.**
- C. Left Haran at age 75. Gen 12:4**
- D. Birth of Ishmael at age 86. 1864 B.C.**
- E. Sign of Circumcision at age 99. 1851 B.C.**
- F. Isaac born at age 100. 1850 B.C.**
- G. Sarah dies at age 147. (her dates 1940 B.C.-1803 B.C.)**
- H. Abraham dies at age 175. 1775 B.C.**

2. Obedience and blessing go hand in hand. Heb 11:8-16

By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. 9 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; 10 for he was looking for the city which has foundations, whose architect and builder is God. 11 By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised; 12 therefore, also, there was born of one man, and him as good as dead at that, as many descendants as the stars of heaven in number, and innumerable as the sand which is by the seashore. All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. 14 For those who say such things make it clear that they are seeking a country of their own. 15 And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. 16 But as it is, they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

Principle: Divine purposes are behind delayed blessings.

(God is teaching us about the building of faith and blessings for obedience. As long as we have breath it is not too late to comply.)

Genesis 21:6 = Sarah's Response.

And Sarah said, "God has made laughter for me; everyone who hears will laugh with me."

21:6 L.T. And Sarah said, "God has made laughter for me; everyone who hears will laugh with me."

Genesis 21:7 = Wow!

And she said, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

21:7 L.T. And she said, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

Summary:

1. Sarah is now laughing with God.

(Laughter often means to "make light of" something, to see it of no value or unimportant, insignificant. Obviously there is legitimate and illegitimate laughing. The words often to mock, and legitimate mocks Satan's ploys and plans.)

2. She has seen clearly that God will keep His promises.

3. When the implanted truth impregnated her soul, the implanted seed of her husband impregnated her body. James 1:19-23

This you know, my beloved brethren. But let everyone be quick to hear, slow to speak and slow to anger; 20 for the anger of man does not achieve the righteousness of God. 21 Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. 22 But prove yourselves doers of the word, and not merely hearers who delude themselves.

4. Sarah is now ready to tell others the story, which is her evangelistic testimony.

Principle: Faith in the promises of God will let us laugh at the problems of life. (Eccl 3:4 indicates there is an appropriate time for all things under the sun; sometimes we can laugh in advance, sometimes with others, sometimes after the fact, but paying attention to the Lord as He brings to pass His plan is a source of joy.

Principle: Being able to laugh at humanly hopeless situations is a marker of maturity.

h1. Isaac is Born. 21:1-7

i1. The Weaning of Isaac. 21:8-14

Genesis 21:8 = The Weaning of Isaac.

And the child (YELEDH = 2nd of 89x; begotten one; clearly used of literal offspring) grew and was weaned (Niph IPF GAMAL = 1st of 37x; , and Abraham made a great feast on the day that Isaac was weaned.

21:8 L.T. And the child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.

Summary:

1. **This family feast is still common today, often occurring between the 3rd and 5th year.**
2. **It is a feast of thanksgiving to God for the preservation of the child during its most fragile time.**
3. **It marks the entry into a new time of life, standing alone yet not close to grown up. Isa 28:9-10**

"To whom would He teach knowledge? And to whom would He interpret the message? Those just weaned from milk? Those just taken from the breast? 10 "For He says, 'Order on order, order on order, Line on line, line on line, A little here, a little there.'"

4. **The love between mother and child is designed to display our love for what the Lord has done for us. Psal 131**

O Lord, my heart is not proud, nor my eyes haughty; Nor do I involve myself in great matters, Or in things too difficult for me. 2 Surely I have composed and quieted my soul; Like a weaned child rests against his mother, My soul is like a weaned child within me. 3 O Israel, hope in the Lord From this time forth and forever. (resting in the Lord's arms)

Principle: Remember to thank God for the joys of life.

Genesis 21:9 = Ishmael Mocks Isaac.

Now Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking (Piel Ptc TZACHAQ = derisive laughter. Ishmael at least 16 now. He knew he was the oldest son and heir. He laughed at the big feast spread out over Isaac, probably envious because no record is given of one for him).

21:9 L.T. Now Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.

Summary:

1. **Abraham and Sarah are tested by a mistake from years past.**
2. **Ishmael's existence is a picture of trying to assist God with human solutions.**
3. **Ishmael, a product of lack of faith, rejected Abraham's heritage.**
4. **Obviously, Ishmael became jealous of this new child. The feast intensified the hostility resulting in persecution. Gal 4:28-31**
And you brethren, like Isaac, are children of promise. 29 But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also.
5. **Ishmael heard of the promise because Sarah told everyone about it.**
6. **Abraham and Sarah's cause of joy and laughter was now the object of ridicule.**

Principle: Mocking the heirs of God's promises, mocks God. Gal 6:7-10

Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. 8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. 9 Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. 10 So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.

Genesis 21:10 = Sarah's Request.

Therefore she said to Abraham, "Drive out (**Piel Imp GARASH = 3rd of 47x; 1st use when Adam and Eve were driven out {3:24}; second when Cain was driven out {4:14}; Piel looks at permanent expulsion**) this maid (**'AMAH**) and her son, for the son of his maid shall not be an heir (**LO + Qal IPF YARASH = shall not inherit**) with my son Isaac."

21:10 L.T. Therefore she said to Abraham, "Drive out this maid and her son, for the son of this maid shall not inherit with my son Isaac."

Summary:

1. **God had previously told Abraham about his inheritance and that it would pass through Isaac. Gen 15:1-8 (covers Abraham's inheritance); Gen 17:19 (establishes Isaac as the recipient)**
2. **Ishmael is a picture of unbelief and rejection of the Abrahamic Covenant, and thus has no inheritance with Isaac who pictures faith and acceptance of God's standards and promises. Gal 4:28-31**

And you brethren, like Isaac, are children of promise. 29 But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. 30 But what does the Scripture say? "Cast out the bondwoman and her son, For the son of the bondwoman shall not be an heir with the son of the free woman." 31 So then, brethren, we are not children of a bondwoman, but of the free woman.

3. **This begins the persecution of the line of Isaac that would last to this day. Gen 25:17-18** (They also were the ones who bought Joseph(These are the years of the life of Ishmael, one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people. 18 They settled from Havilah to Shur which is east of Egypt as one goes toward Assyria; he settled in defiance of all his relatives.
4. **It is the beginning of the time of oppression of the Hebrews.**
5. **Sarah's request came from an evaluation of truth, not from mental attitude sins like before. Gen 16:6**
 - A. **Ishmael manifested the antagonism. Gen 12:3**
 - B. **Hagar did not stop it.**
 - C. **Isaac was the innocent victim.**
6. **Sarah risked being misunderstood and ruining a joyous occasion.**
7. **When arrogance arose earlier in Hagar, Sarah abused her authority, but this time she urgently appeals to the family authority.**
(when momma ain't happy...)

Principle: Sometimes truth needs to be stated in a stronger tone.

Genesis 21:11 = Abraham's Response.

And the matter distressed (Qal IPF + w.c. RA'A' = to make a loud noise, raging, move a relaxed mind to the point of distress; afflict through harm or even evil lit: distressing in the eyes of Abraham) Abraham greatly (not just a little thing) because of his son (Ishmael).

21:11 L.T. And the matter distressed Abraham greatly because of his son.

Summary:

1. **Abraham reacts to Sarah's "demand."**
(sinful or righteous is the test to him)
2. **Abraham loved both sons, including Ishmael.**

(He would want Ishmael to grow up, accept Yahweh, be blessed by the promises. Promises are based on faith, not genetics. This pictures God's love for all mankind. Abraham had already expressed this in his negotiations for S & G)

3. **Love can blind one to spiritual issues and neutralize objectivity.**
4. **Abraham probably thought Sarah was reacting emotionally like she had in the past. Gen 16:4-6**

He went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight. 5 And Sarai said to Abram, " May the wrong done me be upon you. I gave my maid into your arms, but when she saw that she had conceived, I was despised in her sight. May the Lord judge between you and me." 6 But Abram said to Sarai, "Behold, your maid is in your power; do to her what is good in your sight." So Sarai treated her harshly, and she fled from her presence.

Principle: Beware of evaluating circumstances solely on history.

Genesis 21:12 = Divine Instructions.

But God said to Abraham, "Do not be distressed (**'AL + Qal IPF RA'A' = stop being distressed**) because of the lad and your maid; whatever Sarah tells you, listen to her (**Qal Imp SHAMA' = a command**), for through Isaac your descendants (**seed**) shall be named.

21:12 L.T. But Elohim said to Abraham, "Stop being distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for through Isaac your descendants shall be named.

Genesis 21:13 = Divine Grace.

And of the son of the maid I will make a nation also, because he is your descendant."

21:13 L.T. And of the son of the maid I will make a nation also, because he is your descendant."

