

ABRAHAM

A

Study

of

A Man of Faith Yet Not Perfect

Introduction

In this study of Abraham the man in the Bible; we will find that his is the epitome of a life of faith, we see also a man of failure in his life. Abraham is held as the Father of the three great religions of the world that being Judaism, Islam and spiritually that of Christianity. Paul teaches this in the book of Galatians. We will start with the genealogies after the flood leading to Abram and go to his death. It is my hope and desire that we will learn and grow in our faith even knowing that we are just as imperfect as Abram and Sarah was.

Genesis 9

Intro: We start here with chapter nine. Noah and his family along with all the animals land on Ararat and open the Ark. They have begun dispersing across the world. We have here in the first 7 verses two new elements that have not been seen before. Which I would like to add brings up a very important principle of Bible study. That principle is "the law of first use" it is this principle where a word or phrase is used first sets the use of the word throughout the Bible with few if any exceptions.

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

We have here the first mention of eating meat in verse 3 also consuming blood is also first forbidden as we are told the life of the flesh is in the blood and life belongs to God.

We also have in these verses the institution of capital punishment given to government authority to be established. God would not allow everyone to avenge murder if He had that would have led to chaos.

8-17: And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature

that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

These verses give us the Lord's establishment of the rainbow as a pledge by God to never use a flood to destroy the earth again.

18 -23: And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

Noah had received God's grace and yet he became drunk on his wine and having his morals stripped away removed all of his clothes and passed out in his tent. Now that was bad enough but Ham the youngest son goes in the tent and commits a horrible sin. The word "saw" in verse 22 means much more than a casual look it means to look with pleasure, joy, or satisfaction and this implies something more took place. Over in Lev. 18: 6-9, 20:11, 17-21 and Ezek. 16: 36-37 it means to commit a sexual sin. Here in this passage with Ham the word "see" has the same force of use as the word "knew" in Gen. 4:1 and throughout scripture.

24 -27: And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall

enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

So Ham dishonored, scorned, and turned from the faith of Noah. So we have the first curse. Notice it is not on Ham but on Canaan his son why you say? Most believe that the sin in Ham was much more prevalent in Canaan and so Noah cursed him. Now contrary to popular theory he did not suddenly turn black, but he cursed him to be a servant in the tents of Shem and Japheth's descendants and they were. Also the Canaanites were depraved and God ordered them utterly destroyed so their depravity would not spread to Israel. As we well know from history that they did not destroy them and in turn the Canaanites did infiltrate Israel and corrupt them.

28 -29: And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.

Noah lived a long life, 950 years is a very long time. From this point on peoples life spans will begin to decrease because of the changes to the earth and the atmosphere after the flood and the increase in sin.

GENESIS 10

1 Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

In this chapter we are given the genealogies of the three sons of Noah and as God will do from here on out He will give the unrighteous line first and the righteous line last and then basically remove the former from the pages of scripture.

2-5 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

We start with Japheth who had 14 sons and grandsons from these will eventually come all of the European countries or Caucasians. The following is their names, their meaning, and the people group that came from it.

Gomer—Cimmerians they migrated and eventually became the Germanic people and the eastern European countries.

Magog- those people north of the Caspian sea or modern Russia.

Madai- middle: area of the modern Kurdish peoples.

Tubal- profane: along with Meshech is the area of the southern Russian states.

Tiras- Southern Greece

Then the sons of Gomer

Ashkenaz: Urnia; Riphath- area of Rhipar River -- the Slavic people.

Togarmah: Croatia and Crimea

Also the sons of Javan: bubbling/fermenting—Elishah- Sicilians & Sardinians Kittim- those of Cyprus; Dodanim: beloved- Trojans

The dividing of the lands takes place after chapter 11 verse 8.

6-20 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of

Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. And Canaan begat Sidon his firstborn, and Heth, And the Jebusite, and the Amorite, and the Girgashite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

Now we have the list of the sons of Ham and his grandsons also.
Cush: Ethiopia; Mizraim: Egypt; Phut: Libya; Canaan: Phoenicia
The sons of Cush

Seba & Havilah: Arabia; Sabtah: Persian Gulf region; Raamah: Onan; Sabtechah: along the Persian Gulf; Sheba-an oath: capital of Arabia; Dedan- Edom

Now Cush had the most notorious son of all those named that one called Nimrod (rebel) he was the first to start a kingdom (gentile) against God's orders. He is the 13th from Adam so 13 in numerology is always about rebellion (Gen, 14:4). Our original flag had 13 stars & 13 bars; e pluribus Unum has 13 letters; the flag phrase "Don't tread on me" has 13 letters. There are 13 arrows on the dollar bill along with 13 leaves under 13 stars done for a war of rebellion called the American revolution.

Nimrod is represented in the heavens by the constellation Orion the hunter. Nimrod built the first cities all of which are within 200 mile of Babylon. Here he ordered built on the plain of Shinar the first United Nation building (11:1-4). In the midst of all of Ham's children one of Shem's is mentioned Asshur who leaves the region of Shinar this is the first instance of true biblical separation mentioned. Now we return to the list of children.

Ludim: Western Africa; Anamin-rock men: North West Egypt; Lehabim- west of Egypt; Naphtuhim-flame colored: southern Aswan; Pathrusin- Casluhin-Philistines.

21-32 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the children of

Aram; Uz, and Hul, and Gether, and Mash. And Arphaxad begat Salah; and Salah begat Eber. And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, And Hadoram, and Uzal, and Diklah, And Obal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab: all these were the sons of Joktan. And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Lastly we have the Godly line of Shem that will carry the forward his plan of redemption of mankind.

Elam-youth: Persians; Asshur-level plain: Assyrian; Arphaxad- North Assyria; Iud- Eastern Asia Minor; Aram- high land: Arameans, Syrians; Uz-firmness: Edom modern Jordon home of Job; Hul-circle: Modern Lebanon; Gethar- unlocated; Mash-unlocated

Sons of Arphaxad- Salah – extension: unidentified; Eder- he has 2 sons the first is Peleg and during his life time the continents separated which is easily seen on a map that they would fit together with minimum adjustment for erosion and such. Joktan whose sons cover all of Iran, Saudi Arabia, and Western India, including the land area once called Chaldea.

GENESIS 11

Intro: Here in this chapter we have the rise of the great hunter Nimrod, and also of the first religion of man worshiping the mother & son deities in Semiramis and Tammuz the son of Nimrod. Tammuz will be worshiped in every culture by a number of different names and still is to this name.

1-9: And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

These verses cover a very well known story from the Bible that of the tower of Babel. The families of Noah left Ararat and moved south east to Shinar. Nimrod rose to power in some form and once there has Babylon built and then a tower or Ziggurat which is a pyramid like structure used as a place of worship except he wanted his to rise even into the heavens. Now these ziggurats are found in many countries on several continents today which lends proof to the fact that all the land was one at this moment in time.

The city is a symbol of commercial symbol and the tower is a religious symbol. When man is scattered these two ideas will go with him into every culture. The reason to build to keep together as one big happy family under one leader one religion doesn't this sound familiar. They had obtained the state of total integration that our modern judges, education and government are trying to do again along with the World Council of Churches and the National Council of Churches (Is. 8:9-10).

The Father, Son and Holy Ghost are going to intervene because He knows man's heart is wicked. So He confounds the language and then sends them in different

directions and once they have moved He moves the land as added insurance. The place is called "babel" which means "confusion" it is used by the Holy Spirit in Leviticus 18: 23 of a woman and a beast! John Knox said to Mary Queen of Scots "your church is a harlot".

10-15: These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years, and begat Salah: And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years, and begat Eber: And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

We pick up again the age narrative of the Godly line of Shem that will lead us too Abram. The most noticeable thing is the drastically shortened life spans. Shem lives to be 600 years old, Arphaxad lives to 438, Salah to 433 years, Serug to 230, Nahor to just 148. So we went from people aged up to 900 years to people aged less than 400 in just over a century or so. Now Shem as the rest had sons and daughters until his death so that the earth would be repopulated.

16-22: And Eber lived four and thirty years, and begat Peleg: And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu: And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. And Reu lived two and thirty years, and begat Serug: And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor:

We now pick up more ages; Eber- 434 years until he has Peleg his first son and 430 years after. Then Peleg lives 430 years and has Reu and only 290 years after. Reu lives only 32 years and has Serug and 207 after for a total of 239 years. Serug lives only 30 years and has Nahor and 200 after for 230 years total.

23-26: And Serug lived after he begat Nahor two hundred years, and begat sons and Daughters And Nahor lived nine and twenty years, and begat Terah: And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. And

Terah lived seventy years, and begat Abram, Nahor, and Haran.

Serug means "vine sheet" and Nahor means "panting", Terah means "turning or tarrying" and is akin to migration. Now Terah has Nahor and Abram and Haran.

We now go to an individual storyline of the granddaddy of the Patriarchs that of Abram he is the 10th from Noah, he is called a Hebrew in chapter 14:13 and a Jew in chapter 17:9. His name means "high father" and will be changed in 17:5 his name appears 250 times in the Bible.

