

## TABLE OF CONTENTS - GENESIS PART II

CHAPTER ELEVEN .....	Page 150
Genesis 11:1-9 .....	Page 150
Genesis 11:10-32 .....	Page 154
 CHAPTER TWELVE .....	 Page 157
Genesis 12:1-3 .....	Page 157
Genesis 12:4-9 .....	Page 158
Genesis 12:10-13 .....	Page 159
Genesis 12:14-20 .....	Page 160
 CHAPTER THIRTEEN .....	 Page 161
Genesis 13:1-4 .....	Page 161
Genesis 13:5-9 .....	Page 161
Genesis 13:10-13 .....	Page 162
Genesis 13:14-18 .....	Page 162
 CHAPTER FOURTEEN .....	 Page 164
Genesis 14:1-4 .....	Page 164
Genesis 14:5-12 .....	Page 164
Genesis 14:13-17 .....	Page 165
Genesis 14:18-20 .....	Page 165
Genesis 14:21-24 .....	Page 166
 CHAPTER FIFTEEN .....	 Page 168
Genesis 15:1-6 .....	Page 168
Genesis 15:7-11 .....	Page 170
Genesis 15:12-16 .....	Page 170
Genesis 15:17-21 .....	Page 171
 CHAPTER SIXTEEN .....	 Page 173
Genesis 16:1-6 .....	Page 173
Genesis 16:7-14 .....	Page 175
Genesis 16:15-16 .....	Page 176
 CHAPTER SEVENTEEN .....	 Page 177
Genesis 17:1-8 .....	Page 177
Genesis 17:9-14 .....	Page 178
Genesis 17:15-22 ( .....	Page 181
Genesis 17:23-27 .....	Page 182
 CHAPTER EIGHTEEN .....	 Page 184
Genesis 18:1-8 .....	Page 184
Genesis .....	Page 185
Genesis 18:16-21 .....	Page 186
Genesis 18:22-33 .....	Page 187
 CHAPTER NINETEEN .....	 Page 189

Genesis 19:1-3	Page 189
Genesis 19:4-11	Page 190
Genesis 19:12-14	Page 192
Genesis 19:15-22	Page 193
Genesis 19:23-26	Page 195
Genesis 19:27-28	Page 195
Genesis 19:29-35	Page 196
Genesis 19:36-38	Page 196
CHAPTER TWENTY	Page 198
Genesis 20:1-7	Page 198
Genesis 20:8-13	Page 199
Genesis 20:14-16	Page 200
Genesis 20:17-18	Page 200
CHAPTER TWENTY ONE	Page 201
Genesis 21:1-7	Page 201
Genesis 21:8-14	Page 201
Genesis 21:15-21	Page 203
Genesis 21:22-24	Page 204
Genesis 21:25-34	Page 204
CHAPTER TWENTY TWO	Page 206
Genesis 22:1-2	Page 206
Genesis 22:3-8	Page 207
Genesis 22:9-14	Page 208
Genesis 22:15-19	Page 210
CHAPTER TWENTY THREE	Page 211
Genesis 23:1-9	Page 211
Genesis 23:10-16	Page 212
Genesis 23:17-20	Page 213
CHAPTER TWENTY FOUR	Page 214
Genesis 24:1-9	Page 214
Genesis 24:10-14	Page 215
Genesis 24:15-21	Page 216
Genesis 24:22-28	Page 217
Genesis 24:29-31	Page 218
Genesis 24:32-41	Page 218
Genesis 24:42-44	Page 219
Genesis 24:45-49	Page 219
Genesis 24:50-60	Page 220
Genesis 24:61-67	Page 221
CHAPTER TWENTY FIVE	Page 224
Genesis 25:1-6	Page 224
Genesis 25:7-11	Page 225
Genesis 25:12-18	Page 225
Genesis 25:19-26	Page 226



## CHAPTERS 11 TO 25

### CHAPTER ELEVEN

Note: The page numbers in this part start at 150. This is so that references in the indices will indicate which of the five parts that reference is in. In other words “Nuts (45)” is a reference in Part I while “Nuts (172)” is a reference in Part II.

Note: The photos on the cover (right) are copyright ©2004 by www.clipart.com and have been used under license from them.



---

*Now the whole earth had one language and 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. Then they said to one another, "Come, let us make bricks and bake them thoroughly." They had brick for stone, and they had asphalt for mortar. And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth." But the Lord came down to see the city and the tower which the sons of men had built. And the Lord said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. Come, let Us go down and there confuse their language, that they may not understand one another's speech." So the Lord scattered them abroad from there over the face of all the earth, and they ceased building the city. Therefore its name is called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth.*

Genesis 11:1-9 (NKJV)

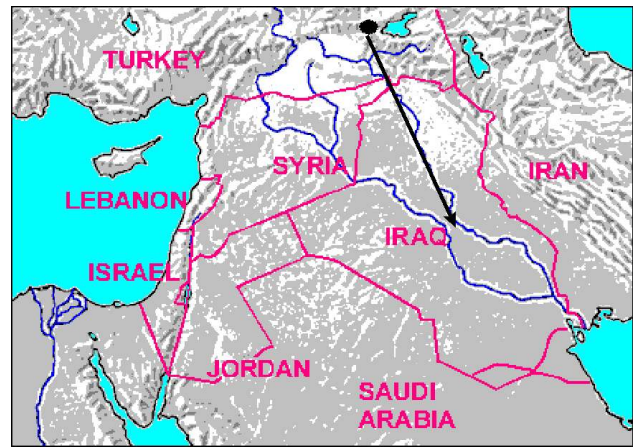
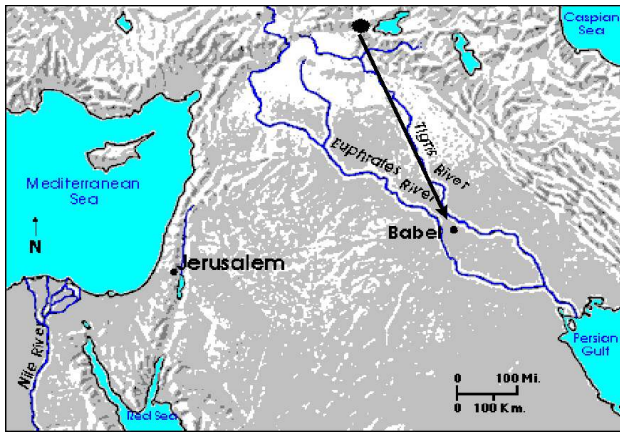
---

Now, ו = פ. We start a new section, the flood is behind us and we look to see what lies ahead. As we start, it is noted that the whole earth had “one language,” שפה (shepha) and “one speech.” דבר (deber). What’s the difference? The first word is, literally, “lip” and hence what issue from the lips - what one speaks. The other word deals with the sum total of what is issued, the language.

Just about every major country has two languages, the written language and the spoken language. In China, the written language can be read by literate people in all provinces. But most people from one province can not **talk** with one from another. There are the formal written language and then there is the way the language is communicated or spoken. I take it from this that, by then, man had developed a written language of some sort.

The whole earth, all the descendants of Shem, Ham, and Japeth, moved westward until that reached the land of Shinar or, as it is called today Iraq!. There is a problem with this, however. The Bible say that they “journeyed from the east.” To go from the region of Ararat to what is claimed to be the land of Shinar, you have to travel almost due **South!** If the Bible is not wrong - and it is not - then either the starting point is wrong or the ending point is. This is shown on he maps below (ancient and modern) Because of this, there are some who feel we have the wrong place. We may have, The location is not what we are concerned with, it is what happened there that matters.

Still, to settle any arguments, קדם (qodem) sometimes means “from the east” but it also has the meaning “toward the east” The same word is turned aroud in the following passage.




---

*Then Lot chose for himself all the plain of Jordan, and Lot journeyed east. And they separated from each other.*

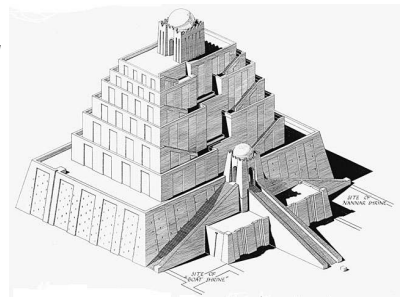
Genesis 13:11 (NKJV)

---

Lot went westward, “from the east” in the above passage. Both forms are used and the context has to indicate which it is. From the maps, they would have traveled SouthEAST to get there which might be interpreted, loosely, as East. Having settled this, let us go on.

They said, *“Come, let us make bricks and bake them thoroughly.” They had brick for stone, and they had asphalt for mortar.* This is a rather uncommon way to make brick but when you do not have clay and the other materials for brick, you use what is available. In that land, about all there is dirt sand and straw. Making brick with clay is quite simple, the materials they had, the brick had to be baked “thoroughly” (the Hebrew is very intensive here). For mortar all they had was asphalt. You use what you have. Make brick for what?

*“Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.”* They wanted to build a tower which, more properly is called a ziggurat. What is wrong with building a tower that reaches into the heavens so you can commune with God better? Enoch and Noah had no trouble “walking with God” on the ground, no tower was needed. The purpose of the tower was not for the glory of God but for themselves. If they made it high enough they might even get in the Guinness Book! The real reason for it is stated, they wanted to make a name for **themselves**. It does not stop there. The purpose of the tower use to unify them so they would not be scattered over the face of the earth.




---

*Bring out with you every living thing of all flesh that is with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth.”*

Genesis 8:17 (NKJV)

---

God had told them to be fruitful and “multiply on the earth.” In other words, they were to spread out over the entire earth. But the purpose of the tower was to defeat God’s purpose for them. They did not want to be spread out. This was the problem

*The Lord came down to see the city and the tower which the sons of men had built*". God has good eyesight, He did not have to come down from heaven. The phrase means he came to make a judgement upon their work.

*But the Lord came down to see the city and the tower which the sons of men had built. And the Lord said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them.* I have had discussions with other Christians on the passage. I remember a specific conversation with another Christian when I was working at JPL and we (the U.S.) were working madly to put man on the moon. He asked me if I thought this might be another "tower of Babel" As time progresses, I think more and more he may be right. **Most of the world today can communicate with one another. Or La majeure partie du monde aujourd'hui peut communiquer entre eux.** All one has to do is to go to <http://babelfish.altavista.com/babelfish/tr>, type in "Most of the world today can communicate with one another." and it comes back in French, or "**Die meisten der Welt können miteinander heute verständigen.** if you prefer German, etc Still, we do not speak the same "language." We can translate words from one to another, but we can not translate philosophical and religious thought from one to another. The next time you would like to recite the Lord's prayer, just say, (in Dutch)

Onze Vader in Hallowed hemel, is Uw naam. Uw koninkrijk komt. Uw wil wordt gedaan ter wereld aangezien het in hemel is. Geef ons dag tegen dag ons dagelijks brood. En vergeef ons onze zonden, want wij ook iedereen vergeven wie aan ons schuldig is. En leid ons niet in verleiding, maar lever ons van kwade one."

The Lord's purpose was accomplished, of course. "*So the Lord scattered them abroad from there over the face of all the earth, and they ceased building the city.*" In the fertile Mesopotamian plain between the Tigris and Euphrates rivers, in what is now modern Iraq, is a mound, or tell, of broken mud-brick buildings and debris. This is all that remains of the ancient famed city of Babylon

Archaeologists examining the remains of the city of Babylon have found what appears to be the foundation of the tower: a square of earthen embankments some three-hundred feet on each side. The tower's most splendid incarnation was probably under King Nebuchadnezzar II who lived from 605-562 BC. The King rebuilt the tower to stand 295 feet high. According to an inscription made by the king the tower was constructed of "baked brick enameled in brilliant blue." The terraces of the tower may have also been planted with flowers and trees<sup>1</sup>

The actions here seem almost the opposite of another miracle wrought by God.

---

---

*And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.*

*And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs--we hear them speaking*

---

<sup>1</sup><http://www.unmuseum.org/babel.htm>

Here the Lord enable them to communicate with everyone. Then they could communicate with no one. How this was brought about, I do not know. I do not know how the Holy Spirit enabled the disciples to speak in other tongues either! I assume that the spoken language was broken up. It seems to follow that any written language would have been as well. The fact remains, you can not undertake such a large construction job when no one can communicate with another. So the work was stopped.

One note: The passage says that God cam down to see what they had built. The Hebrew does not imply that the building was then complete.

*Therefore its name is called Babel, because there the Lord confused the language of all the earth. בבל (Babel) is from בבל (babal). BDB says the words root meaning is "confusion" but I would bet that it is a "Nursery Word," One whose meaning is derived from its sound (like mama and dada).*

*The Lord scattered them abroad over the face of all the earth. God certainly did a good job of that. Today there are people everywhere, even a few in Antarticia!*

---

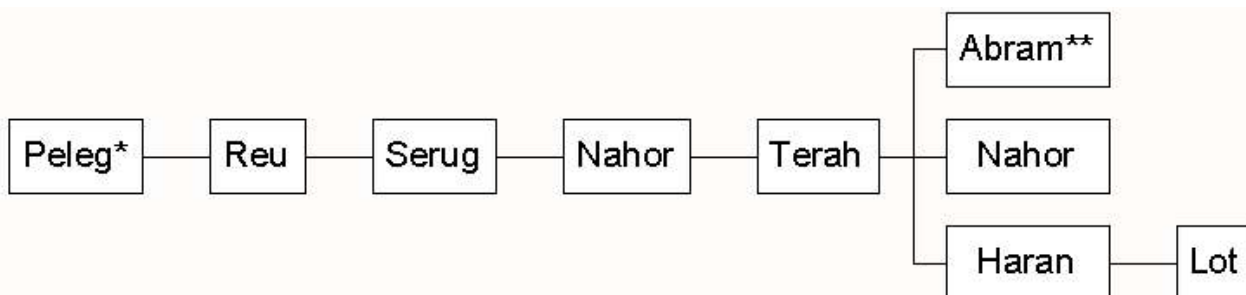
*This is the genealogy of Shem: Shem was one hundred years old, and begot Arphaxad two years after the flood. After he begot Arphaxad, Shem lived five hundred years, and begot sons and daughters.*

*Arphaxad lived thirty-five years, and begot Salah. After he begot Salah, Arphaxad lived four hundred and three years, and begot sons and daughters.*

*Salah lived thirty years, and begot Eber. After he begot Eber, Salah lived four hundred and three years, and begot sons and daughters.*

*Eber lived thirty-four years, and begot Peleg. After he begot Peleg, Eber lived four hundred and thirty years, and begot sons and daughters.*

*Peleg lived thirty years, and begot Reu. After he begot Reu, Peleg lived two hundred and nine years, and begot sons and daughters.*



\* Peleg is to be found in Chapter 10

\*\* Abram later becomes Abraham

*Reu lived thirty-two years, and begot Serug. After he begot Serug, Reu lived two hundred and seven years, and begot sons and daughters.*

*Serug lived thirty years, and begot Nahor. After he begot Nahor, Serug lived two hundred years, and begot sons and daughters.*

*Nahor lived twenty-nine years, and begot Terah. After he begot Terah, Nahor lived one hundred and nineteen years, and begot sons and daughters.*

*Now Terah lived seventy years, and begot Abram, Nahor, and Haran.*

*This is the genealogy of Terah: Terah begot Abram, Nahor, and Haran. Haran begot Lot. And Haran died before his father Terah in his native land, in Ur of the Chaldeans. Then Abram and Nahor took 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.*

*And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there. So the days of Terah were two hundred and five years, and Terah died in Haran.*

Genesis 11:10-32 (NKJV)

---

I have included a genealogical table with the text. It ends with Lot (I suppose because we now have a "lot" of people). The genealogical data in chapter ten does not indicate ages. Here the fathers begot their first sons at ages anywhere from 29 to 35 except for Terah or an average age of 31 years. Compared with what we had before the flood, this is significantly difference and more in keeping with today. Why? Where the years shorter before the flood? Did people age slower before the flood? Well, I don't know and I won't speculate.

*Haran died before his father Terah in his native land, in Ur of the Chaldeans.* I presume this notice is here to explain why Abram "adopted" his nephew Lot. For the purposes of later exposition, we are given the name of Abraham's<sup>2</sup> wife Sarai (Sarah)<sup>3</sup> and the wife of Nahor, Milcah (Nahor married his brother's wife, presumably after he died so she was the step-mother to Lot. More of her will be found later in the book as well.

WHERE DID GOD CALL ABRAHAM FROM? This is a question to be asked as there are some apparent contradictions here.

---

*And he said, "Brethren and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said to him, 'Get out of your country and from your relatives, and come to a land that I will show you.' Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell.*

Acts 7:2-4 (NKJV)

---

According to the above, God called Abraham when he was in Mesopotamia (Ur). But then, looking ahead, we have,

---

*So the days of Terah were two hundred and five years, and Terah died in Haran.*

*Now the Lord had said to Abram:*

---

<sup>2</sup>Even though he was called Abram at this time, we shall consistently use Abraham

<sup>3</sup>We shall likewise refer to Sarai as Sarah.



*"Get out of your country,  
From your family  
And from your father's house,  
To a land that I will show you.*

Genesis 11:32-12:1 (NKJV)

Then He said to him, "I am the Lord, who brought you out of Ur of the Chaldeans, to give you this land to inherit it."

Genesis 15:7 (NKJV)

*"You are the Lord God,  
Who chose Abram,  
And brought him out of Ur of the Chaldeans,  
And gave him the name Abraham;*

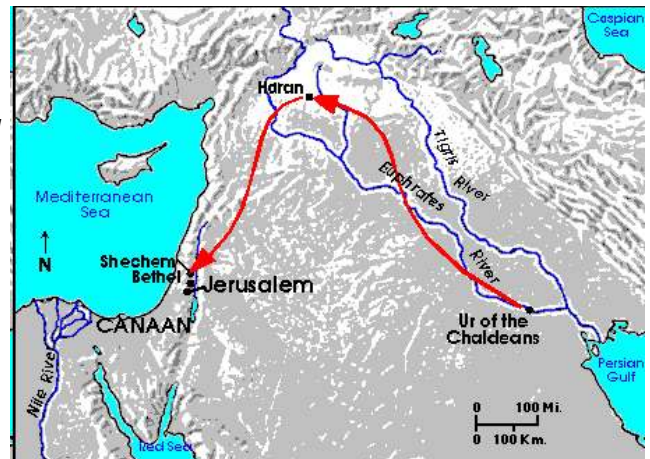
Nehemiah 9:7 (NKJV)

This sounds like he received the call in Heron. Which was it? I have noted before that Hebrew History overlaps. Here it covers Terah until he dies. Then it goes back to pick up the story of Abraham. So, the answer is, he was in Ur. Abraham may have spent a quite a few years waiting for this. Moses waiting in the desert for forty years before he finally went to Egypt. God is not in a hurry, only Americans!

Well, Terah has died and it is time to proceed - to Chapter Eleven.

*And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there.*

The reason there is some confusion here is, why did Terah go? If you do a little arithmetic, vases on the genealogy above, Terah was an old man when they left. For this reason, perhaps, he asked Abraham to take him back to his home country and let him die there before Abraham proceeded to Canaan. You may say, that is not right according to Christ.



*Then He said to another, "Follow Me." But he said, "Lord, let me first go and bury my father." Jesus said to him, "Let the dead bury their own dead, but you go and preach the kingdom of God."*

Luke 9:59-60 (NKJV)

He should have "let the dead bury the dead" like Jesus said. Jesus was not dealing with real physical concerns, He was dealing with attitudes. Wait for the man's father to die was an excuse. Consider the passage below.

*And when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the hearing of Pharaoh, saying, 'My father*

*made me swear, saying, "Behold, I am dying; in my grave which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father, and I will come back.' " And Pharaoh said, "Go up and bury your father, as he made you swear."*

Genesis 50:4-6 (NKJV)

---

In this passage, Jacob was already dead, but the principal is still the same. There was a great deal of respect for ones ancestors in Old Testament times and Joseph respected Jacob's wish to be buried back in Canaan. For this reason, I see nothing at all strange in Abraham respecting Terah's wishes to be brought home to die.

With Terah dead, Abraham was ready to proceed on with the call given him by God.

## CHAPTER TWELVE

---

*Now the Lord had said to Abram:*

*"Get out of your country,  
From your family  
And from your father's house,  
To a land that I will show you.  
I will make you a great nation;  
I will bless you  
And make your name great;  
And you shall be a blessing.  
I will bless those who bless you,  
And I will curse him who curses you;  
And in you all the families of the earth shall be blessed."*

Genesis 12:1-3 (NKJV)

---

*"**Now** the Lord **had said** to Abram. . . ."* As noted in the last chapter, the call came while Abraham was in Ur. We see this again here where the grammar says the Lord "had said" This is past tense, not present. God did not now speak these words to Abraham, they were spoken back in Ur.

This is the Abrahamic Covenant. Abraham's part was to:

- leave his home country
- leave his family
- leave his father's house

God's part would be to:

- make him a great nation
- bless him
- make his name great
- make him a blessing to others
- bless those who blessed him
- curse those who cursed him.

Abraham's part was immediate (on a relative time scale). It probably took Abraham about 50 years to finally "leave his father's house." God's part of the covenant took a lot longer - in fact - Abraham never lived to see much of it fulfilled!

---

*By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God.*

Hebrews 11:8-10 (NKJV)

*These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.*

Hebrews 11:13 (NKJV)

---

---

God's part of the promise was (or still is) a long time in coming, but it is **sure**. God did show him the land. Abraham never saw the great nation, the one which came out of Egypt. Abraham did not see all those who hold him in high esteem.

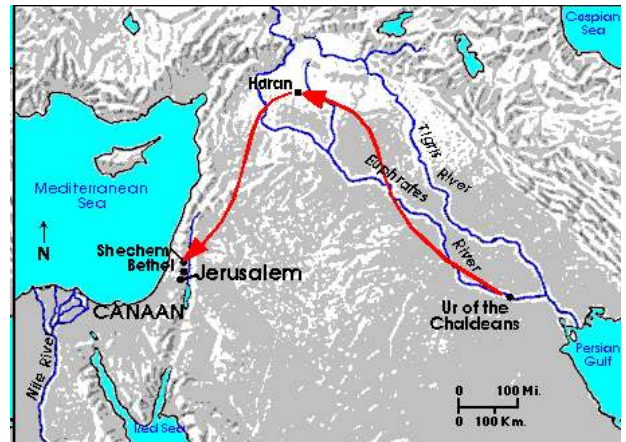
---

*So Abram departed as the Lord had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran. Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan. Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites were then in the land. Then the Lord appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the Lord, who had appeared to him. And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the Lord and called on the name of the Lord. So Abram journeyed, going on still toward the South.*

Genesis 12:4-9 (NKJV)

---

Abraham left, he left with quite a few people: his wife, Lot, and the servants they had acquired. It must have been a quite a caravan. The map to the right is the same one we have in the previous chapter (I'm saving you the trouble of looking back). Shechem is in the portion of Canaan which later became Samaria. He passed as far as either the "oak" tree or the "terebinth" tree (they are similar) of Moreh (which is not shown on this map). I have been unable to locate a map with it on but it was only about one and one-half miles from Shechem. I am amused at the remark that "*the Canaanites were then in the land.*" Why else would it be called the "Land of Canaan?" The remark is here, however, to point out that this land promised to Abraham was, at that time, in possession of others - he could not just move in and take over.



The Lord appeared to Abraham (whether in a vision, dream, or how) and told him this was it! This is the "Promised Land." I note that God did not say, "I give this land to you and the Palestinians." Abraham, like Moses, made an altar and made a sacrifice to God. He moved his tent into the mountains with Bethel on the west and Ai on the east, about 20 miles south of Shechem. Abraham kept on going south through the land. Why he did so is not clear. It is to be noted that, when he built the altar, he "called on the name of the Lord." What does this mean? Simply put, it means to have a formal time of prayer with God - to communicate with Him. He probably asked what to do next.