Summary:

1. **God tells Abraham to listen to Sarah.**
2. **This time she is more objective about the situation, even though she has passionately stated her request.**

3. Abraham is again being told the details of the promise about Ishmael. Gen 16:9-13

Then the angel of the Lord said to her, "Return to your mistress, and submit yourself to her authority." 10 Moreover, the angel of the Lord said to her, "I will greatly multiply your descendants so that they will be too many to count." 11 The angel of the Lord said to her further, "Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, Because the Lord has given heed to your affliction. 12 "He will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he will live to the east of all his brothers." 13 Then she called the name of the Lord who spoke to her, "You are a God who sees"; for she said, "Have I even remained alive here after seeing Him?"

4. The existence of Ishmael's line is evidence of God keeping His unconditional promises, even to unbelievers.

A. The Ishmaelites and Edomites intermarried early. Gen 28:8-9

So Esau saw that the daughters of Canaan displeased his father Isaac; 9 and Esau went to Ishmael, and married, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

B. They would become part of the enemies of Israel. Psa 83:1-8

O God, do not remain quiet; Do not be silent and, O God, do not be still. 2 For behold, Your enemies make an uproar, And those who hate You have exalted themselves. 3 They make shrewd plans against Your people, And conspire together against Your treasured ones. 4 They have said, "Come, and let us wipe them out as a nation, That the name of Israel be remembered no more." 5 For they have conspired together with one mind; Against You they make a covenant: 6 The tents of Edom and the Ishmaelites, Moab and the Hagrites; 7 Gebal and Ammon and Amalek, Philistia with the inhabitants of Tyre; 8 Assyria also has joined with them; They have become a help to the children of Lot. Selah.

Principle: Emotions can be sinful or righteous, so circumstances should be considered as objectively as possible.

Principle: Unbelievers are blessed by association with Abraham even though few ever realize it.

Genesis 21:14 = Abraham Complies.

Abraham rose early in the morning, and took bread and a skin of water, and gave them to Hagar, putting them on her shoulder, and gave her the boy (**YELEDH – begotten one**), and sent her away. And she departed, and wandered about in the wilderness of Beersheba (**10-15 miles east southeast of Gerar**).

21:14 L.T. So Abraham rose early in the morning, and took bread and a skin of water, and gave them to Hagar, putting them on her shoulder, and gave her the boy, and sent her away. And she departed, and wandered about in the wilderness of Beersheba.

Summary:

1. Abraham has put his unbelieving son in the hands of the Lord.
2. Beersheba would be named in the near future to commemorate a contract between Abraham and Abimelech. Gen 21:31-34
Therefore he called that place Beersheba, because there the two of them took an oath. 32 So they made a covenant at Beersheba; and Abimelech and Phicol, the commander of his army, arose and returned to the land of the Philistines. 33 Abraham planted a tamarisk tree at Beersheba, and there he called on the name of the Lord, the Everlasting God. 34 And Abraham sojourned in the land of the Philistines for many days.
 - A. After the sacrifice of Isaac, Abraham would move there. Gen 22:19
 - B. It would become a place of testing for Isaac. Gen 26

Principle: Mature believers may not particularly like the truth they find, but they adjust and act on it.

Principle: Those who reject God's promises are wandering in a spiritual wilderness.

- h1. Isaac is Born. 21:1-7
- i1. The Weaning of Isaac. 21:8-14
- j1. Hagar's Cry to God. 21:15-19

Genesis 21:15 = Testing for Hagar.

And the water in the skin was used up, and she left the boy (YELEDH = begotten one) under one of the bushes (this word only used 4x; cf Gen 2:5 as part of the creation that would be watered by a dew).

21:15 L.T. And the water in the skin was used up, and she left the begotten one under one of the bushes.

Summary:

1. Abraham gave Hagar and Ishmael enough food and water to get them into the wilderness but not through it.
2. From human viewpoint the situation was hopeless and Hagar left him to die.

Principle: Believing one promise from God could have brought comfort.

Principle: Self-pity closes one's eyes to hope.

Principle: Abraham's faith is seen by placing the son he loves in the hands of God.

Genesis 21:16 = Hagar Gives Up.

Then she went and sat down opposite him, about a bowshot away (200-300 ft; **she did not want to abandon him but did not want to see him die**), for she said, "Do not let me see the boy (**begotten one**) die ('AL + Qal IPF RA'AH = **Stop letting me see**)." And she sat opposite him, and lifted up her voice and wept (Qal IPF + w.c. BAKAH = 1st of 116x; to distill, flow by drops; crying can be valid or invalid).

21:16 L.T. Then she went and sat down opposite him, about a bowshot away, for she said, "Stop letting me see the begotten one die." And she sat opposite him, and lifted up her voice and wept.

Summary:

1. Hagar did not believe God's promise concerning her son.
2. This led to multiple contradictions in her soul.
 - A. She loved him but didn't want to be with him in death.
 - B. She prayed for herself rather than for him.
 - C. She was self-centered while her child was dying.
3. A prayer of faith would be appropriate at this time.
4. Ishmael's name means "God will hear" and it is noticeable that his name is not specifically mentioned in this section, for his very name should be a reminder of God's promise.

Principle: Rejecting God's Word leads to fear and self-pity.
(This is all forgivable)

Genesis 21:17 = God Hears Ishmael.

And God heard the lad (NA'AR = young man) crying (not mom; was Ishmael being broken?); and the angel of God (only used 12x in the Bible) called to Hagar from heaven, and said to her, "What is the matter with you, Hagar? Do not fear (**Stop being afraid**), for God has heard the voice of the lad where he is.

21:17 L.T. And Elohim heard the lad crying; and the angel of Elohim called to Hagar from heaven, and said to her, "What is the matter with you, Hagar? Stop being afraid, for Elohim has heard the voice of the lad where he is.

Summary:

1. **We are not given the specifics of the nearly adult Ishmael's tears.**
 - A. **He could have realizing he missed out on some good things.**
 - B. **He could have had remorse for persecuting Isaac.**
 - C. **He could have realized that his actions put his mom in this hopeless situation with him.**
 - D. **Had he heard the promise and thought God was removing it?**
 - E. **Was he crying from fear or despair?**
 - F. **Did he simply not trust God.**
2. **God is rebuking Hagar for her self-centeredness and fear.**
(He was not paying attention to her crying. She should have known better.)
3. **If Hagar's son was dying she should have been with him.**
4. **If she had faith she would have known he was not dying and encouraged him to also have it.**
5. **Hagar was missing a great opportunity for evangelism.**
6. **Those who trust God can laugh righteously with Him while those who do not trust Him get to know the tears of bitterness.**
(we will see the same thing in Esau a few decades from now)
7. **Tastes of Heaven are found in righteous joy, while tastes of Hell are given for faithless crying.**
(Hell will be the recognition of loss as well as the pain)

Principle: God wants us to stop self-pity.

Genesis 21:18 = Three Commands and a Promise.

Arise, lift up the lad, and hold him by the hand (**Hiph IMP CHAZAQ = cause your hand to make him strong; he was a spoiled momma's boy**); for I (**the messenger is passing on the instructions**) will make a great nation of him."

21:18 L.T. Arise, lift up the lad, and hold him by the hand; for I will make a great nation of him."

Summary:

1. **God gives Hagar three commands:**
 - A. **Arise, meaning get yourself together.**

- B. Lift up, meaning to get him to stand on his own feet.
- C. Make him strong, meaning to teach him how to deal with life.

2. Hagar needs to remember the promise about her son.

Principle: Parents are to teach their children how to deal with life.

Genesis 21:19 = Divine Sight.

Then God opened her eyes (Qal IPF + w.c. PAQACH = 3rd of 20x; cf Gen 3:5,7) and she saw a well of water; and she went and filled the skin with water, and gave the lad a drink (Hiph IPF + w.c. SHAQAH = caused the lad to drink; he was very weak).

21:19 L.T. Then Elohim opened her eyes and she saw a well of water; and she went and filled the skin with water, and caused the lad to drink.

Summary:

1. **Eyes should be closed concerning participation in evil. Gen 3:5-7**

"For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

2. **Spiritual eyes are opened by faith in the Lord. Psa 146**

3. **The Lord likes to open blind eyes. Isa 42:6-8**

"I am the Lord, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, As a light to the nations, 7 To open blind eyes, To bring out prisoners from the dungeon, And those who dwell in darkness from the prison. 8 "I am the Lord, that is My name; I will not give My glory to another, Nor My praise to graven images.

Principle: **Spiritual problems cloud one's vision.**

(Weeping can cloud vision. It was a spiritual issue all along.)

Principle: Refreshment is often just a promise away.

- h1. Isaac is Born. 21:1-7
- i1. The Weaning of Isaac. 21:8-14
- j1. Hagar's Cry to God. 21:15-19
- k1. Ishmael's Life. 21:20-21

Genesis 21:20 = Ishmael's Life.

And God was with the lad, and he grew; and he lived in the wilderness, and became an archer (**lit: a bow-shooter; two words**).

21:20 L.T. And Elohim was with the lad, and he grew; and he lived in the wilderness, and became an archer.

Summary:

1. **God keeps His promises as evidenced by another bow, set in the clouds. Gen 9:13,14,16**
2. **It is interesting that he was a “bowshot away” from death.**
3. **Ishmael's vocation should have been a reminder of God's grace.**
4. **Like any other weapon, bows could be used for good or evil.**

Genesis 21:21 = Ishmael's Residence.