27-30: Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. But Sarai was barren; she had no child.

Here is a restating of Terah's family. Abram is listed first though he was not first born but second which is a continuation of another law of first use started when Abel was chosen over Cain the first born that law is the 2nd before the first.

We also have Lot (obscure one) brought in as the son of Haran the youngest son of Terah who dies. We are given the marriage of Abram to Sarai (contentious) his half sister (20:12) and Nahor marries Milcah his niece. They live in the city of Ur in the land of the Chaldees this site was excavated by C.L. Wosley from 1922-1934. Hammurabi was a contemporary of Abram. This area was located about 50 miles from modern Basra in southern Iraq.

One last note of later importance Sarai was barren she is the 1st of 7 barren women who are types of Israel wife of Jehovah or types of the Bride of Christ. They all point to a need of a miraculous birth.

31-32 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran.

Here we see that Terah and the whole family packs up and heads out after God's sole call to Abram. Lot goes to; notice he is still single at this point. They make it to Haran which is North West of Ur there they stay until Terah dies.

The city of Ur was made up of people from all over the area i.e. Sumerians, Babylonians, Chaldeans, Arabians they each had their Gods, priests, and temples. The religious heritage ranged from Baalism, Astrology, Sex cults, planet worshipers, Tammuz worship, and adoration of the Queen of Heaven (Astarte, Ishtar, Easter, Mary, Venus, Aphrodite, Diana, etc.). After Terah dies the rest move out on the Damascus trade routes going toward Damascus.

GENESIS 12

This chapter starts the chronicle of the life of Abraham from the age of 75 to his death in Gen 25. His life is one marked by strong faith that is openly demonstrated by his constant building of altars wherever he sojourned. As part of his life it was to be one of that of a pilgrim.

1-3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Now this statement is from Haran but the call was given while Abraham was living in Ur with Sarai and we can assume since God called him Abram he was living something of a righteous life or at least a morally right life.

The important thing to note is this first He and Sarai was to leave alone by faith. Second he only partially obeyed the call of faith. He was to leave his country (Mesopotamia), family (Terah, Nahor,) and Kindred (Lot).

He was to keep going until God said stop. God promises He will become the Father of a great nation which he did in David's rule Israel (10 tribes) 800,000 men and Judah (2 tribes) 500,000 men. The Lord promised "I will bless thee" which He fulfilled in ch. 24:1, 31, 35 God tells Abram He will become a blessing to all he comes in contact with.

And then that great promise is given to bless all who bless Abraham and his descendants or to curse all who curse him and his descendants. This will be repeated to Jacob and Balaam tells it to Balak. It is certainly not politically correct but history has proven it to be true time and again. Here are just a few examples. 1. England and the Balfour declaration 1918—the price ww2 1939-1941. 2. Spain- Inquisition 1400-1588- England destroyed her fleet and power. 3. Most of Italy's history. 4. Hitler and Germany 5. Egypt, Syria- 67, 73. All the families blessed how by that promised seed Jesus Christ who has been carried to all the earth.

4-5 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

So they leave Haran to continue toward full obedience except he still has too many with him. He is going with Sarai who is a gorgeous 65 years old and Lot who held him up here and will cause him more problems later on.

A walk by faith is: his word, character, will, and power. Faith demands commitment which is a vanishing word today in our churches. It has been replaced with the word temporary such as temporary Sunday school teachers, youth leaders, choir members, church members, and now even Pastors.

He also takes all of his servant's men and women along with sheep, camels, tents. This would be a large caravan of several hundred men, women and children and probably hundreds of heads of cattle.

6-9: And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. And Abram journeyed, going on still toward the south.

"the place of Sichem" this is about 300 miles south and west of Haran and halfway between Galilee and the Dead Sea of today. Abraham stops on the plain of Moreh (teacher) and there he meets the Canaanites who were occupying the land the Lord wants to give to Abraham. They were practicing their abominations and this would cause a testing of Abrams faith.

Once he had pitched his tent the Lord appeared to him and promised that the land would belong to his descendants forever once He is gone Abram builds an altar and worships the Lord and he will do this wherever he goes. Abraham's life is marked by tests and altars.

From Mareh (teaching) he moves to a place near Beth-el (house of God) and before Ai (heap of ruins) so Abraham has went from teaching to a place between the "house of God or a heap of ruins how many today stand with their lives in the same predicament. Challenges to our faith are real there may be serious problems in the home, on the job, in the church, we wonder why God? We must display faith and obedience. If your feet are going your faith is growing.

Notice instead of stopping Abraham keeps going south and south is trouble instead of staying near the house of God he moves south. From here to verse 18 the Lord is not even mentioned up until now He has been in every third verse or so.

Toward the south indicates "Egypt" (the iron furnace) and is always a type of the world system. Notice the Lord's presence isn't going with Abraham and on through the Bible God calls out of it Israel, His son Jesus, and New Testament Believers.

10-13: And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

In times of testing the question is not "how can I get out of this? But "what" can I get out of this. The Lord is allowing the famine to teach all of us "tests often follow triumphs" 1 Cor. 10:13 is preceded by verse 12.

There was a famine so Abraham runs to the world how like many when the things of the church do not suit us we pick up and run to the world. Abraham heads toward Egypt which seems to have plenty. Now it was a very serious famine as any famine would be and a serious test of any one's faith.

He convinces himself it's all right because he's only going to sojourn and not settle down. Today it's well I'm just going to take a break from church, do my own thing what ever that is.

Now he has a problem he has heard Pharaoh has a harem an like's to add to it and Sarah is 65 years old and looks 30 and since Egyptians like to kill men and keep the women. Abraham makes his second error this one a half truth about Sarah. She is to say she is just his sister so they will not kill him. She actually is his half sister as we will see in Gen. 20:12.

Four things have happened here, first Abraham moved from trust to scheming, second from confidence to fear, third from others to self the fourth is next.

14-20: And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife: now

therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

Once they are in the land it does not take long until the officials see Sarah and she was "very fair" at 74. They inform the royal house and Pharaoh sends for both of them and the game is on. Pharaoh pays Abraham a royal price for this beauty he leaves alive and richer and Sarah starts the purification ritual in the harem.

That night the Lord not willing to have this sin carried through sends a plague on Pharaoh and the royal family. He opens the eyes of Pharaoh to who Sarah really is and calls for Abraham to come and get her and get out of Egypt. You see Abraham leaves Egypt headed back to fellowship richer than when he entered the world having learned a lesson about faith at least temporarily. Pharaoh a type of Satan tried to take what was not his and paid a price. Abraham finds the world not as inviting as it looked and full of hidden danger and temptations and only the Lord could rescue him and move him out.

Genesis 13

Intro: Abraham has faced a test and failed however instead of staying in failure he will learn as he returns to the land he should not have left and he will once again build an altar to God. However he still has Lot and this is where they will part ways.

1-4: And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

The first thing to notice is that he is still packing Lot and now he has started back to the house of God with the extra cattle and servants along with "silver and gold" this is the first mention of the two together and it is tied to Egypt. Paul said the love of money was the root of all evil. These two end up as the top items on the list for "Mystery Babylon" they also represent our good works at the judgment seat of Christ 1 Cor. 3

Abraham has to go back to where he began verse 3c to make a new start. Anytime a believer gets out of the house of God even if they convince themselves they are all right they still have to come back to the getting off point to restart the life of faith.

5-7: And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

Now we come to a family problem. Two families' especially large families cannot live together. Money cannot buy the blessings that families freely give. Lot and Abraham both had large herds of different animals lots of servants and their families now. The land they were on was not able to support the herds because of the neighbors the Perizzites who were a part of the Amorites. They were wicked people and controlled the good grazing land. The heart of every problem is the problem in the heart. When Christians have disputes it hurts the testimony of the Lord see John 17: 20- 23. Lot will now measure everything by what he has seen in Egypt!

8-9: And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

Abraham makes a great gesture in going to Lot to find a way to stop any strife between their workers. He points out they are related and they have those around them causing problems. The devil causes Christians enough trouble the people of faith are kindred there should be no strife. Covetousness is both the beginning and the end of the devils alphabet. Robert South said it is the "first vice that moves and the last to die".

Abraham gives Lot the choice left or right, we must remember they are up on the mountain near Beth-el so they could see a great distance in any direction. Each person of faith has a choice to make at points in their life.

10-11 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Lot takes a long look down into the southern Jordan plain which at that time was a very green and vibrant. Since Lot was a man who had a tent but no altar it did not take much for sin to step in. He had the lust of the eyes (green) and the pride of life (his choice) and lastly the lust of the flesh (much richer). Lot chooses the plain the downward path.

There are five cities around the southern end of the sea and Lot likes the looks of them. There was Sodom "burning" and Gomorrah "fissure" and Zoar "little". So Lot takes off down and to the east both are the wrong direction where the Bible is concerned. People of faith are to go up and come in from the east. There are 3 types of people = one the natural Lost; second the carnal saved but worldly; third is the spiritual person all 3 are here in chapter 13. The natural is found in verse 13 the carnal is Lot and the of course the spiritual is Abraham. 2 Peter 2:7-8

12-13 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the LORD exceedingly.