How long he remained there is not stated. It was probably not for a very long period of time.

---

*Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine was severe in the land. And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, "Indeed I know that you are a woman of beautiful countenance. Therefore it will happen, when the Egyptians see you, that they will say, 'This is his wife'; and they will kill me, but*

*they will let you live. Please say you are my sister, that it may be well with me for your sake, and that I may live because of you."*

Genesis 12:10-13 (NKJV)

There was a famine in the land which may explain why he continued to move. Finally, it became so severe that Abraham decided to leave the land and go to Egypt. Did God tell him to go there? Did he pray about it and the Lord said "OK!" There is no mention that he received instructions - indeed his instructions to to go to the land of Canaan, not just pass through it.

Did Abraham **have** to leave for lack of food or did he leave because he was **afraid** they would run out of food? I do not wish to be overly critical, not knowing all of the facts, but, considering what happened in Egypt, I assume that it was not God's plan but Abraham's plan to go to Egypt.

As they neared Egypt, he asked (or told) Sarah to say she was Abraham's sister. There are a number of questions in what follows I would like answers for. I shall not get all of the answer, I am afraid.

- Dressed the way the do (did) in that part of the world, how would they know she was beautiful?
- I assume they would take her as his wife and kill him. But, as his sister, they would even more likely take her (but spare him). Did Abraham consider this, was his concern for his own flesh of more importance that what would happen to Sarah?
- How could Abraham, a "righteous man" ask his wife to lie?

*Please say you are my sister, that it may be well with me for your sake.* It appears as though he was only interested in his well being. Did he ask her to lie?

---

*But indeed she is truly my sister. She is the daughter of my father, but not the daughter of my mother; and she became my wife.*

Genesis 20:12 (NKJV)

The above statement occurred on a "return engagement" in Egypt. When you enter the Witness Box in court, you are asked to "Tell the truth, **the whole truth**, and nothing but the truth." If it is not the whole truth, it is a lie. If she said she was his half-sister, she would be telling the whole truth. Saying she was his sister would be telling a half truth (an interesting play on words).

---

*So it was, when Abram came into Egypt, that the Egyptians saw the woman, that she was very beautiful. The princes of Pharaoh also saw her and commended her to Pharaoh. And the woman was taken to Pharaoh's house. He treated Abram well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels. But 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 you have done to me? Why did you not tell me that she was your wife? Why did you say, 'She is my sister'? I might have taken her as my wife. Now therefore, here is your wife; take her and go your way." So Pharaoh commanded his men concerning him; and they sent him away, with his wife and all that he had.*

Genesis 12:14-20 (NKJV)

---

His fears were well founded, the Egyptians did consider her beautiful. Not just the “man on the street” who Abraham feared, but Pharaoh himself! Pharaoh could have any woman, and as many women as he wanted and he wanted her. Well, Abraham got his wish, “*that it may be well with me for your sake,*” in that Pharaoh did treat Abraham well, giving him many animals and servants. So, Abraham was correct! He was - to a point. But God did not seem to think so. *But the Lord plagued Pharaoh.* This must have happened soon after he took Sarah and thus he concluded that this was the cause of his problems. Assuming this to be the case. He summoned Abraham and questioned him about it. He asked three questions which were not really questions - not ones where answers were expected.

- *What is this you have done to me?*
- *Why did you not tell me that she was your wife?*
- *Why did you say, 'She is my sister'?*

Pharaoh shows character here, more than Abraham does. Pharaoh says nothing about all the gifts he gave Abraham. His concern was the he might have taken here from his harem and married her! (Not everyone in the harem was actually a wife).

Pharaoh might have thrown Abraham in prison or exacted some punishment on him for this deception. Instead, he sends Abraham home. Note that Pharaoh sent him men with them in order to assue himself they actually went. What did Abraham have to say about this? Nothing is recored regarding this - there was nothing he could say. He had been found out and was guilty. Not much of a testimony for God. Thanks be to God, that we can slip on occasions and He does not hold it against us.

As a matter of fact, the text says that Pharaoh sent them away with “all that he had.” Since nothing is said about taking back the gifts bestowed upon Abraham, he returned to Canaan a much wealthier man than he left it. God had bless him **in spite of** his sin, not **because** of it.

## CHAPTER THIRTEEN

---

*Then Abram went up from Egypt, he and his wife and all that he had, and Lot with him, to the South. Abram was very rich in livestock, in silver, and in gold. And he went on his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, to the place of the altar which he had made there at first. And there Abram called on the name of the Lord.*

Genesis 13:1-4 (NKJV)

---

As we begin this passage, let us get our directions straight. The NKJV (above) says Abraham went “to the South” and then it says “from the South.” Which is it? The problem is that “south” here is a proper noun, נֶגֶב (Negeb) (or Negev). Abraham went (north) **to** the Negev) and **from** the Negev to Canaan. Lot was not mentioned as going to Egypt with Abraham but it might be assumed and, here it specifically says that Lot was with him. Comparing Genesis 12:8 with what we have here gives this table.

Genesis 12:8	Genesis 13:4
(with) Bethel on the west and Ai on the east;	<i>between Bethel and Ai,</i>
there he built an altar to the Lord	<i>to the place of the altar which he had made there at first</i>
called on the name of the Lord	<i>And there Abram called on the name of the Lord.</i>

The significance of the table is to show that Abraham had “retuned to square one.” He was starting all over again and, this time, hopefully would do it right.

---

*Lot also, who went with Abram, had flocks and herds and tents. Now the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together. And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. The Canaanites and the Perizzites then dwelt in the land. So Abram said to Lot, "Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we are brethren. Is not the whole land before you? Please separate from me. If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left."*

Genesis 13:5-9 (NKJV)

---

At this point we come to a conflict between Abraham and Lot. As is usually the case, it was caused by material possessions! Many a relationship, even Christian ones, are destroyed by material things - not spiritual things, not theology, but simple material things. There were two solutions to this conflict. First, they could have sold or given away some of their possessions so they would no longer be a problem. This would have been preferable, I think, especially in view of what follows.

The other solution, offered by Abraham, was to split up. Split up a close relationship over material possessions? What is so strange about that, whole churches have been split for the same cause!

At least Abraham was gracious and told Lot to choose first and he would take what was left.

Right in the middle of this passage is the note that The Canaanites and the Perizzites then dwelt in the land. Why this note? It is to remind us that the land was not, at that time (nor at any time, so far theirs, there were other Canaanite and other Parisites<sup>4</sup> They had to choose land that was not already taken by the others.

---

*And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before the Lord destroyed Sodom and Gomorrah) like the garden of the Lord, like the land of Egypt as you go toward Zoar. Then Lot chose for himself all the plain of Jordan, and Lot journeyed east. And they separated from each other. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched his tent even as far as Sodom. But the men of Sodom were exceedingly wicked and sinful against the Lord.*

Genesis 13:10-13 (NKJV)

---

So, Lot “lifted his eyes.” I take by this that he also reaised his expectations as to what he could get. And he did get what he wanted. Here are the pros and cons.

positive	negative
It was like the Garden of Eden It was like the fertile land of Egypt	The men in that place (Sodom) were exceedingly wicked and sinful against the Lord.



Valley such as selected by Lot

Well, which would you choose? It is questionable whether or not Lot knew the character of the men of Sodom, but, perhaps, he should have inquired. Again, do you choose the material over the spiritual? Can you live among immoral men and still remain true to God. It is true that Christ has told us we have to live in this world and that we can not witness to the unsaved if we are not with them. Id not now believe this admonition means that we need to have a 24/7 relation with them!



Hill country left for Abraham - note red barren soil

Abraham had to remain in the hill country while Lot got the choice land. Well, we shall see how this turns out as we progress.

---

*And the Lord said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are--northward, southward, eastward, and westward; for all the land which you see I give to you and your descendants forever. And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered. Arise, walk in the land through its length and its width, for I give it to you." Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the Lord.*

Genesis 13:14-18 (NKJV)

---

<sup>4</sup>O shall use the term “Parasites” to note all of the -ites living in the land.



Abraham had given up and remained in the hills of Canaan. But God blessed Abraham's actions and gave Abraham all the land he could see - in all directions. God said to Abraham, *for all the land which you see I give to you and your descendants until about 2004 A.D.*"

Of course, I am being facetious."Forever" is forever (at least until the end of the Great Tribulation. **עד עולם** (Had Halom) is "until forever" God uses several metaphors to describe Abraham's descendants. Here is the "dust of the earth."



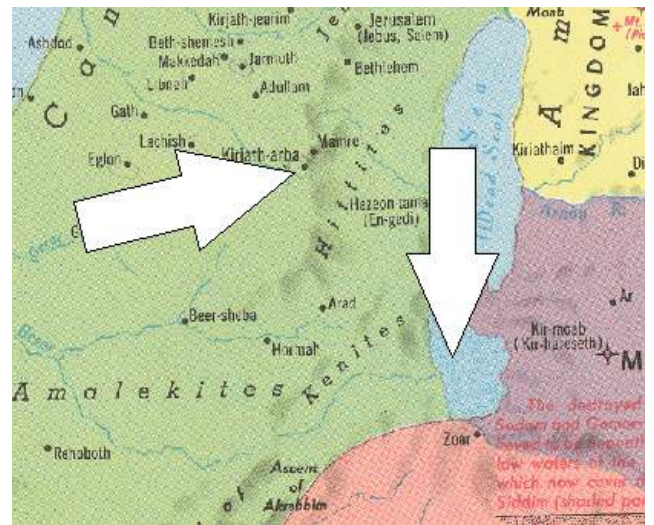
Abraham's Well at Mamre  
<http://www.ourfatherlutheran.net/biblehomelands/palestine/mamre.htm>

Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude--innumerable as the sand which is by the seashore.

Hebrews 11:12 (NKJV)

How many Jews are there in the world today? I do not think anyone really knows. We might get a close estimate of how many are in the U.S. I suppose Israel has a fair idea of the number of Jews there. But world-wide, who knows? Who can count? It may be well to point out when we should not take the Bible literally. Here, the "dust of the earth is obviously a hyperbole (i.e. Not to be taken literally).

Remember what Abraham's part of the covenant was - Get out of your country, From your family And from your father's house, (Gen 12:1). This was not fulfilled until he separated from Lot. Abraham, having separated from Lot, moved his tent back to Hebron. Hebron is at the tip of the left-hand arrow on the map, Sodom and Gomorrah were somewhere in the part of the Dead Sea that the downward arrow is pointing to.



Hebron and Sodom

While the map is rather small, it might be observed that Hebron is in the hill country and Mamre, which is only referred to in Genesis, was, apparently within a mile or so of Hebron. There Abraham built another altar to the Lord. This is the third of five altars which Abraham built to the Lord (Genesis 12:7-8; Genesis 13:4; Genesis 13:18; Genesis 22:9) The last altar he will build is the one upon which Isaac was to be sacrificed. Apparently this arrangement persisted for some time. But change is inevitable and that will come in the next chapter.

## CHAPTER FOURTEEN

---

*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 they made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). All these joined together in the Valley of Siddim (that is, the Salt Sea). Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.*

Genesis 14:1-4 (NKJV)

---

And it came to pass . . . Some time must have passed since the narrative now describes the time frame in which the following events took place. It was during the reign of four kings: (1) Amraphel, (2) Arioch, (3) Chedorlaomer, and (4) Tidal. Some of the countries listed we can locate, some we can not, mostly they were in the area of Babylon and to the north of it. Tidal was not “king of the nations” but king of Goyim (the Hebrew term used here as a proper noun rather than a common one (i.e. nations). They made war with five kings living in the land of Canaan: (1) Bera, (2) Birsha, (3) Shinab, (4) Shemeber, and (5) the king of Bela. For twelve years they were in bondage to, primarily, Chedorlaomer.

It may be noted here that none of the first five kings is ever mentioned again (There is a Arioch in Daniel but this is a different person). None of the other five kings is ever mentioned again either. What is important in this passage is what happened as the result of a rebellion against this situation.

---

*In the fourteenth year Chedorlaomer and the kings that were with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh Kiriathaim, and the Horites in their mountain of Seir, as far as El Paran, which is by the wilderness. Then they turned back and came to En Mishpat (that is, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar. And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out and joined together in battle in the Valley of Siddim against Chedorlaomer king of Elam, Tidal king of nations, Amraphel king of Shinar, and Arioch king of Ellasar--four kings against five. Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains. Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way. They also took Lot, Abram's brother's son who dwelt in Sodom, and his goods, and departed.*

Genesis 14:5-12 (NKJV)

---

In the fourteenth year, Chedolaomer was not content with the situation and attacked a number of other nations, nations which do appear in other places since they are mostly in the land of Canaan. The battle was lost by those who inhabited Canaan. It is noted that some of the defeated fell into the tar pits in that region. The remainder fled to the mountains. As in all wars, they plunder the cities they conquered, including Sodom and Gomorrah. The significant part of this entire passage, the reason it is here in our Bibles is the mention that they took Lot as a “prisoner of war.” Had they not done this, this whole passage would probably not be included here.

---

*Then one who had escaped came and told Abram the Hebrew, for he dwelt by the terebinth trees of Mamre the Amorite, brother of Eshcol and brother of Aner; and they were allies with Abram. Now*

*when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan. He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of Damascus. So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people.*

*And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him.*

Genesis 14:13-17 (NKJV)

---

Then someone escaped and made his way to “Abram the Hebrew,” Why is he called that? Because he spoke Hebrew? Hardly. The term, עברי (heberu) means “to pass” or, more strictly, “to pass over or by something.” Abram had passed over the Euphrates River (and the Jordan) and hence is referred to as the “one who passed over.” (This is in contrast to the others who had not “crossed over.”)

Allies of Abraham are mentioned here: Mamre, Eschol, Aner From the text, Abraham had made friends and “allies” with those around him. As Christians, we need to cultivate relationships with our unsaved neighbors so that there may be an opportunity to witness to them. From the “fugitive” who escaped, he learned that Lot had been taken captive. “Serves him right, taking the best land and all!” I might have said that but not Abraham! With 318 “trained men” he pursued the enemy as far as Dan. עניך (hanik) is used only here of “trained men.” The operative word is “Divide and Conquer” and that is what Abraham did. Half the men attacked from one side, the other half from the other side. The enemy was caught in between and, as a result, was taken. Abraham brought back all that had been taken - people and goods. Of course, he brought back Lot and his possessions as that was the purpose of the raid in the first place.

When he returned he was met by several people, the first being the king of Sodom. The purpose of the meeting may have been to thank Abraham but was, no doubt, primarily to reclaim that which had been taken from Sodom. This would, apparently, include Lot and his possessions.

---

*Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. And he blessed him and said:*

*"Blessed be Abram of God Most High,  
Possessor of heaven and earth;  
And blessed be God Most High,  
Who has delivered your enemies into your hand."*

*And he gave him a tithe of all.*

Genesis 14:18-20 (NKJV)

---

Abraham was also met by a most mysterious man - Melchizedek. The name is a compound of two words, מלכי־צדק (Melchizedek) is מלכי (Melchi) = “king” and צדק (zedek) = “righteousness.” Hence his name is “king of righteousness” and he is described as the king of Salem שלם Salem) which means “peace” and is the early, shortened form for Jerusalem. He is a very mysterious man. To begin with, the author of Hebrews tell us this.

---

*For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from*

*the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," **without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains** a priest continually. Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils.*

Hebrews 6:20-7:4 (NKJV)

---

The notation "without father and mother" probably really means that his parents were unknown but, as such, it is as if he had none. He is the subject of most of Hebrews 7. Why he should have met Abraham is not clear is Jerusalem (Salem) was not included in the raids.

There are a number of important points, here, which must be brought out. First, he was a priest of the "God Most High." אל עליון (El Elyon) which is a proper noun, a name for God .and found in Nu 24:16 Dt 32:8 Psalm 18:14 = 2 S 22:14 Psalm 9:3 21:8 46:5 50:14 73:11 77:11 78:17 83:19 87:5 91:1; 91:9 92:2 107:11 Is 14:14 La 3:35; 3:38.

Abraham gave him an "tithe of all" (I presume this does not include the people who were rescued). This is the first mention of giving a tithe to the Lord. Melchizedek recognized that Abraham was a "believer" in God and also that it was God who rescued Abraham and the others - most likely for Abraham's sake. It might be interesting to note, further, that God, who owns the heavens and the earth, delivered to Abraham a few of the things of the earth. In return, Abraham offered a tithe to God.

Finally, note what Melchizedek offered Abraham and his men - bread and wine. Now this was, no doubt, for nourishment but it is a forerunner of our communion service with the bread and wine. We use grape juice, mostly because of the children in the congregation, but Melchizedek offered real wine - the kind that got Noah into trouble. At that time I noted that God may have instructed Noah to plant vineyards.

---

*Now the king of Sodom said to Abram, "Give me the persons, and take the goods for yourself." But Abram said to the king of Sodom, "I have raised my hand to the Lord, God Most High, the Possessor of heaven and earth, that I will take nothing, from a thread to a sandal strap, and that I will not take anything that is yours, lest you should say, 'I have made Abram rich'-- except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion."*

Genesis 14:21-24 (NKJV)

---

The king of Sodom wanted the persons. Considering what kind of place Sodom was, we wonder why it was important to get the persons that Abraham had rescued - more on that later. He offered to give Abraham all of the goods. Abraham refused. He had "raised his hand to God. It goes the other way as well. Eight times in the book of Ezekiel, God said He raised His hand and swore . . . (Ezekiel 20:5-6; 20:15; 20:23; 20:28; 20:42; 36:7; 44:12; 47:14). Abraham would take nothing of the things from Sodom. I believe the "bottom line" here is that Abraham wanted nothing to do with Sodom or its king. This is emphasized by the statement that he would not even take the most worthless thing from Sodom, "from a thread to a sandal strap." He accepted what would be considered payment for service for his men. Beyond that, he told the king of Sodom to give his sin stained possessions to the other kings who, apparently, had no scruples about taking them.

---

---

*Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said:*

*"I will dwell in them  
And walk among them.  
I will be their God,  
And they shall be My people."*

*Therefore*

*"Come out from among them  
And be separate, says the Lord.  
Do not touch what is unclean,  
And I will receive you."  
"I will be a Father to you,  
And you shall be My sons and daughters,  
Says the Lord Almighty."*

*2 Corinthians 6:14-18 (NKJV)*

---

---

This is about as clear as you can get. The above passage has several cross references.

---

---

*"You shall not plow with an ox and a donkey together.*

*Deuteronomy 22:10 (NKJV)*

*I wrote to you in my epistle not to keep company with sexually immoral people.*

*1 Corinthians 5:9 (NKJV)*

---

---

## CHAPTER FIFTEEN

---

*After these things the word of the Lord came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward." But Abram said, "Lord God, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?" Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!" And behold, the word of the Lord came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir." Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." And he believed in the Lord, and He accounted it to him for righteousness.*

Genesis 15:1-6 (NKJV)

---

"After these things" comes from a Hebrew idiom, used in Genesis 22:1 40:1, 39:7; 1 K 17:17; 21:1 Ezra 7:1 and Est 2:1 3:1 which indicate a major turning point in the account. We here turn from Abraham's journey to the promised land and in Egypt to the matter of the promise of descendants.

Abraham must have become afraid that he had misinterpreted God's will, that he was doing other than he was supposed to. After all, his descendants, at that time, numbered zero! Therefore the Lord came to him, in a vision, and said "Do not be afraid." אַל יִרָא (al ira) which is found many times in the Old Testament. The Greek equivalent is used by Jesus quite a few times in the New Testament. It is obvious that God does not want fearful Christians. If we are to be good witnesses for Christ, we must have the courage of our convictions and not be afraid of them.

Why should Abraham not be afraid? The Lord's response was that he was Abraham's "shield." This promise is repeat many times in Psalms and Proverbs.

---

*O Israel, trust in the Lord;  
He is their help and their shield.  
O house of Aaron, trust in the Lord;  
He is their help and their shield.  
You who fear the Lord, trust in the Lord;  
He is their help and their shield.*

Psalm 115:9-11 (NKJV)

*You are my hiding place and my shield;  
I hope in Your word.*

Psalm 119:114 (NKJV)

*My lovingkindness and my fortress,  
My high tower and my deliverer,  
My shield and the One in whom I take refuge,  
Who subdues my people under me.*

Psalm 144:2 (NKJV)

*He stores up sound wisdom for the upright;  
He is a shield to those who walk uprightly;*

Proverbs 2:7 (NKJV)

Every word of God is pure;  
He is a shield to those who put their trust in Him.

Proverbs 30:5 (NKJV)

---

God also said He was Abraham's "great reward" שכר (sakar). The term is misleading as it is the "reward" for service performed.

---

Leah said, "God has given me my **wages**, because I have given my maid to my husband." So she called his name **Issachar**.

Genesis 30:18 (NKJV)

Then he said, "Name me your **wages**, and I will give it."

Genesis 30:28 (NKJV)

Let me pass through all your flock today, removing from there all the speckled and spotted sheep, and all the brown ones among the lambs, and the spotted and speckled among the goats; and these shall be my **wages**.

Genesis 30:32 (NKJV)

---

So the wages here were for simple faith, not fear. Abraham needed confidence in what God had promised. Abraham is still worried. "Lord God, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus? Abraham wanted answers. We, too, when we pray, want answers and we usually want them right away. God does not always answer right away. Abraham had been wandering around in Canaan and Egypt for some time and still not son was born to him.

Who Eliezer was we are not sure. He was either a relative of Abraham (like very likely) or a household servant whom was designated to receive the inheritance in the event that Abraham was childless. "If there were no sons, the property went to the daughters (Numbers 27:8) on the condition that they did not marry out of their own tribe (Numbers 36:6-9; Tobit 6:12; Tobit 7:13), otherwise the patrimony was forfeited. If there were no daughters, it went to the brother of the deceased; if no brother, to the paternal uncle; and, failing these, to the next of kin (Numbers 27:9-11)<sup>5</sup> He probably was a relative hitherto not mentioned. ;

Maybe Abraham thought God was a bit hard of hearing for he repeats the problem, "'Look, You have given me no offspring; indeed one born in my house is my heir!'" Bible commentators have puzzled over this because how could he be "of Damascus" if Abraham had never been there? When you get to heaven, Ask Abraham what he meant!

And behold, the word of the Lord came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir." "And behold." The Lord is very emphatic. "No Abraham, you are wrong!" His heir would come from his own body. (The KJV has "bowels" which you may ignore if you know anything about physiology). Previously he told Abraham that his descendants would be as the "dust of the earth." He uses a similar expression here using the stars of the sky. We can't count them, we can't even see all of them!

---

<sup>5</sup>Unger's Bible Dictionary, "Inheritance"

As a result, Abraham believe God and God forgave his wavering and count Abrahams new convictions as righteousness. As for the expression, "Accounted to him for righteousness" See Genesis 30:33; Psalm 106:31; Ezekiel 18:20; Romans 2:26; 4:3-11; 4:22-24<sup>6</sup>; Galatians 3:6, James 2:23.

---

---

*Then He said to him, "I am the Lord, who brought you out of Ur of the Chaldeans, to give you this land to inherit it." And he said, "Lord God, how shall I know that I will inherit it?" So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon." Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two. And when the vultures came down on the carcasses, Abram drove them away.*

Genesis 15:7-11 (NKJV)

---

---

Having settled the question of an heir, now Abraham worries about the land we would inherit.