And he lived in the wilderness of Paran; and his mother took a wife for him from the land of Egypt.

21:21 L.T. And he lived in the wilderness of Paran; and his mother took a wife for him from the land of Egypt.

Summary:

1. **Paran is about 70 miles South of Beersheba in the eastern Sinai.**
2. **Ishmael would use his skills primarily for war. Cf 16:12**
3. **Ishmael will again meet Isaac at the burial of Abraham. Gen 25:9**
4. **He had 12 sons and lived to be 137. Gen 25:13-17**
5. **Ishmael's name means “God will hear,” which He did.**
6. **Ishmael's name is not mentioned in this entire section indicating that this blessing is based on God's grace to Abraham.**
7. **Mom selected his wife which was demeaning in that culture.**
(Compare Abraham who will select one for his son Isaac.)

Principle: Tests for God's people are often set up centuries in advance.

- h1. Isaac is Born. 21:1-7
- i1. The Weaning of Isaac. 21:8-14
- j1. Hagar's Cry to God. 21:15-19
- k1. Ishmael's Life. 21:20-21
- l1. Abimelech's Request. 21:22-26

Genesis 21:22 = Converts?

Now it came about at that time (**right after the Hagar/Ishmael incident**), that Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, "God is with you in all that you do (**Qal Ptc 'ASAH = are manufacturing, doing**);

21:22 L.T. Now it came about at that time, that Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, "Elohim is with you in all that you are doing;

Summary:

1. This occurs right after Hagar and Ishmael are expelled, so Abraham has been living in this area for several years after Isaac's birth.
2. God's blessing on Abraham have become a witness of his God.
3. This king knew about the God of Abraham and recognized Elohim's blessing on Abraham, His prophet.

Principle: God's physical blessings on His followers testify of Him.

(He likes to do it. It has been a massive blessing throughout the world. Third World countries believe us to be a Christian nation and see the blessings and often attribute them to our God. There are of course charlatans who abuse that. The test is to give Him the glory. The temptation is to keep it for ourselves.)

Genesis 21:23 = Requests.

now therefore, swear to me (**Niph IMP SHABA' = 1st of 187x; to swear, take an oath, comes from the number 7, for contracts were often confirmed with 7 sacrifices**) here by God that you will not deal falsely with me (**Qal IPF SHAQAR = 1st of 6x; to lie, deceive, deal falsely**), or with my offspring, or with my posterity (**NIYN + NEKEDH = both words used only 3x; always together; Job 18:19; Isa 14:22; translations emphasize direct and indirect family members**); but according to the kindness (**CHESEDH = loyalty**) that I have shown to you, you shall show to me, and to the land in which you have sojourned."

21:23 L.T. now therefore, swear to me here by Elohim that you will not deal falsely with me, or with my offspring, or with my posterity; but according to

the loyalty that I have shown to you, you shall show to me, and to the land in which you have sojourned."

Summary:

1. **This king wants Abraham to promise to never lie again to him or his family.** (He hasn't forgotten what Abraham did. God has forgiven Abraham but this man is scared and)
2. **He has brought his chief military man as a witness, which often is a picture of consequences for failure.**
(Like when a police officer explains the penalties for lack of adjustment to the law.)
3. **Abraham had to earn this man's trust because he had lied to him before, which had to humble him.**
4. **Abimelech is seeking an honorable relationship and a promise that Abraham will take care of the land given to him.**
(If the Jews were believers and relied on God today, would their enemies seek to make a true peace with them?)

5. Broken promises are a marker of the last days. Mal 3:1-5

"Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the Lord of hosts. 2 "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like fullers' soap. 3 "And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the Lord offerings in righteousness. 4 "Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years. 5 "Then I will draw near to you for judgment; and I will be a swift witness against the sorcerers and against the adulterers and against those who **swear falsely**, and against those who oppress the wage earner in his wages, the widow and the orphan, and those who turn aside the alien, and do not fear Me," says the Lord of hosts

6. Broken promises display lack of love for others. Lev 19:11-18

'You shall not steal, nor deal falsely, nor lie to one another. 12 'And you shall not swear falsely by My name, so as to profane the name of your God; I am the Lord. 13 'You shall not oppress your neighbor, nor rob him. The wages of a hired man are not to remain with you all night until morning. 14 'You shall not curse a deaf man, nor place a stumbling block before the blind, but you shall revere your God; I am the Lord. 15 'You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly. 16 'You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor; I am the Lord. 17 'You shall not hate your

fellow countryman in your heart; you may surely reprove your neighbor, but shall not incur sin because of him. 18 'You shall not take vengeance, nor bear any grudge against the sons of your people, **but you shall love your neighbor as yourself; I am the Lord.**

Principle: A deceitful act can harm reputations for years.
(One who abuses grace demands forgiveness.)

Principle: Damaged reputations produce questionable relationships.

Genesis 21:24 = Response.

And Abraham said, "I (personal pronoun, I myself) swear it."

21:24 L.T. And Abraham said, "I myself swear it."

Summary:

1. **Abraham seals the deal with a personal promise of truth and protection of the land.**
2. **Abraham responds humbly to this request and gives his word.**
(In the walk of faith, learning to speak the truth in love may take some time. Abraham is about 105.)

Principle: Great believers seek to repair damaged relationships caused by their own actions.

Genesis 21:25 = Complaints.

But (then) Abraham complained (Hiph PF YAKACH = 2nd of 59x; the root means to "put in the front, put on the spot," thus Abraham "confronted" cf 20:16 which describes what Abimelech did to Sarah for lying to him) to Abimelech because of the well of water which the servants of Abimelech had seized (Qal PF GAZAL = 1st of 31x; a word that means to take by force; to rob or steal).

21:25 L.T. Then Abraham confronted Abimelech because of the well of water which the servants of Abimelech had seized.

Summary:

1. **Abraham first commits himself to truth and then tests the peace.**
2. **Abimelech's kingdom contains people not as honorable as he.**

Principle: True diplomacy begins with the honest statement of a problem.

Genesis 21:26 = Abimelech Pleads Innocence.

And Abimelech said, "I do not know who has done this thing; neither did you tell me, nor did I hear of it until today."

21:26 L.T. And Abimelech said, "I do not know who has done this thing; neither did you tell me, nor did I hear of it until today."

Summary:

1. Evidently Abraham had been humbled enough to not complain until the right time.
2. Abimelech again finds himself pleading innocence.

Principle: Good leaders speak truth and are willing for it to be tested.

Principle: Honorable leaders seek to correct mistakes quickly.

- h1. Isaac is Born. 21:1-7
- i1. The Weaning of Isaac. 21:8-14
- j1. Hagar's Cry to God. 21:15-19
- k1. Ishmael's Life. 21:20-21
- l1. Abimelech's Request. 21:22-26
- m1. The Covenant with Abimelech. 21:27-34

Genesis 21:27 = The Contract with Abimelech.

And Abraham took sheep and oxen, and gave them to Abimelech; and the two of them made (**cut**) a covenant (**BeRITH = a contract, agreement, promise**).

21:27 L.T. And Abraham took sheep and oxen, and gave them to Abimelech; and the two of them cut a covenant.

Summary:

1. Covenants are referred to as being "cut" as in stone.
2. The exchange of items became known as "consideration" in the law of contracts.

Genesis 21:28 = The Offer.

Then Abraham set seven ewe lambs of the flock by themselves.

21:28 L.T. Then Abraham set seven ewe lambs of the flock by themselves.

Genesis 21:29 = The Explanation.

And Abimelech said to Abraham, "What do these seven ewe lambs mean, which you have set by themselves?"

21:29 L.T. And Abimelech said to Abraham, "What do these seven ewe lambs mean, which you have set by themselves?"

Genesis 21:30 = The Consideration.

And he said, "You shall take these seven ewe lambs from my hand in order that it may be a witness to me, that I dug this well."

21:30 L.T. And he said, "You shall take these seven ewe lambs from my hand in order that it may be a witness to me, that I dug this well."

Summary:

1. The indication is that the group went to the well, so Abraham could identify "this well" as the one he dug.
2. Abraham seeks a legal agreement of ownership.
3. The word for "swearing" or "oath" means "7" which was the usual number of items exchanged.
4. It appears that when the authorities showed up the thieves left.

Principle: It is valid to seek legal rights for the fruit of your labor.

Genesis 21:31 = The Title of the Contract.

Therefore he called that place Beersheba (**well of the seven/oath**); because there the two of them took an oath.

21:31 L.T. Therefore he called that place Beersheba; because there the two of them took an oath.

Genesis 21:32 = Agreement and Peace.

So they made (**cut**) a covenant at Beersheba; and Abimelech and Phicol, the commander of his army, arose and returned to the land of the Philistines.

21:32 L.T. So they cut a covenant at Beersheba; and Abimelech and Phicol, the commander of his army, arose and returned to the land of the Philistines.