Lot does not stop at the edge of the plain no he moves close to Sodom. Too close for his own good because later we will find he is dwelling in Sodom (Gen. 14:12) and then holding office 19:1. Now Sodom had given themselves over to the pleasures of the flesh. It was tolerated, legalized, publicized, and promoted in every facet of and station of life. This is where the worldly liberal believer feels comfortable but Abraham decided to just let God chose where he was to go.

14 -18: And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

Once the last of the ones that were not to be with Abraham to start with is gone the Lord speaks. He shows Abraham what would be his and his descendants forever. The Lord makes this unconditional so Abraham has nothing to do with getting or keeping the land. He then adds the size of Abrahams natural descendants as many as the dust of the Earth or countless. Abraham is commanded to take a survey of all that will be his though he never actually possesses it in his lifetime. In faith Abraham pulls up stokes leaves Lot and walks as far as Mamre (vigor) and Hebron (fruitfulness) and as the tents go up Abraham builds his fourth altar to the Lord! Now Abraham will spend time walking by faith.

GENESIS 14

Intro: A. T. Pierson said about God "History is His story what is written as history helps us understand how God worked out His plan for man. Here is the historical account of a great battle and how it involves God's man.

1-3: And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; That these 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, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea.

In these opening verses we are introduced to two sets of kings who are about to wage war on each other. The first set is the kings from the north, the first listed is Amraphel his name means "sayer of darkenss" he is the Hammurabi of the Assyrian tablets. Next comes Arioch which means "lionlike" after him is Chedorlaomer his name means "binding sheaves", then lastly is Tidal and his name means "splendor or renown". These kings attack southwest against Bera "in the evil" of Sodom along with Birsha "In wickedness" of Gemorrah and their allies Shinab of "change of father", Shemeber "name that crossed over" and lastly Bela of the small city of Zoar whose name means "destruction". The Duke of Wellington before a major battle said this of his men "I don't know what affect these men will have on the enemy but they frighten me!

The field of battle is the level plain near the dead sea of today. This area will be a catalyst for the armies of the north to come against Israel sometime in the future. Why would they want a lake that is 8 times as salty as the Atlantic Ocean? Well I'll tell you this lake covers an area of 46 miles long by 10 miles wide and inside this area one will find contained 1 billion 300 million tons of potash valued at some 100 million dollars. You will also find 835 million tons of bromide valued at nearly 300 billion dollars; 81 million tons of gypsum valued at 130 billion dollars and 22 million tons of magnesium chloride valued at over 800 billion dollars. These and other chemicals that are there in smaller quantities can be used in weapons making.

Now it is quite likely at this point in time there was no dead sea and the 5 cities were situated in that 46 mile stretch. Notice the wording of verse 3 as Moses writes this some 500 years later. Siddim "is" salt sea.

4: Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

For 12 years these 5 city states had been subservient to "Chedorlaomer" and for whatever reason in the "13th" (rebellion) year they rebelled. This is the first time the actual number 13 shows up along side the word rebellion but it remains the same from here on out. This number pop's up all down through history as we have already mentioned a few so here is a few more. The White House construction was started on Friday the 13th; Woodrow Wilson lands at Brest on December the 13th with 13 members in his group carrying the first 13 articles for the League of Nations. The first elections in this country were held on a Friday the 13th.

5-9: And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, And the Horites in their mount Seir, unto Elparan, which is by the wilderness. And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

It takes a year for Chedorlaomer to raise his army and start his march south. He takes on each of these tribes and decimates them on his way after the 5 kings they go south to El-Paran "God of Paran" and then went west and took on the Amalekites, Amorites and then turned his attention to his primary goal of putting the rebellious ones in their place.

10-12: And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

The slime pits were areas where bitumen was dug and they are still there today. The slime is still 15 feet thick in places. Notice it says that they "fell there" does not mean they all died there however they were "defeated" there as the survivors run to the mountains to hide, sounds like what is going to occur in the book of the Revelation.

Ole Chedorlaomer takes all the spoil he and the rest can carry away. They only make one mistake they took Lot and his goods as a hostage.

13-16: And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

One of the survivors goes to Abram and tells him the whole sad story of the capture of Lot and his being taken back north. Abram goes to Mamre and Eschol and Aner his friends and goes over what has happened. You see from this Abraham was separated not isolated, independent not indifferent. As he prepares to leave he has 318 of his own men and no doubt he has some from each of his allies so in total Abram has a regiment of maybe upwards of 700 men.

Abram follows them to just before Laish (Dan) south of Damascus and that night Abram splits his unit into 3 lines and attacks all at once. In the confusion it is a massacre allowing Abram to free all the people taken captive and recover all the goods. The moral Abram had the power to defeat a greater enemy because he remained separated. Lot had "influence" but no power and suffered defeat.

17-20: And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Abraham is returning from defeating the enemy and in this moment of victory comes the King of Sodom a type of the devil and also one named Melchizedek King of Salem (peace). Now the name Melchizedek means "righteousness" so he is the righteous king of peace a type of Jesus Christ.

Notice the King of Sodom brought nothing wanting everything in contrast Melchizedek brought bread (body) and wine (blood) wanting nothing but to be a blessing to Abraham. The king's dale was just north of modern Jerusalem. Now Melchizedek is not only a king but also a priest of Jehovah. Upon putting the blessing of God on Abraham for his victory he praises God for bringing about the victory. Then Abraham takes of the spoil 10% and lays it at Melchizedek's feet as an offering to the highest god through his king priest. Abraham gives only of the spoils now Paul in 2 Cor. 8, 9 gives to us the church the same principle to give as God has prospered you. R. G. Letourneau said "if you tithe because it pays it won't pay" we do not give our tithes and offerings to the church the pastor or the finance committee. Our giving is to be unto the Lord as an act of love and worship.

21-24: And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Notice first the King of Sodom does not want any of his wealth back or any of the other Kings wealth; he has only a desire for the people Abraham freed. May I say that Satan is not interested in the riches of this world no only in the souls he can claim for his own. Abraham refused the kings deal knowing that to take anything from him would give him power in Abraham's life. He rejects that and only allows his men food to eat the rest he leaves to his allies. As people of faith we should never if possible take from the devils crowd what appears pleasing.

GENESIS 15

Intro: The Lord will take Abraham and make a covenant with him and all his descendants this time it is toward the stars and is a prophecy about his spiritual children.

1-6: After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness.

It is sometime later the Lord tells Abram to not be afraid it is possible that Abraham was concerned that the defeated kings would retaliate against him. That would not have been uncommon for those days. Look why he is to be courageous certainly not of himself, but because God was his shield to protect him from his enemies. The provider of the greatest reward (2 Cor. 4: 7, 17; 1 Cor. 2:9) ever God Himself Psalm 103:14.

Now Abraham points out that he is childless and that as of now this man Eleazer (my God is helper) of Damascus a Syrian was to inherit all he had. However God reassures him that he will have a son to which he can give the inheritance. Here are four things for salvation "by grace without works".

1. it is the word of the Lord which comes to us verse 4.
2. An impossible promise that is contrary to the laws of nature and science.
3. The eyes of the sinner are turned toward heaven verse 5
4. The sinner is justified by believing with out works verse 6

The Lord takes Abraham outside to look into the night sky and promises that Abraham's children would be as numerous as the stars. Now back in chapter 13 verses 16 He had promised Abrahams descendants would be as the sand (natural posterity) and now a spiritual posterity (Christians) Galatians 3:7.

Abram asks after seeing all this "what wilt thou give me?" an honest question that equals Peter's "what shall we have therefore?" in Matthew 19:27 the answer is in chapter 19:29. "Tell the stars" now the word "tell" is to count the same as in Romans

4: 1-6 were Paul uses the word "impute" long before Bill Gates built his first computer.

7-12: And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord GOD, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

"I am the Lord" God's character lies as the basis of any covenant He makes. Abram asks for a confirmation of this covenant. Abram does not want a sign to believe but rather on account of believing this not doubt but faith. Ancient covenants were often confirmed by halving a sacrificial animal and then the two parties walking between the halves. The Lord is gracious to Abram and is willing to accommodate him.

Abram cuts them and lays them out and keeps the fowl away "fowl" (type of the devil) until night when he falls asleep there the Lord takes him in a vision to teach him. Abram is asleep so the walking between will be one sided that is it rests solely on the Lord to accomplish all that is in the covenant Abram need only rest (sleep) and watch (dream).

13-21: And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and

the Perizzites, and the Rephaims, And the Amorites,
and the Canaanites, and the Girgashites, and the
Jebusites.

The Lord makes certain that Abram knows the future plight of his descendants that of about 400 years from now. Remember when Jacob and the family went to Egypt they were not slaves but guests. Only after Joseph dies and a new Pharaoh takes over. Now Israel in the future will serve and be afflicted and by the time they leave God tells Abram He will have judged them and Israel will leave wealthy and Abram will die in a good old age!