---

---

*These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.*

Hebrews 11:13 (NKJV)

---

---

Abraham never did possess the land, but he died in faith. Sometimes our prayers are answered, but not this side of heaven. We have to have faith that they may be answered later when we go home to be with Him. God gave Abraham some strange instructions. He was to cut the heifer, goat and ram "down the middle" (i.e. divide them into halves) and pace the halves "opposite each other." The birds, being too small for this we not divided. I assume the pigeon was placed on one side and the turtledove on the other. Abraham then spent his time driving the vultures away who, naturally, saw these as a good meal.

---

---

*Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him. Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete."*

Genesis 15:12-16 (NKJV)

---

---

That night a "deep sleep" fell on Abraham. The Hebrew term here is the same as for the deep sleep that fell on Adam when God made Eve. It was the kind of sleep that God puts a person in when He needs to do something with or to them. Here, God needed to have a sincere talk with Abraham to answer his questions.

In the process, the text says that "horror" and "great darkness" fell on him. אימה (aimah) is a terrifying experience. "Horror" is a bit weak for its translation. The "darkness" חשכה (ghasheka), like the previous word is usually in poetic literature and is the sort of darkness you "can feel." Now that

---

<sup>6</sup>See especially the passage in Romans 4



God had Abraham's attention, He spoke to Abraham and let him know exactly what was to happen. He informed Abraham that his descendants would be in a land that was not theirs (Egypt) and would be slaves there ("serve them") for four hundred years. Some promise! While it may not have been very encouraging, God had two purposes for this, purposes which are coupled together and are bought together in the following passage.

---

---

*Little by little I will drive them out from before you, until you have increased, and you inherit the land.*  
Exodus 23:30 (NKJV)

*And the Lord your God will drive out those nations before you little by little; you will be unable to destroy them at once, lest the beasts of the field become too numerous for you.*  
Deuteronomy 7:22 (NKJV)

---

---

Abraham and his household could hardly have routed the Canaanites and all the other "Perisites" from the land, there would have been outnumbered beyond comparison. After four hundred years in Egypt, the descendants of Abraham had multiplied to the point that, with God's help, they could conquer the land. That is half the answer. The other half was that the inhabitants had not been completely judged. Ninevah was given 40 days, these were given 400 years. God has a time table and everything fits into it.

---

---

*And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces. On the same day the Lord made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates-- the Kenites, the Kenezites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites."*

Genesis 15:17-21 (NKJV)

---

---

Let us start this section by looking at a word which we have discussed before, כרת (karuth) ="covenant." The word actually means "to cut" or "divide". Abraham divided the animals (above) by cutting them in half - his part of the covenant. Now we come to God's part in it. He appeared as a "smoking oven" and a "burning torch". The drawing to the right is as close to this as I could find. The "oven," תנור (tenor) is a large earthenware pot typically used for baking<sup>7</sup>. The לפיד (laphid)=torch is best described in the following passage.

---

---

Then he divided the three hundred men into three companies, and he put a trumpet into every man's hand, with **empty pitchers, and torches inside the pitchers.**

Judges 7:16 (NKJV)

---

---



This was a very common way of sealing a covenant. Half of each animal belonged to Abraham, half belonged to God. We still see a practice resembling this where one will take a large denomination bill and tear it in half and each party gets half. They have to get together (symbolically) to put it

---

<sup>7</sup>BDB on Genesis 15:18

together, JFB have an interesting observation in this respect.

---

---

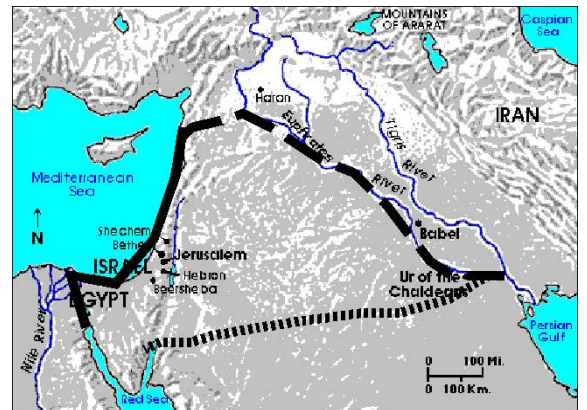
*On occasions of great importance, when two or more parties join in a compact, they either observe precisely the same rites as Abram did, or, where they do not, they invoke the lamp as their witness. According to these ideas, which have been from time immemorial engraven on the minds of Eastern people, the Lord Himself condescended to enter into covenant with Abram. The patriarch did not pass between the sacrifice and the reason was that in this transaction he was bound to nothing. He asked a sign, and God was pleased to give him a sign, by which, according to Eastern ideas, He bound Himself. In like manner God has entered into covenant with us; and in the glory of the only-begotten Son, who passed through between God and us, all who believe have, like Abram, a sign or pledge in the gift of the Spirit, whereby they may know that they shall inherit the heavenly Canaan.*

---

---

JFB, on Genesis 17-21

As part of the covenant, God gave ( figuratively speaking) a deed to the property which would be his. The map to the right shows the boundary. The Mediterranean was, of course, one boundary, the "river of Egypt" (note the Nile but one where the Suez is now) was another fairly permanent boundary. The River Euphrates is a bit vague. I have shown with a dashed line and a dotted line an extreme interpretation of this. It appears that a less extreme interpretation is to be assumed. Some idea can be obtained from the names of the people in this land. They are all those whom I have lumped together in the term "Parasites." This would indicate, at the very least, the land west of the Jordan but most likely includes some land east of the Jordan as well. Indeed, two and one-half of the twelve tribes eventually settled there.



---

---

*'You shall mark out your eastern border from Hazar Enan to Shepham; the border shall go down from Shepham to Riblah on the east side of Ain; the border shall go down and reach to the eastern side of the Sea of Chinnereth; the border shall go down along the Jordan, and it shall end at the Salt Sea. This shall be your land with its surrounding boundaries.'* "

*Then Moses commanded the children of Israel, saying: "This is the land which you shall inherit by lot, which the Lord has commanded to give to the nine tribes and to the half-tribe. For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and the half-tribe of Manasseh has received its inheritance. **The two tribes and the half-tribe have received their inheritance on this side of the Jordan, across from Jericho eastward, toward the sunrise.**"*

Numbers 34:10-15 (NKJV)

---

---

Israel, to this day, has never occupied all the land the Lord gave them. They never will unless it be during the Millenium. This was an everlasting covenant and nowhere does it say that "Palestinians" were to have part of the land. It is because the "non-orthodox Jews have enough power to ignore some of these facts. Just as an example, I had a Jewish friend who was, supposedly, a good Jew, who told me that "Noah would have had four sons if Moses had known about the Chinese" Some faith in the Scriptures!

## CHAPTER SIXTEEN

---

*Now Sarai, Abram's wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar. So Sarai said to Abram, "See now, the Lord has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai. Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan. So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes. Then Sarai said to Abram, "My wrong be upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. The Lord judge between you and me." So Abram said to Sarai, "Indeed your maid is in your hand; do to her as you please." And when Sarai dealt harshly with her, she fled from her presence.*

---

Genesis 16:1-6 (NKJV)

---

What is one of the things that makes the Bible unique amongst all the religious books of today? One of the things is that it records the wrong things its leaders did as well as the righteous things. This entire chapter is devoted to a "wrong thing," an act showing the lack of faith on the part of Abraham (and Sarah, too, I suppose). The exact timing of this is not known but Abraham (age 85) and Sarah (age 75) both were well along in years, way past the time of bearing children. In other words, it must have been that Elizabeth was barren. We are told that she was in Genesis 11:30. So, how is Abraham going to have any heirs?

*She had an Egyptian maidservant whose name was Hagar.* Note that the text says she was Egyptian. She was one of the servants Abraham picked up on his trip to Egypt and subsequent expulsion. She devised a plan whereby she and Abraham could have a child using Hagar as a concubine. "Hagar" probably has a meaning but no one knows what. This seems rather immoral to us (at least to some of us, but as K&D say, "*The resolution seemed a judicious one, and according to the customs of the East, there would be nothing wrong in carrying it out. Hence Abraham consented without opposition.*"<sup>8</sup>

Morally speaking, then, this was in keeping with the practices of the day. Spiritually speaking, at best is showed a lack of faith on the part of Abraham. Is it not strange how we feel, at times, compelled to give God a little help? "Well, God, I've got no kids yet, so how about me using Hager to obtain some?" I guess it wouldn't have been so bad if Abraham had actually asked that of God because God would have then said, "No!" There is another mistake, no prayer! We can not help God if He doesn't want it. What we do will fail if we do not pray first. Abraham made the mistake of the ages in this chapter - the birth of Ishmael (which we haven't gotten to yet). According to the *Qur'ân*, *Mohammad* was a descendent of Ishmael (Ismail).

---

*127. And when Abraham raised the foundations of the House and Ismail (with him, and they were praying), 'Our Lord! Accept (this service) from us, You, indeed, You are the All-Hearing, the All-Knowing. 128. 'Our Lord! Make us both submissive servants to You (alone), and (raise) from our progeny a community submissive (and preaching virtue and submissiveness) to You, and show us our ways of worship and turn to us with mercy, for only You are the Oft-Returning (with compassion), the Ever Merciful. 129. 'Our Lord! **Do raise among them a great Messenger** from among*

---

<sup>8</sup>K&D on Genesis 16:1

themselves, who may recite to them Your Messages and teach them the Book and Wisdom, and may purify them. You, indeed, You are the All-Mighty, the All-Wise.'

"The Holy Qur'ân," Chapter 2, v127-129

---

---

Now, the name "Mohammad" is not mentioned above but the "Great Messenger" is his title.

Unfortunately, Abraham took Sarah's suggestion and took Hager as a (second) wife) and she eventually gave birth to Ishmael. This was not before there was trouble on the home front. Sarai was not as gracious as she had thought. Now that Hagar was with child, the child she should be bearing, she became jealous. How often is the Lord's service hindered because of jealousy? For example

---

---

*Some indeed preach Christ even from **envy and strife**, and some also from good will: The former preach Christ **from selfish ambition, not sincerely, supposing to add affliction to my chains**; but the latter out of love, knowing that I am appointed for the defense of the gospel. What then? Only that in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice.*

Philippians 1:15-18 (NKJV)

---

---

According to Paul, in this case, the work continued in spite of it. In Sarah's case, problems arose, for *her mistress became despised in her eyes. Then Sarai said to Abram, "My wrong be upon you!* Well, here is an early case of "passing the buck." It was Sarah's idea and Abraham simply went along with it. But now she is blaming him. To some extent she is right in blaming him for, as the head of the household, he is responsible for making final decisions.

*I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. At first Hagar was willing to have Abraham's promised son for Abraham. But motherly instincts are very strong and when she conceived, she wanted the baby in her to be hers. A natural instinct, but unfortunate here. The Lord judge between you and me. She was content to let the Lord decide the matter. Abraham learned what a lot of husband have to learn - to give in to their wives and let her do what she thought best. "Indeed your maid is in your hand; do to her as you please." Abraham gave her the authority to do what she thought best. Only her "best" was wrong! Her solution was to *dealt harshly with her.**

---

---

*Watch, stand fast in the faith, be brave, be strong. **Let all that you do be done with love.***

1 Corinthians 16:13-14 (NKJV)

---

---

There was no love for Hagar in Sarah's heart, only hatred. This is not the time to take action! But she did and, as a result, Hagar fled. Sarah "afflicted her ענה (*ghanah*)

---

---

***I am afflicted very much;** Revive me, O Lord, according to Your word.*

Psalms 119:107 (NKJV)

---

---

---

---

*Now the Angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur. And He said, "Hagar, Sarai's maid, where have you come from, and where are you going?" She said, "I am fleeing from the presence of my mistress Sarai." The Angel of the Lord said to her, "Return to your mistress, and submit yourself under her hand." Then the Angel of the Lord said to her,*

*"I will multiply your descendants exceedingly, so that they shall not be counted for multitude." And the Angel of the Lord said to her:*

*"Behold, you are with child,  
And you shall bear a son.  
You shall call his name Ishmael,  
Because the Lord has heard your affliction.  
He shall be a wild man;  
His hand shall be against every man,  
And every man's hand against him.  
And he shall dwell in the presence of all his brethren."*

*Then she called the name of the Lord who spoke to her, You-Are-the-God-Who-Sees; for she said, "Have I also here seen Him who sees me?" Therefore the well was called Beer Lahai Roi; observe, it is between Kadesh and Bered.*

Genesis 16:7-14 (NKJV)

---

---

As a result of her affliction, she fled and had gotten as far as Shur. She had gotten almost all the way back to Egypt.

---

---

*And Saul attacked the Amalekites, from Havilah all the way to Shur, **which is east of Egypt**.*

1 Samuel 15:7 (NKJV)

---

---

She was on her way home. Apparently Shur was a fortification that blocked the way to Egypt. God appeared to her and asked where she was going and where she was coming from. Of course, the Lord already knew this but it was an introduction to her. She did not answer by saying **where** she was coming from but **who** she was fleeing from.

I wonder what she thought when the Lord told her to return to Sarah and to submit to her? Note, it is "**the angel of the Lord** who appears to her - God in a theophany as a visible being - an angel. God made a promise to her if she obeyed. *"I will multiply your descendants exceedingly, so that they shall not be counted for multitude."* Where have we seen this before?

---

---

*Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, 'I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit it forever.'*

Exodus 32:13 (NKJV)

---

---

According to K&D

---

---

*This is the same sort of promise made to Abraham. it is true, to the east of (cf. Gen 25:18), and this meaning is to be retained here; but the geographical notice of the dwelling-place of the Ishmaelites hardly exhausts the force of the expression, which also indicated that Ishmael would maintain an independent standing before (in the presence of) all the descendants of Abraham. History has confirmed this promise. The Ishmaelites have continued to this day in free and undiminished possession of the extensive peninsula between the Euphrates, the Straits of Suez, and the Red Sea, from which they have overspread both Northern Africa and Southern Asia.*

K&D, Genesis 16:7-12

---

---

Remember that K&D was published a **long** time ago and much as continued to develop since then.

The Lord promised her a son who name was to be Ishmael, ישמעאל. (Ishmael) for which we are told the meaning, "God hears." God told her what type of man he and his decedents would be. How correct God was (as to be expected)! *He shall be a wild man; His hand shall be against every man, And every man's hand against him. And he shall dwell in the presence of all his brethren."*

The decedents of Ishmael have been a serious problem all through history and, especially, today! This is all because of a moment of insufficient faith on the part of Abraham. She called God אל ריא (El Roi). The well was called *Beer Lahai Roi*, "The well of the one who sees."

---

---

*So Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.*

Genesis 16:15-16 (NKJV)

---

---

Before leaving this chapter, we must back up a chapter and so some summarizing.

- Abraham asked Sarah to lie about being his wife
- Pharaoh too her into his harem and gave Abraham gifts
- When the truth was discovered, Pharaoh sent Abraham, Sarah and the gifts back to Canaan, including Hager the Egyptian.
- Abraham was convinced to use Hager as a concubine to have the promised child
- Hager and the child, Ishmael were rejected.
- Ishmael became the ancestor of Mohammad, the found of Islam
- This bring us up to the troubles we have today.

All because Abraham committed a "small" sin by having Sarah lie. Who know what long-term effects our "small" sins may have in some future time?

## CHAPTER SEVENTEEN

---

*When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly." Then Abram fell on his face, and God talked with him, saying: "As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."*

---

Genesis 17:1-8 (NKJV)

The last chapter ended with *"Abram was eighty-six years old when Hagar bore Ishmael to Abram."* It is now thirteen years later and, of course, Ishmael is now 13. It is time for his "Bar Mitzpah" but, of course, there was no such thing then. It was, however, necessary in God's eyes that there be a distinction between Abraham and his true descendants and all others. So we now come to this chapter. He appears to Abraham under a name not used prior to this, אֱלֹהֵי שָׁדַי (El Shaddai) = The Almighty God. He appears as such in the following: Genesis 17:1, 28:3, 35:11, 43:14, Genesis 49:25; Exodus 6:3; Numbers 24:4 & 24:16; Ruth 1:20-21; Job 5:17; Psalm 91:1; Isaiah 13:6; Ezekiel 1:24;& 10:5; and Joel 1:15. As such he commands Abraham to "walk before Me and be blameless." It would seem superfluous to call God "the Almighty" since God is almighty. Here, I think it is used for stress. Abraham and Sarah need to know that God really is Almighty and does not need anyone to fulfill His plans.

Abraham has made several mistakes (haven't we all?). Now God wants to make sure Abraham does as told - "be blameless." תָּמִים (tameem) in the Old Testament is the equivalent of the "be perfect" (i.e. complete) in the New. It means "to be complete or sound." *And I will make My covenant between Me and you.* It sounds like God is making a series of covenants with Abraham but He isn't. He is, basically, just reminding him and making some of the parts of the covenant more specific.

Now, in addition to the promise of a multitude (sand, stars, etc.) he is to be the father of "many nations." The term גּוֹי (goe) "Nations" is not to be interpreted as being the father of many "countries" of people" but more in the sense of generations of people (Israelites).

Then Abraham fell on his face. I have fallen on my face a few times when I tripped on something but never before God that I can remember. Dr. Curtis Mitchel wrote a book on "Praying Jesus' Way," in which he emphasizes that the position one takes is not very material, it is the position of the heart. But why do we not do so today? It would be impossible in a Christian church. In Moslem meetings with no pews, it is possible. It is, however, the position of the mind, not the body that is important. We usually pray with bowed heads and eyes closed simple to block out the world and to humble ourselves before Him and that is sufficient.

So, at this point God changed his name to Abraham from Abram (we did so a few chapters back). Why the change in name. Well, now it is time to look at the meaning of both names.

אברם (Abram) is “The Exalted Father” with no other reference). The name אברהם (Abraham) is a contraction אבר הים (Abra ham) meaning, as the text explains, “Father of a Multitude” It is an enhancement of the name Exalted Father by showing he would be “exalted” by being the Father of many. The term “Father Abraham,” for this reason is found a number of times in the New Testament, Luke 1:73, 3:8, 16:24, 16:30; John 8:53, 8:56; Acts 7:2; Romans 4:12)

God then repeats the promise but more specifically, Kings would arise from him as well as nations (see above). Indeed there have been a long line of kings from the time of Saul on. Not that this is more in terms of prophecy and promise. It was God’s will that HE would be their king but that was not the will of the people.

---

---

*Now it came to pass when Samuel was old that he made his sons judges over Israel. The name of his firstborn was Joel, and the name of his second, Abijah; they were judges in Beersheba. But his sons did not walk in his ways; they turned aside after dishonest gain, took bribes, and perverted justice. Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations."*

*But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the Lord. And the Lord said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt, even to this day--with which they have forsaken Me and served other gods--so they are doing to you also. Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign over them."*

1 Samuel 8:1-9 (NKJV)

---

---

This was there downfall, but this is another story. It is not necessary to further comment on this passage as we have seen the basics of it before and here God repeats it in an emphatic way.

---

---

*And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations. This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."*

Genesis 17:9-14 (NKJV)

---

---

Now, since God has further blessed Abraham and enlarged, so to speak, his promise to Abraham, he ask a new things of Abraham. It is not new in these sense that, up until now, there was no need to mention it. This is the circumcision of every male child (and Abraham himself). Is this not a strange requirement. In the book of Revelation we find this.

---

---

*He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the*



*name of the beast, or the number of his name. Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666.*

Rev. 13:16-18 (NKJV)

---

---

Here this mark was to be on the hand or forehead. The parts of the body that are most exposed, Circumcision, however, is just the opposite. I decided to start at the beginning, that is to look at it from the medical point-of-view. I was surprised to find things like the following.

---

---

*Berkeley, CA - In July, North Dakota District Judge Cynthia Rothe-Seeger denied a motion for summary judgment by defendants in the Flatt v. Kantak circumcision case, and decided it will proceed to trial on February 3, 2003. The precedent setting decision confirms that a baby who is circumcised can sue his doctor when he reaches age of majority, even if there was parental consent for the circumcision, and even if the results are considered to be 'normal.'*

*"This is the latest in a series of warnings to doctors who still circumcise: proceed at your peril, because even if you get parental consent and do a standard job of the circumcision, the child can still grow up and sue you for taking away part of his penis," says lawyer J. Steven Svoboda, executive director of Attorneys for the Rights of the Child (ARC).*

*Like the on-going William Stowell case in New York, this case would be a breakthrough in establishing that circumcision is litigious even where there is no "botch" and "consent" is given, but there are problems with the "consent." In this case, the mother was not informed about the procedure prior to signing the "consent" form. Plaintiff Flatt's attorney Zenas Baer says, "There will be a nine-person jury hearing this precedent setting case. I am optimistic we will be able to have the "informed consent" issue decided by the jury. "*

<http://www.mensnewsdaily.com/stories/newswire080102a.htm>

---

---

Noting the dateline from Berkeley is a clue. There is a growing movement in this country to eliminate circumcision - even for Jews! On the other hand, there is ample evidence that it provides a number of medical benefits

---

---

## **Jewish Circumcision Resource Center**



*Judiasm has never demanded uniformity of belief or practice.*

*—Rabbi Eugene Borowitz*

*Like the American cultural practice of circumcision, Jewish circumcision (bris or brit milah) is dependent on the acceptance of cultural myths. Of all the myths that Jews believe about circumcision, the one that is paramount is the belief that all Jews circumcise. With this belief, we put ourselves under tremendous pressure to conform.*

*Bound by this burden to comply with social expectations, most Jewish parents do not recognize that circumcision is a choice. Since open communication about circumcision is discouraged, there is virtually no awareness of others who feel similar conflicts and doubts around circumcision. Moreover, if a Jewish parent does decide not to circumcise a male child, it is not generally known to the rest of the community. As a result, many parents submit to the pressure and then discover only too late,*

perhaps after witnessing the circumcision of their son, that they wish they had chosen differently. Some parents report that if they could take back one decision, it would be their son's circumcision.

<http://jewishcircumcision.org/>

---

---

You can make up your own mind between:

- And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant." (Genesis 17:14)
- "Judiasim has never demanded uniformity of belief or practice," Rabbi Borowitz

If you would like to see 77 foreskins, you can go to <http://www.foreskin.org/page2.htm> ??? However, in seriousness, you will find a few passages (in the Bible) like that below.

---

---

Then Saul said, "Thus you shall say to David: 'The king does not desire any dowry but one hundred foreskins of the Philistines, to take vengeance on the king's enemies.' " But Saul thought to make David fall by the hand of the Philistines.

1 Samuel 18:25 (NKJV)

---

---

Leaving the thought that most of the things god has commanded (i.e. those in the "Laws of Moses" had practical significance in addition to the spiritual), we come back to the question, why place a sign there? When would it ever be seen? At the most important times!

---

---

*"When the Lord your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you, and when the Lord your God delivers them over to you, you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them. Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son. For they will turn your sons away from following Me, to serve other gods; so the anger of the Lord will be aroused against you and destroy you suddenly.*

Deuteronomy 7:1-4 (NKJV)

---

---

God strictly forbid marriage to a non Jewish woman. This is when the sign would be apparent, to both parties and thus, the reason I suspect for the place for the sign. The procedure was to be very widespread.

***Every male child among you shall be circumcised;*** He who is eight days old among you shall be circumcised,

- every male child in your generations,
- he who is born in your house
- he who is bought with money from any foreigner who is not your descendant.
- he who is born in your house
- he who is bought with your money

must be circumcised

God was (and is) very serious about this and quite specific. Repeating the last part of this covenant. "And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant." This is very strong. Disobey and you loose your inheritance! I guess Rabbi Borowitz does not know what he is talking about.

