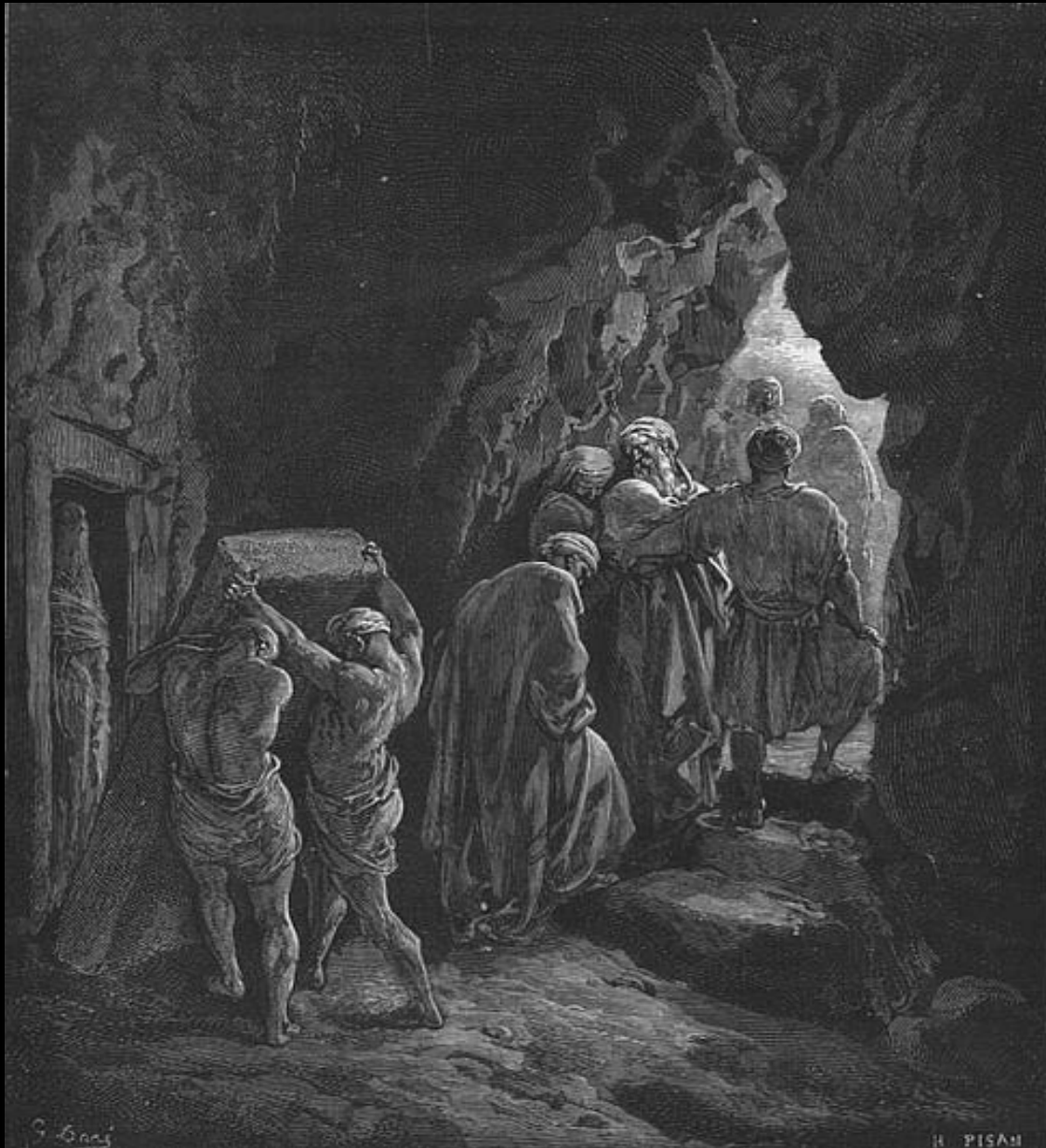


Pentwater Bible Church

Abrahamic Covenant & The Death of Sarah
Genesis Message Fifty
Genesis 22: 15-23: 2



Gustave Dore 1865

Daniel E. Woodhead – Pastor Teacher

SAFE IN THE ARMS OF JESUS

1. Safe in the arms of Je - sus, Safe on His gen - tle breast,
 2. Safe in the arms of Je - sus, Safe from cor - rod - ing care,
 3. Je - sus, my heart's dear ref - uge, Je - sus has died for me;

D.C.— Safe in the arms of Je - sus, Safe on His gen - tle breast,

There by His love o'er - shad - ed, Sweet - ly my soul shall rest.
 Safe from the world's temp - ta - tions, Sin can - not harm me there.
 Firm on the Rock of Ag - es, Ev - er my trust shall be.