Summary:

1. This is the second recorded covenant Abraham made. Cf 14:13
2. The last one put peoples' lives on the line, this one peoples' honor.
3. Abraham would eventually move from Gerar to Beersheba. 22:19
4. Isaac would dig another well there, make a covenant with Abimelech and Phicol's successors and move there himself. 26:12-33
5. Jacob would run from Beersheba toward Haran and then return much later in his life. 28:10 cf 46:1

Principle: Agreements with honorable people build peace.

(After Abraham's death, the thieves would strike again and fill up all the wells that Abraham dug.)

Genesis 21:33 = A Marker and a Prayer.

And Abraham planted (NAtA' = 3rd of 58x; the Lord planted a garden {2:8}, Noah did {9:20}; Abraham a tree) a tamarisk tree at Beersheba (this is a desert tree that will grow to considerable size under the proper conditions, here it is by a well), and there he called on the name of the Lord, the Everlasting God (only this specific title here and in Isa 40:28).

21:33 L.T. And Abraham planted a tamarisk tree at Beersheba, and there he called on the name of Yahweh, the Everlasting God (EL OLAM).

Summary:

1. Planting by a well of water is a picture of growth through sustenance.
2. Abraham was growing being watered by faith in the Lord.
3. He celebrates the agreement by calling on the name of Yahweh.
 - A. First time outside Bethel after receiving the promise. 12:8
 - B. Second time outside Bethel after leaving Egypt. 13:4
4. The title "Eternal" God is designed to encourage us. Isa 40:25-31
 To whom then will you liken Me That I would be his equal?" says the Holy One. 26 Lift up your eyes on high And see who has created these stars, The One who leads forth their host by number, He calls them all by name; Because of the greatness of His might and the strength of His power, Not one of them is missing. 27 Why do you say, O Jacob, and assert, O Israel, "My way is hidden from the Lord, And the justice due me escapes the notice of my God"? 28 Do you not know? Have you not heard? The

Everlasting God, the Lord, the Creator of the ends of the earth Does not become weary or tired. His understanding is inscrutable. 29 He gives strength to the weary, And to him who lacks might He increases power. 30 Though youths grow weary and tired, And vigorous young men stumble badly, 31 Yet those who wait for the Lord Will gain new strength; They will mount up with wings like eagles, They will run and not get tired, They will walk and not become weary.

Principle: Great believers thank God for the grace victories.

(Abraham would have been dead. Lied to a king. Instead they became allies and God continued to bless them-both. Abimelech had blessed Abraham so the promise of blessing was to him, even if he didn't realize it.)

Genesis 21:34 = Abraham, the Sojourner.

And Abraham sojourned in the land of the Philistines for many days. **(Philistines are mentioned nearly 300x in the OT. Exo 13:17 their area was initially avoided by the Jews when exiting Egypt.)**

21:34 L.T. And Abraham sojourned in the land of the Philistines for many days.

Summary:

1. **A "sojourner" is one who is just passing through.**
2. **To embrace spiritually this concept requires overcoming the world and developing a heavenly focus.**
3. **Thus it is a marker of the spiritually mature. Heb 11:13**
All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.
4. **The Philistines were descendants of Mizraim, the first Egyptian. Gen 10:13-14**
And Mizraim became the father of Ludim and Anamim and Lehabim and Naphtuhim 14 and Pathrusim and Casluhim (from which came the Philistines) and Caphtorim.
 - A. **They were not defeated at the Conquest. Josh 13**
 - B. **They plagued Israel throughout their history.**

Principle: Spiritual sojourners see the pressures of this life as temporary and are thus able to keep them in perspective.

Genesis 22

- n1. Orders to Sacrifice Isaac. 22:1-8
- o1. Compliance. 22:9-14
- p1. Ratification of Promise of Messiah. 22:15-19
- q1. The Children of Nahor and Milchah. 22:20-24

Genesis 22:1 = The Test.

Now it came about after these things, that God tested (**Piel PF NAsAH = 1st of 36x; to test**) Abraham, and said to him, "Abraham!" And he said, "Here I am."

22:1 L.T. Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."

Summary:

1. **Abraham's very name is a reminder of the Covenant.**
2. **He is called and reports for duty, awaiting his next assignment.**
3. **God tests His servants:**
 - A. **Often concerning provision of Living grace. Exo 15:25-26**
Then he cried out to the Lord, and the Lord showed him a tree; and he threw it into the waters, and the waters became sweet. There He made for them a statute and regulation, and there He tested them. 26 And He said, "If you will give earnest heed to the voice of the Lord your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the Lord, am your healer."
 - B. **Ready for the next assignment. Gen 22:1**
 - C. **Obedience. Exo 16:4**
Then the Lord said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My instruction.
4. **God's testing is designed to expose the heart to humble. Deut 8:2-3**
And you shall remember all the way which the Lord your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. 3 And He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the Lord.
5. **Arrogance and disobedience tests God. Deut 6:16-17**

(it is prohibited)

"You shall not put the Lord your God to the test, as you tested Him at Massah. 17 You should diligently keep the commandments of the Lord your God, and His testimonies and His statutes which He has commanded you.

6. Great Believers ask for testing. Psa 26:1-3 (of David)

Vindicate me, O Lord, for I have walked in my integrity; And I have trusted in the Lord without wavering. 2 Examine me, O Lord, and try me; Test my mind and my heart. 3 For Thy lovingkindness is before my eyes, And I have walked in Thy truth.

7. The Lord is always available to those who seek Him. Isa 65:1-2

"I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name. 2 " I have spread out My hands all day long to a rebellious people, Who walk in the way which is not good, following their own thoughts,

8. Great Believers make themselves available.**A. Abraham. Gen 22:1****B. Moses. Exo 3:4**

When the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."

C. Samuel. 1 Sam 3:4

that the Lord called Samuel; and he said, "Here I am."

D. Isaiah. Isa 6:8

Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!"

E. Ananias. Acts 9:10

Now there was a disciple at Damascus named Ananias; and the Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord."

Principle: God desires me to be available.

Genesis 22:2 = The Instructions. (Three Commands)

And He said, "Take now your son (Qal Imp LAQACH + NA = 1st command; take), your only son (YACHIDH = 1st of 12x; lone, solitary; what about Ishmael?), whom you love (Qal PF 'AHABH = 1st of 209x; this indicates a strong desire or affection for; these two have had years now to establish affection for one another; 2nd use is Isaac's love for Rebekah), Isaac (just in case there was any question), and go (Qal Imp HALAK = walk; 2nd command) to the land of Moriah (a mountain near Jerusalem; the Peshitta reads "land of the Amorites" cf 15:16; iniquity not yet complete; a Canaanite tribe located near Jerusalem); and offer him there as a burnt

offering (**Hiph Imp 'ALAH = cause to go up; 3rd command; a 'OLAH = a burnt offering; offered by Noah in 8:20; Abraham recognized the full significance of the command**) on one of the mountains of which I will tell you."

22:2 L.T. And He said, "Take now your son, your only son, whom you love, Isaac, and walk to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you."

Summary:

1. **This test for Abraham is summarized by three commands.**
 - A. **Take the son you love. (easy)**
 - B. **Walk with him. (easy)**
 - C. **Offer him to God as a sacrifice. (whoa)**
2. **He will travel about 40 miles NE of Beersheba.**
3. **He will end up on Mt. Moriah near Jerusalem which means "Yahweh will be seen." 2 Chr 3:1 says Solomon's temple is on this mount.**
4. **Abraham is faced with losing his only son by his own hand.**
5. **Ishmael's unbelief becomes clearly known. Rom 9:6-9**
But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; 7 neither are they all children because they are Abraham's descendants, but: "through Isaac your descendants will be named." 8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.
6. **Abraham is not a spiritual baby and has already been "justified by faith." Cf 15:6**
7. **This test is about what is most important to Abraham:**
 - A. **The Giver or the gift?**
 - B. **His love for God or love for family?**
 - C. **Obedience to God or emotional attachment?**
(Remember Ishmael and A's love for him. Already passed that test once)
 - D. **God's Word or my understanding?**
(In Isaac your seed... do what???? Sacrifice who???? Prov 3:5-6)
8. **Again, God doesn't tell him exactly where he is going. Cf 12:1-3**

Principle: God will test priorities no matter one's spiritual status.

Genesis 22:3 = The Compliance.

So Abraham rose early (**Hiph IPF + w.c. SHAKAM = to cause to rise early; 3rd time cf 19:27; S & G and 21:14 to send off Hagar and Ishmael; none of these were to celebrate joyous occasions**) in the morning and saddled (**Qal IPF + w.c. CHABASH = 1st of 33x; to bind up or place a saddle on**) his donkey (**CHAMOR = 2nd of 96x**), and took two of his young men (**NA'AR = teens**) with him and Isaac his son; and he split wood (**Piel IPF + w.c. BAQA' = to divide; split via an external force as in 7:11 where the fountains of the deep were split open; the same word is used for the splitting of the waters of the Red Sea in Exo 14:16,21**) for the burnt offering, and arose and went to the place of which God had told him (**knew where to go at the right time**).

22:3 L.T. So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him.