---

---

*Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her." Then Abraham fell on his face and laughed, and said in his heart, "Shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child?" And Abraham said to God, "Oh, that Ishmael might live before You!" Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him. And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year." Then He finished talking with him, and God went up from Abraham.*

Genesis 17:15-22 (NKJV)

---

---

Now God gets around to changing Sarai's name as well. It is changed only slightly, Sarai to Sarah. Only one key different in English! The exact significance of the name is a bit unclear but שרַי (Sarai) apparently means "princely" (or princessly?) And שָׂרָה (Sarah) means "Princess" (i.e. the mother of kings). Now God actually makes the promise that the promised son would come from Sarah. We noted in connection with Hagar, that God, at that time, had not specifically revealed this. There is no question now.

"She shall be a mother of nations; kings of peoples shall be from her," again, is a definition of her name (as well as a fact).

"Then Abraham fell on his face and laughed." Now wait a minute. We just spoke to the position of pray, and now Abraham falls on his face **and laughs**. Can we laugh at God and get away with it?

---

---

*Not that he either ridiculed the promise of God, or treated it as a fable, or rejected it altogether; but, as often happens when things occur which are least expected, partly lifted up with joy, partly carried out of himself with wonder, he burst out into laughter" (Calvin).*

K&D Genesis 17:17

---

---

It was not laughter like when we went to the show and saw Abbott and Costello (I can say much for modern comedy). It was a "nervous laughter" which would not be offensive to God. Once he regained control over himself he explained the reason for his laughter, He was one hundred years old and Sarah ninety. People at that age, even at this period of time, did not have children. Besides, Sarah was barren (we noted this before). I do not like to get into intimate details, but, perhaps, Abraham's circumcision (which I understand is very painful as an adult) made it possible for her to bare children. This in no way reduces the gift of God in the child to be born.

"No Lord, we're too old, why not use Ishmael?" God repeats the promise and, this time gives the name, Issac. Why Isaac?

---

---

*Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?"*

Genesis 18:12 (NKJV)

*And Sarah said, "God has made me laugh, and all who hear will laugh with me."*

Genesis 21:6 (NKJV)

---

---

יצחק (issac) is a word we have already passed by, “then Abraham fell on his face and **laughed.**” So his son would be called “he laughed.” Some name!

Quite naturally, God extended the promised covenant through Isaac, “ I will establish My covenant with him for an everlasting covenant, and with his descendants after him.” But God did more than this. “As for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation.” Please do not pray for things that are not to your benefit. Abraham asked that Ishmael would be blessed too. So God did, “as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation.” Note that he would have twelve princes, just as Isaac. Here are ten of the twelve, as of 2004; (1) The Hashemite Kingdom Of Jordan, (2) United Arab Emirates, (3) Kingdom Of Bahrain, (4) Republic Of Tunisia, (5) Democratic And Popular Republic Of Algeria, (6) Republic Of Djibouti, (7) Kingdom Of Saudi Arabia, (8) Republic Of Sudan, (9) Arab Republic Of Syria, and (10) Republic Of Somalia. (See [http://www.arableagueonline.org/arableague/index\\_en.jsp](http://www.arableagueonline.org/arableague/index_en.jsp)). Note that Iraq and Iran and Afghanistan are not included in the Arab League, nor are the “Palestinians.”

As we have noted several times before, Ishmael would be a “thorn in the flesh for Israel.” “ But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year.” God returns to Isaac and even gives the due date for the child. What more could one ask for? With this God had communicated the news to Abraham and He went up from Abraham. God “went up” we assume, to heaven. All that is left is for Abraham to do his part.

---

---

*So Abraham took Ishmael his son, all who were born in his house and all who were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskins that very same day, as God had said to him. Abraham was ninety-nine years old 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. That very same day Abraham was circumcised, and his son Ishmael; and all the men of his house, born in the house or bought with money from a foreigner, were circumcised with him.*

Genesis 17:23-27 (NKJV)

---

---

This passage is full of redundancy. In short, Abraham, 99; Ishmael, 13; and all born in Abraham’s house or obtained by Abraham were circumcised. I suppose the enlargement is due to the fact that Abraham was so old as may have been many of the others. In a passage which we shall be studying much later, we have the following.

---

---

And Hamor and Shechem his son came to the gate of their city, and spoke with the men of their city, saying: "These men are at peace with us. Therefore let them dwell in the land and trade in it. For indeed the land is large enough for them. Let us take their daughters to us as wives, and let us give them our daughters. Only on this condition will the men consent to dwell with us, to be one people: if every male among us is circumcised as they are circumcised. Will not their livestock, their property, and every animal of theirs be ours? Only let us consent to them, and they will dwell with us." And all who went out of the gate of his city heeded Hamor and Shechem his son; every male was circumcised, all who went out of the gate of his city.

Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came boldly upon the city and killed all

the males. And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house, and went out.

Genesis 34:20-26 (NKJV)

---

This is in connection with a serious problem we shall deal with then. The point for now, Israel tricked Hamer and Schechem and those with them into thinking they could live in peace if they would just be circumcised like the Israelites. Three days later, it was no problem at all to come and slay these men because they were not exactly prepared to fight! Abraham and his house must have had a similar experience for a number of days. Perhaps this is why the writeup is so wordy.

## CHAPTER EIGHTEEN

---

*Then the Lord appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant." They said, "Do as you have said." So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead it and make cakes." And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate.*

---

Genesis 18:1-8 (NKJV)

In the last chapter, God renewed His covenant with Abraham and included the act of circumcision with it. This may explain why the Lord found him "*sitting in the tent door*" at noon (i.e. "the heat of the day.") It says that Abraham "looked up." He must have been looking down. We all look down at times. What caused him to look up is "suddenly" (behold) three men were "standing by him." The text actually says they were standing "opposite" him and, apparently, at some distance as Abraham had to run to greet them.

Now for a little culture. With ordinary passers-by, one would not rise but simply invite them for some refreshment. For important people, one would rise and walk over to them to invite them. Here, Abraham "ran" to meet them. Not only that, he prostrated himself on the ground before them. They must have, indeed, been very important travelers. He uses the term "My Lord" which, because it is capitalized here, refers to God. But, does it? The word, אֲדֹנָי (Adon) may mean "Lord God" but it may also simply refer to the "lord of the house," etc. The author of Hebrews writes concerning this (apparently).

---

*Let brotherly love continue. Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.*

---

Hebrews 13:1-2 (NKJV)

But this would refer to the other two more than the "lord." This brings up an even more important point. Why would he address **one** of them as "Lord," and not the other two? The only reasonable answer is that he must have recognized him as being the Lord God. Who were the other two? According to Hebrews, he didn't know.

Life in that part of the world, especially in those times, was a bit different than here and now. We would not prepare such a feast for strangers. But, of course, one was the Lord. Even so, this would be the custom anyway. He brought them water to wash their feet but not, they had to do it themselves, no washing of feet like in the New Testament. You might think it strange to entertain them "under the tree" unless you had been in a tent in the middle of the desert in the middle of the day! The tree was the choice place.

He also offered them bread and water - some meal! The three accepted and so Abraham returned

to his tent to get a morsel of bread for them. A “morsel” of bread? The word is פֶּת (phut) and means exactly that.

---

---

*Better is a **dry morsel** with quietness, Than a house full of feasting with strife.*

Proverbs 17:1 (NKJV)

---

---

That is what Abraham said, but it is not what he did! *“So Abraham hurried into the tent to Sarah and said . . .”* I can’t help but see a little humor here. The husband brings unexpected guests for dinner and the wife doesn’t find out until the last minute! What did he want from her? *“Quickly, make ready three measures of fine meal; knead it and make cakes.”* This was in the days before Betty Crocker. It would involve a bit of work on Sarah’s part. But Abraham didn’t leave it all for her, he *“ran to the herd, took a tender and good calf, gave it to a young man.”* He left the preparation of the lamb to one of his servants. When all was ready, he brought them the meal. *“He set it before them; and he stood by them under the tree as they ate.”* Abraham, himself, did not partake, he was the host.

But why did they eat? If one was the Lord God and the other two angels, they needed no food. Let me remind you that Jesus, after his resurrection ate food as well. Did they need the food? Good question. Certainly, they did not need it but the bodies they assume may have. In any case, they consumed it to be good guests.

---

---

Then they said to him, "Where is Sarah your wife?" So he said, "Here, in the tent." And He said, "I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son." (Sarah was listening in the tent door which was behind him.) Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing. Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?" And the Lord said to Abraham, "Why did Sarah laugh, saying, 'Shall I surely bear a child, since I am old?' Is anything too hard for the Lord? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son." But Sarah denied it, saying, "I did not laugh," for she was afraid. And He said, "No, but you did laugh!"

Genesis 18:9-15 (NKJV)

---

---

Then they asked him where Sarah was. It should be obvious that, as the Lord and two angels, they already knew and, besides, where did the bead come from? It was a formality to draw attention to her. I rather suspect they may have said “Where is **SARAH** your wife?” This way she would be all ears - just like on some soap operas I happen to observe once in a while where everyone eavesdrops.

Abraham, naturally, replied that she was in the tent. With the communications established, God made a promise in Sarah’s hearing. He would return “according to the time of life.” This is a difficult expression which the NIV skips over and the NASB has a footnote. Literally, the Hebrew expression is “I will return to you at this time when it lives again.” That is not much clearer unless you understand the idiom. Suppose it was July 1. His promise is that he would return when July 1 “lived again.” or, in other words, next year at this time. Finally, a definite promise, Sarah would bear a son to Abraham.

There is a parenthetical expression that Sarah was “eavesdropping” or, I suppose, “tent-door-dropping” which the Lord knew all the time. They really came to see (or talk to) Sarah rather than Abraham.

If I were Abraham, I would not appreciate the remarks that are here made. He was

- old,
- well advanced in age;
- Sarah had passed the age of childbearing

It seems like this is really rubbing it in! Sarah's reaction was to laugh. She laughed "within" herself (i.e. not out loud). This was silly, she and "the old man having a little baby, that's preposterous" (my translation). It was!

Is anything too hard for the Lord?

---

---

*But Jesus looked at them and said, "With men it is impossible, but not with God; for with God all things are possible."*

Mark 10:27 (NKJV)

---

---

No! Nothing is impossible, even hearing what is done "within" oneself. "Why did Sarah laugh?" the Lord asked Abraham (in Sarah's hearing). At this time, apparently, Sarah came out of the tent and confronted the Lord and said "I did not laugh" She was lucky. Other women have lied to the Lord.

---

---

*Now it was about three hours later when his wife came in, not knowing what had happened. And Peter answered her, "Tell me whether you sold the land for so much?" She said, "Yes, for so much." . . . Then immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying her out, buried her by her husband.*

Acts 5:7-8 &10 (NKJV)

---

---

The Lord had more important plans for Sarah so He simply confronted her with the accusation that she did, indeed, laugh. We have already noted the implication of this on the name of the son.

---

---

Then the men rose from there and looked toward Sodom, and Abraham went with them to send them on the way. And the Lord said, "Shall I hide from Abraham what I am doing, since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him." And the Lord said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave, I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know."

Genesis 18:16-21 (NKJV)

---

---

The "men" had another mission to perform, perhaps their primary mission. Their next mission was in Sodom. Abraham went with them, not because they were going to Sodom where Lot was but simply as a custom of that time. "*he went as far as the site of the later Caphar barucha, from which you can see the Dead Sea through a ravine.*"<sup>9</sup>

The Lord spoke, either to the angels or to himself asking if he should reveal to Abraham what He was about to do. The question was should Abraham know this?

---

<sup>9</sup>K&D



He decided to let Abraham in one what was to happen. When Abraham saw it, he would know what it is to disobey God.

---

---

*It is a fearful thing to fall into the hands of the living God.*

Hebrews 10:31 (NKJV)

---

---

The Lord decided that Abraham needed to see this as an object lesson. The Lord paid a big compliment to Abraham as He said, "I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him." He knew Abraham would raise his children to properly respect God. It is too bad that all Christian parents do not have this characteristic.

So the Lord told him that the "outcry of Sodom and Gomorrah is great." How can cities cry to the Lord? I do not think they can but their inhabitants can, even after death.

---

---

*And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground.*

Genesis 4:10 (NKJV)

---

---

If the blood of Abel could cry out, the blood of those slain in Sodom and Gomorrah could do likewise. Next the Lord said, "their sin is very grave." The Hebrew is כבד (cabed) means "heavy." a heavy sin is a grave one.

---

---

Then the men turned away from there and went toward Sodom, but Abraham still stood before the Lord. And Abraham came near and said, "Would You also destroy the righteous with the wicked? Suppose there were fifty righteous within the city; would You also destroy the place and not spare it for the fifty righteous that were in it? Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?" So the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." Then Abraham answered and said, "Indeed now, I who am but dust and ashes have taken it upon myself to speak to the Lord: Suppose there were five less than the fifty righteous; would You destroy all of the city for lack of five?" So He said, "If I find there forty-five, I will not destroy it." And he spoke to Him yet again and said, "Suppose there should be forty found there?" So He said, "I will not do it for the sake of forty." Then he said, "Let not the Lord be angry, and I will speak: Suppose thirty should be found there?" So He said, "I will not do it if I find thirty there." And he said, "Indeed now, I have taken it upon myself to speak to the Lord: Suppose twenty should be found there?" So He said, "I will not destroy it for the sake of twenty." Then he said, "Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?" And He said, "I will not destroy it for the sake of ten." So the Lord went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place.

Genesis 18:22-33 (NKJV)

---

---

We then get to a very strange conversation between Abraham and the Lord. One that could have been avoided if Abraham had asked what he really wanted to know in the first place. Note that the angels had, apparently went on to Sodom.

"Would You also destroy the righteous with the wicked? Suppose there were fifty righteous within the city; would You also destroy the place and not spare it for the fifty righteous that were in it? To begin with it is a very logic and important question. Would the Lord do such a thing?

The Lord's answer is always No!:

- 50? No!
- 45? No!
- 40? No!
- 30? No!
- 20? No!
- 10? No!

Note the words of Abraham! It is like walking on thin ice questioning the Lord in such a manner. Remember Gideon?

---

---

*So Gideon said to God, "If You will save Israel by my hand as You have said-- look, I shall put a fleece of wool on the threshing floor; if there is dew on the fleece only, and it is dry on all the ground, then I shall know that You will save Israel by my hand, as You have said." And it was so. When he rose early the next morning and squeezed the fleece together, he wrung the dew out of the fleece, a bowlful of water. Then Gideon said to God, "Do not be angry with me, but let me speak just once more: Let me test, I pray, just once more with the fleece; let it now be dry only on the fleece, but on all the ground let there be dew." And God did so that night. It was dry on the fleece only, but there was dew on all the ground.*

Judges 6:36-40 (NKJV)

---

---

Gideon was afraid to "test" the Lord's patience with a second test, but did so. It is not wrong to do so, apparently, because the Lord punished neither Abraham nor Gideon, but we should be careful not to make a practice of this. If you pray about something and the Lord shows you the answer, accept it! If you are not sure, then ask again.

Why did Abraham not start with ten? Why did he stop with ten? The second answer may be easier to answer than the first. While, eventually, less than ten escaped, Abraham may well have thought that there would be, at least, ten righteous in Lot's home. Why start with fifty? I suppose this was being tactful - fifty is a pretty large number of people. With this assurance, he narrows it down.

I must note that there are many who think that Abraham's concern was not Lot and family, but simply the righteousness of God. This may be true but I tend to think it was Lot that concerned him. Had he not gone to war to save Lot?

Another reason why Abraham may have stopped at ten is that "the Lord went His way as soon as He had finished speaking with Abraham." Abraham may not have been finished with the Lord but the Lord was finished with the conversation. Too bad, now we shall never know about five, or three, or one! Anyway, with this assurance. Abraham returned to his tent.

## CHAPTER NINETEEN

---

*Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground. And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way." And they said, "No, but we will spend the night in the open square." But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.*

Genesis 19:1-3 (NKJV)

---

We leave Abraham in his tent, the Lord presumably "back in heaven" and pick up the two angels. Note that we were not told that they were angels in the last chapter. This is the first mention of "angels" other than "the Angel of the Lord" which is generally agreed refers to the preincarnate Christ. It was evening by the time they reached Sodom and found Lot "sitting in the gate"

---

In Eastern cities it is the market, the seat of justice, of social intercourse and amusement, especially a favorite lounge in the evenings, the arched roof affording a pleasant shade

JFB Genesis 19:1

---

I have included the above comment to show that there are many reasons for "sitting in the gate" and, at this point, it is not possible to decide which one it may have been. Some say he was sitting there to warn passers-by to stay away. Some say he was judging the inhabitants. Most of these are assumptions based on the nature of the city. But not that it was now evening! The above activities would take place during the day, not in the evening (unless it was just a long day that extended into the evening).

From the text we may rule out many of the assumptions. He was not warning people to stay away as he welcomed the angels into his home. He apparently was not very busy making judgements, etc. if he noticed the angels and went to greet them. What one really ought to ask is, "Why was it that Lot was sitting in the gate to greet them?" It was, quite obviously, God's arrangement. We can get some idea of why he was there from Peter.

---

. . . and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly; and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked (for that righteous man, dwelling among them, **tormented his righteous soul from day to day by seeing and hearing their lawless deeds**)--

2 Peter 2:6-8 (NKJV)

---

Apparently he was not acting like an ostrich with his head in the sand but out in the market place, perhaps pleading for repentance. Having met them, he invited them to spend the evening in his home, assuming they were just passing by and would leave in the morning. At first they refused his offer, deciding on the city square instead. There are two things to note here: (1) why was Lot so insistent they spend the night in his home and (2) why would they stay in the square? First, Lot knew what would happen to them had they remained in the square for the evening - I won't spell it out. As to the second question, were they just being polite and not imposing on Lot or was there a specific reason? I would assume it was just customary to be gracious and not impose in as much as they

eventually accepted Lot's invitation. I believe Adam Clark puts it quite well.

---

---

*"And they said unto him, for we lodge in the street." where, nevertheless, the negation is understood. Knowing the disposition of the inhabitants, and appearing in the mere character of travelers, they preferred the open street to any house; but as Lot pressed them vehemently, and they knew him to be a righteous man, not yet willing to make themselves known, they consented to take shelter under his hospitable roof. Our Lord, willing for the time being to conceal his person from the knowledge of the disciples going to Emmaus, made as though he would go farther, Luke 24:13; but at last, like the angels here, yielded to the importunity of his disciples, and went into their lodgings.*

ADAM CLARK, Genesis 19:2

---

---

Like his Uncle Abraham, he prepared a feast for the "travelers" and, apparently they have a peaceful meal, but the peace did not last for long.

---

*Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them carnally." So Lot went out to them through the doorway, shut the door behind him, and said, "Please, my brethren, do not do so wickedly! See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof." And they said, "Stand back!" Then they said, "This one came in to stay here, and he keeps acting as a judge; now we will deal worse with you than with them." So they pressed hard against the man Lot, and came near to break down the door. But the men reached out their hands and pulled Lot into the house with them, and shut the door. And they struck the men who were at the doorway of the house with blindness, both small and great, so that they became weary trying to find the door.*

Genesis 19:4-11 (NKJV)

---

---

By the time late evening came, word had spread across the city so that the men of the city came to Lot's home. Note the wording here.

- the men of the city,
- the men of Sodom,
- both old and young,
- all the people from every quarter

If you exclude women, which would reasonably be understood, the four statements are identical. It is an emphatic way of saying that virtually all the male residents of the city gathered outside of Lot's home. They wanted Lot's two visitors. Why? "Bring them out to us that we may know them carnally." The NKJV actually paraphrases this as the Hebrew simply says "to know them.," (not that the paraphrase is wrong). The NIV has a very blunt paraphrase: ". . . so that we can have sex with them." This is getting into a hard situation to teach and, certainly, not a very pretty situation to "paint." What were the men of Sodom doing to satisfy their desires prior to this? Why did all of them want these strangers. I suppose we all like something new.

Paul reminds us of this.

---

---

*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. . . . For this reason God gave them up to vile passions. For even their*

women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

Romans 1:18-19 and 26-27 (NKJV)

---

---

Lot slipped out the front door, closing it behind him. The first part of what he said was well, the remainder is very questionable. "Please, my brethren, do not do so wickedly! See now, I have two daughters who have not known a man; please, let me bring them out to you." Lot was certainly right in imploring them not to do this evil thing. (Of course, a lot of people today would see no evil in it at all - unfortunately). But then he offers his two virgin daughters instead.

Some have condemned Lot unmercifully for such an offer. Was he wrong? The Bible refers to Lot as a "righteous man."

---

---

and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked

2 Peter 2:7 (NKJV)

---

---

Why, I ask, did he have virgin daughters? The daughters were probably not young. If Abrahaham as 99 years old, Lot would have had to be in his 60's or beyond and the daughters probably in their 30's or beyond. Why were they still virgins? I would say it was because there was no one for them to lose the virginity to! The men of the city, up until then, had apparently expressed no desire for either of them. Why would they now? I question whether Lot really thought they would accept his offer.

*" . . . only do nothing to these men, since this is the reason they have come under the shadow of my roof."* We have already noted that Lot pleaded with them to come to his home rather than to sleep in the city square as he knew they would need protection from this. What we do not know is rather or not he informed his guests as to why it was so urgent for them to stay with him. The angels, of course, would have known. On the other hand, did the angels have anything to fear? Read on and the answer will be clear.

*"Stand back!"* The appeal of Lot's daughters is here obvious. "We don't want anything to do with you (who was probably a 'thorn in their flesh'). Get out of our way!" As to being a 'thorn in the flesh,' the men's response was *"This one came in to stay here, and he keeps acting as a judge."* There is a Biblical principal here that should not be overlooked.

---

---

*Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? Therefore*

*"Come out from among them  
And be separate, says the Lord.  
Do not touch what is unclean,  
And I will receive you."*

2 Corinthians 6:17 and. 6:17 (NKJV)

---

---

This passage is often used with respect to mixed marriages but it also applies to living in a city full of homosexuals. This is not saying we are not to speak to them and witness to them, but we don't have to live among them. It is obvious from the statement that Lot's statements of judgement went in one ear and out the other with them.

So they pressed hard against the man Lot, and came near to break down the door. I believe this sentence is a bit misleading. It sounds like they pressed Lot hard up against the door. There are actually two separate actions here. They “pressed hard” against “**the man**” Lot. I need not continue with that line. They also pressed hard against the door.

With this the angels pulled Lot back into the house and, then, struck the men outside with “blindness.” This “blindness” was סנררים (sanwereem), the same as below.

---

---

And when the servant of the man of God arose early and went out, there was an army, surrounding the city with horses and chariots. And his servant said to him, "Alas, my master! What shall we do?" So he answered, "Do not fear, for those who are with us are more than those who are with them." And Elisha prayed, and said, "Lord, I pray, open his eyes that he may see." Then **the Lord opened the eyes of the young man, and he saw**. And behold, the mountain was full of horses and chariots of fire all around Elisha. So when the Syrians came down to him, Elisha prayed to the Lord, and said, "Strike this people, I pray, with blindness." And **He struck them with blindness according to the word of Elisha**.

2 Kings 6:15-18 (NKJV)

---

---

It is interesting how the Lord can both open and close the eyes of people. It is also a sad fact that we often can close our eyes ourselves when we want to. “Confession is good for the soul,” so here goes. Thirty or Forty years ago there were Evangelists and others who preached that the U.S. would end up like Sodom and Gomorrah in a fairly short time. I “closed my eyes” to such statements with the comforting fact that it could never happen in the U.S. Well . . . I need no go further!

In this case, the blindness made it impossible for them to find Lot’s door. In fact, “*they became weary trying to find the door.*” לאה (laah) does not necessarily refer to a physical tiredness but, in this case, probably means they became discouraged and gave up. I presume they somehow found their way home!