In verse 16 we see 4 generations goes about 215 years and the time of the Amorites power is not quite over. This would seem to suggest that every nation has a set time and then they are overthrown or lose their prominence on the world seen.

The size of the land between these two rivers the Nile and the Euphrates is about 300,000 square miles or 2.5 times the size of the British Isles the tribes listed lived there then but not forever. Notice also the Lord has changed from I will do this to "I have" in verse 18.

GENESIS 16

Intro: Here again is another test of Abraham's faith and he fails after a victory. He is a great example that even when we have a great victory we may face another test and fail when we do we need to learn and grow from it.

1-3: Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

Once again after a victory of faith up pops the world in the form of the Egyptian girl "Hagar" (flight). Sarai (miss contentious) being 75 years old knows the promise the Lord has made and like so many of us wants to help Him carry it out by using the world represented by Hagar.

Sarai makes her plea to Abram using the customs of those around them. This gave a childless couple three options 1. Adopt a son, 2. The husband could marry a second wife, 3 he could attempt to obtain a son through union with his concubine or a slave girl provided by his wife. This last one appears in connection with Sarah, Rachel, and Leah. Now Abram follows in his paternal fore fathers footsteps and his wife's suggestion, knowing it was not what the Lord had said.

4-6 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

Now one can obviously see that Abram was not the one that was sterile it was Sarai. Hagar takes this opportunity to give the superior smile to Sarai that "I can, you can't" we see it again in 1 Sam. 1:2, 4-6, 8. Now Sarai follows her maternal fore mother Eve when it goes wrong she blames someone else and takes no credit for the matter herself. Sarai had given Hagar to Abram to have an heir now she is carrying the heir

and gloating over it and Sarai actually wanted Hagar to have the baby and give it to her. She can now see that this is not going to happen so she blames Abram and wants the Lord to judge Abram for being so cruel. Well now that sounds good but it's not worth much.

Abram comes right back and says you gave her to me now do what you want with her. So Sarai makes her life miserable around the family compound so Hagar takes what little she has and leaves out with no food no water and no direction.

7-10: And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

We find here "the Angel" this is used for a theophany of Jesus, He finds Hagar a sinner, lonely and persecuted wandering on the way to Egypt collapsed near to a spring of water, compare this with John 4:4.

Hagar is going in the wrong direction, back to Egypt. God stops her before she gets there and intervenes to send her back to Sarai and tells Hagar to "repent" of her haughtiness and rebellion and then "submit" to Sarai, in submitting to her she would be submitting to God we can compare this with 1 Cor. 7: 20-24, Eph. 6: 5-9. If Hagar will do this the Lord gives her a promise of great blessing and that is that her descendants or actually Ishmaels (God hears) will be without number.

No one solves life's problems by running away from them. Hagar tried and God sent her back to where she started. There are those who run from life the problem is all the heart issues have never changed. Some move from church to church thinking their rebellion or other issue is someone else's problem except it is still an issue of their heart and the list could go on. We need to do as Hagar was instructed to do repent and submit these are two very hard words that people fight against. Notice also that the Lord calls her Sarah's maid not recognizing Abraham's marriage to her.

11-14: And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called the name of the LORD that spake unto

her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.

Now Hagar knew she was with child so the Lord gives her some details namely the baby is a boy and he is to be named Ishmael for God hears our cry. This is the first time a child is named before birth, Isaac will be the second.

This Ishmael and his descendants would become without number and would become like the wild donkey in fleetness and inability to be tamed. All one needs to do is look down through history to see that they not only have fought Israel but each other and any that have intruded on their lands. They still trace their history back to father Abraham.

She has met with God and has named the place of the meeting Beer-lahoi-roi or "the well of one who lives and sees me". This is a very important name in that it shows the very personal attention the Lord pays to each of us.

15-16: And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

Hagar goes back and asks Sarah's forgiveness and submits to her and in so doing shows Sarah what a real encounter with God will do for someone. Hagar goes back to where she belonged and had the baby and was obedient to those over her. Abraham is 86 when Ishmael is born and will be a joy to Abram for a good while.

Before going into chapter 17 lets recap God's testing of Abraham. He appeared to him 7 times with 7 tests.

1. God called him out of Ur and to leave it all, Abram only partially obeyed due to weak faith.
2. There was a famine in the land Abram fled to Egypt where he got rich and Hagar and both became a stumbling block.
3. Abraham was given riches and they are a real test for any one. But Abram did not forget God but it did separate him and Lot.
4. Abraham was given power to defeat the king's and instead of arrogance he humbled himself before Melchisedec
5. God delayed giving a son they took it on their own to fix it, bringing about Ishmael.
6. we will see later the sixth test the destruction of Sodom and Gomorrah
7. The seventh is the offering of Isaac.

GENESIS 17

Intro: Here in this chapter we have the giving by God the everlasting covenant between Abraham and Himself. It is one of eight covenants in the Bible and this one is not dependant on any action by Abraham good or bad solely on what God promises to do regardless of what Abraham does.

1-5: And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

Three names for the Lord are in the first three verses. In verse one it is Lord or Jehovah of Exodus 3&6 also Almighty God or "El-Shaddai". On the Lord, Vance Havner said "but actually we are so wired up with our own devices that if the fire does not fall from heaven we can turn a switch and produce false fire of our own." El-Shaddai is used 6 times in Genesis and 31 times in Job. The third name is God or "Elohim" this name is used 2700 times in the Old Testament. So we have the Lord appearing as Jehovah the self existing one who is almighty (sustainer/ nourisher of life) calling to Abram to walk before Him not as the Lord is following but as Abraham passing in review before the Lord and Abraham is to walk in maturity of faith and spirit.

The Lord again reminds Abram of the covenant between them there will be a sign of this covenant later in the chapter. Here the Lord changes Abram's name to Abraham (father of a multitude).

6-8: And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

This is the fifth time in five chapters God has promised to give the land to Abraham and his descendants. This covenant is everlasting and is still in effect for Israel today. Notice it says "I will, I will, I will" He never asks Abraham for any help. Kings did come; Israel and Judah came along also.

9-10: And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

The covenant that God made with Abraham was all on Him. However Abraham and all of his male descendants would have a badge of proof before the rest of mankind that badge would be that of circumcision. This was not done to become a member of the covenant but because of the covenant.

This applies to each of us in that the believer does not perform good works to be saved but a believer does good works because they are saved.

11-12: And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

So every male child at eight days old was to have this done, everyone born into the family or every male bought as a slave was to be done. Eight is the number for new beginnings see Rev. 17:11; 2 Peter 2:5; Acts 9:33. Now circumcision both Jew and gentile Abraham is still counted as a gentile. Ishmael's descendants also practice this even to this day.

13-14: He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

In verse 13 the Lord re-emphasizes that every male is to be circumcised not to become part of the covenant to acknowledge that they are part of the covenant. Equally one does not join a church or get baptized to be saved but a saved person will do those two things to show the world that they are saved.

In verse 14 there is a warning about not being circumcised and there were those who disobeyed even to most of Israel when they left Egypt. This did not change the covenant as it was God's covenant to Abraham and his descendants and was everlasting so when man disobeys he is put out but the covenant stands.

15-16: And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

Now the Lord changes Sarai (contentious) to Sarah (princess) it is at this point that God stops dealing with the covenant and turns to the issue of the child promised and the sand and stars. Sarah is now 90 and Abraham 100 the Lord has waited until there is no possible way for either of them to have any obvious part in the child. Nations will come from her descendants and kings of nations. Which both actually occurred? Up until now Abraham has been walking by faith in all that the Lord has said now he falters.

17: Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

This laugh is not of joy but of skepticism as a simple reading will confirm. He is this way because for this moment he is thinking how dead both their bodies are. He is still human and like any of us wants the miracle but thinks maybe he should help the Lord. This is not a lack of faith as much as it is a lack of understanding for example when Mary was told she would conceive and have a child she reacted the same way in replying "how seeing I have not known a man".

You are not saying Lord you cannot do this but rather I don't see how. Abraham surely couldn't see it in his mind ever since the first promise of a child. One would think he probably thought the Lord would simply allow Sarah to conceive. This was not what he thought! Look at Romans 4:17-22

18-19: And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Now Abraham is going to again try to help by asking that Ishmael be allowed to stand for that son. Ishmael is about 14 and Abraham loves him and wants to recognize him as his son. Ishmael was never to have been in the picture he is a child of sin and God will not allow him that honor.

The Lord goes even further now and gives the miracle child a name; he will be called Isaac (laughter). Now the Lord really does have a sense of humor as he matches Abraham on his face laughing He tells Abraham lets name this child laughter how about that Abraham. Now the Lord adds that the covenant made with Abraham will be made also with Isaac and those after him.

20-22: And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham.

Now God has heard Abraham about Ishmael and offers a blessing and promise. He will make of Ishmael a father of a great nation and from him will come 12 princes. The Lord fulfilled this for Abraham and look at what a mess it has caused.