There by His love o'er - shad - ed, Sweet - ly my soul shall rest.

Hark! 'tis the voice of an - gels, Borne in a song to me,
 Free from the blight of sor - row, Free from my doubts and fears;
 Here let me wait with pa - tience, Wait till the night is o'er;

D.C. at Fine

O - ver the fields of glo - ry, O - ver the jas - per sea:
 On - ly a few more tri - als, On - ly a few more tears:
 Wait till I see the morn - ing Break on the gold - en shore:

Dentwater Bible Church

Genesis Message Fifty

The Abrahamic Covenant is Reaffirmed & The Death of Sarah

January 15, 2011

Daniel E. Woodhead

Review:

THE COVENANT AT BEERSHEBA

Genesis 21: 22-34

Abimelech had been healed as an answer to prayer of Abraham. He was militarily and politically superior to Abraham. Nevertheless he now acknowledges that God is with Abraham. Due to the fact that he brought his general Phicol with him it is clear he was pursuing a non-aggression pact. He realized that Abraham had the God of the universe supporting him and he wanted to avoid any conflict with Abraham. God was with him even though he had been deceptive with Abimelech. Therefore he was most unsure of him and what he might do to potentially harm him. The entire mid-east region was aware of Abraham's blessings. They saw how God had materially blessed him. Abraham survived the cataclysm at Sodom and Gomorrah. He prevailed in the battle with the kings and rescued Lot and his family as well as having a child at the age of one hundred with his wife being ninety. Abimelech realizing Abraham's blessing and protection asked for a covenant (non-aggression pact).

The covenant was made allowed Abraham to settle in the land in peace and Abimelech to share in the blessing that Abraham had received. He was in Hebron for twenty-five years but he remained in Beersheba for twenty-six years. Abimelech wanted to protect himself, his sons and his grandsons via this treaty. People are generally sensitive to their children and grandchildren's welfare. Beyond that they do not have that same degree of paternal love. When Moses led the Israelites into the Promised Land he did not go the way of the Philistines because of this treaty (Exodus 13: 17). The treaty had expired and there would be war. The Israelites were too timid to sustain themselves in a war. The Lord said that they would want to retreat to Egypt. He did not want them going back there. There would be times during the journey to the Promise Land that they thought going back to Egypt was preferred to the Exodus (Numbers 14: 2). The treaty was over after the third generation. It was seven from Abraham to the Exodus.

1. Abraham
2. Isaac
3. Jacob
4. Levi (one of Jacob's 12 sons)
5. Kohath
6. Amram
7. Moses

Interestingly Abraham agrees to the treaty but he raises a complaint of his own. While Abimelech might be wary of Abraham, Abraham too wanted to raise a concern for his future security in this treaty. Abraham had a well in a nearby community to Abimelech's, which Abimelech's servants had violently (Genesis 21: 25) taken from him. Abimelech said he had no knowledge of this and was just learning of it during this conversation with Abraham. They both agreed to this three-generation treaty and sealed it with gifts. Abraham gave sheep and oxen and then he followed additionally with seven ewe lambs. Abimelech didn't understand the seven ewe lambs and asked why. Abraham wanted his well included in this treaty and gave the ewe lambs exclusively to represent his ownership of the well and Abimelech's acknowledgment of that. So the covenant was one of *peace* for three generations but *justice* for Abraham having the security of his well free from Abimelech's servant's robbery. Therefore the name of the location of the well was called Beer-sheba. This Hebrew word is made up of two words well and seven. **בְּאֵר שֶׁבַע** So the word actually means the *well of seven*. The name Philistines is applied proleptically (anticipatorily) to the territory when that group actually came later in the twelfth century B.C.

The results of the covenant are that Abraham planted a tamarisk tree, which signified his long tenure there, which would be twenty-six years. He then began public worship by calling on the name of the Lord by calling Him Jehovah the Everlasting God. In Hebrew this is El Olam. It means the concealed or hidden and an undetermined amount of time (eternal).

THE AKEIDAH

Genesis 22: 1-14

After these events means it covers a gap of about twenty to thirty years since Isaac's birth. Josephus said he was twenty-five. He was not a young boy. This is a mature man. God was going to put Abraham to a severe test that defies our logic and reason. It is also not a test He will bring upon a believer today since Christ paid the sacrifice for us and none other need be made. Our trust is in God and we can see what He has done for us through the truth of scripture. This story is one of the situations that have been of benefit to us.