---

---

Then the men said to Lot, "Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city--take them out of this place! For we will destroy this place, because the outcry against them has grown great before the face of the Lord, and the Lord has sent us to destroy it." So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get up, get out of this place; for the Lord will destroy this city!" But to his sons-in-law he seemed to be joking.

Genesis 19:12-14 (NKJV)

---

---

With this unsavory situation solved for the night, the angels turned to other matters. They asked Lot if he had anyone else living there? It was probably a rhetorical questions as the angels must have already known. Whoever was there must go with Lot out of the city - immediately (i.e. in the morning). Lot spoke to his wife, his two daughters, and, lo and behold, they did have husbands. I wonder what they thought of Lot’s offer out on the porch! He warned them that the Lord was going to destroy Sodom (and Gomorrah) but his sons-in-law figured he was only joking. Sometimes the Scriptures may be misleading if not properly interpreted. With regard to these “son’s-in-law” Josephus says:

---

---

*21 These sons-in-law to Lot, as they are called, Genesis 19:12-14, might be so styled, because they were betrothed to Lot’s daughters, though not yet married to them. See the note on Antiq. B. XIV. ch.*

*4. But God was much displeased at their impudent behavior, so that he both smote those men with blindness, and condemned the Sodomites to universal destruction. But Lot, upon God's informing him of the future destruction of the Sodomites, went away, taking with him his wife and daughters, who were two, and still virgins; for those that were betrothed 21 to them were above the thoughts of going, and deemed that Lot's words were trifling. God then cast a thunderbolt upon the city, and set it on fire, with its inhabitants; and laid waste the country with the like burning, as I formerly said when I wrote the Jewish War.<sup>22</sup> But Lot's wife continually turning back to view the city as she went from it, and being too nicely inquisitive what would become of it, although God had forbidden her so to do, was changed into a pillar of salt;<sup>23</sup> for I have seen it, and it remains at this day. Now he and his daughters fled to a certain small place, encompassed with the fire, and settled in it: it is to this day called Zoar, for that is the word which the Hebrews use for a small thing. There it was that he lived a miserable life, on account of his having no company, and his want of provisions.*

JOSEPHUS "Antiquities" Book 14, Chapter 13, Section 1

His daughters were not, apparently at that time, married. Anyway, they did not take Lot seriously. Probably Lot had spoke to them many times that God would eventually judge that city but it never happened. They were like the people Peter describes.

*knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."*

2 Peter 3:3-4 (NKJV)

But the time really had come.!

When the morning dawned, the angels urged Lot to hurry, saying, "Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city." And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, the Lord being merciful to him, and they brought him out and set him outside the city. So it came to pass, when they had brought them outside, that he said, "Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed." Then Lot said to them, "Please, no, my lords! Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die. See now, this city is near enough to flee to, and it is a little one; please let me escape there (is it not a little one?) and my soul shall live." And he said to him, "See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. Hurry, escape there. For I cannot do anything until you arrive there." Therefore the name of the city was called Zoar.

Genesis 19:15-22 (NKJV)

In the morning, they needed to leave in haste. Lot was to leave with his wife and two daughters and flee the punishment that was to come on the city (cities). But Lot lingered a while. I suppose when we leave a home, never to return (probably with many possessions in it), we all tend to hesitate. So, the angels took mater into their own hands - literally! I assume one angel took hold of Lot and his wife and the other angel the two daughters.

So, there they are in the “photo” (drawing) to the right - well, Lot and his daughters anyway, His wife and the angels are missing. We shall seek to find out why.

The angels escorted them out of the city. I would suppose if anyone else from Sodom saw them, they would want to avoid the two “men” who had been in Lot’s home. Outside of the city, “he” said for them to “Escape for their lives.” He? According to K&D,



---

---

*In v. 17 we are struck by the change from the plural to the singular: “when they brought them forth, he said.” To think of one of the two angels—the one, for example, who led the conversation—seems out of place, not only because Lot addressed him by the name of God, “Adonai” (v. 18), but also because the speaker attributed to himself the judgment upon the cities (vv. 21, 22), which is described in v. 24 as executed by Jehovah. Yet there is nothing to indicate that Jehovah suddenly joined the angels. The only supposition that remains, therefore, is that Lot recognised in the two angels a manifestation of God, and so addressed them (v. 18) as Adonai (my Lord), and that the angel who spoke addressed him as the messenger of Jehovah in the name of God, without its following from this, that Jehovah was present in the two angels.*

K&D, Genesis 19:17

---

---

The instructions were very clear.

- Escape for your life!
- Do not look behind you
- Do not stay anywhere in the plain.
- Escape to the mountains, lest you be destroyed.

In plain English, “Run for your lives!” Lot was happy enough to escape but he did not want to go into the mountains. Was it because Abraham was there? Mountain lions? Why? I do not know. The only commentary that ventured an opinion was Adam Clark.

---

---

*I cannot escape to the mountain—He saw the destruction so near, that he imagined he should not have time sufficient to reach the mountain before it arrived. He did not consider that God could give no command to his creatures that it would be impossible for them to fulfill; but the hurry and perturbation of his mind will at once account for and excuse this gross oversight.*

ADAM CLARK, Genesis 19:19

---

---

The statement “I cannot escape to the mountains, lest some evil overtake me and I die,” does not seem to be consistent with Adam Clark above. He seems to be afraid of something else and I suspect it was Uncle Abraham. Embarrassment is sometimes hard but the one who overcomes it is better off than the one who avoids it.

Lot’s words become more pitiful as he speaks. “See now, this city is near enough to flee to, and it is a little one; please let me escape there (is it not a little one?) and my soul shall live.” He points out



the city of Bela which would soon take on the name Zoar. Lot points out that “it is a little one.” What has that to do with it? What does its small size have to do with anything? I read this as saying, “Look, it is such a small city, no harm will be done if you fail to destroy it along with the others.” The angels agree, much to Lot’s misfortune (later on).

I wonder if the angels (and the Lord Himself) gave in to Lot out of exasperation! “See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. Hurry, escape there. For I cannot do anything until you arrive there.” He is given permission to go there. The Lord has work to do in the valley and Lot is holding him up. Why? Abraham said it! He got God to say he would not destroy the city even for a few. God could not execute His judgement until Lot was safe. At this point we must assume the angels left them. Lot head for the city which became known as Zoar (“little one” or “insignificant”).

---

The sun had risen upon the earth when Lot entered Zoar. Then the Lord rained brimstone and fire on Sodom and Gomorrah, from the Lord out of the heavens. So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground. But his wife looked back behind him, and she became a pillar of salt.

Genesis 19:23-26 (NKJV)

---

It was still early in the morning when Lot and his two daughters reached Zoar and were saved from the fire and brimstone from heaven. Actually, it was not just these two cities but all of the cities in that area - except Zoar. If you note in the picture, Lot’s wife has now become a salt shaker (pillar of salt). The angels warned them not to look back - she did. Why? There have been many explanation of why and what she then looked like. In the picture she looks like Lot’s wife but made out of (or coated with) salt. In all probability she lingered too long and, with the destruction of the cities, the “salt” engulfed her and she was only a mound (or pillar) in that desert plain. נציב (natsiv) has a variety of meanings and does not mean “a statue.”



---

And Abraham went early in the morning to the place where he had stood before the Lord. Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace.

Genesis 19:27-28 (NKJV)

---

To the right is a photo of what the area looks like today - still a barren wasteland! I don’t see Lot’s wife though!

---

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 which Lot had dwelt.



Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave. Now the firstborn said to the younger, "Our father is old, and there is no man on the earth to come in to us as is the custom of all the earth. Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father." So they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know when she lay down or when she arose. It happened on the next day that the firstborn said to the younger, "Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in and lie with him, that we may preserve the lineage of our father." Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose.

Genesis 19:29-35 (NKJV)

---

If you were to speak with a psychologist, he (or she) would tell you that Lot was not a stable man. No! He didn't want to live in the mountains, he wanted to live in Zoar. No, he did not want to live in Zoar, he wanted to live in the mountains! Make up your mind, Lot!

Well, Lot did move into the mountains, a cave in them! Abraham gave Lot his choice of place to live. Abraham was still living in his possession. Lot had lost "a lot," living in a cave with nothing but two scheming daughters.

It did not take the daughters long to figure out that they had lost the fiancées and there were no men living in the mountain caves, they were going to be childless. There was no one who could give them a child except Lot and he was "old." (Not as old as Abraham and Abraham would have a son). The daughters said to each other, "there is no man on the earth to come in to us as is the custom of all the earth" As noted previously. The Old Testament has a number of quaint phrases to indicate having intercourse. But that's what she was really saying.

Watch out, Lot, remember what happened to Noah when he got drunk. Supposedly we learn from our mistakes and the mistakes of our ancestors - but we do not. The saying is "The man who doesn't study history is bound to repeat it." (I won't cite the joke that goes with this).

An interesting statement, in the English, is "they made their father drunk." Did one force his mouth open while the other poured wine down it? It is interesting to note that שקה (shequah) almost always means "to give water to drink." Perhaps there was little water in and about the caves so they convinced Lot to take some wine instead. "A little bit of wine won't hurt you" - Paul urged Timothy to take a little for his indigestion. Regardless, Lot became drunk. And the eldest daughter "lied with him." and the next night the roll was reversed.

There supposed objective was to preserve Lot's lineage. I suspect it was more selfish - they wanted sons of their own to take care of them in their old age, Some daughters! But raising daughter in a city like Sodom is likely to have the effect that the sinful attitude of the city was to "rub off" on them.

So, the sordid affair was done. Then what happened?

---

Thus both the daughters of Lot were with child by their father. The firstborn bore a son and called his name Moab; he is the father of the Moabites to this day. And the younger, she also bore a son and called his name Ben-Ammi; he is the father of the people of Ammon to this day.

Genesis 19:36-38 (NKJV)

---

The each conceived a son. I believe this is a bit remarkable in that both conceived and, on top of that, both conceived sons. God allowed their plan to proceed. They gave birth to Moab and Ammon.

Sin never goes unpunished. It may not be right away - it may be better for you if it is. Eventually it does lead to punishment and these acts certainly did.

---

---

*Then the children of Israel again did evil in the sight of the Lord, and served the Baals and the Ashtoreths, the gods of Syria, the gods of Sidon, **the gods of Moab, the gods of the people of Ammon**, and the gods of the Philistines; and they forsook the Lord and did not serve Him.*

Judges 10:6 (NKJV)

*Moreover **the people of Ammon crossed over the Jordan to fight against Judah** also, against Benjamin, and against the house of Ephraim, so that Israel was severely distressed.*

Judges 10:9 (NKJV)

*So the Lord said to the children of Israel, "Did I not deliver you from the Egyptians and **from the Amorites and from the people of Ammon** and from the Philistines?"*

Judges 10:11 (NKJV)

*It came to pass after a time that the people of **Ammon made war against Israel**. And so it was, when the people of Ammon made war against Israel, that the elders of Gilead went to get Jephthah from the land of Tob. Then they said to Jephthah, "Come and be our commander, that we may fight against the people of Ammon."*

Judges 11:4-6 (NKJV)

---

---

Other references could be cited but this is enough to know that these two boys produced nations that were set against the Israelites. As noted before, a seemingly small sin can have far reaching affects. Lot is not heard from again. Perhaps he died an old man in the mount caves. As we go through this book, I am impressed with the fact that seemingly small sins can have devastating results. You say, "Well, not today, Christ has forgiven our sins." While this is true, nowhere does it say that Christ has erased the effect of our sins. An alcoholic turns from his ways and accept Jesus and his sins are forgiven. This does not say that Christ will give him a new liver. We are forgiven from the final judgement but we may not be delivered from the result of the sin.

## CHAPTER TWENTY

---

*And Abraham journeyed from there to the South, and dwelt between Kadesh and Shur, and stayed in Gerar. Now 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, "Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife." But Abimelech had not come near her; and he said, "Lord, will You slay a righteous nation also? Did he not say to me, 'She is my sister'? And she, even she herself said, 'He is my brother.' In the integrity of my heart and innocence of my hands I have done this." And God said to him in a dream, "Yes, I know that you did this in the integrity of your heart. For I also withheld you from sinning against Me; therefore I did not let you touch her. Now therefore, restore the man's wife; for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours."*

---

Genesis 20:1-7 (NKJV)

---

"And Abraham journeyed from there . . ." Forget about the "and" as we have been there before. It means something in Hebrew, but not in English. "From there" - from where the angels and the Lord appeared to him. Everyone makes mistakes - we learn from them. Abraham apparently did one learn from one mistake. He again asked Sarah to say she was his sister. It is incredible to me to know that a man who is esteemed so highly as "Father Abraham" could make such a horrible mistake twice.

The result was more or less the same as in Egypt. "But God came to Abimelech . . ." In Egypt, God brought plagues on Pharaoh but here the Lord is much less severe. What impresses me by the above statement is that God came to Abimelech (the leader of the Philistines). We think of God speaking to His people, but not to enemies of His people. But He does - and they seem to listen. I wonder if they have such an experience with God why they do not turn to Him. Anyway, to go on.

"Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife." Putting a man to death for a wrong doing is not foreign to God - note "*death. inflicted by God, Gn 20:3; 20:19 Jos 10:11 (E), Gn 3:3 38:11 Ex 11:5 12:36 (J), 28:35 30:20; Lv 8:35 10:2; 10:6; 10:7; 10:9 16:1; 16:2; 16:13 Nu 3:4 4:19; 4:20 14:35 17:14; 17:28; 17:35 18:32 26:11 26:61 (P), Dt 5:22 18:16 Ju 6:23 1 S 5:12 12:19 25:17; 25:38; 25:39 2 S 6:7 12:13 1 K 19:4 2 K 14:6 = 2 Ch 25:4, 1 Ch 24:2 2 Ch 13:20 2 K 19:35 = Is 37:36, Ez 3:20 18:4; 18:20; 18:21; 18:28 33:15; etc.*"<sup>10</sup> Fortunately, He had not yet "come near" her - fortunate because God came before he had a chance to.

He then has an interesting conversation with God. It still puzzles me how a man and speak with God and yet not be a "believer." "Lord, will You slay a righteous nation also? Adam Clark makes note of this question.

---

*But God came to Abimelech—Thus we find that persons who were not of the family of Abraham had the knowledge of the true God. Indeed, all the Gerarites (i.e. the inhabitants of Gerar) are termed a righteous nation.*

---

ADAM CLARK, Genesis 20:4-5

---

---

<sup>10</sup>BDB on death

There were a few “righteous nations” but only Abraham and his descendants had a special relation with God.

He then pleaded his case, noting that both Abraham and Sarah had told the same lie to him. He then claims innocence of all wrong doing. “And God said to him in a dream, “Yes, I know that you did this in the integrity of your heart. For I also withheld you from sinning against Me; therefore I did not let you touch her.” Now we get to the “bottom line.” It was not because Abimelech was such a great person that things turned out as they did. God Himself arranged the whole thing. This is not to say that Abimelech had nothing to do with it, only that had he not done as he did, God would not have let him to otherwise.

In spite of all this, however, Abimelech is still not “off the hook.” If he does not restor Sarah to Abraham, there will be a great judgement, not only against him personally, but against his people as well. What a responsibility.

---

---

*So Abimelech rose early in the morning, called all his servants, and told all these things in their hearing; and the men were very much afraid. And Abimelech called Abraham and said to him, "What have you done to us? How have I offended you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done." Then Abimelech said to Abraham, "What did you have in view, that you have done this thing?" And Abraham said, "Because I thought, surely the fear of God is not in this place; and they will kill me on account of my wife. But indeed she is truly my sister. She is the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when God caused me to wander from my father's house, that I said to her, 'This is your kindness that you should do for me: in every place, wherever we go, say of me, "He is my brother." ' ' "*

Genesis 20:8-13 (NKJV)

---

---

What mistakes has Abraham made here? He is confronted with Abimelech’s list of charges:

- "What have you done to us?
- How have I offended you, that you have brought on me and on my kingdom a great sin?
- You have done deeds to me that ought not to be done."
- "What did you have in view, that you have done this thing?"

JFB make note of this and make a statement I should like to emphasize.

---

---

*9. Then Abimelech called Abraham, and said . . . What hast thou done?—In what a humiliating plight does the patriarch now appear—he, a servant of the true God, rebuked by a heathen prince. Who would not rather be in the place of Abimelech than of the honored but sadly offending patriarch! What a dignified attitude is that of the king—calmly and justly reproving the sin of the patriarch, but respecting his person and heaping coals of fire on his head by the liberal presents made to him.*

JFB, Genesis 20:9

---

---

Who is wearing the white hat and who is wearing the black hat (to use old cowboy movie lingo)? Abraham, “Father Abraham” is standing there in shame. This “heathen” king is the one standing upright. This would not be so bad except that is it repeated time after time, even today! Far too often the Christian fumbles the ball and is made to look like the bad gut while the unsaved is the hero. It

ought not to be this way. We need to avoid this. How?

---

---

*Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all. See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all. Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise prophecies. Test all things; hold fast what is good. Abstain from every form of evil.*

1 Thesalonians 5:14-22 (NKJV)

See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is.

Ephesians 5:15-17 (NKJV)

---

---

---

---

Then Abimelech took sheep, oxen, and male and female servants, and gave them to Abraham; and he restored Sarah his wife to him. And Abimelech said, "See, my land is before you; dwell where it pleases you." Then to Sarah he said, "Behold, I have given your brother a thousand pieces of silver; indeed this vindicates you before all who are with you and before everybody." Thus she was rebuked.

Genesis 20:14-16 (NKJV)

---

---

As did Pharaoh, Abimelech gave Abraham gifts and he gave Sarah back to him (not out of the goodness of his heart, but because of the threat of God). But he did go on and tell Abraham that he was free to dwell in that land.

Sarah did not get off without notice. Abimelech gave Abraham 1000 pieces of silver to vindicate his actions with respect to Sarah who was then rebuked. She did not get off without any chastisement either. Literally, the money was to כסות (casoth) to cover her. "By the "covering of the eyes" we are not to understand a veil, which Sarah was to procure for 1000 shekels; but it is a figurative expression for an atoning gift, and is to be explained by the analogy of the phrase . . .to cover any one's face," so that he may forget a wrong done (cf. Gen 32:21; and Job 9:24, "he covereth the faces of the judges,"<sup>11</sup>

---

---

So Abraham prayed to God; and God healed Abimelech, his wife, and his female servants. Then they bore children; for the Lord had closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

Genesis 20:17-18 (NKJV)

---

---

We see here the great lengths God goes to to protect his own. He had cause Abimelech to become ill and He had closed the wombs of the women. There would be no child born to Sarah because of this affair. God always protects although we may not always see it and, in fact, feel that He does not.

We conclude by again noting that prominent people in the Bible, like Abraham are not painted as sinless saints but as humans just like you and me, subject to the weaknesses of the flesh. Note also, that Abraham did not say, "I've made too many mistakes, I'm going to do something else." He continued to follow the Lord's leading. Do not give up because you have sinned, we all do it!

---

<sup>11</sup>K&D, Genesis 20:16

## CHAPTER TWENTY ONE

---

*And the Lord visited Sarah as He had said, and the Lord did for Sarah as He had spoken. For Sarah conceived and bore 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 who was born to him--whom Sarah bore to him--Isaac. Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Now Abraham was one hundred years old when his son Isaac was born to him. And Sarah said, "God has made me laugh, and all who hear will laugh with me." She also said, "Who would have said to Abraham that Sarah would nurse children? For I have borne him a son in his old age."*

Genesis 21:1-7 (NKJV)

---

The Lord "visited" Sarah as He had said. פקד (phiqad) is not "visit" in the sense we use it, it is to "pay heed to." "As he had said" is from,

---

*But My covenant I will establish with Isaac, whom Sarah shall bear to you **at this set time** next year."*

Genesis 17:21 (NKJV)

---

It is now a year later. Sarah did conceive and bear a son. He was called Isaac (laughter) which we commented on previously. Also, as discussed before, Isaac was circumcised when he was eight days old. In this passage Sarah did most of the talking as women are prone to do. She states that God has made her laugh. Mothers, did you laugh when you had your first son? K&D say,

---

*Sarah also, who had previously laughed with unbelief at the divine promise (18:12), found a reason in the now accomplished birth of the promised son for laughing with joyous amazement; so that she exclaimed, with evident allusion to his name, "A laughing hath God prepared for me; every one who hears it will laugh to me" (i.e., will rejoice with me, in amazement at the blessing of God which has come upon me even in my old age), and gave a fitting expression to the joy of her heart, in this inspired tristich (v. 7): "Who would have said unto Abraham: Sarah is giving suck; for I have born a son to his old age."*

K&D, Genesis 21:1-7

---

It must have raised quite a stir, this very old woman having a son by a hundred year old man!

---

*So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing. Therefore she said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Isaac." And the matter was very displeasing in Abraham's sight because of his son. But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called. Yet I will also make a nation of the son of the bondwoman, because he is your seed." So Abraham rose early in the morning, and took bread and a skin of water; and putting it on her shoulder, he gave it and the boy to Hagar, and sent her away. Then she departed and wandered in the Wilderness of Beersheba.*

Genesis 21:8-14 (NKJV)

---

Isaac grew and, eventually was weaned. By this time, Ismael was a young man (mid teens). As Abraham used the occasion of Isaac's weaning for a great feast, we can assume there was much merriment and **laughter** at the banquet, for that was the meaning of the name and what both Sarah and Abraham had done. As noted above, the laughter was the type on experiences as a very joyous occasion.

Not all had the same sentiments. Sarah saw Ishmael "scoffing. The word is צחק (tssac), the same word as used for laughter at the beginning of this passage. Here, however, the word is used in a negative sense - to "mock." I suppose this is a typical teenage reaction. "Ha! How is that little kid going to become a great nation? I am the one to do it!" We thought the problem was solved when Hagar returned to Abraham and Sarah. Unfortunately, deep seated emotions do not always go away that easily. One must be on guard that the problem is truly resolved and pray that it remains that way.

---

---

*But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now.*

Galatians 4:29 (NKJV)

---

---

It was supposedly resolved in Genesis 16:7-14. There is still a well called Beer Lahai Roi; between Kadesh and Bered. But, now, Sarah wants Hagar and Ismael "cast out." (again). Abraham had watched his son Ishmael grow; he had circumcised him; now he was a young man. Abraham didn't want to part with his son even now that he had Isaac. It is a natural paternal instinct.

God's reply was about the same as the last time. , *"Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called."* God is saying, "Hey Abraham, I know it is a tough thing to do but, actually, it is Isaac who is going to be your real blessing. Be content with him." But, if that were not enough, he reminded Abraham of the promise regarding Ishmael's seed.

Abraham obeyed God.

---

---

*And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; because Abraham **obeyed My voice and kept My charge, My commandments, My statutes, and My laws.***

Genesis 26:4-5 (NKJV)

---

---

He gave Hagar the boy and bread and water. Considering how old Ishmael must have been, I don't know why he was not given the bread and water to carry. Off they went to Beersheba. It received its name for reason later in the chapter and we shall note it then. Nothing is said about what she intended to do there. She could not "wander" forever. תעה (tehah) may mean "to go astray from God's commands," "to be intoxicated," or simply "to wander about" which is the case here. She had nowhere to go.