Now the Lord looks at Abraham and says next year this time Sarah will have Isaac and then He ceases talking with Abraham as to say to him do not make more petition on this matter I the Lord have spoken and this is how it will be.

23-27: And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Abraham proceeds to carry out the Lord's instructions on all his men and boys and then Abraham at 99 circumcises himself.

GENESIS 18

Intro: There are two major sections in this chapter. First there is the direct announcement of the time of Isaac's birth and second Abraham will intercede on behalf of Sodom and Gomorrah if there were any righteous left would they be spared.

1-8: And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

Abraham is still living in the country; Lot is still living in the city no doubt wondering why uncle Abe couldn't see the benefits of city life. Now while sitting in the shade near the noon time (heat of the day) when just in the distance 3 men appear for enough for Abraham to jump up and run up to them and bow down before them. These men are angels the middle one is the pre-incarnate Christ (Lord or Jehovah). If the middle one was just an angel they would have had Abraham rise as angels never seek or allow worship of themselves.

Abraham offers the hospitality of the day if he has found favor in the Lord's sight may they sit and fellowship awhile. Notice Abraham "ran" to meet them now in verse 4 he is running (fetch) to get water to wash their feet. In that day they did not take off their turbans (hats) but washed feet instead from walking the dusty roads. He then runs for bread, butter, and milk and then runs for a calf. After all the running is done Abraham sets before these men the biggest morsel you have ever seen. An entire calf all the bread and milk one could want what a feast.

This is the only type of liberality we as Christians should have that is in fellowship and hospitality.

9-15: And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

The conversation focus's either during or near the end of the meal on Sarah and in verse nine it is in the third person plural as all 3 ask "where is Sarah?" Now she has never been far as she is just inside the tent flap listening to everything. Sarah did not come out as the men did the hosting alone and Abraham admits as much. Now in verse 10 the speaker changes to the 3rd person singular as the Lord speaks only Abraham about Sarah.

The Lord tells Abraham that He was going to bring Sarah's womb back to life and now is the time for Sarah to have that promised son in 9 months. Now Sarah standing just inside the flap in her mind she is just beside herself with this incredible statement from someone who looks like just any other man of that day so she laughs and wonders again now at near 90 how could this is so. If you recall Abraham laughed back in chapter 17, now when she says "my Lord" here in verse 12 this is what Peter quotes in 1 Peter 3:6

Without turning toward Sarah the Lord asks Abraham why did Sarah laugh and ask such a question. Then He asks this burning question for even each of us today "is any ting too hard for the Lord? See Jer. 33:3. He restates exactly what He is going to do and when.

Al the while Sarah is listening and for whatever reason she just couldn't be quite and tries to throw in the last word "I did not laugh" the Lord rebukes her with "but thou didst laugh".

16-22: And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

After Sarah's rebuke the Lord and His aides rise to continue on the journey to the business they had come for. Abraham being the host he is walking with them to the gate so to speak to see them on their way. As they walked they could see down into the valley the 5 cities of wickedness. Still speaking in the singular the Lord looks at His friends and asks if He should reveal what He is going to do to Abraham in verse 18 He gives the reason for telling Abraham seeing He is going to inherit all of the Land.

The Lord continues by telling the other two I know Abraham and his family and how they will follow the path of righteousness and that He the Lord could fulfill His promise to Abraham. However the sin of these cities had come before Him. Now the Lord could have spoken them out of existence but He is going to personally investigate to see if the sin is as great as it is. This should let us know that the Lord does nothing hastily or in a hurried manner as He is "longsuffering to usward not willing that any should perish". Notice the Lord says " I will go down" but He doesn't the other two do turn and continue on while the Lord stays and talks with Abraham what follows now is a great lesson in intercessory prayer.

23-33: And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the LORD said, If I find in Sodom fifty righteous within

the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Now Abraham has thought about it and asks an important question. Will the right go with the bad Abraham is thinking of Lot and having to snatch him out of the fire again. We see this also in 1 John 5

Abraham now begins to bargain not only for Lot but for the cities as well he is a most gracious man asking Him if there were just 50 righteous would He really destroy them and then adds "Shall not the judge of all the earth do right?" The answer whatever the judge of all the earth does is always right. So Abraham asks for 50 and the Lord agrees to 50.

Abraham however is not willing to give up and asks saying that he is just dust and ashes but if there are just 45 and again the Lord agrees and on Abraham begs each time lowering the number all the way to 10. If there were just 10 he would spare all 5 cities. The Lord agreed because Abraham came openly with humility and true compassion the sad part is there isn't even 10 out of a population archeologist calculate in the multiple thousands. What a sad commentary are we in America any better with what is happening here.

GENESIS 19

Intro: In this chapter we have the judgment of God poured out onto the cities of the plain for their gross sin. Most say it was for sodomy but the sin was deeper than that. The sin that brought their destruction was the total rebellion against all of God's authority and order. They even managed to get Lot caught up in it.

1-3: And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

Abraham has been interceding on Lot's behalf and while he has the two angels have continued on their mission to see first hand the wickedness of these cities. Only two angels go as the Lord could not fellowship with Lot as he has no altar. Their approach brings them to Sodom first and right at the gate we find "just Lot". Let's see how leaving the fellowship of Abraham and the Lord to go it alone has helped him.

1st. He looked down at Sodom (lust of the eyes); looked better than church life.

2nd He took his flocks and dwelled in the grasslands near Sodom (lust of the flesh); the world has more to offer.

3rd He is now living as a resident and judge of the city (pride of life); becoming involved in their politics

The downward path always leads one away from God no matter what anyone says, when going it alone one's faith and testimony will become weakened and the fleshly influence will grow stronger. This scene will explain the wicked man's answer in verse nine. Just as Jonah was never quite accepted by the heathen Lot was not fully accepted here either (1 Tim. 6:9).

Notice if you will that Lot even in his condition remembers what Abram had taught him and goes and humbles himself before these two and asks them to come to his home for an evening feast and an opportunity for Lot to wash their feet which I quite imagine were pretty dusty from the walk they took from Mamre to Sodom.

Lot also wants them to stay the night, especially when they reveal their purpose of staying in the streets. Lot knows it is unsafe and begs them stay inside with him. Let me add right here that our cities and towns have become very unsafe places to be after dark. They agree and the feast is on and is identical to the one Abraham served at lunch.

4-5: But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

As in that day dark was the time to lie down and rest so not long after dark the real side of Sodom shows up. All the Sodomites come out to do their vile acts and they have been known as that until sinful man managed to change it to an alternative lifestyle. They come from all over the city a mob of them with one purpose to degrade and humiliate these two new men and make them like the other Sodomites.

Now the last phrase in verse five "that we may know them" is important as the word "know" is the one used for physical intimacy as we will see in the next verse. This started with Canaan and here is a Shemite (Lot) going out to talk to and try and compromise with a bunch of Canaanites and it never works. This is a good picture of what happens today in our mainline churches they are always trying to compromise God with the world and it never works. God calls this act an abomination and required the one doing it to be put to death Lev. 20:13 also Paul restates this for us what had and will become of man on his own read Romans 1: 27,32.

6-7: And Lot went out at the door unto them, and shut the door after him, And said, I pray you, brethren, do not so wickedly.

Notice Lot goes out and shuts the door so no one could get in to these two. Now Lot calls these men "brethren" and how wrong could he be. Jehoshaphat did and it did not go well as seen in 2 Chr. 19:2; 18:3

As a comparison and example for us you never once hear Jesus call the Pharisee, Sadducee, Scribes as brethren rather we are to be as what Paul said in 2 Cor. 6:14-16. Lot knew their intention was wicked and told them so but his testimony was gone!

8: Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

Lot offers them an equally wicked compromise under the guise of the custom of the day of protecting ones guest "shadow of my roof". He is willing to allow them to take his virgin daughters and sexually abuse them until they died to protect two guests.

9-11: And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

If you recall I said that Lot's being a judge was not necessarily welcomed. They make a contemptuous reference to Lot it is the same one given Jesus in John 9:29 and to David in 1 Samuel 29:4. The references to his judgeship would go like this today "look at this here is a man who just drifted into our midst and now he thinks he heads the circuit court, who does he think he is anyway". Now they were going to kill Lot and get these two men to abuse.

As they press in on Lot the door opens and two hands reach out and pull him in and shut the door. For the first time they demonstrate the power given them by the Lord as they cause all that are there to go blind in an instant. That is what sin does it blinds one to the true light. They spend the next few hours wondering around in circles until they are worn out. You see sin takes you in circles wears you out spiritually and leaves you in the dark and what a tragic life to live.

12-14: And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

Now the angels reveal the final horrifying part of their mission that is to get Lot out and burn the city and everyone in it to ashes! They warn Lot to gather his children, in laws and be ready to go. The city is full of evil and it has come before the Lord and they will carry out the mission because there was not even ten righteous in a city of thousands. Lot goes to his in laws and they laugh at him. His daughters married men of Sodom and had become even more like the city. These men had watched Lot now they laughed and called him a hypocrite and no doubt told him to take his holier than thou attitude and get lost. When a Christian sinks as low as Lot had sunk you have no effectiveness where the lost is concerned!