Summary:

- 1. The details are designed to paint a vivid picture of this event.**
(An amazing picture. Early in morning. Donkey. Two young men. Beloved son. Cut wood. Innocent sacrifice. Burnt offering. Mountain)
- 2. Under tremendous pressure Abraham remembers the details.**
(according to his current orders, two fathers would receive their sons back but he would kill the son he loved.)
- 3. Some people rise early and saddle their donkeys to oppose God's people. Num 22:21**
So Balaam arose in the morning, and saddled his donkey, and went with the leaders of Moab.
- 4. "Saddling the donkey" is a picture of binding up a burden on another, which is what the Lord came to do. Isa 61:1-2**
The Spirit of the Lord God is upon me, Because the Lord has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives, And freedom to prisoners; 2 To proclaim the favorable year of the Lord, And the day of vengeance of our God; To comfort all who mourn,
- 5. One day the true sacrifice for sin for all time would ride into Jerusalem on a donkey. Zech 9:9**
Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.
- 6. The "split wood" indicates both judgment and grace, which is a picture of the cross.**

Principle: Great believers accept the difficult tasks of life.

Genesis 22:4 = The Journey.

On the third day Abraham raised his eyes and saw the place from a distance.

22:4 L.T. On the third day Abraham raised his eyes and saw the place from a distance.

Summary:

1. **This is a journey that one would hate to see end, knowing what lies ahead at the destination.**
2. **Abraham had lived with the knowledge of his assignment for many miles and two full days.**
3. **This was an amazing picture of the resurrection of the Lord. Luke 9:22-23**
 "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised up on the third day." **Luke 24:44-49** Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." 45 Then He opened their minds to understand the Scriptures, 46 and He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead the third day; 47 and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. 48 "You are witnesses of these things. 49 "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."
4. **This is one of the strongest examples of faith found anywhere in the Scripture. Heb 11:17-20**
 By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten son; 18 it was he to whom it was said, "In Isaac your descendants shall be called." 19 He considered that God is able to raise men even from the dead; from which he also received him back as a type.
5. **It displayed the intended result of the righteousness already given to him at salvation, total obedience to God. Jas 2:14-26**
 What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? 15 If a brother or sister is without clothing and in need of daily food, 16 and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary

for their body, what use is that? 17 Even so faith, if it has no works, is dead, being by itself. 18 But someone may well say, "You have faith, and I have works; show me your faith without the works, and I will show you my faith by my works." 19 You believe that God is one. You do well; the demons also believe, and shudder. 20 But are you willing to recognize, you foolish fellow, that faith without works is useless? 21 Was not Abraham our father justified by works, when he offered up Isaac his son on the altar? 22 You see that faith was working with his works, and as a result of the works, faith was perfected; 23 and the Scripture was fulfilled which says, "And Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God. 24 You see that a man is justified by works, and not by faith alone. 25 And in the same way was not Rahab the harlot also justified by works, when she received the messengers and sent them out by another way? 26 For just as the body without the spirit is dead, so also faith without works is dead

Principle: Difficult journeys do not have to be hopeless.

Genesis 22:5 = Just the Father and Son Proceed.

And Abraham said to his young men (**NA'AR = used earlier of men old enough to go fight with Abraham {14:24} and of a young man old enough to cook dinner for a special guest {18:7}; also used of the infant Moses in the ark Exo 2:6}; so can't really tell how old Isaac was; probably at least 10**), "Stay here with the donkey, and I and the lad (**NA'AR = Isaac was classed with the other two young men**) will go yonder (**lit: walk unto that place**); and we will worship (**Hith IPF SHACHAH = 3rd of 172x; to bow down, emphasis not on the act but the motivation of the act; Hithpael is intensive-reflexive and denotes totally submissive worship**) and return (**Qal IPF 1 common plural SHUBH = let us return; the cohortative expresses direction of the will to an action and thus denotes self-encouragement and personal desire; let us return; this is Isaac's clue that something is different; "where is the lamb?"**) to you."

22:5 L.T. And Abraham said to his young men, "Stay here with the donkey, and I and this young man will walk unto that place; and we will worship and let us return to you."

Summary:

- 1. The two young men who accompanied them were given orders to stay put and wait. (Guarding the donkey was actually an important job, as it was a valuable piece of property and potential transportation.)**
- 2. Abraham told them what was going to happen.**
 - A. He and his only son would walk together.**
 - B. They will bow down and worship their God.**

3. Abraham uttered a prayer of deliverance for them both.

Principle: Faithful obedience does not mean that the task will be easy.

Genesis 22:6 = A Joint Project.

And Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together.

22:6 L.T. And Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together.

Summary:

1. Isaac is carrying the wood, like Christ would carry the cross.
2. The “wood” would become the place of propitiation.
(Golgotha would not have been “Golgotha” without a cross.)
3. Abraham must have been carrying coals, probably from the last burnt offering he made, which previews the Levitical Priesthood.
4. Fire pictures judgment.
5. The knife is that which will cut or pierce the offering.
(Used in the symbol to kill the sacrifice. Used in the reality to prove His death.)

Principle: Great believers do their part to complete the assignment.
(didn't forget something which would delay the obedience. Misplace their Bible. Show up to help the widows and orphans without resources)

Genesis 22:7 = The Father's Presence and Knowledge.

Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb (SHE' = 1st of 47x; male sheep) for the burnt offering (OLAH = burnt offering; cf 8:20, it had been going on since the Flood so this was not a new ritual but a common one)?"

22:7 L.T. And Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?"

Summary:

1. Abraham was not only available to God but to his son.

2. He was not “detached” from his family but in tune with them.
3. Isaac was free to ask his dad a question.
4. He had noticed something unusual for the burnt offerings, something was missing.
5. The Burnt Offering was designed to portray that which satisfies a righteous God, known as Propitiation.

Principle: Father-son relationships need openness from both parties.

Genesis 22:8 = The Human Father’s Faith.

And Abraham said, "God will provide (Qal IPF RA’AH = will see, the idea of “seeing to it” or providing; God will provide the necessary sacrifice for the burnt offering) for Himself the lamb for the burnt offering, my son." So the two of them walked on together.

22:8 L.T. And Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." So the two of them walked on together.

Summary:

1. Abraham did not lie to Isaac but rather told him part of the truth.
2. This is not sinful iniquity because it was not from self-serving fear or self-promotion, but rather out of love for his son.
3. Isaac would find out soon enough what was going to happen, so Abraham spared him additional suffering.
4. Isaac completely trusted his father.

Principle: Loving fathers seek to spare their children from unnecessary pain.

- n1. Orders to Sacrifice Isaac. 22:1-8
- o1. Compliance. 22:9-14

Genesis 22:9 = Isaac Prepared to be Sacrificed.

Then they came to the place of which God had told him (Isaac carrying the wood, Abraham the fire and knife); and Abraham built (BANAH = normally indicates a stone altar of uncut stones, earthen are manufactured {‘ASAH}) the altar there, and arranged (Qal IPF ‘ARAK = to arrange in order; used in

14:8 to a “arrange” a battle line; Abraham placed the wood where it would burn properly) the wood, and bound (Qal IPF + w.c. ‘AQADH = 1x as verb, 6x as adj; to band with stripes, means he tied his son securely from head to foot as the did with an animal sacrifice) his son Isaac, and laid him on the altar on top of the wood.

22:9 L.T. Then they came to the place of which God had told him; and Abraham built the altar there, and arranged the wood, and bound his son Isaac, and laid him on the altar on top of the wood.

Summary:

1. Abraham does everything to complete this almost inconceivable assignment.
2. Let us not forget that Isaac, a sinner, was worthy of death, so God could have let Abraham complete this mission. Rom 6:23
3. There appears to be no time wasted, but rather a consistent moving toward the objective.
4. There is no indication that Isaac fought this but rather he willingly submitted to it, indicating a deep faith in God and his father.
5. Their relationship did not happen overnight, but had been developed throughout Isaac’s life.

Principle: Complete divine assignments, even the tough ones.

Genesis 22:10 = Ready to Execute the Plan.

And Abraham stretched out his hand, and took the knife to slay (Qal Inf Construct of SHACHAt = 1st of 84x; to slaughter a sacrificial animal; Infinitive of purpose; Abraham picked up the knife to complete the mission) his son.

22:10 L.T. And Abraham stretched out his hand, and took the knife to slay his son.

Summary:

1. Abraham intended to complete the assignment.
2. He knew God would keep His promises. Heb 11:17-20
By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten son; 18 it was he to whom it was said, "In Isaac your descendants shall be called." 19 He

- considered that God is able to raise men even from the dead; from which he also received him back as a type.
- A. Abraham's reasoning led him to believe that God was going to perform a miracle, after his son died.
 - B. There is no indication that Abraham thought God would stop him from sacrificing his son.
 - C. Abraham's only concern was obedience.
3. Abraham lived the righteousness he had been given at salvation.
 4. His love for his son was never compromised, nor diminished.

Principle: Righteousness is based on God's standards, not man's.

Principle: The Divine "Giver" must become more important to us than any Divine "Gift." (He gives so you can share)

Genesis 22:11 = Divine Intervention.

But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." (22:1,7)

22:11 L.T. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am."