---

---

*And the water in the skin was used up, and she placed the boy under one of the shrubs. Then she went and sat down across from him at a distance of about a bowshot; for she said to herself, "Let me not see the death of the boy." So she sat opposite him, and lifted her voice and wept. And God heard the voice of the lad. Then the angel of God called to Hagar out of heaven, and said to her, "What ails you, Hagar? Fear not, for God has heard the voice of the lad where he is. Arise, lift up the lad and hold him with your hand, for I will make him a great nation." Then God opened her eyes, and she saw*



*a well of water. And she went and filled the skin with water, and gave the lad a drink. So God was with the lad; and he grew and dwelt in the wilderness, and became an archer. He dwelt in the Wilderness of Paran; and his mother took a wife for him from the land of Egypt.*

Genesis 21:15-21 (NKJV)

---

Soon the water was used up. If there was no place to replenish it, it would have gone dry in a few days, a week at most, so she did not have long to wander. When this happened she placed Ishmael "under one of the shrubs." Why? Literally, she שלַךְ (shelak) "threw" him under the bush. We should not take it quite that literal. According to TWOT,

---

---

*This usage seems to afford a proper explanation of Genesis 21:15 in which Hagar "cast the child (Ishmael) under one of the shrubs." Since Ishmael was at this time a teenager it would not seem probable that a physical throwing was involved. Rather what is meant is that Hagar abandoned him under a bush, considering him to be in such a weakened condition that there was no hope for him. Though she remained and watched over him she had given him up for lost.*

TWOT, Genesis 21:15

---

She sat down a "bowshot" away from him. This is the only place the expression is used in the Bible and, not being an archer, I am not sure how far that might be. As near as I can tell from the Internet, this would be about 200 feet. This would be far enough away that she would not hear the boy sob or moan but close enough so she could still see him. She lifted up her voice and wept. Lifted it up where? I would presume to lift it in prayer. But it was Ishmael who was heard by God.

God's response here sound rather humorous if interpreted in today's idiom - "what ails you?" She is told to lift him up. At his age, this probably means to reach out her hand and help him up - the opposite of what she had done when she let him drop in the bushes. God then reminds her that He promised to make a great nation of him. This would be impossible if Ishmael died of thirst right there!

God opened her eyes to see a well of water. This need not be some miracle. How many times have I looked for my glasses (or something else) and suddenly discovered by glasses on my head (or my keys in my pocket, etc.). Sometimes things are in our range of eyesight but we just fail to see them. The same is true spiritually. There are many promises in the Bible. All we need do is read it and claim them - how often do we do it?

It is interesting (but, apparently a coincidence) that the boy who was a "bowshot" away became an archer! His mother fetched him a wife from Egypt. Later we shall read the following:

---

---

*Now Abraham was old, well advanced in age; and the Lord had blessed Abraham in all things. So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, and I will make you swear by the Lord, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; but you shall go to my country and to my family, and take a wife for my son Isaac."*

Genesis 24:1-4 (NKJV)

---

Just as Abraham did not want a Canaanite daughter-in-law, Hagar did not want one either. Both arranged to find a wife from their own people.

---

*And it came to pass at that time that Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, "God is with you in all that you do. Now therefore, swear to me by God that you will not deal falsely with me, with my offspring, or with my posterity; but that according to the kindness that I have done to you, you will do to me and to the land in which you have dwelt." And Abraham said, "I will swear."*

Genesis 21:22-24 (NKJV)

---

We met Abimelech in Chapter 20 when Abraham, again, tried to pass Sarah off as his sister. There are four אבימלך (Abimelech)'s in the Old Testament. He was king of Gerar mentioned some twenty-four times. The name means "Molech is (my) father." His association with Molech describes this man. Molech is described by Unger.

---

*A Semitic deity honored by the sacrifice of children, in which they were caused to pass through or into the fire. Palestinian excavations have uncovered evidences of infant skeletons in burial places around heathen shrines. Ammonites revered Molech as a protecting father. Worship of Molech was stringently prohibited by Hebrew law (Leviticus 18:21; Leviticus 20:1-5). Solomon built an altar to Molech at Topheth in the valley of Hinnom. Manasseh (c. 696-642 b.c.), in his idolatrous orgy, also honored this deity. Josiah desecrated the Hinnom valley altar, but Jehoiakim revived the cult. The prophets sternly denounced this form of heathen worship (Jeremiah 7:29-34; Ezekiel 16:20-22; Ezekiel 23:37-39; Amos 5:26, marg.). No form of ancient Semitic idolatry was more abhorrent than Molech worship.*

UBD, Molech

---

Here he and Phicol meet with Abraham. Well, Abraham is about to make another mistake, just as we continue to make mistakes. As before, this mistake stemmed from the mistake of passing Sarah off as his sister (the second time). Abimelech had observed how God had blessed Abraham, especially with the birth of Isaac. This is the reason for the expression, "it came to pass at that time." He asked Abraham to swear to him not to deal falsely with him and his descendants. Abraham should have conferred with God, I believe, but he was in a spot. He had taken much from Abimelech in the affair with Sarah and he had been allowed to dwell in that land so he could hardly refuse to treat Abimelech differently. Thus it was that Abraham made the first covenant between Israel and another nation.

---

*Then Abraham rebuked Abimelech because of a well of water which Abimelech's servants had seized. And Abimelech said, "I do not know who has done this thing; you did not tell me, nor had I heard of it until today." So Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. Then Abimelech asked Abraham, "What is the meaning of these seven ewe lambs which you have set by themselves?" And he said, "You will take these seven ewe lambs from my hand, that they may be my witness that I have dug this well." Therefore he called that place Beersheba, because the two of them swore an oath there. Thus they made a covenant at Beersheba. So Abimelech rose with Phicol, the commander of his army, and they returned to the land of the Philistines. Then Abraham planted a tamarisk tree in Beersheba, and there called on the name of the Lord, the Everlasting God. And Abraham stayed in the land of the Philistines many days.*

Genesis 21:25-34 (NKJV)

---

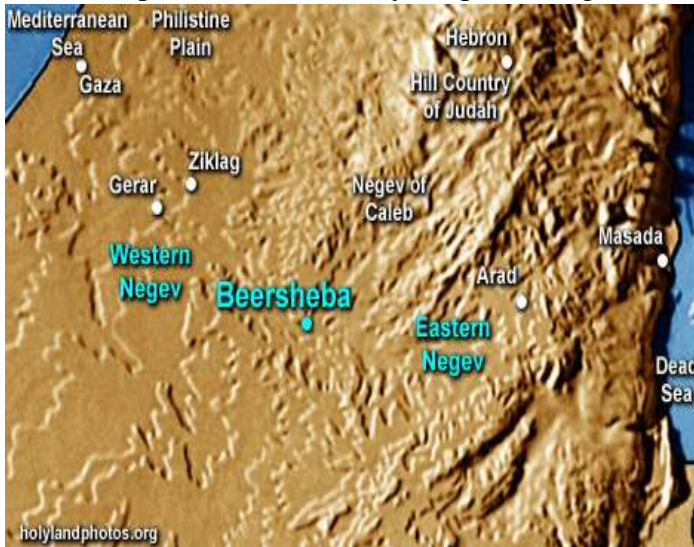
It was not until after Abraham said, "I do," that he learned that Abimelech's servants had seized the well there. This, of course, did not make Abraham very happy! He virtually accused Abimelech of not

telling him about it until he made the covenant but Abimelech claimed he knew nothing about it until then..

The well is shown to the right. Obviously, it is much larger and elaborate than it was in Abraham's time.

The location is shown below.

Map of Beersheba (holylandphotos.org)



Well at Beersheba (holylandphotos.org)



The agreement was stuck so there was no other proper course than to continue. Abraham gave Abimelech sheep and oxen. He also set seven ewes aside as a sign of the covenant (this time they were not divided or else we are not told about it).

As a result of this, the place was called שֵׁבַע (sheba){covenant} and בְּאֵר (beer){well}, hence בְּאֵר שֵׁבַע (beersheba) = “the well of the covenant.”

With the covenant completed, Abimelech returned to the land of the Philistines (northward) and Abraham stayed in the land of the Philistines. Whoops! What's wrong here? I'll let K&D explain it.

---

*Abraham sojourned a long time there in the Philistines' land. There Isaac was probably born, and grew up to be a young man (Gen 22:6), capable of carrying the wood for a sacrifice; cf. 22:19. The expression “in the land of the Philistines” appears to be at variance with v. 32, where Abimelech and Phicol are said to have returned to the land of the Philistines. But the discrepancy is easily reconciled, on the supposition that at that time the land of the Philistines had no fixed boundary, at all events, towards the desert. Beersheba did not belong to Gerar, the kingdom of Abimelech in the stricter sense; but the Philistines extended their wanderings so far, and claimed the district as their own, as is evident from the fact that Abimelech's people had taken the well from Abraham. On the other hand, Abraham with his numerous flocks would not confine himself to the Wady es Seba, but must have sought for pasture-ground in the whole surrounding country; and as Abimelech had given him full permission to dwell in his land (20:15), he would still, as heretofore, frequently come as far as Gerar, so that his dwelling at Beersheba (22:19) might be correctly described as sojourning (nomadizing) in the land of the Philistines.*

K&D, Genesis 22:34

---

## CHAPTER TWENTY TWO

---

*Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."*

Genesis 22:1-2 (NKJV)

---

Technically, the Hebrew says "after these words," that is, after what was written in the last section. God is going to ~~tempt~~ test Abraham. There is a difference between testing and tempting. In the New Testament this distinction is brought out in the words used but here, in the Old Testament, the same word is used for both, נסח (nasah).

---

*Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone.*

James 1:13 (NKJV)

---

To "tempt" is to entice someone to do evil. To test is to show (hopefully) they will not do evil. "Tempt" in the old KJV is incorrect. God called out to Abraham to which Abraham answered "here I am." Then God dropped the "bombshell" on him. Note the way God presents it.

- *Take now your son,*
- *Your **only** son*
- ***Isaac,***
- *whom **you love,***
- *and go*

God could have said "to Isaac and go . . . But no! Abraham obeyed without a word of protest. We need not wonder why for we are told.

---

*By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," **concluding that God was able to raise him up, even from the dead,** from which he also received him in a figurative sense.*

Hebrews 11:17-19 (NKJV)

---

How would God do this? I am sure that Abraham had no idea, but he did have faith and this is what was being tested, severely tested.

---

*So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. Then on the third day Abraham lifted his eyes and saw the place afar off. And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he*

said, "Look, the fire and the wood, but where is the lamb for a burnt offering?" And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together.

Genesis 22:3-8 (NKJV)

---

Abraham "rose early in the morning." Thirty-eight times in the Old Testament this phrase is used! Three examples are shown below.

---

*And Moses wrote all the words of the Lord. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel.*

Exodus 24:4 (NKJV)

*And Joshua rose early in the morning, and the priests took up the ark of the Lord.*

Joshua 6:12 (NKJV)

*Then King Hezekiah rose early, gathered the rulers of the city, and went up to the house of the Lord.*

2 Chron. 29:20 (NKJV)

---

As a matter of fact "rise up early (in the morning) is all one word in the Hebrew, שכם (shekem). It's root is from the word for "shoulder" and, apparently, the meaning "to rise up early" comes from the idea of breaking up camp and "shouldering" your backpack and moving on. TWOT sausm

---

In this vein note that the root sometimes has nothing to do with the idea of "earliness" but rather "diligence, persistence, eagerness."

TWOT, Genesis 22:3

---

Eagerness is probably the thought here, Not that Abraham was eager to sacrifice his son, but that he was eager to get the business over with. There is a good mental health note that may be mentioned here. If you have something to do that you loath doing, do it NOW and be done with it - the longer you wait the worse it becomes.

Not only did he have to sacrifice Isaac, he had to split the wood to be used in doing it! Then, contrary to the photo on the front of this binder, four people set out, Abraham, Isaac, and two servants. They went to the place that God "showed" Abraham. How God "showed" it to Abraham is not said. It was perhaps some visible sign such as a pillar of smoke, etc. The Lord did indicate, however, a specific place. The land was called, according to verse 2, Moriah and hence the mountain was called Mt. Moriah (but see below). Unger says,

---

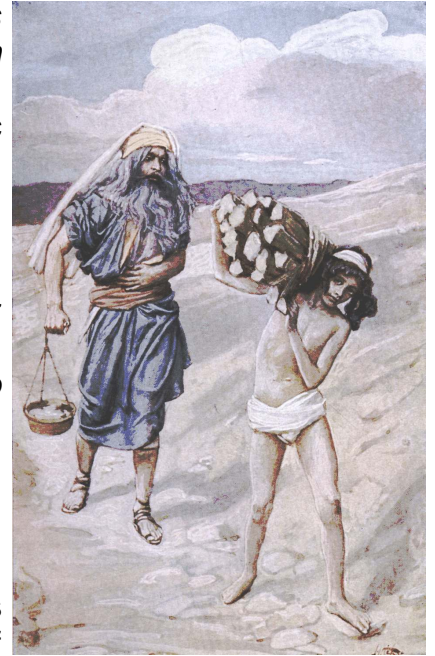
*"The land of Moriah" is named (Genesis 22:2) as the place where Abraham went to offer up Isaac. It is thought to be the same as "Mount Moriah," one of the hills of Jerusalem on which Solomon built the Temple, on the spot once occupied by the threshing floor of Ornan the Jebusite (2 Chron. 3:1). The Jews themselves believe that the altar of burnt offerings in the Temple stood upon the very site of the altar on which Abraham intended to offer up his son.*

UNGER, Moriah

---

When God showed Abraham the place, off in the distance, he instructed the two servants to stay with the donkey. Whether this was for secrecy or because it was to be such a personal act is not said, perhaps some of both.

So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. There they are to the right. They had neither match nor boy scouts in those days so a fire pot had to be used. Poor Isaac had to should the wood that would be the means of his death!



There appears to be something missing in the picture to the right. There is the wood, the fire, but where is the sacrifice? It did not take Isaac long to figure that something was missing. Children have keener minds than we often give the credit for. That thirst for knowledge must be fed. He asked, "Look, the fire and the wood, but where is the lamb for a burnt offering?" Now was the time of reckoning. Isaac needed an answer.

There are many who have made an incorrect observation here, based on the old KJV which reads, God will **provide himself** a lamb for a burnt offering: They comment on the words "provide himself" as showing the future when God did provide Himself, in the person of Christ, as an offering. But basing doctrine on the word order in a translation is risky! He simply said "God will provide **for** Himself the burnt offering. Not that this is not a good picture of what Christ would do for us, but more on that later.

Did Abraham know that God would make a substitution, or was he simply evading the boys question. It seems that the later is the correct interpretation. We already read in Hebrews 11 that he concluded that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. Abraham, from what is said, believed he was actually going to have sacrifice Isaac - but then get him back.

With that question settled, for the time, they went on.

---

*Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. And Abraham stretched out his hand and took the knife to slay his son. But the Angel of the Lord called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am." And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. And Abraham called the name of the place, The-Lord-Will-Provide; as it is said to this day, "In the Mount of The Lord it shall be provided."*

Genesis 22:9-14 (NKJV)

---

It didn't take long for Isaac to find the true answer to his question. They built an altar (of stones) and place the wood on it and then Abraham began to bind (tie up) his son. Isaac was certainly old enough to figure out what was coming but I am certain hi did not understand why. It seems a bit strange to me that the lad said nothing (nothing that has been recorded). Is this a picture of what Isaiiah would prophecy later?

---

He was oppressed and He was afflicted,

Yet He **opened not His mouth**;  
He was led as a lamb to the slaughter,  
And as a sheep before its shearers is silent,  
So He **opened not His mouth**.

Isaiah 53:7 (NKJV)

---

*Abraham stretched out his hand and took the knife to slay his son . . . The moment of reckoning had arrived. One more second and Isaac would be dead. That did not happen, "Abraham, Abraham!". . . "Do not lay your hand on the lad." Isaac was speared, at least for a time.*



*Now it came to pass after these things that God tested Abraham . . . (verse 1). Abraham has now passed the test with an A grade! Now I know that you fear God, since you have not withheld your son, your only son, from Me." I wonder how many times I may have failed the test. Do you suppose you have failed any tests. I wonder how many times God called me to do something and I was not willing to do it but, had I been willing, at the last minute God would have said, "No, you do not have to do it!" We need to be totally surrendered to the Lord and willing to do anything and everything He asks us to do. Paul did.*

---

*I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.*

2 Tim. 4:7-8 (NKJV)

---

It was then that Abraham saw a ram caught in the bushes nearby. This he offered up instead of Isaac. What a relief. Can you imagine how Isaac must have felt? You should be able to because there was a lamb that was slain in your place as well! We should rejoice in that.

---

*Rejoice in the Lord always. Again I will say, rejoice!*

Philippians 4:4 (NKJV)

---

There is a point you may have missed. How do you suppose Abraham felt about this? Do you suppose that he rejoiced too? He must have . . .

---

*The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, **not willing** that any should perish but that all should come to repentance.*

2 Peter 3:9 (NKJV)

*I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.*

Luke 15:7 (NKJV)

---

And Abraham called the name of the place, The-Lord-Will-Provide (YHWH-jireh). As noted above, it is believed the Mount Meriah was were the temple used to be and the Dome of the Rock now is. I am not sure that anyone has actually verified that, but it the “traditional” site.

---

---

*Then the Angel of the Lord called to Abraham a second time out of heaven, and said: "By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only son-- blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." So Abraham returned to his young men, and they rose and went together to Beersheba; and Abraham dwelt at Beersheba.*

Genesis 22:15-19 (NKJV)

---

---

“The Angel of the Lord” (i.e. the Lord Himself, in the form of an angel) appeared to him - “a second time.” The first time was when He stopped Abraham from slaying Isaac. Now, back in heaven, he calls again. The message deals with the fact that “blessing I will bless you” and “multiplying I will multiply you.” The strange English in both terms has been explained before. The lack of superlative adjectives in the Hebrew requires the speaker to speak this way. The NASB translates it, taking this idiom into account as below.

---

---

*indeed I will **greatly** bless you, and I will **greatly** multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.*

Genesis 22:17 (NASB-U)

---

---

The Lord adds to his previous promises the fact that he would “posses the gate of his enemies.” (I.e. his seed would). This means that they would be able to conquer these enemies and drive them from their cities. With this repeated and amplified blessing Abraham returns to Beersheba. I wonder what Isaac said about this trip, or if he said nothing.

We have, on a number of occasions noted Abraham’s failures and weaknesses. But today, we have proved, beyond a shadow of a doubt, his faith in the Living God. Would you pass this test?



## CHAPTER TWENTY THREE

---

*Sarah lived one hundred and twenty-seven years; these were the years of the life of Sarah. So Sarah died in Kirjath Arba (that is, Hebron) in the land of Canaan, and Abraham came to mourn for Sarah and to weep for her. Then Abraham stood up from before his dead, and spoke to the sons of Heth, saying, "I am a foreigner and a visitor among you. Give me property for a burial place among you, that I may bury my dead out of my sight." And the sons of Heth answered Abraham, saying to him, "Hear us, my lord: You are a mighty prince among us; bury your dead in the choicest of our burial places. None of us will withhold from you his burial place, that you may bury your dead." Then Abraham stood up and bowed himself to the people of the land, the sons of Heth. And he spoke with them, saying, "If it is your wish that I bury my dead out of my sight, hear me, and meet with Ephron the son of Zohar for me, that he may give me the cave of Machpelah which he has, which is at the end of his field. Let him give it to me at the full price, as property for a burial place among you."*

*Genesis 23:1-9 (NKJV)*

---

In going through this book, I have been going on a paragraph-by-paragraph bases (for the most part). Chapter 23 appears to be one long paragraph so I have broken it into smaller sections for convenience.

There comes a time in live when one must begin considering burial arrangements. This was true of Abraham for some years later, when Sarah as 127, she died. Considering the had Isaac when she was 90, he would have been 37 by then. As would be expected, Abraham "came" to mourn and weep for her. The reason for the word "came" is,. No doubt, because Abraham came in from the fields with his flock to his home where Sarah lay. The words "mourn" and "weep" are not synonyms. He wept for Sarah as you and I would weep over the loss of a loved one. "Mourn" is something that Americanus do not usually do (in the Biblical sense) It is to beat ones chest and to crie out and, in general, make a big stir to show that you were feeling a great loss. It may be that this is a better course of action than the respectable way we Americans tend to keep the grief to ourselves.

It was at this time that the fact that Abraham was only a "visitor" in the land became an issue. He could move from place to place and even leave the land. But when someone is buried that is usually permanent (except in the case of Joseph). So now Abraham had to problem of procuring a piece of land that he could rightly call his own. The negotiations sound very cordial and reasonable. On has to read between the lines in the case of such dialogues as they are really "staged." In other words, you have to deal in this was as it was the custom. It is the following passage that makes me happy that I live in today's culture. It has to be understood in the sense that it was made

---

*Now Ephron dwelt among the sons of Heth; and Ephron the Hittite answered Abraham in the presence of the sons of Heth, all who entered at the gate of his city, saying, "No, my lord, hear me: I give you the field and the cave that is in it; I give it to you in the presence of the sons of my people. I give it to you. Bury your dead!" Then Abraham bowed himself down before the people of the land; and he spoke to Ephron in the hearing of the people of the land, saying, "If you will give it, please hear me. I will give you money for the field; take it from me and I will bury my dead there." And Ephron answered Abraham, saying to him, "My lord, listen to me; the land is worth four hundred shekels of silver. What is that between you and me? So bury your dead." And Abraham listened to Ephron; and Abraham weighed out the silver for Ephron which he had named in the hearing of the sons of Heth, four hundred shekels of silver, currency of the merchants.*

.When Abraham asked to buy the case, Ephron offered it to Abraham for free, or so it would seem. You need to read the words, I give it to you in the presence of the sons of my people. He had witnesses to the fact that he offered to give it to Abraham. We that might seem well to have witnesses to this fact. Abraham, however, knew better. So his response was to bow down before the people (and Ephron) and he “spoke in the hearing of the people.” He was thankful that Ephron was willing to give him the property but he wanted to give him money in exchange (i.e. he wanted to buy it). Now, here is the part you really need to understand. He tells Abraham that the land is worth “four hundred shekels of silver” and then asks “What is that between you and me?” So Abraham said, OK, that’s fine, I’ll take you up on your offer to give it to me!” No! Had he done that, he would be in a very bad position. The text says “Abraham ‘listened’ to Ephron” He “heard” what Ephron was really saying. (I.e. I want four hundred shekels of silver, no less!) He paid him in the “currency of the merchants.” K&D explain this in better detail than I.

---

*He then went to the Hittites, the lords and possessors of the city and its vicinity at that time, to procure from them “a possession of a burying-place.” The negotiations were carried on in the most formal style, in a public assembly “of the people of the land,” i.e., of natives (v. 7), in the gate of the city (v. 10). As a foreigner and sojourner, Abraham presented his request in the most courteous manner to all the citizens (“all that went in at the gate,” vv. 10, 18; a phrase interchangeable with “all that went out at the gate,” Gen 34:24, and those who “go out and in,” Jer 17:19). The citizens with the greatest readiness and respect offered “the prince of God,” i.e., the man exalted by God to the rank of a prince, “the choice” i.e., the most select) of their graves for his use (v. 6). But Abraham asked them to request Ephron, who, to judge from the expression “his city” in v. 10, was then ruler of the city, to give him for a possession the cave of Machpelah, at the end of his field, of which he was the owner, “for full silver,” i.e., for its full worth. Ephron thereupon offered to make him a present of both field and cave. This was a turn in the affair which is still customary in the East; the design, so far as it is seriously meant at all, being either to obtain a present in return which will abundantly compensate for the value of the gift, or, what is still more frequently the case, to preclude any abatement in the price to be asked. The same design is evident in the peculiar form in which Ephron stated the price, in reply to Abraham’s repeated declaration that he was determined to buy the piece of land: “a piece of land of 400 shekels of silver, what is that between me and thee” (v. 15)? Abraham understood it so and weighed him the price demanded. The shekel of silver “current with the merchant,” i.e., the shekel which passed in trade as of standard weight, was 274 Parisian grains, so that the price of the piece of land was £52, 10s.; a very considerable amount for that time.*

K&D, Genesis 23:3-16

---

I don’t know how much 52 pounds, 10 shillings is worth in our money, but K&D was written a long time ago and so the figure wouldn’t be right anyway. It was, no doubt, a sizeable amount of money. So now Abraham own a cave. I suppose buying a cave is easier than digging a grave (I am being a bit facetious but the fact is that caves were often used as burial spots. Many years later, Abraham’s descendants would return to place the bones of Joseph in this cave as well. There were, no doubt, other descendants of Abraham buried there.