15-16: And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

Just before the sun comes up the angels wake the four others and tell them to head out now. Notice even now Lot lingers for a long last look at all he had acquired in Sodom. Friend there are those who today have a hard time letting go of the world and all it holds. Now the angels have to take all four by the hand and drag them out by the mercy of God "setting him without the city" this is where Christians belong as depicted in John Bunyan's great book "Pilgrims Progress.

17: And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

The angels tell them to run just the four and not stop or even turn their heads until they have reached the mountain right back where he started but not to where Abraham is encamped.

18-22: And Lot said unto them, Oh, not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

Lot however cannot make it he uses fear of death as his reason, so he asks permission to only go to the little town of Zoar (little). The angels agree as you remember Abraham asked for a city to be spared if there were ten righteous people in it. Lot just cannot make a clean break he is like some today still carrying a part of the world with around unwilling to surrender it and by so doing never fully realizing the

Christian life. The angels again urge haste as they cannot bring destruction until Lot is safe; Abraham had a strong prayer life.

23-26: The sun was risen upon the earth when Lot entered into Zoar. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.

The sun is up and Lot is safe and his in laws get a real lesson in believing God's word. God for the second time changes the rules just as in the days of Noah they thought water came up out of the ground but not from the sky and then down came a 40 day deluge so it is here that these Sodomites knew fire licked up but now it comes raining down. Brimstone is sulphur and most all of us in this area have smelled that burning when a slate pile has caught on fire. Today we call some evangelist fire and brimstone preachers. The cities are incinerated; Jesus refers to them in the following passages Matt. 10: 15; 11:23, 24 also Peter refers to it in 2 Peter 2:6. There is a day coming when this earth is going to get the same treatment Peter references that in 2 Peter 3:1-18.

The sins that brought this on are pride, idleness, and sexual perversion, and selfishness, hatred of God, no fear of God, and a love of killing humans in sacrifice. Lot and the girls make it but Lots wife from Egypt turned back and became a large salt lick read Lev. 13:13 and Ro. 6:7

27-28: And Abraham gat up early in the morning to the place where he stood before the LORD: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

Abraham is awakened and walks out to where he and the Lord were talking and looks down into the plain and can only see a smoking pit where once stood 4 of the 5 cities

29:And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

When God was destroying that area He remembered Abraham and saved Lot just as Mephibosheth was saved by David for Jonathon's sake.

30-38: And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

Lot leaves Zoar pretty quick out of fear for two reasons first they thought he was ill omen and two Zoar had some of the same sins as the four that just vanished. Now he goes up to a cave in the mountain with nothing but his girls rather than stay where you could be barbecued.

This chapter ends as it began on a sad note as his daughters conspire to become pregnant by their father their excuse is a very lame one "there is not a man on the earth". Zoar is within 5 miles and Abraham and his huge spread with over 300 hired men are just out on the plain. You see they brought the sins of Sodom with them in their hearts just as Jeremiah said the heart is deceitfully wicked who can know it.

GENESIS 20

Intro: Lot is living his miserable life and now we go back to Abraham and Sarah and their life leading up to the birth of Isaac. G. K. Chesterton said this "We make our friends and our enemies but God appoints our next door neighbor"

1-7: And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

Suddenly Abraham has everything packed up and down they go south west to Kadesh and then northwest to a place called "Gerar" some 12 miles inland from the Mediterranean Sea and 35 miles west of the Dead Sea it is a town or city near the main road to Egypt. He stops right smack in the middle of Canaanite country.

Once again Abraham is in the wrong place after several great events of faith such as fellowship with God walking in the fiery sacrifice, the great promise of a son, the sweet fellowship with Jesus in chapter 18 and the powerful intercessory prayer also in 18 resulting in Lot's rescue in 19. Now here he is in among a sinful nation and now his life is on the line again over Sarah's beauty at 100. Notice he did not take an altar with him only his natural sight (Pr. 29:25).

The King asked if Sarah is married and Abraham says once more no she is my sister. C. H. Spurgeon said "God does not allow His children to sin successfully (1 John 1:5-10) we can also look at David's life in Psalm 32 and 51 to see the effect of sin on his life. This man Abraham a man of proven faith now when facing execution because of Sarah's beauty suddenly fails miserably. In his frail humanity he shows this imperfection of character, he lies to protect his own hide. Now let's be clear fear is the greatest cause of lying and can be proven under everyday living conditions for example—Sarah in Gen. 18; David in 1 Sam. 21:12 and the Gibeonites in Joshua 9:24.

So "Abimelech" which means "my father is king" has Sarah taken to the harem. Notice Abraham is afraid but Sarah does not seem to be afraid so she goes to the harem and waits. Notice now it says "but God" as the Lord steps in once again when Abraham fails. He failed in two ways first in being in the wrong place that is down with the sinners and second he did not stand up to Abimelech who by the way had a greater sense of morality than Abraham gave him credit for.

There is one thing to notice not only here but throughout the Bible God tells the truth about all the people good and bad. Such as Noah being a drunk; David an adulterer and murderer; Peter denied Jesus; Barnabus taught a false doctrine. These are warnings to beware of sin as even the best can be caught in sin 1 John 1:8

Now God comes to Abimelech while he was sleeping before any wrong occurred to make sure that nothing interfered with the miracle baby that Sarah is to have. Satan would have liked nothing more than to get in the mix and see Sarah pregnant by another man to stop the chosen line.

Abimelech is warned of certain death if he touches Sarah. Now it is all together likely that he has seen the burning in the distance of what was once 4 cities and does not want that to happen to his. Abimelech in verse 3 ask if the Lord would destroy a righteous people referring to the "Gerarites" which by the way means "righteous nation".

Abimelech puts the blame where it belongs on Abraham for saying only that she was his half sister and Sarah compounded it by agreeing. We are no different as often we compound our own failures by bringing others into it. Abimelech defends himself with his hearts honor and integrity and the Lord accepts it and tells him that it was He the Lord that prevented any sin from taking place. Now give her back just as you found her.

God calls Abraham a "prophet" this is the first use of this word in the Bible and sets its use from here on. Now to Abimelech he is a liar but to God Abraham is a prophet, what does this tells well man sees the outside the flesh the old nature but God looks inside to the heart of a person and they sometimes are different. See what Paul said of himself in Romans chapter 7. Most prophets in the Bible did not write any books but they were none the less messengers of God foretelling what was to come. Abraham will pray for Abimelech for a blessing if Sarah is returns and destruction if she is not.

8-13: Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's

sake. And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother.

Abimelech was up before the sun and got everyone together recounted the dream and all agree to the hand of God in it. Abraham is summoned to court and is questioned as to what Abimelech had done to offend him so. Abraham counters with "I thought God wouldn't be here because you are a heathen and not like me" that's my paraphrase. But God was there and these people had strong morals.

Abraham gives the full details now that he did tell the truth both had the same father but not the same mother and I just thought that if I told you all this you would just kill me. He continues to dig a hole for himself by saying God made him "wander" now that was far from the truth. The Lord said "walk through" the land He gave to Abraham. Now Abraham makes a sound as though he has no direction now the Lord always has a direction for our lives when we get out of like Abraham is now that when we begin to wander. Because they were wandering he asked Sarah to only say the part of his being her brother which was true.

14-18: And Abimelech took sheep, and oxen, and menservants, and women servants, and gave them unto Abraham, and restored him Sarah his wife. And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved. So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Here is another moment where Romans 8:28 comes into play, Abraham loves the Lord and even in his failure God is bringing good out of it. He is already rich by that day's standards. He was when he left "Ur" and Pharaoh added to it and now Abimelech is adding even more throwing in 1,000 pieces of silver.

Now it is pretty clear by reading that the pieces of silver were given to Abraham to buy Sarah a matching set of veils to wear to show all of the men that she was married to Abraham so no more incidents lie this would occur. One would think after all of these years this would have happened but if she had been wearing her veil everyone

would have known and not have bothered her to begin with (Gen. 24:65) the harlot of Gen. 38:18 is not covered the veil is a covering see 1 Cor. 11:5,10,15. Abimelech adds one last dig using the word "brother" in the giving of the money.

On the way out of town Abraham prays for Abimelech and his court and all the women were once again able to bear children because while Sarah was in the harem the Lord deadened them all including Abimelech so the righteous line would not be spoiled. Beloved He does no less for us in that He often has to protect us from ourselves.

GENESIS 21

Intro: Scottish preacher George Morrison said "The Christian life is a land of hills and valleys". Now King Solomon said it a little different in Eccl. 3:4 "there is a time to weep and a time to laugh". Heaven is unending joy; hell is unending sorrow, while here on earth we have both. There are no hills without valleys. This is very true in family life; there is an old Chinese proverb that goes like this "Nobody's family can hang out the sign nothing the matter here." So it has been and will be with Abraham and Sarah.