Summary:

1. This is the only place where the Lord says, "Abraham, Abraham!"
2. It is a call for immediate and complete attention.
3. Abraham's response again is immediate.

Principle: Great Believers respond immediately to God.

Genesis 22:12 = The Test Passed.

And he (the angel of the Lord) said, "Do not stretch ('AL + Qal IPF SHALACH = stop stretching) out your hand against the lad, and do nothing to him ('AL + Qal IPF 'ASAH = stop manufacturing/doing + Me'UMAH = anything whatever; this test is over not paused); for now (adv. 'ATAH = at this time, Omniscience has known all along) I know that you fear (Qal Ptc YARE' = are fearing; i.e. as a lifestyle) God, since you have not withheld (Qal PF CHASAK = 2nd of 28x; cf 20:6; where Elohim withheld Sarah from Abimelech) your son, your only son, from Me."

22:12 L.T. And he said, "Stop stretching out your hand against the lad, and do nothing to him; for now I know that you are fearing Elohim, since you have not withheld your son, your only son, from Me."

Summary:

1. The "angel of Yahweh" is Yahweh. 22:11 cf 22:12 (from Me)
2. The Lord waits until the last instant to stop the test.
3. It was a test of respect for God.
4. The test was about a changed attitude and not simply actions.
(like being a cheerful giver)
5. Abraham fulfilled every element of the test. (Who's First?)
 - A. He valued the Giver more than the Gift.
 - B. He trusted the Giver with his most valued possession, his son.
 - C. He lived his imputed righteousness. Jas 2:14-25
6. God "experienced" Abraham's love for Him.
(There is a vast difference between just knowing something and experiencing it. Adam knew his wife.)

Principle: God may end a test at any time.

Principle: Tests reveal one's true character.

Genesis 22:13 = The Substitute.

Then Abraham raised his eyes and looked, and behold, behind him a ram (**'AWIL = 2nd time mentioned as a sacrifice for Abraham cf 15:9; last time real estate portion was ratified**) caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son.

22:13 L.T. Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son.

Summary:

1. The ram portrays the substitutionary death of our Lord on the cross.
2. The Lord did provide the Lamb, at the right time, in the right place.
3. Abraham did not fail to give thanks through a "soothing aroma" to the Lord.

Principle: Divine Provision gives us many opportunities to thank Him.

Genesis 22:14 = YAHWEH YIREH.

And Abraham called the name of that place The Lord Will Provide (**YAHWEH YIREH = lit: will see {to it}, provide; in accordance with Abraham's statement of V8**), as it is said to this day (**the time of Moses**), "In the mount of the Lord it will be provided."

22:14 L.T. And Abraham called the name of that place The Lord Will Provide, as it is said to this day, "In the mount of the Lord it will be provided."

Summary:

- 1. God's Omniscience sees all circumstances and provides for man.**
- 2. This was not simply a blessing of provision but a test of trusting the Provider.**
- 3. God's deliverance can be:**
 - A. From the event itself.**
 - B. In the midst of the event.**
 - C. Through the event.**
- 4. Great Believers trust Him to deliver them.**
(From, the midst of, through. See value in all.)
- 5. Abraham knew the Lord would provide, just not exactly how.**
- 6. Tests and deliverance are common for man. 1 Cor 10:13**
No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.

Principle: Faith leads to the Lord's provision of fragrant memories through special events in special places.

7. The summary of Abraham's life. Heb 11:8-19

By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. 9 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; 10 for he was looking for the city which has foundations, whose architect and builder is God. 11 By faith even Sarah herself received ability to conceive, even beyond

the proper time of life, since she considered Him faithful who had promised. 12 Therefore there was born even of one man, and him as good as dead at that, as many descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE. 13 All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. 14 For those who say such things make it clear that they are seeking a country of their own. 15 And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. 16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them. 17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; 18 it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." 19 He considered that God is able to raise people even from the dead, from which he also received him back as a type.

The Typology and Similarities: A type pictures the reality, but is not the reality.

1. Abraham pictures God the Father and Isaac God the Son.

2. Isaac was unusually born as was Jesus Christ.

(After Sarah's normal time of child bearing. Mary while a virgin.)

3. The Land of Moriah was outside Jerusalem, as was Golgotha.

Heb 13:12-14

Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. 13 Hence, let us go out to Him outside the camp, bearing His reproach.

4. Jesus was offered as a propitiatory sacrifice, portrayed by the Burnt Offering, which Isaac was to be. 1 John 2:2

and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

5. Jesus was accompanied to the cross by two young men, as was Isaac accompanied to the place of sacrifice. Mark 15:27

And they crucified two robbers with Him, one on His right and one on His left.

6. Jesus carried his own cross; Isaac carried his own wood. Matt 27:31

And after they had mocked Him, they took His robe off and put His garments on Him, and led Him away to crucify Him.

7. Both willingly submitted. John 10:17-18

"For this reason the Father loves Me, because I lay down My life that I may take it again. 18 "No one has taken it away from Me, but I lay it down on My own

initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

8. Both obeyed their Father. Phil 2:8-9

And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

9. Jesus was the sacrificial Lamb for which there was no substitute. John 1:29

The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world!

10. Neither opened their mouth. 1 Peter 2:21-23

For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, 22 who committed no sin, nor was any deceit found in His mouth; 23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;

11. Jesus was an innocent victim while no crime was charged to Isaac, worthy of the death penalty. Luke 23:39-43

And one of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!" 40 But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? 41 "And we indeed justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong." 42 And he was saying, "Jesus, remember me when You come in Your kingdom!" 43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

12. Isaac was bound and Jesus was "striped." 1 Pet 2:24 and He Himself bore our sins in His body on the cross that we might die to sin and live to righteousness; for by His wounds you were healed. **Isa 53:2-6** For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. 3 He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him. 4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all To fall on Him.

13. There was an innocent substitute for Isaac. 2 Cor 5:21

He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.

14. The substitution was made on a memorable mountain. John 19:17-18
They took Jesus therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha.

15. Isaac was “restored” to his father as a “type” of the Resurrection of Jesus Christ. Acts 1:9-11

And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. 10 And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. 11 They also said, " Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

n1. Orders to Sacrifice Isaac. 22:1-8

o1. Compliance. 22:9-14

p1. Ratification of Promise of Messiah. 22:15-19

Genesis 22:15 = More Divine Communication.

Then the angel of the Lord called to Abraham a second time from heaven,

22:15 L.T. Then the angel of the Lord (YAHWEH) called to Abraham a second time from heaven,

(The sacrifice is completed, the mountain is named and they are still on it. The first time was in 22:1. A powerful voice that is loud and clear.)

Genesis 22:16 = The Lord’s Promise.

and said, "By Myself I have sworn, declares the Lord, because you have done this thing **(the compliance with the command earlier in this chapter)**, and have not withheld your son, your only son,

22:16 L.T. and said, "By Myself I have sworn, declares the Lord, because you have done this thing, and have not withheld your son, your only son,

Summary:

- 1. Men swear by someone greater than they, but there is no one greater than God, so He swears by Himself.**
- 2. Isaac represents the best production that Abraham could offer. (Ishmael represents production of the flesh. Isaac of the spirit.)**

3. Isaac was not just a son, he was loved and cherished.
4. Isaac was the only son of a promise that would bless all mankind.
5. The final guarantee of the Abrahamic Covenant required the fulfillment of this condition.
6. Abraham was offered real estate, innumerable descendants and the line of the Messiah, if he was obedient. Gen 12:1-3
7. First he was guaranteed many descendents and a piece of land. Gen 13:14-18 (as far as he could see)
8. Then he was guaranteed more descendants and a much larger piece of land. Gen 15:18
(From the River of Egypt to the Euphrates. Beyond eyesight.)

Principle: Great believers unconditionally trust the Lord with what they value most and offer it to Him for His use.

Genesis 22:17 = The First Part.

indeed I will greatly bless you (**Piel Inf + Piel IPF BARAK = blessing, I will bless**), and I will greatly multiply (**also doubled verb: multiplying, I will multiply**) your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess (**Qal IPF YARASH = to take possession of, inherit, occupy**) the gate (**2nd use; cf Lot sitting in the gate**) of their (**singular here, not plural; His**) enemies (**'OYEBH = 1st of 282x; a new part of the Covenant not previously mentioned**).

22:17 L.T. indeed, blessing I will bless you, and multiplying I will multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of His enemies.

Summary:

1. The Lord will continue to bless and multiply Abraham both spiritually and physically.
2. With the final ratification of the blessings of the Abrahamic Covenant comes the realization that these promises will be opposed.
3. The "enemies" are those of the Promised Seed of Abraham.
Matt 22:43-44

Then how does David in the Spirit call Him 'Lord,' saying, 44 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET"?'

4. The enemies are first spiritual before physical.

A. They are friends of the world. Jas 4:1-6

What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? 2 You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. 3 You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures. 4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. 5 Or do you think that the Scripture speaks to no purpose: " He jealously desires the Spirit which He has made to dwell in us"? 6 But He gives a greater grace. Therefore it says, "GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE."