---

*Then Abraham breathed his last 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, which is before Mamre, in the field of Ephron the son of Zohar the Hittite,*

Genesis 25:8-9 (NKJV)

*Then he charged them and said to them: "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place. There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.*

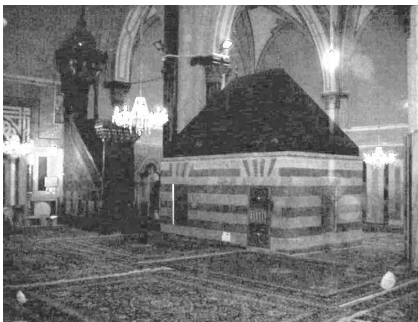
Genesis 49:29-31 (NKJV)

*So his sons did for him [Jacob] just as he had commanded them. For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the Hittite as property for a burial place.*

Genesis 50:12-13 (NKJV)

---

The cave at Machpelah can not be seen today as there is a huge building on it that serves both as a church and a synagogue.



Inside are veriuos tombs and the photo on the left is of Isaac's tomb (supposedly). I always question these so called religious sites.

Nevertheless, it does attest to the fact that the event actually occurred.



*So the field of Ephron which was in Machpelah, which was before Mamre, the field and the cave which was in it, and all the trees that were in the field, which were within all the surrounding borders, were deeded to Abraham as a possession in the presence of the sons of Heth, before all who went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre (that is, Hebron) in the land of Canaan. So the field and the cave that is in it were deeded to Abraham by the sons of Heth as property for a burial place.*

Genesis 23:17-20 (NKJV)

---

So Abraham purchased the case. But, not only the cave, but the field. The trees and the "surrounding borders." So, with deed in hand, he buried Sarah there. As noted above, many of his descendants were buried there was well as Araham himself. Kind of nice to have your own mausoleum, I guess.

## CHAPTER TWENTY FOUR

---

*Now Abraham was old, well advanced in age; and the Lord had blessed Abraham in all things. So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, and I will make you swear by the Lord, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; but you shall go to my country and to my family, and take a wife for my son Isaac." And the servant said to him, "Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?" But Abraham said to him, "Beware that you do not take my son back there. The Lord God of heaven, who took me from my father's house and from the land of my family, and who spoke to me and swore to me, saying, 'To your descendants I give this land,' He will send His angel before you, and you shall take a wife for my son from there. And if the woman is not willing to follow you, then you will be released from this oath; only do not take my son back there." So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.*

Genesis 24:1-9 (NKJV)

---

We have been with Abraham for a long time now. He is getting very old. The phrase, "old, advanced in years," is the Hebrew way of saying he was about ready to die. It was said of Joshua and David as well.

---

*Now Joshua was **old, advanced in years**. And the Lord said to him: "You are old, advanced in years, and there remains very much land yet to be possessed.*

Joshua 13:1 (NKJV)

*Now King David was **old, advanced in years**; and they put covers on him, but he could not get warm.*

1 Kings 1:1 (NKJV)

---

He would die soon and something yet remained to be done. He had been blessed in "all things," He was in the place described by Paul.

---

*Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,*

Ephesians 1:3 (NKJV)

---

Only one thing prevented him from going to meet Sarah in the cave at Macpelah, Isaac had not wife! Abraham called the oldest servant in his house, one whom he could trust explicitly and whom, probably, had taken over most of Abraham's affairs since he was so old. Then he did an odd thing (odd to us). He had the servant place his hand under Abraham's thigh.

---

*Abraham made the servant take an oath in order that his wishes might be inviolably fulfilled, even if he himself should die in the interim. In swearing, the servant put his hand under Abraham's hip. This custom, which is only mentioned here and in Gen 47:29, the so-called bodily oath, was no doubt connected with the significance of the hip as the part from which the posterity issued (46:26), and the seat of vital power; but the early Jewish commentators supposed it to be especially connected with*

*the rite of circumcision.*

K&D, Genesis 24:2

*When the time drew near that Israel must die, he called his son Joseph and said to him, "Now if I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please do not bury me in Egypt,*

Genesis 47:29 (NKJV)

---

---

*Swear by the Lord, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites.* As has been mentioned several times before, an Israelite was to marry only an Israelite woman, of which there were none where Abraham was living. I suppose it is not necessary to comment on the fact that Abraham was responsible for choosing Isaac's wife, not Isaac. It is still this way in part of the world. Consider the divorce rate in the U.S. (And countries abroad), perhaps it was preferable!

Abraham's instructions were *you shall go to my country and to my family, and take a wife for my son Isaac.*" By "family" we would assume he referred to his extended family. Well, assuming that having your dad pick out a wife was ok, the servant was concerned that he would not be able to find one. If that were the case, he would have to take Isaac back with him to marry. Abraham would have nothing to do with that idea. God had promised him and his posterity this land and he intended to remain here,

For the sake of the servant, who many believe was Eliezer whom has been mentioned before. To ease his concerns, Abraham released him from the promise if it were impossible to find a bride for Isaac there but made it clear not to take Isaac back there.

The servant obeyed and took the oath.

---

---

*Then the servant took ten of his master's camels and departed, for all his master's goods were in his hand. And he arose and went to Mesopotamia, to the city of Nahor. And he made his camels kneel down outside the city by a well of water at evening time, the time when women go out to draw water. Then he said, "O Lord God of my master Abraham, please give me success this day, and show kindness to my master Abraham. Behold, here I stand by the well of water, and the daughters of the men of the city are coming out to draw water. Now let it be that the young woman to whom I say, 'Please let down your pitcher that I may drink,' and she says, 'Drink, and I will also give your camels a drink'--let her be the one You have appointed for Your servant Isaac. And by this I will know that You have shown kindness to my master."*

Genesis 24:10-14 (NKJV)

---

---

The servant departed with ten camels. Why ten? Because he also departed with many of Abraham's possessions which would be an inducement to the girl the Lord had chosen. When he reached the city of Nahor, he had his camels kneel down. One would have then lie down so you could mount them but here, in this case, it was for them to rest. They had rest but they also needed water.

For this reason, he had them kneel down by the well and this at evening time. The first acts is obvious, if the camels needed water, they would have to be near a well. The evening had more significance. With the heat of the day gone, the young women of the city could come out and draw water for their households - the Women's Lib outfit was not active in those days.

Then the servant prayed in a manner which seems a bit strange to me. He prayed in the name of "Abraham's God." Why not his own God? After all these years with Abraham, why had he not adopted God as his as well? I suppose there is no answer to this except that the faith with which he prayed must indicate that he did have faith in the "God of Abraham."

Then he prayed a very specific prayer. He prayed that, if he asked a girl for water to drink, she would offer to water his camels as well (no small job). Have you ever prayed like this? Have you prayed that if something was the Lord's will, He would show you by a very definite sign? I have already noted Gideon and his fleece. We need some way of ascertaining God's will and, for the servant, this must have seemed like a natural way. Not many of the girls would want to water ten camels!

So the servant waited, perhaps continuing in prayer.

---

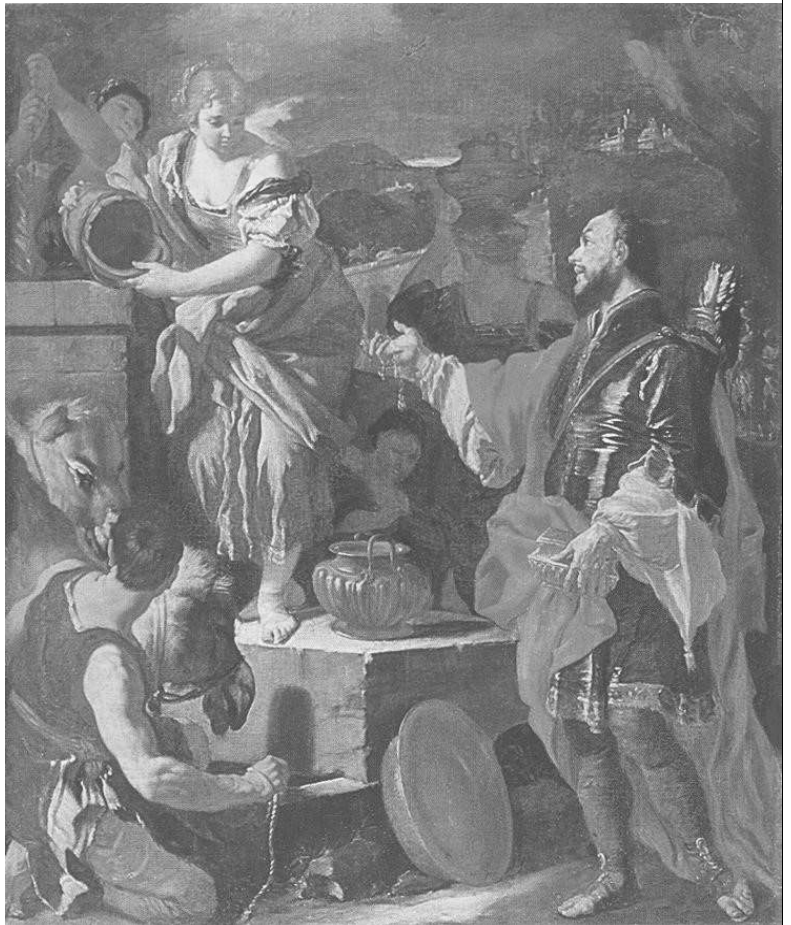
*And it happened, before he had finished speaking, that behold, Rebekah, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, came out with her pitcher on her shoulder. Now the young woman was very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up. And the servant ran to meet her and said, "Please let me drink a little water from your pitcher." So she said, "Drink, my lord." Then she quickly let her pitcher down to her hand, and gave him a drink. And when she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking." Then she quickly emptied her pitcher into the trough, ran back to the well to draw water, and drew for all his camels. And the man, wondering at her, remained silent so as to know whether the Lord had made his journey prosperous or not.*

Genesis 24:15-21 (NKJV)

---

SOLIMENA, Francesco

<http://www.kfki.hu/~arthp/html/s/solimena/rebeccb.html>



Such a young lady did come out. I have included a very famous painting of the scene. There is a great flaw in it as far as I am concerned.

The text says the woman was "very beautiful to behold." The girl in the painting above looks rather plump to me! Anyway, as is often the case, the prayer was not yet completed when Rebekah who was Abraham's great niece. To make the answer complete, she was a virgin.

After giving the servant a drink, she uttered the "magic words." *"I will draw water for your camels also, until they have finished drinking."* Instead of jumping up and down and yelling "she's the one!" the servant "remained silent." Adam Clark says regarding this.

---

---

And he was so lost in wonder and astonishment at her simplicity, innocence, and benevolence, that he permitted this delicate female to draw water for ten camels, without ever attempting to afford her any kind of assistance! I know not which to admire most, the benevolence and condescension of Rebekah, or the cold and apparently stupid indifference of the servant of Abraham. Surely they are both of an uncommon cast.

Adam Clark, Genesis 24:21

---

---

I believe his is rather harsh on his judgement of the servant! I am not convinced that it would have been the accepted thing to help her at that time and place. The NIV puts it this way.

---

---

*Without saying a word, the man watched her closely to learn whether or not the Lord had made his journey successful.*

---

---

Genesis 24:21 (NIV)

Suppose she had only watered nine of the camels and then said, “phooey, I’ve had enough of this!”? She would not have been God’s answer. So the servant watched carefully, with a great deal of amazement, I presume, to see if it unfolded exactly as he had asked. (Note: This woman was not “using her head” as she had the pitcher on her shoulder!) Think about it!

---

---

*During the long periods without drinking the camel demonstrates one of its remarkable physiological adaptations. It can lose water from its body tissues equal to a quarter of its entire weight! The emaciated and dehydrated animal will then need to drink at least 20 gallons of water in order to restore its body liquid level and at the same time slake its intense thirst. The amazing thing is that the water is very rapidly absorbed by the body tissues and the camel quickly loses much of its emaciated appearance!*

[http://www.yptenc.org.uk/docs/factsheets/animal\\_facts/camels.html](http://www.yptenc.org.uk/docs/factsheets/animal_facts/camels.html)

---

---

Now 10 camels at needing at least 20 gallons of water = 200 gallons of water. With a five gallon jug (40 pounds) she would have had to make 40 trips between the well and the camels! This was no little task!

---

---

*So it was, when the camels had finished drinking, that the man took a golden nose ring weighing half a shekel, and two bracelets for her wrists weighing ten shekels of gold, and said, "Whose daughter are you? Tell me, please, is there room in your father's house for us to lodge?" So she said to him, "I am the daughter of Bethuel, Milcah's son, whom she bore to Nahor." Moreover she said to him, "We have both straw and feed enough, and room to lodge." Then the man bowed down his head and worshiped the Lord. And he said, "Blessed be the Lord God of my master Abraham, who has not forsaken His mercy and His truth toward my master. As for me, being on the way, the Lord led me to the house of my master's brethren." So the young woman ran and told her mother's household these things.*

Genesis 24:22-28 (NKJV)

---

---

Well, apparently body piercing is not new. The servant gave Rebekah a nose ring and a pair of golden bracelets. These gifts were in return for her service in watering the camels. Well, it happened just as he asked God for it to happen. Abraham’s servant is not content with this. He seeks to find out who she is. When he found out that Abraham was her great-uncle, he was then convinced that God had shown him the right bride for Isaac.

At this point they asked if there was room for them to lodge in her father's house. It seems rather interesting they did not ask if they would be welcome. It would be rude in that part of the world not to invite them in. When she assured them there was, the servant bowed down to God in prayer, thanking the Lord on behalf of Abraham for the girl and thanking the Lord on his part for guiding him to the right one. Meanwhile, Rebekah ran home to tell the women of the family the news. The news, of course, spread to the men in the family as well.

---

*Now Rebekah had a brother whose name was Laban, and Laban ran out to the man by the well. So it came to pass, when he saw the nose ring, and the bracelets on his sister's wrists, and when he heard the words of his sister Rebekah, saying, "Thus the man spoke to me," that he went to the man. And there he stood by the camels at the well. And he said, "Come in, O blessed of the Lord! Why do you stand outside? For I have prepared the house, and a place for the camels."*

Genesis 24:29-31 (NKJV)

---

As soon as the word spread, Laban, her brother ran out to meet the servant. According to JFB, "From what we know of his character, there is reason to believe that the sight of the dazzling presents increased both his haste and his invitation." He extended a formal invitation to the servant (and his camels).

---

*Then the man came to the house. And he unloaded the camels, and provided straw and feed for the camels, and water to wash his feet and the feet of the men who were with him. Food was set before him to eat, but he said, "I will not eat until I have told about my errand." And he said, "Speak on." So he said, "I am Abraham's servant. The Lord has blessed my master greatly, and he has become great; and He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys. And Sarah my master's wife bore a son to my master when she was old; and to him he has given all that he has. Now my master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell; but you shall go to my father's house and to my family, and take a wife for my son.' And I said to my master, 'Perhaps the woman will not follow me.' But he said to me, 'The Lord, before whom I walk, will send His angel with you and prosper your way; and you shall take a wife for my son from my family and from my father's house. You will be clear from this oath when you arrive among my family; for if they will not give her to you, then you will be released from my oath.'*

Genesis 24:32-41 (NKJV)

---

There is a problem with persons in this passage - does it refer to the servant or to Laban? "Then the man" refers to Abraham's servant who accepted the invitation and "came to the house." The "he" must refer to Laban as far as providing straw and feed and for water. In an case, after taking care of his aides and his camels, the servant was prepared a meal. He would not accept such a gift until he made it known why he was there. If this was the wrong house, then he did not want to be a bother to them. He explained this to them and so they asked him to speak.

He told them all the details of Abraham's life and relation to God and, especially, about his desire for a wife for Isaac from among his own people. This part is to be understood. But then he explains his fear that the woman would not come. This is the first time that we are told that Abraham told the servant that God would send "His angel" with him. Here I am presented with a problem. "The Angel" in the Old Testament refers to a preincarnate appearance of Christ, "an angel" refers to some heavenly messenger. To whom or what does "His angel" refer? It does not say "one of His angels," or there would be no problem. The singular makes it sound like Christ, but in this case, the angel,



apparently, make no physical appearance. The commentaries are silent on this. The term appears not only here but in Daniel as "His angel" delivers Daniel's friends and, later, Daniel himself. (3:28, 6:22). The term appears in Acts 12 where Peter is released from prison by "His angel." Finally, it is found in the first and one of the last verses of the Book of Revelation (22:6) as being the person who reveals these things to John.

Does God have a "head angel?" I shall have to assume that it was some specific angel and not Christ Himself. Strangely, we are nowhere told of anything that this angel did in this regard.

To go on, he tells how his concerns were taken care of by the promise that he would be free of the vow if the girl would not come.

---

---

*"And this day I came to the well and said, 'O Lord God of my master Abraham, if You will now prosper the way in which I go, behold, I stand by the well of water; and it shall come to pass that when the virgin comes out to draw water, and I say to her, "Please give me a little water from your pitcher to drink," and she says to me, "Drink, and I will draw for your camels also,"--let her be the woman whom the Lord has appointed for my master's son.'*

Genesis 24:42-44 (NKJV)

---

---

He then relates his prayer at the well and how Rebekah was chosen. It is hardly necessary to comment further on this passage.

---

---

*"But before I had finished speaking in my heart, there was Rebekah, coming out with her pitcher on her shoulder; and she went down to the well and drew water. And I said to her, 'Please let me drink.' And she made haste and let her pitcher down from her shoulder, and said, 'Drink, and I will give your camels a drink also.' So I drank, and she gave the camels a drink also. Then I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' So I put the nose ring on her nose and the bracelets on her wrists. And I bowed my head and worshiped the Lord, and blessed the Lord God of my master Abraham, who had led me in the way of truth to take the daughter of my master's brother for his son. Now if you will deal kindly and truly with my master, tell me. And if not, tell me, that I may turn to the right hand or to the left."*

Genesis 24:45-49 (NKJV)

---

---

He completes the account of what happened at the well and, again, this hardly needs repeating. NOTE: Why does it not need to be reconsidered? Why does God's Word have redundancies in it? Are they "redundant?" Whenever something is repeated, it is for emphasis. The exchange at the well was a very important event. We have covered it quite thoroughly so we can go on.

The passage ends with the servant asking a question. Is he at the right home or not? If not, he will continue searching. Not stated, but implied, "if this is the right household, I will partake with your supper and go over the details."

---

---

*Then Laban and Bethuel answered and said, "The thing comes from the Lord; we cannot speak to you either bad or good. Here is Rebekah before you; take her and go, and let her be your master's son's wife, as the Lord has spoken."*

*And it came to pass, when Abraham's servant heard their words, that he worshiped the Lord, bowing himself to the earth. Then the servant brought out jewelry of silver, jewelry of gold, and*

clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother. And he and the men who were with him ate and drank and stayed all night. Then they arose in the morning, and he said, "Send me away to my master." But her brother and her mother said, "Let the young woman stay with us a few days, at least ten; after that she may go." And he said to them, "Do not hinder me, since the Lord has prospered my way; send me away so that I may go to my master." So they said, "We will call the young woman and ask her personally." Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go." So they sent away Rebekah their sister and her nurse, and Abraham's servant and his men. And they blessed Rebekah and said to her:

*"Our sister, may you become  
The mother of thousands of ten thousands;  
And may your descendants possess  
The gates of those who hate them."*

Genesis 24:50-60 (NKJV)

---

Then both Laban and Bethuel answered. . . According to K&D,

---

*"Rebekah's brother Laban should have taken part with her father in deciding, was in accordance with the usual custom (cf. Gen 34:5, 11, 25; Judg 21:22; 2 Sam 13:22), which may have arisen from the prevalence of polygamy, and the readiness of the father to neglect the children (daughters) of the wife he cared for least.*

K&D, Genesis 24:50

---

In other words, Laban would surely care for his sister but her father might neglect her. They professed that *"The thing comes from the Lord"* but it probably could be expanded to say, *"The thing comes from the Lord or Abraham."* They were with Abraham when he left UR and stopped at Haran so they knew of his faith. Whether they believed as he did, we can not say. No one can say. People can say very pious things and sound like the Lord's favorite servant and yet have no real understanding of God. This was probably the case here.

Unless you understand the time and place, it may seem strange that they told the servant to take her and go without even consulting her (that we are told of). It was, no doubt custom but may have been strengthened because, they knew of Abraham's faith in God and so it must be God's will.

The first thing the servant did is the first thing we should do with respect to answered prayer, we should bow down (heads or knees, or whatever) and thank God for His kindness and mercy. Then he presented gifts (1) to Rebekah (2) her brother Laban, and (3) her mother. What appears to be missing? What about her father? I could find no hint in any commentary why the father should be omitted in this. Maybe getting his daughter married off was consolation enough! With the business at hand finished, the servant and his servants sat down to a feast.

The next morning, the servant was ready to return to Abraham. But her mother and brother (again her father is not mentioned) asked that she remain with them for a period of time (commentators are not agreed on how long a time was asked for but ten days is about as rational as any. It seems to be a normal request of a mother to have a few more days with her daughter since she would probably never see her again. How do you resolve such a matter? The servant was right in wanting to return to Abraham as quickly as possible (and, perhaps, before her parents changed their minds). It was

normal for a mother to want a few more days with a daughter.

The answer was provided in a most natural way - ask Rebekah! She consented and so they sent her away with the servant and with her "nurse," (who will later be identified as Deborah - 35:8). How old was Rebekah at the time? She was probably in her teens to be considered of marriageable age So why would she need a nurse. I would assume that she would serve as a surrogate mother to Rebekah, looking out for her and advising her when needed. (No!, she was not an R.N.!)

The rest of this passage deserves a couple of notes. It says that "they blessed her." You can ask God to bless someone, but how do you bless them yourself? We are told in the Old Testament, many times to "bless God." If we can bless God, we can bless someone else. But we are confusing some terms. We have previously noted the meaning of בָּרַךְ (berek) = "to kneel" and hence to kneel in prayer. But the word has a number of other meanings, depending on its use in the text. Here it refers to an extended "farewell!"

What we really need to explain is what they said to her.

Here	Genesis 22:17
<i>"Our sister, may you become The mother of thousands of ten thousands; And may your descendants possess The gates of those who hate them."</i>	<i>blessing I will bless you (Abraham), and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.</i>

There is a great deal of similarity in what God promised to Abraham and his descendants and what Rebekah's family wished for her descendants (which, of course, would be Abraham's). I would assume that Abraham's servant would have told them of the blessings God had promised Abraham and they thus picked up on them.

---

*Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed. Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South. And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming. Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel; for she had said to the servant, "Who is this man walking in the field to meet us?" The servant said, "It is my master." So she took a veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.*

Genesis 24:61-67 (NKJV)

---

So they set off to return to Abraham and Isaac. Meanwhile Isaac was traveling in the opposite direction (i.e. toward them) to meditate in the field in the evening. If you remember, Jesus did the same thing!

---

*So He Himself often withdrew into the wilderness and prayed.*

Luke 5:16 (NKJV)

*Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God.*

Luke 6:12 (NKJV)

---

We all need this and so did Isaac. As he did so, he saw the camel train in the distance. The text appears to indicate that, at the same time, Rebekah spotted Isaac in the field. She asked Abraham's servant who this man was and was informed it was Isaac. Upon learning this she got off her camel and put on her veil. This may come as a surprise to you as you probably thought she had a veil on all the time. The truth is, in Abraham's day, women did not wear veils in public and so, as she was riding in the camel train, her face was uncovered.