1-7: And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

For her entire married life Sarah has carried the sorrow and shame of being childless in a culture that placed great emphasis on having many children. Now add to that the fact of her husband's name "father of a multitude" and her shame is doubled. Sarah is not 90 and there is no multitude only Ishmael and he is not hers.

But now she has her son of promise. There are several important things to see here.

1. Isaac is the "fulfillment of God's promise that started in ch. 12:1-3 then repeated in chapters 13,15,17,18 and now it is fulfilled. We are reminded that God keeps His promises in His way, and His time.

2nd. Isaac meant the "rewarding of patience" Abraham and Sarah had to wait 25 years to receive the fulfillment of the promise (Heb. 6:12). Trusting God and His promise will give you a blessing in the end, however you will also receive one "while you wait". To build up our patience our loving heavenly Father gives us promises, sends us trials and asks us to completely trust Him (James 1:1-8).

3rd Isaac revealed the "power of God" God waited until both bodies were dead so Isaac would be a true miracle child compare Ro. 4: 17-21; Eph. 3: 20-21; Ph. 3:10.

4th Isaac was a step in "accomplishing of God's purpose" from this miracle baby would come Jacob and the 12 tribes and from them the Messiah.

Next we must not miss this that Isaac is a type of Christ. In verses 1 and 2 we see this paralleled with Mary and Jesus. "the Lord visited" "Sarah conceived" "at the set time" see also Gal. 4:4

8-11: And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son.

Ishmael is made to leave with his Egyptian mother. Paul in Gal. 4:28-29 gives a spiritual look at these two boys.

Ishmael- the flesh birth –Abraham's body not dead-naturally before the Spirit. Isaac the spirit birth Abraham now dead; from Jesus will come a miracle birth John 1:11-13. Abraham represents "faith" Sarah "grace" Gal. 4:24-26. So Isaac was born "by grace through faith compare this with Eph. 2:8-9.

Second Isaac pictures the child of God not only in birth but in "the joy brought" Isaac "laughter" this time not unbelief but joy of great blessings. In Luke 15 Jesus through parable shows the joy over a sinner who repents. Ishmael never brought such joy to Abraham, the old nature cannot produce the good fruit of the Spirit as seen in Gal. 5:26 only that of its own kind.

Third it says of Isaac "he grew and was weaned" when one is saved that is not the end but rather just the beginning. Just like a baby a new Christians need to "put away childish things" 1 Cor. 13:9-11. We must allow God to "wean us" (psalm 131) from the temporary things that can become a permanent hindrances.

A mother never weans a child because she is mean but because she loves her child and wants him to grow and become independent. The child sees this at first as rejection but that change's. The time comes in every Christian life when toys must be replaced with tools, selfish security by unselfish service look at John 12: 23-26.

Fourth Isaac experienced persecution, Ishmael did well until Isaac came along and then he acted up. Just so the flesh really opposes "the new spirit living within. Isaac was born rich all Abraham had would be Isaac's. We are "heirs and joint heirs with Christ "in glory. Isaac was born free, Ishmael was born a slave. The moment we call on Jesus we are born free, yet we must not think that freedom equals anarchy or a do as you please attitude, no rather it is a do as Jesus pleases.

12-13: And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed.

Ishmael becomes an agitator he is about 17 and Isaac is about 3. Sarah will not stand for it and since Hagar will not stop him Sarah goes to Abraham and demands

he put them out. Jesus said you cannot serve two masters as you will love one and hate the other. We must put the old nature under subjection as it were!

What they are facing is part of the payday for Abraham and Sarah using Hagar for a son. Here they face heart break at sending him away for good! Abraham's heart breaks but at his lowest the Lord steps in and says stops grieving and listen to Sarah 'grace". Hagar "law" has to go as she was only a slave. The Lord tells him your son Isaac will be a great nation and I will see to Ishmael as well.

14: And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

Notice the water goes on Hagar and not on her 17 year old son and out into the wilderness of the world they go. The sinful life is always a life of wilderness wanderings.

15-21: And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

Two days tops and the water is gone dehydration, fatigue and hunger set in. they are now half falling half leaning on each other. Hagar finally lets Ishmael lie down under a shady shrub and then staggers a short distance and falls down herself and begins to weep and cry out. God hears her and rescues and the rest is history as Ishmael lives and his line will not be mentioned unless it crosses Isaac's again.

22-24: And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. And Abraham said, I will swear.

It has been maybe 4 years since the events of chapter 20 took place. Abimelech comes on the scene again as there has been a dispute over a well. This was a very serious matter as wells were few and of great value. His lack of trust now in Abraham is clear you see trust once broken is hard to earn again. Yet they could see God's blessings on Abraham. One writer said it this way "men are not to be judged by the presence or absence of faults, but by the' direction of their lives" Ps. 1:1-3. Abimelech asks for a new covenant of loyalty with Abraham the same as he had with Aner and Mamre.

25-26: And Abraham reproveth Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

As part of the new treaty the well would return to Abraham.

27-32: And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beersheba; because there they swore both of them. Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

The word sware in verse 32 means to "bind with 7 things". This time these men went beyond a word oath they entered into a covenant publicly by sacrificing animals as seen in 21: 27 and 15:9-10 the 2 men walked between them sealing the deal.

Abimelech took the 7 lambs and kept them safe as a witness as receipt. Now Beer Sheba 'well of the oath". This transaction took in three elements 1. Sacrifice 21:27 2. Witness 21:28-30 and 3. Promises 21: 31-32. These same elements are in Hebrews 10:1-18 in God's dealing with us through Jesus.

33 -34: And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God. And Abraham sojourned in the Philistines' land many days.

The grove of "tamarisk tree's was a continual witness. This Oasis is a result of Abraham" hard times and coming out of them he leaves behind blessings. We see a similarity in Ps. 84:6. Abraham learns a new name for God "El Olan or the everlasting God" he already knew him as El Elyon 'most high", and El Shaddai "God almighty". The importance of the new name, wells dry up and trees fall and decay, lambs grow old and die, altars crumble, treaties are broken but God is everlasting. Abraham spends at least 15 to 17 years traveling here as this is the age of Isaac when they go to Mt. Moriah.

GENESIS 22

Intro: This is the pinnacle of the book of Genesis. Here Abraham will have his faith put to the ultimate test. A test that all of his neighbors will see and from it will know that Abraham is a man of faith as demonstrated by his works.

1-2: And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Now James says that God never tempts anyone in the sense of committing evil. However when James says God tempts it is in regards to testing ones faith. He is asking Abraham to do something that seems very strange and that is to sacrifice his promised son.

Now Isaac is always depicted as a very small child in most pictures of this episode in his life this is not accurate to the Scriptures. When Isaac was born Sarah was 90 and at the end of this chapter she is 127 years old so Isaac would be 37 years old at verse one of chapter 23.

Let's see the parallel of Isaac as a type of Jesus the Christ. We see both are the result of miraculous births, both are the only sons of promise, both have their brides chosen for them and delivered to them and here in this sacrifice as both will be willing sacrifices of the Father. Now following this pattern Isaac would have been about 33.5 years old.

Abraham is to take the son, his only son (Jesus is the son in His position in the trinity). He is to go to Mariah and offer him there. This is where the temple will be located and the place to be called Golgotha where Jesus is crucified outside the wall of Jerusalem.

Abraham must take Isaac and offer him as a burnt offering you might wonder isn't human sacrifice wrong? Yes, God hates it, and all of Abraham's neighbors practiced it. Why would Abraham do this, because the Lord told him too that's why!

3-5: And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

Early in the morning Abraham gathers what he needs, a donkey, some wood, also some food for the journey and two young men along with Isaac. What a picture this is as they journey 3 days and then stop this is where Abraham leaves the two men and the donkey. Taking only Isaac the two of them go some distance further to worship. Compare this with the fact that Jesus ministered for 3.5 years before He was sacrificed. It says here that they traveled 3 days and then a little further to worship. Jesus was 3 days and 3 nights and then HE arose from the dead. Three days and then Abraham will receive Isaac in type back from the dead. Abraham shuts out the 2 men (2 is the number of witness) and God shuts all men out in darkness.

6-7: And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

Abraham takes the wood and puts it on Isaac's back just as Jesus carried the cross for us up Calvary. The fire is a symbol of judgment and the knife is the execution of judgment of the sacrifice. After 3 days Isaac speaks one question to his father and that is "where is the lamb since we have wood and fire?"

8: And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Abraham does not fully understand what he is about to say his answer is the greatest given prior to the cross. "God will provide Himself a Lamb". He says this after God telling him to sacrifice Isaac what faith this man displays!