B. They are led by their lusts. Phil 3:17-21

Brethren, join in following my example, and observe those who walk according to the pattern you have in us. 18 For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, 19 whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things. 20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; 21 who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

5. The last enemy is death. 1 Cor 15:25-26

For He must reign until He has put all His enemies under His feet. 26 The last enemy that will be abolished is death.

6. His offspring will have military victories along the path of history but the ultimate seed of Abraham will win the war.

Principle: Your blessings will be opposed by enemies of God.

Genesis 22:18 = The Line of Messiah.

And in your seed all the nations of the earth shall be blessed, because ("EQEBH ASHER = shows a definite reason) you have obeyed My voice."

22:18 L.T. And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

Summary:

- 1. This part of the initial offering to Abraham had not yet been ratified. Gen 12:1-3**

Now the Lord said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; 2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth shall be blessed."

2. Through the genetic seed of Abraham would come "The Seed" of Abraham, to Whom was this promise. Gal 3:16-19

Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, " And to your seed," that is, Christ. 17 What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. 18 For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise. 19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.

3. This act of obedience guarantees that the line of the Messiah would pass through Abraham.

4. Every nation and family would be blessed by one man's obedience.

Principle: Obedience brings unfathomable blessings.

(Always in eternity, Heb 6:10, sometimes in time.)

Principle: Obedience will result in blessing or undeserved suffering that leads to blessing. Rom 8:28

(Is Spiritual blessing #1? The most fitting response to undeserved blessing is unreserved obedience.)

Genesis 22:19 = The Return to Beersheba.

So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba.

22:19 L.T. So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba.

Summary:

1. Abraham's prayer of "let us return to you (V5)" was answered.
2. We can only guess at the emotions on this trip. (celebration, relief, thanksgiving...)

3. Obedience to God has always been an issue for man. Rom 5:19

For as through the one man's **disobedience** the many were made sinners, even so through the **obedience** of the One the many will be made righteous. (A wrong application of Eternal Security is wanton disobedience. Rom 6:1)

4. Four Steps of Obedience.

A. **Listen: Submission (HUPAKOE = a listening under authority)**

B. **Understand: Training**

C. **Comply: Respect, Duty and Love**

(HUPOTAG8 = arranging self under) authority. Delayed obedience is disobedience.

D. **Keep: Complete and Continue**

5. Four Elements of True Obedience. Gen 26:4-5

(includes all the following)

I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; 5 because Abraham **obeyed** Me and kept My charge (**MISHMERET = 1st of 78x that which is valued**), My commandments (**MITZWAH = 1st of 181x; emphasis on the authority**), My statutes (**CHOQ = 1st of 105x; emphasis on specific actions to take**) and My laws (**TORAH = 1st of 219x; emphasis on attitude**)."

A. **Recognizes the value.** (so not just done from fear)

B. **Orients to the authority.** (so not done from self-will)

C. **Lives the command.** (not just lip-service)

D. **Embraces the attitude.** (not just duty)

Principle: One obedient step forward is worth years of studying it.

Principle: The Lord is looking for people who will completely obey Him. Deut 6:5

- "Thy Will be done" expresses not an attitude of resignation but of soaring aspiration and joyful dedication to a high adventure.

n1. Orders to Sacrifice Isaac. 22:1-8

o1. Compliance. 22:9-14

p1. Ratification of Promise of Messiah. 22:15-19

q1. The Children of Nahor and Milcah. 22:20-24

Genesis 22:20 = Family News.

Now it came about after these things, that it was told Abraham, saying, "Behold, Milcah also has borne children to your brother Nahor (**the snoring one**):

22:20 L.T. Now it came about after these things, that it was told Abraham, saying, "Behold, Milcah also has borne children to your brother Nahor:

Genesis 22:21 = Nephews.

Uz his first-born and Buz his brother and Kemuel the father of Aram

22:21 L.T. Uz his first-born and Buz his brother and Kemuel the father of Aram

Genesis 22:22 = More Nephews.

and Chesed and Hazo and Pildash and Jidlaph and Bethuel."

22:22 L.T. and Chesed and Hazo and Pildash and Jidlaph and Bethuel."

Genesis 22:23 = A Grand-Niece.

And Bethuel became the father of Rebekah (**a rope with a noose; she "snares" men by her beauty**): these eight (**sons**) Milcah bore to Nahor, Abraham's brother.

22:23 L.T. And Bethuel became the father of Rebekah: these eight Milcah bore to Nahor, Abraham's brother.

Genesis 22:24 = A Few More.

And his concubine, whose name was Reumah, also bore Tebah and Gaham and Tahash and Maacah.

22:24 L.T. And his concubine, whose name was Reumah, also bore Tebah and Gaham and Tahash and Maacah.

Summary:

- 1. Abraham had separated from his relatives in fulfillment of God's command.**
- 2. His brother had 12 sons and a daughter. Abraham only had one son.** (This was a subtle test of jealousy. It might seem that Nahor was closer to having innumerable descendants than Abraham.)
- 3. Abraham will send his servant Eliezer to his family to find a wife for Isaac. Gen 24:10** (Abraham was Rebekah's great-uncle. Isaac and Rebekah were 2nd cousins.)

4. For the most part this part of the family had chosen to follow other gods. Josh 24:2-3

Joshua said to all the people, "Thus says the Lord, the God of Israel, 'From ancient times your fathers lived beyond the River, namely, Terah, the father of Abraham and the father of Nahor, and they served other gods. 3 'Then I took your father Abraham from beyond the River, and led him through all the land of Canaan, and multiplied his descendants and gave him Isaac.

Principle: Beware of the sin of envy/jealousy, as it often appears in very subtle ways.

Key Principles of Genesis 22

- 1. God tests our obedience in unusual ways.**
- 2. Obedience to Him should be our chief priority.**
- 3. You will be tested to choose between the Giver and the gift.**
- 4. Recognize the source of any perfect gift.**
- 5. Faith connects to the power to pass the test.**
- 6. God provides all that is needed to pass the test.**
- 7. Additional blessings for obedience await.**

Genesis 23

- r1. Sarah's Death and Burial Plot. 23:1-16
- s1. The Location and Significance. 23:17-20

Genesis 23:1 = Sarah's Life.

Now Sarah lived one hundred and twenty-seven years; these were the years of the life of Sarah. (Sarah's "dash." 1940 B.C.-1813 B.C. Abraham was 137. Isaac was 37.)

23:1 L.T. Now Sarah lived one hundred and twenty-seven years; these were the years of the life of Sarah.

Summary:

1. Sarah is the only woman in scripture whose age and death are recorded.
2. She had lived around 37 years as a "princess."
3. Not only did she share the blessings promised to Abraham, but she was a blessing to Abraham. (overcame natural tendencies to rebel)
 - A. She sought to be his "helpmate."
 - B. She accepted his authority.

Principle: The last part of one's "dash" can be the best.

Genesis 23:2 = Sarah's Death

And Sarah died in Kiriath-arba (that is, Hebron) in the land of Canaan (**the Promised Land**); and Abraham went in to mourn (**Qal Inf SAPHAD = 1st of 32x; to beat the breasts as a sign of mourning for the death of a loved one**) for Sarah and to weep (**Qal Inf BAKAH = 2nd of 116x; to cry**) for her.

23:2 L.T. And Sarah died in Kiriath-arba (that is, Hebron) in the land of Canaan; and Abraham went in to mourn for Sarah and to weep for her.

Summary:

1. Kiriath-arba is the common name of the town which was named after Arba, the son of Anak. In Moses time the Anakim were in large numbers and most Jews were afraid of them. Num 13:22-33
2. Even with Abraham's great faith he wept over the loss of his wife.
 - A. He knew he would see her again.
 - B. He knew she was going to Paradise.

- C. He knew that death was a promotion for her.
3. Many factors are involved in mourning the loss of a loved one.
- A. Personal loss.
 - B. Family loss.
 - C. Loss to the family of God.
4. The problem is when one weeps from lack of eternal hope.
- 1 Thes 4:13
- But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope.

Principle: Mourning the loss of a loved one is valid, even when certain of their eternity.

Principle: Great Believers often possess a great range of emotions.

Genesis 23:3 = Abraham Moves Forward.

Then Abraham rose from before his dead, and spoke to the sons of Heth, saying,

23:3 L.T. Then Abraham rose from before his dead, and spoke to the sons of Heth, saying,

Summary:

1. The “sons of Heth” are sons of Canaan, who are known as Hittites. They controlled the area around Hebron.
2. Abraham’s immediate neighbors were the Amorites: Aner, Eschol and Mamre.

Genesis 23:4 = His Request.

"I am a stranger (**GER = 2nd of 92x; first promised to Abraham’s descendents in 15:13; a foreigner, not a native**) and a sojourner (**TOSHABH = 1st of 14x; a temporary dweller**) among you; give (**Qal IMP NATHAN = a strong request**) me a burial site (**lit: a possession of a burial place**) among you, that I may bury my dead out of my sight."

23:4 L.T. "I am a stranger and a sojourner among you; give me a possession of a burial site among you, that I may bury my dead out of my sight."