This being the case, why veil it now. First, she took her צֶהַפ (zehaph) which is a shawl or covering and not, strictly speaking, a veil. This was the custom when a bride was introduced to the bridegroom. From here several things happened which should be explained.

- *Then Isaac brought her into his mother Sarah's tent;*
- *and he took Rebekah and she became his wife,*
- *and he loved her.*
- *So Isaac was comforted after his mother's death.*

First, taking her into his mother's tent was, in fact, the wedding ceremony. Taking her into Sarah's tent was the acknowledgement of his acceptance, their way of saying "I do." It is very interesting to note that it says "he loved her." He took her into the tent while she was still unveiled. It is a crude way of putting it but it was like "taking a pig in a poke." or fishing something from a grab bag. With the veil off, there was no more doubt that she was for him. Thus Isaac, once again, had a woman in his life.

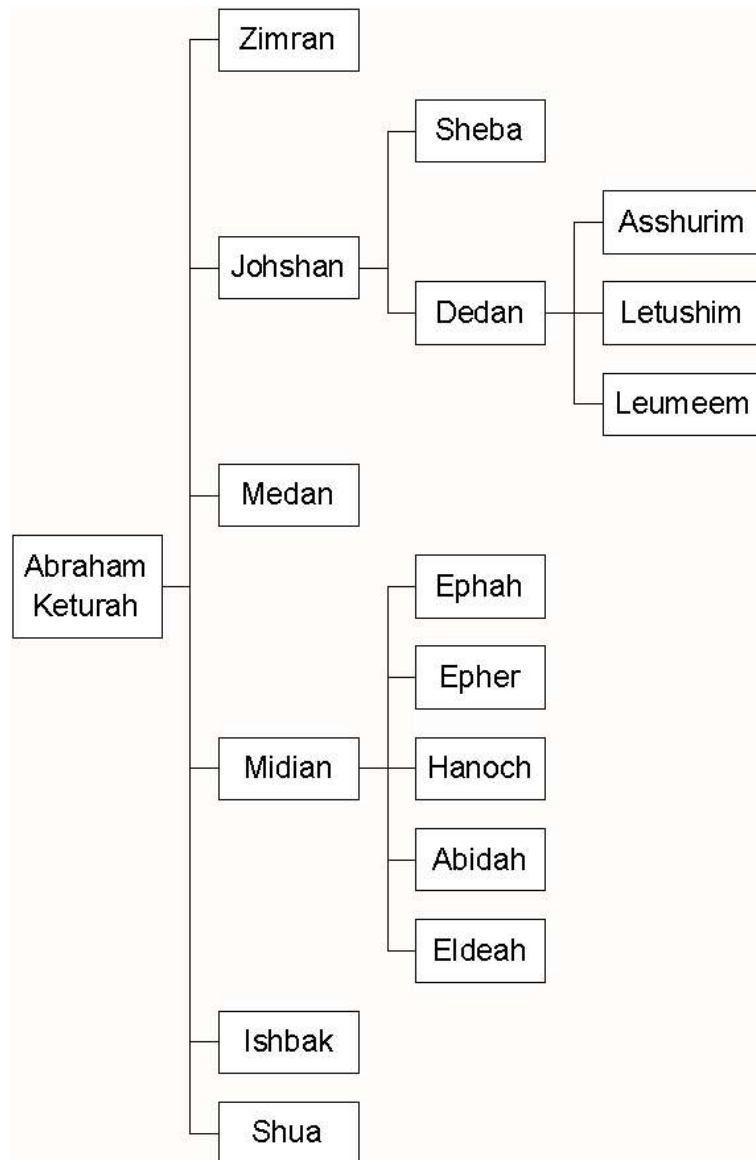


## CHAPTER TWENTY FIVE

*Abraham again took a wife, and her name was Keturah. And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim. And the sons of Midian were Ephah, Epher, Hanoch, Abidah, and Eldaah. All these were the children of Keturah. And Abraham gave all that he had to Isaac. But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.*

Genesis 25:1-6 (NKJV)

The information in verses 1-6 is shown in the chart below.



These sixteen “sons,” along with daughters not mentioned were provided for out of Abraham’s wealth and sent away from Isaac. According to JFB, “While the chief part of the inheritance went to Isaac; the other sons (Ishmael included) migrated to “the East country,” that is, Arabia, but received each a portion of the patrimony, perhaps in cattle and other things; and this settlement of Abraham’s must have given satisfaction, since it is still the rule followed among the pastoral tribes” Presumably they were sent away to keep Isaac’s line clear.

---

---

*This is the sum of the years of Abraham’s life which he lived: one hundred and seventy-five years. Then Abraham breathed his last 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, which is before Mamre, in the field of Ephron the son of Zohar the Hittite, the field which Abraham purchased from the sons of Heth. There Abraham was buried, and Sarah his wife. And it came to pass, after the death of Abraham, that God blessed his son Isaac. And Isaac dwelt at Beer Lahai Roi.*

Genesis 25:7-11 (NKJV)

---

---

This completes the account of Abraham and, hence, this section of the study. It is completed with the obituary for Abraham. He lived a total of 175 years, a very old man. There are two words here meaning “to die” so the only way to meaningful translate this is to paraphrase it, “died in a good old age.” He died with “gray hair” (literal translation) = “old man full of years.” As was his wish, he was buried in the cave which he purchased along with Sarah. Nothing is said of his two concubines (who were probably still alive anyway).

The next statement raised a question. “*And it came to pass, after the death of Abraham, that God blessed his son Isaac.*” Is this saying that God did not bless Isaac before Abraham died? I’ll let K&D answer this question.

---

---

*After Abraham’s death the blessing was transferred to Isaac, who took up his abode by Hagar’s well, because he had already been there, and had dwelt in the south country (Gen 24:62). The blessing of Isaac is traced to Elohim, not to Jehovah; because it referred neither exclusively nor pre-eminently to the gifts of grace connected with the promises of salvation, but quite generally to the inheritance of earthly possessions, which Isaac had received from his father.*

K&D, Genesis 25:11

---

---

---

---

*Now this is the genealogy of Ishmael, Abraham’s son, whom Hagar the Egyptian, Sarah’s maidservant, bore to Abraham. And these were the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah. These were the sons of Ishmael and these were their names, by their towns and their settlements, twelve princes according to their nations. These were the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people. (They dwelt from Havilah as far as Shur, which is east of Egypt as you go toward Assyria.) He died in the presence of all his brethren.*

Genesis 25:12-18 (NKJV)

---

---

Next, in concluding this section of Genesis, we have the descendants of Ishmael. The names are listed above but we should look at the expression “their names, by their towns, and their settlements.” The term refers to the encampments (earlier) or towns (later) which took on the name of their

ancestral father,

Ishmael, himself died at the age of 137. Noting that he was born when Abraham was about 86 or 87, Abraham would have been  $86+137= 223$ . So Ishmael died about 50 years after Abraham. A parenthetical statement indicates that they lived “to the east of Egypt” We are also told that he died in the presence of all his brethren.”

#### NOTE

Technically, this closes this part of the study - Abraham, and what follows is the beginning of the section of the book dealing with Isaac. We will not split a chapter in half so we shall continue.

---

---

*This is the genealogy of Isaac, Abraham's son. Abraham begot Isaac. Isaac was forty years old when he took Rebekah as wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian. Now Isaac pleaded with the Lord for his wife, because she was barren; and the Lord granted his plea, and Rebekah his wife conceived. But the children struggled together within her; and she said, "If all is well, why am I like this?" So she went to inquire of the Lord. And the Lord said to her:*

*"Two nations are in your womb,  
Two peoples shall be separated from your body;  
One people shall be stronger than the other,  
And the older shall serve the younger."*

*So when her days were fulfilled for her to give birth, indeed there were twins in her womb. And the first came out red. He was like a hairy garment all over; so they called his name Esau. Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. Isaac was sixty years old when she bore them.*

Genesis 25:19-26 (NKJV)

---

---

We turn now to Isaac. We are given additional information about his marriage to Rebekah, namely that he was forty when he married her. The text tells us that she was “barren.” עקֵר (hakar). With the following exception, only women in the Bible were “barren”

---

---

*You shall be blessed above all peoples; there shall not be a male or female barren among you or among your livestock.*

Deuteronomy 7:14 (NKJV)

---

---

I suspect the above passage is intended as a generalized remark. I wonder how many of them were actually barren and how many had husbands who were infertile. It seems in Biblical times it was always “the woman’s fault.” Was it a coincidence that Isaac was born only a year after Abraham was circumcised?

Regardless, Issac “pleaded” with the Lord. עָתַר (hatar) is not the most common Hebrew term for prayer. Its root has the idea of making a sacrifice. We may assume that it refers to a very fervent prayer. The same verb is used where it says the Lord “granted his plea.” Thus Rebekah conceived but something was wrong!



She asked, "If all is well, why am I like this?" Now I don't know anything (obviously) about baring children but, apparently, she perceived that the commotion going on in her womb was not normal. Indeed, it was not. There were two fetuses in there struggling together. We begin, in a sense, the story of Abraham and Sarah all over again - two sons, struggling together,

As a result, she "went to inquire of the Lord." This phrase is a bit puzzling. Where did she go to inquire and how did she inquire? Scholars have several thoughts on this. There is the following.

---

---

*(Formerly in Israel, when a man went to inquire of God, he spoke thus: "Come, let us go to the seer"; for he who is now called a prophet was formerly called a seer.)*

1 Samuel 9:9 (NKJV)

---

---

If this were the case, who would she have seen? We see no one she might have gone to except one, God Himself. As far as "going" is concerned, she probably "went" to be alone as did Abraham, Isaac, Jesus, and many others. If this be the case, then the Lord spoke directly to her couched in the form of a prophetic oracle.

The answer was, simply put, there were two fetuses in her womb and, when the time came, she would bear twins. However, the answer is not put in plain terms like this, the answer is in a prophetic sense, referring to the nations that would descend from the two twins. The statement that one nation would be stronger than the other is not astounding, one was bound to be stronger than the other. What was of note is that the stronger would be the "younger." (It is proper to speak of the older and younger twin on the basis of which was born first). When Isaac was sixty years old (and Abraham 160 - he still had another 15 years of life) the twins were born.

You can be assured that she was watched very closely to see which was born first. When Tamar had twins we read the following.

---

---

*Now it came to pass, at the time for giving birth, that behold, twins were in her womb. And so it was, when she was giving birth, that the one put out his hand; and the midwife took a scarlet thread and bound it on his hand, saying, "This one came out first."*

Genesis 38:27-28 (NKJV)

---

---

They made sure who was "born first," that is, the one which appeared first, if only a hand.

*And the first came out red. He was like a hairy garment all over; so they called his name Esau. He was עשיר (hasir) = "hairy" so they called him "Harry" - עשו (hasu) = Esau*

*Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. His name is a bit more complicated. It starts with Esau's "heel" = עקב (ghakab) and goes into another Hebrew world (spelled the same except for the vowel points, which means "to follow at the heel" or, in a more general sense as in the passage below.*

---

---

*Yes, he struggled with the Angel and **prevailed**;  
He wept, and sought favor from Him.  
He found Him in Bethel,  
And there He spoke to us--*

Hosea 12:4 (NKJV)

---

---

From this they got his name, יַעֲקֹב (yakab) = Jacob, “Surplanter,” or “prevailer.”

---

---

*So the boys grew. And Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents. And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.*

*Now Jacob cooked a stew; and Esau came in from the field, and he was weary. And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom. But Jacob said, "Sell me your birthright as of this day." And Esau said, "Look, I am about to die; so what is this birthright to me?" Then Jacob said, "Swear to me as of this day." So he swore to him, and sold his birthright to Jacob. And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised his birthright.*

Genesis 25:27-34 (NKJV)

---

---

The next sentence describes a dangerous situation. Esau was really “macho” to use modern terminology. As such he was the pride of his father Isaac. On the other hand, Jacob was a “sissy,” staying at home with his mother Rebekah. Playing favorites amongst one children is like playing with fire. This is a case where the danger is doubled because one parent favored one child and the other parent the other child. No good can ever come of this!

So, Jacob cooked a stew - tied to his mother’s apron strings! Literally, he “stewed up a stew.” נִיצַד (nitzad). According to BDB it was “a kind of boiled leguminous food.” So Jacob spent the day cooking a pot of stew. We do not know what Esau did that day but he was weary when he came home. The Hebrew term implies hunger as well as tiredness.

Esau said to Jacob, literally, “Let me have some of this red stuff, this red stuff you have here.” (The stew contained lentils and hence the reddish color). The text says he wanted it because he was “weary” but, as noted above, the word included the meaning of hunger which was the driving force here.

Jacob would be glad to give him some in exchange for his birthright, What is this?

---

---

*But he shall acknowledge the son of the unloved wife as the firstborn by giving him a double portion of all that he has, for he is the beginning of his strength; the right of the firstborn is his.*

Deuteronomy 21:17 (NKJV)

---

---

The eldest son received a double inheritance. The “Preacher” (Solomon) said,

---

---

*There is a vanity which occurs on earth, that there are just men to whom it happens according to the work of the wicked; again, there are wicked men to whom it happens according to the work of the righteous. I said that this also is vanity. So I commended enjoyment, because a man has nothing better under the sun than to eat, drink, and be merry; for this will remain with him in his labor all the days of his life which God gives him under the sun.*

Ecclesiastes 8:14-15 (NKJV)

---

---

Isaac was probably still relatively young so Esau’s inheritance would be some time in the distant future and he was hungry now. How much like him are a lot of people today who don’t want to think

about the distant future and what will happen to them. So, the transaction was made. Was this a proper transaction? If not, who was in the wrong? Was Esau wrong in not counting the cost? Was Jacob wrong in taking unfair advantage? Finally, we might ask if this who situation had been arranged by Jacob?

---

---

*There is proof enough that he knew he was giving away, along with the birthright, blessings which, because they were not of a material but of a spiritual nature, had no particular value in his estimation, in the words he made use of: "Behold I am going to die (to meet death), and what is the birthright to me?" The only thing of value to him was the sensual enjoyment of the present; the spiritual blessings of the future his carnal mind was unable to estimate. In this he showed himself to be βεβηλος as found in Hebrews 12:16 below) - a profane man, who cared for nothing but the momentary gratification of sensual desires, who "did eat and drink, and rose up, and went his way, and so despised his birthright" (v. 34). With these words the Scriptures judge and condemn the conduct of Esau. Just as Ishmael was excluded from the promised blessing because he was begotten "according to the flesh," so Esau lost it because his disposition was according to the flesh. The frivolity with which he sold his birthright to his brother for a dish of lentils, rendered him unfit to be the heir and possessor of the promised grace. But this did not justify Jacob's conduct in the matter. Though not condemned here, yet in the further course of the history it is shown to have been wrong, by the simple fact that he did not venture to make this transaction the basis of a claim.*

K&D, Genesis 25:29-34

*. . . lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright.*

Hebrews 12:16 (NKJV)

---

---

After the transaction was done and Esau ate his full, he went away. The text says, *Esau despised his birthright*. We find the same term below.

---

---

*Because he has **despised** the word of the Lord, and has broken His commandment, that person shall be completely cut off; his guilt shall be upon him.' "*

Numbers 15:31 (NKJV)

---

---

One day he would come to regret this, but for now, he satisfied his natural man and paid no attention to his spiritual needs.

## INDEX, PART II

### Hebrew

פת (phut) (Page 188)  
אברם (Abraham) (Page 181)  
אלירא (al ira) (Page 171)  
בבל (Babel) (Page 156)  
באר (beer) (Page 208)  
ברך (berek) (Page 224)  
כבד (cabed) (Page 190)  
דבר (deber) (Page 153)  
עקב (ghakab) (Page 230)  
ענה (ghanah) (Page 177)  
גוי (goee) (Page 180)  
עקר (hakar) (Page 229)  
עשר (hasir) (Page 230)  
עשו (hasu) (Page 230)  
עתר (hatar) (Page 229)  
כרת (karuth) (Page 174)  
לאה (laah) (Page 195)  
נסה (nasah) (Page 209)  
נגב (Negeb) (Page 164)  
פקד (phiqad) (Page 204)  
קדם (qodem) (Page 153)  
שכר (sakar) (Page 172)  
שרה (Sarah) (Page 184)  
שרי (Sarai) (Page 184)  
שבע (sheba) (Page 208)  
שכם (shekem) (Page 210)  
שלך (shelak) (Page 206)  
שפה (shepha) (Page 153)  
שקה (shequah) (Page 199)  
תעה (tehah) (Page 205)  
צחק (tssac) (Page 205)  
צדק (zedek) (Page 168)  
אל ריא (El Roi) (Page 179)  
אל שדי (El Shaddai) (Page 180)  
אברם (Abram) (Page 181)  
אדון (Adon) (Page 187)  
אימה (aimah) (Page 173)  
בלבל (babal) (Page 156)  
כסות (casoth) (Page 203)  
חשכה (ghasheka) (Page 173)  
עניך (hanik) (Page 168)  
עברי (heberu) (Page 168)  
יצחק (issac) (Page 185)  
לפיד (laphid) (Page 174)  
מלכי (Melchi) (Page 168)  
נציב (natsiv) (Page 198)

נזיד (nitzad) (Page 231)  
תמים (tameem) (Page 180)  
תנור (tenor) (Page 174)  
יעקב (yakab) (Page 231)  
זעיף (zehaph) (Page 225)  
אברהם (Abraham) (Page 181)  
סנרים (sanwereem) (Page 195)  
אל עליון (El Elyon) (Page 169)  
אבימלך (Abimelech) (Page 207)  
בארשבע (beersheba) (Page 208)  
ישמעאל (Ishmael) (Page 179)  
מלכי־צדק (Melchizedek) (Page 168)

#### New Testament

1 Corinthians 16:13-14 (Page 177)  
1 Corinthians 5:9 (Page 170)  
1 Thesalonians 5:14-22 (Page 203)  
2 Corinthians 6:14-18 (Page 170)  
2 Corinthians 6:17 and. 6:17 (Page 194)  
2 Peter 2:6-8 (Page 192)  
2 Peter 2:7 (Page 194)  
2 Peter 3:3-4 (Page 196)  
2 Peter 3:9 (Page 212)  
2 Tim. 4:7-8 (Page 212)  
Acts 2:4-11 (Page 156)  
Acts 5:7-8 &10 (Page 189)  
Acts 7:2-4 (Page 157)  
Ephesians 1:3 (Page 217)  
Ephesians 5:15-17 (Page 203)  
Galatians 4:29 (Page 205)  
Genesis 11:32-12:1 (Page 158)  
Hebrews 10:31 (Page 190)  
Hebrews 11:12 (Page 166)  
Hebrews 11:13 (Page 160, Page 173)  
Hebrews 11:17-19 (Page 209)  
Hebrews 11:8-10 (Page 160)  
Hebrews 12:16 (Page 232)  
Hebrews 13:1-2 (Page 187)  
Hebrews 6:20-7:4 (Page 169)  
James 1:13 (Page 209)  
Luke 15:7 (Page 212)  
Luke 5:16 (Page 224)  
Luke 6:12 (Page 225)  
Luke 9:59-60 (Page 158)  
Mark 10:27 (Page 189)  
Philippians 1:15-18 (Page 177)  
Philippians 4:4 (Page 212)  
Romans 1:18-19 and 26-27 (Page 194)

## Old Testament

1 Kings 1:1 (Page 217)  
1 Samuel 15:7 (Page 178)  
1 Samuel 18:25 (Page 183)  
1 Samuel 8:1-9 (Page 181)  
1 Samuel 9:9 (Page 230)  
2 Chron. 29:20 (Page 210)  
2 Kings 6:15-18 (Page 195)  
Deuteronomy 21:17 (Page 231)  
Deuteronomy 22:10 (Page 170)  
Deuteronomy 7:1-4 (Page 183)  
Deuteronomy 7:14 (Page 229)  
Deuteronomy 7:22 (Page 174)  
Ecclesiastes 8:14-15 (Page 231)  
Exodus 23:30 (Page 174)  
Exodus 24:4 (Page 210)  
Exodus 32:13 (Page 178)  
Genesis 13:11 (Page 154)  
Genesis 15:7 (Page 158)  
Genesis 17:21 (Page 204)  
Genesis 20:12 (Page 162)  
Genesis 24:1-4 (Page 206)  
Genesis 25:8-9 (Page 215)  
Genesis 26:4-5 (Page 205)  
Genesis 30:18 (Page 172)  
Genesis 30:28 (Page 172)  
Genesis 30:32 (Page 172)  
Genesis 34:20-26 (Page 186)  
Genesis 38:27-28 (Page 230)  
Genesis 4:10 (Page 190)  
Genesis 47:29 (Page 218)  
Genesis 49:29-31 (Page 216)  
Genesis 50:12-13 (Page 216)  
Genesis 50:4-6 (Page 159)  
Genesis 8:17 (Page 154)  
Hosea 12:4 (Page 230)  
Isaiah 53:7 (Page 212)  
Joshua 13:1 (Page 217)  
Joshua 6:12 (Page 210)  
Judges 10:11 (Page 200)  
Judges 10:6 (Page 200)  
Judges 10:9 (Page 200)  
Judges 11:4-6 (Page 200)  
Judges 6:36-40 (Page 191)  
Judges 7:16 (Page 174)  
Nehemiah 9:7 (Page 158)  
Numbers 15:31 (Page 232)  
Numbers 34:10-15 (Page 175)  
Proverbs 17:1 (Page 188)  
Proverbs 2:7 (Page 171)

Proverbs 30:5 (Page 172)  
Psalm 115:9-11 (Page 171)  
Psalm 119:107 (Page 177)  
Psalm 119:114 (Page 171)  
Psalm 144:2 (Page 171)  
Rev. 13:16-18 (Page 182)

#### Other References

ADAM CLARK, Genesis 19:19 (Page 197)  
ADAM CLARK, Genesis 19:2 (Page 193)  
ADAM CLARK, Genesis 20:4-5 (Page 201)  
ADAM CLARK, Genesis 24:21 (Page 220)  
<http://jewishcircumcision.org> (Page 183)  
<http://www.mensnewsdaily.com/stories/newswire080102a.htm> (Page 182)  
[http://www.yptenc.org.uk/docs/factsheets/animal\\_facts/camels.htm](http://www.yptenc.org.uk/docs/factsheets/animal_facts/camels.htm) (Page 220)  
JFB Genesis 19:1 (Page 192)  
JFB, Genesis 20:9 (Page 202)  
JFB, on Genesis 17-21 (Page 175)  
JFB, on Genesis 17-21 (Page 175)  
JOSEPHUS "Antiquities" Book 1, Chapter 11, Section 4 (Page 196)  
JOSEPHUS "Antiquities" Book 14, Chapter 13, Section 1 (Page 196)  
K&D, Genesis 16:7-12 (Page 178)  
K&D, Genesis 19:17 (Page 197)  
K&D, Genesis 21:1-7 (Page 204)  
K&D, Genesis 22:34 (Page 208)  
K&D, Genesis 23:3-16 (Page 215)  
K&D, Genesis 24:2 (Page 218)  
K&D, Genesis 24:50 (Page 223)  
K&D, Genesis 25:11 (Page 228)  
K&D, Genesis 25:29-34 (Page 232)  
TWOT, Genesis 21:15 (Page 206)  
TWOT, Genesis 22:3 (Page 210)  
UBD, Molech (Page 207)  
UNGER, Moriah (Page 210)  
"The Holy Qur'ân," Chapter 2, v127-129 (Page 177)