This test given by God to Abraham was a test of his faith. God knew what he would do and what the outcome would be. It is Abraham that had to realize the outworking of his own faith and trust in God. God wanted him to see this in himself. God called him and he responded. God said to take his only son whom he loved and go to Moriah. This location is in Jerusalem and is the site now known as the Temple Mount. This is the first time the word love is used in the Bible. God tells him to offer Isaac as a burnt offering on a yet to be revealed mountain. This would be Mount Moriah or the location when Solomon built the Temple (II Chronicles 3: 1) many years later in about 973 B.C. Mount Moriah later became Mount Zion.

Abraham had to trust God immensely due to the fact He told him earlier that the covenant would go down to his son and be fulfilled through him and his progeny. Abraham had to realize that if God wanted to sacrifice Isaac He must intend to bring him back from the dead to continue the Abrahamic Covenant. Abraham had witnessed so

many wonders from God he knew God's power and love for him. The text tells us explicitly what each step of Abraham's preparation and execution of the command are to relate sequentially Abraham's obedience. He travelled three days with Isaac and two young men. He reached a spot at the end of three days where he could see the place still far off where he must go. He then told the young men to stay with the donkey while Isaac and I go worship. He then says "we" will return. Again putting full trust in God to keep Isaac alive or bring him back from the dead.

Abraham then had Isaac carry the wood for the fire while he carried the fire ignition and the knife. Isaac asked his father where was the lamb for a burnt offering. The next statement is a strong prophetic verse indicating the sacrifice of Messiah who would also carry his own wood (cross) to His sacrifice many years later. Abraham says to Isaac that; "God will provide *Himself the lamb* for a burnt offering." Abraham and Isaac continued to the place where he bound Isaac and laid him on the wood of the altar. The Hebrew word for binding is Akeidah and this has become the name of this event. Isaac being a full-grown man could have easily resisted if he want to do that. Abraham was about 130 years old. Abraham stretched forth his hand with the knife to slay Isaac when the Angel of the Lord (preincarnate Jesus) called out to him to stop. The Angel of the Lord let Abraham know he passed the test. God provided a ram caught in a thicket for the necessary sacrifice. This is truly divine intervention and substitutionary atonement presented in a very realistic manner. Accordingly God did not spare His own Son. Finally Abraham called the name of the place Jehovah-Jireh which means *God provides*.

Romans 8: 32

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Today's Message:

THE ABRAHAMIC COVENANT IS REAFFIRMED

Genesis 22: 15-19

15 And the angel of Jehovah called unto Abraham a second time out of heaven, 16 and said, By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, 17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore. And thy seed shall possess the gate of his enemies. 18 And in thy seed shall all the nations of the earth be blessed. Because thou hast obeyed my voice. 19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba. And Abraham dwelt at Beer-sheba (ASV 1901).

The Angel of Jehovah (Christ) calls out to Abraham for the second time in this incident but it is a total of ten times altogether that God has appeared to him. This is the fifth time He appears to Abraham to present and affirm His Covenant with him. The

Abrahamic Covenant is one of the most important Covenants God has made with mankind. As God knows all things He does not test Abraham to find out what Abraham will do. He does it so Abraham will know just how strong his faith is. God says that He swears by Himself, which is the strongest possible oath God can make that He will uphold the Covenant that He made with Abraham. The Abrahamic Covenant is now completely revealed in Scripture.

The Abrahamic Covenant is the first unconditional covenant that God made with Israel. The Abrahamic Covenant promised a seed, land, and blessings. The three major promises of this covenant were personal promises to Abraham, national promises to Israel and universal promises to all the people of the earth. God promised that He would bless him and make him a blessing to others, to make his name great, to give him many descendants, to make him the father of a multitude of nations, to give him the land of Canaan for always and to bless them that blessed Abraham and to curse them that cursed him. God also made national promises concerning Israel. They are: to make a great nation of his descendants; to give land from the eastern most branch of the Nile delta called the river of Egypt to the Euphrates to his descendants forever; and to give the Abrahamic covenant to his descendants for ever. Finally, God made universal covenants to Abraham that would affect everybody on the earth; it would affect all families of the earth who would be blessed. So the physical blessings are for Israel and the spiritual blessings are for Israel and the Gentiles.