9: And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

Once up on Moriah Abraham builds an altar in preparation for the sacrifice. I believe he was one of the greatest of all men when it came to being at an old rugged altar. Here he piles up stones suitable to hold Isaac and to place the wood in and around it so that the sacrifice could be consumed. Lastly he asks Isaac to put his arms behind his back to be bound; now Isaac is a grown man and Abraham is quite old and could

have been easily overcome. However Isaac chose to willingly be bound and put on the altar. Just as Jesus willingly went up Calvary and allowed himself to be nailed to the cross. He could have easily overcome all those there but He did not choose rather to lay down His life for someone else. Jesus always lived in obedience to the Father saying so in His last prayer before the cross "not my will but thine be done".

10: And Abraham stretched forth his hand, and took the knife to slay his son.

It would have appeared to us had we been there that Abraham was going to go through with the sacrifice. Had we asked him he would have even answered yes even knowing that God had taught him it was wrong. Abraham had learned what many have yet to learn and that is it is better to "obey than to sacrifice".

11-12: And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

Now the Lord know how by Abraham's action his work if you will. You see only God could see Abraham's heart of faith. All those gentiles living around Abraham could only see his actions to judge his amount of faith.

This is why James wrote that faith without works is dead. You see real living faith produces action, now any person that is saved is going to be tested without exception. As we grow in faith that faith must be tested. Abraham here faces the supreme test and will need no other the rest of his life.

13: And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Abraham said God would provide Himself a lamb but here is a ram full grown, not a lamb. But God did provide the lamb 1900 years later when in muddy Jordan one day John the Baptist looked at one coming to him and said "behold the lamb of God that taketh away the sin of the world."

14: And Abraham called the name of that place Jehovah jireh: as it is said to this day, In the mount of the LORD it shall be seen.

Abraham is so deeply impressed with the Lord's actions he names the altar area

Jehovah Jireh which means "the lord will provide". Nearly 1900 years later at the same spot the God of heaven once again provided this time by intervening on behalf of all of us!

15-18: And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Abraham did not actually go through with the sacrifice, he did go far enough to show the Lord that he would have with that God the Father counts it as done. He proceeds to restate and reinforce the promise of the covenant to bless all nations. Paul in Galatians explains in ch 3:8, 9, and 16. The "seed" is singular and is Jesus and He has been and is being preached around the globe. In these 18 verses you have the death and resurrection of Jesus pictured here.

19-24: So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

The Lord adds a little insight into Abraham's family now. His brother Nahor that was left way back at Haran has had some children. It is mentioned here because Abraham and these children will cross paths later. Here 8 of the children are named and then 4 by a concubine.

- | | |
|---|-----------------------------------|
| 1. Huz – 1 st born means light | 5. Hazo – means vision or seer |
| 2. Buz – means contempt | 6. Pildash – means flame |
| 3. Kemuel – means congregation of God | 7. Jidlaph – means melting away |
| 4. Chesed – means increase | 8. Bethuel – means dweller in God |

Then the 4 by one of his concubine

1. Teban – means strong

3. Thahash – means reddish

2. Gahan – means blackness

4. Maachah – means depression

here are the meanings of the names put into sentence form. Light contempt(for the) congregation of God (will) increase vision (a) flame melting away (the) dweller in God.

GENESIS 23

Intro: This chapter focuses on Sarah's death and burial and there are several items to note.

1-2: And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

Sarah comes to the end of this earthly veil at the tender age of 127 around 1859 BC this would put Isaac at 37 as she was 90 at his birth. When she dies they are back in Hebron (Kirhath- arba means city of four). Of note here is this Sarah is the only woman whose age is mentioned. The Lord keeps their age as discreet as they themselves. One fellow said there are 5 stages in a woman's life, baby, child, young lady, lady, and young lady! Abraham is dwelling in Hebron and as he owns no property he is mourning for her in a strange land. It is also of note that in all this vast territory God has given him; Abraham still will have to buy a burial spot.

3-6: And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

Now Heth means "trembling or fear and after several days of sitting on the ground in mourning as the custom was. He starts his bargaining with the fact he is a pilgrim a wanderer in their land and he needs a burial plot. They acknowledge that Abraham is "nesi Elohim" which means owned of God. They knew that Abraham was divinely favored for which they would show great respect. Because of this they offer to him any of their burial sites to which Abraham refuses as it was a very degrading act. Abraham says to them "give" or for us it would be something to the effect I will pay you whatever the cost for a plot to call my own.

7-9: And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar, That he may give me the cave of Machpelah, which he hath, which is

in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

Abraham has seen the area he wants and when he learns of it's owner goes to the gate of the tent with the elders and asks them to intercede to have Ephron (flower like) to sell the cave to him for a fair price. We see that as for Abraham until God permanently gave him the land he would buy what he needed. As one goes through their Bible they will see that there are two great hopes and two great purposes that God has. One an earthly purpose and the other an heavenly. There will be on earth a permanent place and there is one in heaven in the future which Abraham looked for compare Heb. 11 and John 14

10-15: And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

Now as one reads this exchange you must get the sense of civility that they had. They certainly were not the grunting, clubbing cavemen we are taught about. I would rather imagine if they came to America and then went back there they would report on the brutality of society as a whole and its uncouth language. Ephron being unknown by face to Abraham was sitting there at the gate and offers to him the cave and the surrounding land as a gift. Abraham in verse 13 again refuses the gift and requires that he pay for the property. Ephron says it is worth the weight of 400 silver shekels or about 60 lbs of silver. That I would imagine would not be any problem for Abraham to pay.

16-18: And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. And the field of Ephron, which was in Machpelah, which was

before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

They call a merchant with a scale and weigh out the price and all the items included in the deal is secured in the proper agreement and witnessed before all the elders of the tribe of Heth who is better know to us as the Hittites.

19-20: And after this, Abraham buried Sarah his wife in same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth.

In this passage we have the first ever purchase of land. The name of the cave he bought means turning or double cave. The people showing great respect offer to bury Sarah for Abraham yet he pays the fair price and the deal is public and secure. It is so secure that 3 generations will be buried there and even to this day the Muslims consider this to be no less than the 3rd most important spot on which they have built a Mosque.

Genesis 24

Intro: This chapter opens with Abraham sending back into his home country for a price for his promised son Isaac. Abraham is only in the first nine verses but they are worth every word.

1: And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.

Abraham is old and the time has come for Isaac to take over but first he needs a bride. Abraham does not want one from these pagans so he sends for one out of his home land. Isaac has 3 great events in his life 1st his miraculous birth, 2nd his sacrificial offering and 3rd his father securing him a bride.

There are equally 3 great events in a man's life his birth, his wedding, and his death the first and last he has no control over and sometimes maybe not even the second. Equally Jesus had the same three great events 1st His miraculous, 2nd His sacrifice and 3rd His bride.

2 -3: And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

Now this may seem odd or totally out of place but in Bible times this was a way of showing submission to an oath by placing one's hand on the back of another's thigh. Now Eleazer is told to swear by God that the woman that he comes back with will be from Haran or Ur not of the Canaanites. This is a very powerful and dreadful oath also Eleazer is in this chapter a type of the Holy Spirit. He will not fail his master.

4-6: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again.

Abraham gives the instruction and Eleazer asks a question if the girl will not return on her own then should he come and take Isaac to her. Abraham gives a stern warning to him to not even think about it. Now by comparison Jesus is not coming back here again as a sacrificial lamb ever again. People should not even think about

it.

7: The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

Here Abraham is really showing some faith in what God promised He made a contract that through Abraham's seed that is Isaac He was going to bless the world. Since God has been faithful in all things then back in Haran there is a wife for Isaac. Even today real faith is not foolishness it is to rest upon God's word. It is never a leap in the dark.

8: And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

Abraham gives Eliezer freedom from his oath if the woman will not come with him. At that point he is not to worry and he is certainly not to bring Isaac back to Haran. What Abraham is saying is this if the woman that is he is led to will not come then God will provide the bride in another way, now that is faith.

9: And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

Eliezer agrees to the oath and all it contains. We leave off at this point of the story in this chapter and move to the close of Abraham's life of faith in chapter 25.

Genesis 25

1-2: Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

Now Abraham is nearing 170 years of age and in the years between securing Rebekah and now he has married a woman by the name of Keturah (makes incense to fume) and she has given him 6 more sons. Now most would have been certain that since Isaac was a miracle that there could be no more children. However it is obvious that Abraham that Abraham could and did have 6 more sons.

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| 1. Zimran- means vine dresser | 4. Midian – means strife |
| 2. Jokshan- means fowler | 5. Ishbak – which means left behind |
| 3. Medan – means contention | 6. Shuah- means humiliation |

Now there is no other record of four of these children except for some of their children's names. But Medan and Midian will cross Israel's path once and again even to Moses marriage to a Midianite, both are from Abraham but the Godly line is through Isaac alone as we see in verse 5 as the majority of all Abraham has will go to Isaac and only gifts to the others.

7-11: And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife. And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.

Abraham lived to be 175 years old and then died and both Isaac and Ishmael both come to the funeral to take him to Ephron and places his body with Sarah. It is at this point that the 2 sons of Abraham start their families. Thus ends the earthly life of the man God called His friend and a man who walked by faith. Oh that we could come close to this type of walk not perfect just by faith.