Summary:

1. This is a request to purchase a piece of land, not a request for a gift, as evidenced by the word “possession” and the context.

2. He uses the word “give” to recognize their authority over the land.
3. He wants a place to bury Sarah that will not be disturbed.
4. He does not want to look any more at her dead body, indicating that he does not worship the dead and knows this body is just a temporary home.
5. He knew that one day this land would be his but he is not concerned about the “when?” Heb 11:8-16

Principle: Great believers submit to God’s timing and keep advancing.

Genesis 23:5 = The Response.

And the sons of Heth answered Abraham, saying to him,

23:5 L.T. And the sons of Heth answered Abraham, saying to him,

Genesis 23:6 = Abraham’s Reputation Precedes Him.

"Hear us, my lord (**ADONAI**), you are a mighty prince (**lit: a prince of Elohim**) among us; bury (**Qal IMP QABAR = 2nd of 132x; God promised Abraham that he would be buried at a good old age, 15:15**) your dead in the choicest of our graves; none of us will refuse you his grave for burying your dead."

23:6 L.T. "Hear us, my lord, you are a prince of Elohim among us; bury your dead in the choicest of our graves; none of us will refuse you his grave for burying your dead."

Summary:

1. The Hittites had a great fear of Abraham.
 - A. They worshipped their own gods but knew about Abraham’s.
 - B. They had probably heard about the incident with Abimelech.
 - C. They had probably heard about defeating Narim-Sin of Shinar.
2. Their offer was political:
 - A. It was to be one of their “family plots.”
 - B. It would make Abraham indebted to them.
 - C. It would give them some control over Abraham.
(remember the king of Sodom in Ch 14?)
3. The Hittites also worshipped the dead, so Sarah could become an object of worship to try to ingratiate themselves with Abraham’s God.

Principle: Beware when unbelievers offer gifts.

Genesis 23:7 = Abraham's Grace.

So Abraham rose and bowed to the people of the land, the sons of Heth.

23:7 L.T. So Abraham rose and bowed to the people of the land, the sons of Heth.

Summary:

- 1. Abraham recognizes the authorities of the land.**
- 2. He has accepted his current role as a sojourner.**

Genesis 23:8 = Abraham Requests a Specific Place.

And he spoke with them, saying, "If it is your wish for me to bury my dead out of my sight, hear me, and approach (**Qal IMP PAGAH = to make a petition**) Ephron the son of Zohar for me,

23:8 L.T. And he spoke with them, saying, "If it is your wish for me to bury my dead out of my sight, hear me, and approach Ephron the son of Zohar for me,

Genesis 23:9 = Its Location.

that he may give me the cave of Machpelah which he owns, which is at the end of his field; for the full price (**full amount of silver**) let him give it to me in your presence for a burial site."

23:9 L.T. that he may give me the cave of Machpelah which he owns, which is at the end of his field; for the full amount of silver let him give it to me in your presence for a burial site."

Summary:

- 1. Abraham does not want any favors from the Hittites, so he offers to purchase this particular area at retail.**
- 2. Abraham does not compromise with Hittite theology.**
- 3. He wants multiple witnesses to this transaction so it will become and remain the "family plot."**
- 4. This cave of Machpelah would eventually contain the bodies of Abraham, Sarah, Isaac, Rebekah, Jacob and Leah. Gen 49:29-33**

Principle: Wise people want witnesses to important transactions.
(it would take a conspiracy of many people to renege on this contract)

Genesis 23:10 = Contact Made with Ephron.

Now Ephron was sitting among the sons of Heth; and Ephron the Hittite answered Abraham in the hearing of the sons of Heth; even of all who went in at the gate (**where business transacted**) of his city, saying,

23:10 L.T. Now Ephron was sitting among the sons of Heth; and Ephron the Hittite answered Abraham in the hearing of the sons of Heth; even of all who went in at the gate of his city, saying,

Summary:

1. **Abraham evidently knew who owned the field but did not know him personally.**
2. **Ephron was in the crowd and heard Abraham's offer.**

Genesis 23:11 = Ephron's Offer.

"No, my lord, hear me; I give you the field (**all Abraham wanted was the cave**), and I give you the cave that is in it. In the presence of the sons of my people I give it to you; bury your dead."

23:11 L.T. "No, my lord, hear me; I give you the field, and I give you the cave that is in it. In the presence of the sons of my people I give it to you; bury your dead."

Summary:

1. **Ephron is planning to make a bundle.**
 - A. **He says the field goes with the cave.**
(like when you go to buy a part but have to get the entire unit)
 - B. **He knows of Abraham's integrity.** (no spoils from S & G)
 - C. **Abraham has publicly stated he will pay full price.**
2. **Ephron is playing the role of a gracious man.**

Principle: Wise people learn to recognize flattery.

Genesis 23:12 = Abraham's Response.

And Abraham bowed before the people of the land.

23:12 L.T. And Abraham bowed before the people of the land.

- **Abraham keeps his composure.**

Genesis 23:13 = The Counter Offer.

And he spoke to Ephron in the hearing of the people of the land, saying, "If you will only please listen to me; I will give the price of the field, accept it from me, that I may bury my dead there."

23:13 L.T. And he spoke to Ephron in the hearing of the people of the land, saying, "If you will only please listen to me; I will give the price of the field, accept it from me, that I may bury my dead there."

Summary:

1. **Abraham doesn't take the "bait" and restates his offer to include the purchase of the field along with the cave.**
2. **He is asking Ephron to name his price.**

Principle: Sometimes "discounts" cost too much.

(The first Jew didn't bargain for this place because the "cost" would have been too great.)

Genesis 23:14 = Ephron Responds.

Then Ephron answered Abraham, saying to him,

23:14 L.T. Then Ephron answered Abraham, saying to him,

Genesis 23:15 = The Sting.

"My lord, listen to me; a piece of land worth four hundred shekels of silver (**roughly 10 lbs of silver**), what is that between me and you? So bury your dead."

23:15 L.T. "My lord, listen to me; a piece of land worth four hundred shekels of silver, what is that between me and you? So bury your dead."

Summary:

1. **Ephron suggests that the price is no big deal.**
2. **Joseph was sold for 20 shekels of silver which was a high price for a slave. (Ishmaelites knew who they were buying)**
3. **This seems to be an exorbitant price.**

Genesis 23:16 = Abraham's Purchase.

And Abraham listened to Ephron; and Abraham weighed out for Ephron the silver which he had named in the hearing of the sons of Heth, four hundred shekels of silver, commercial standard (**according to the passing over of the merchants, i.e. the current standard of shekel weight.**)

23:16 L.T. And Abraham listened to Ephron; and Abraham weighed out for Ephron the silver which he had named in the hearing of the sons of Heth, four hundred shekels of silver, commercial standard.

Summary:

1. **Abraham keeps his word.**
2. **The transaction has witnesses and the price is well established.**
(Ephron probably received a lot of "back slapping" for making such a good deal.)

Principle: Honorable people are not for sale but dishonorable people always have a price.

- r1. **Sarah's Death and Burial Plot. 23:1-16**
- s1. **The Location and Significance. 23:17-20**

Genesis 23:17 = Description of the Purchase.

So Ephron's field, which was in Machpelah, which faced Mamre (**where his Amorite friends lived**), the field and cave which was in it, and all the trees which were in the field, that were within all the confines of its border, were deeded over

23:17 L.T. So Ephron's field, which was in Machpelah, which faced Mamre, the field and cave which was in it, and all the trees which were in the field, that were within all the confines of its border, were deeded over

Genesis 23:18 = The Witnesses to a Legal Transaction.

to Abraham for a possession in the presence of the sons of Heth, before all who went in at the gate of his city.

23:18 L.T. to Abraham for a possession in the presence of the sons of Heth, before all who went in at the gate of his city.

Genesis 23:19 = Sarah's Burial.

And after this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan.

23:19 L.T. And after this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan.

Genesis 23:20 = The Bottom Line.

So the field, and the cave that is in it, were deeded over to Abraham for a burial site by the sons of Heth.

23:20 L.T. So the field, and the cave that is in it, were deeded over to Abraham for a burial site by the sons of Heth.

Summary:

1. Abraham paid the exorbitant price and took possession of the property.
2. We are not told why this place was so special to Abraham, but maybe it had special meaning to Sarah.
3. Sarah:
 - A. Was born Sarai, meaning “my princes,” but she was barren.
 - B. Was beautiful.
 - C. She had issues with authority but eventually adjusted.
 - D. When the beauty of her soul became more beautiful than her body she was renamed “Sarah” meaning “princess.”
 - E. She shared her husband’s blessings, but was a blessing.
4. It was Abraham’s first piece of property in the Promised Land.
5. Joseph left orders to be buried there when the Jews left Egypt.

Principle: Great Believers know God will keep His promises even though they may not know when.

Principles of Genesis 23:

1. Death for believers is a promotion.
2. Valid mourning for a loved one is not a sign of weakness.
3. Do not become obligated to unbelievers.
4. Mature believers deal honestly, even if it costs more silver.
5. Look to God in times of sorrow.
6. True integrity is not for sale.