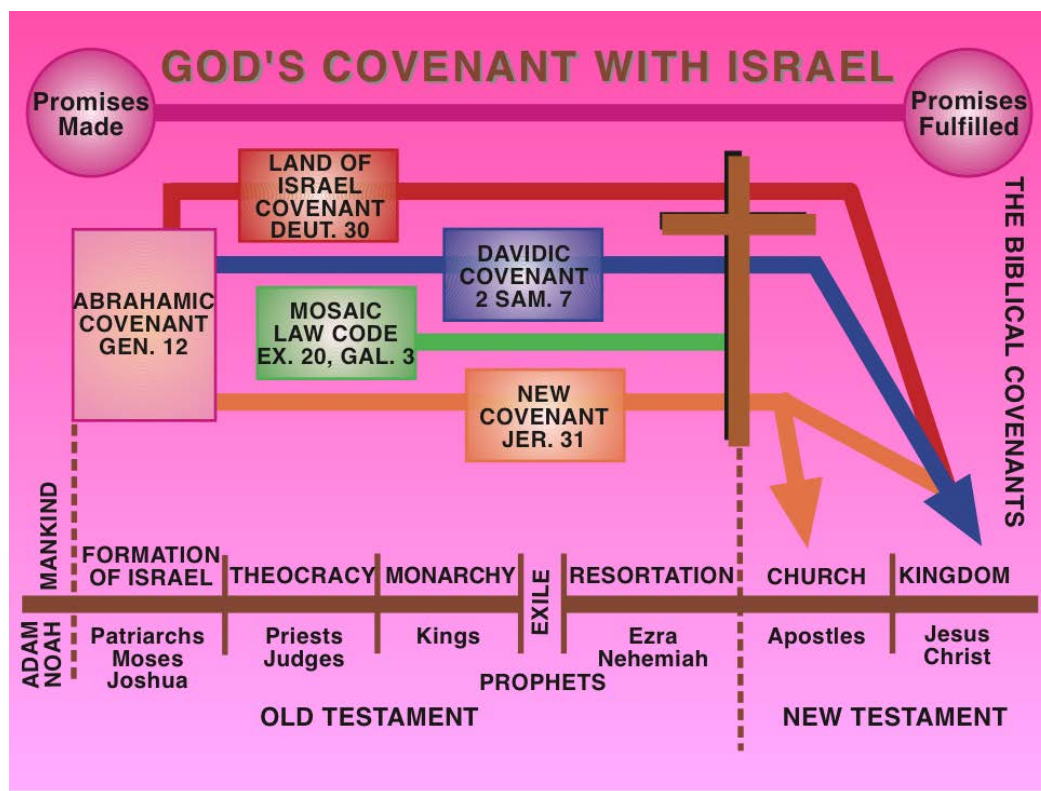
This promise is intended to be applicable to Israel regarding the blessing and cursing effects. Parts of the covenant have already been fulfilled. For example God did bless Abraham with wealth. His name is great and Israel is a great nation. The blessings to all have been given to all through the oracles of God, which only the Jews received, and as a result these blessings brought forth the Messiah. The promise of the land has not been fulfilled yet. Abraham's descendants are indeed in the land in unbelief and do not have the boundaries set forth in Scripture yet. Many modern churches fail to appreciate the seriousness of these covenants and the fact that the Land Covenant, Davidic, Covenant and New Covenant all flow from the Abrahamic Covenant. The Covenant includes seven "I Wills" or unilateral promises from God.

1. I will make of thee a great nation,
2. I will bless thee,
3. I will make thy name great;
4. I will make it so that thou shalt be a blessing:
5. I will bless them that bless thee,
6. I will curse him that curseth thee:
7. I will make it so that in thee shall all families of the earth be blessed.

From these "Seven I Wills" flows God's entire plan for all of mankind. All other unconditional covenants build on this one. All history is patterned and destined after this reality (Zechariah 2:8). Abraham then returned to Beersheba to live for a total of twenty-six years. It is important to understand that Abraham was willing to obey God. He had his shortcomings but he obeyed the almighty. The lessons about true faith/worship are for all ages:

1. Faith obeys completely the Word of God.
2. Faith surrenders the best to God, holding nothing back.
3. Faith waits on the Lord to provide all one's needs.

But God does not provide until personal sacrifice has been made. True worship is costly. This was always so for Israel when they brought sacrifices. Those offerings were supposed to be given in faith so God would provide all the needs of each willing worshiper. The same is true for all those saved by Christ's blood. This is why Christ tells us to take up our cross and follow Him (Matthew 10: 37-38, 16: 24; Mark 8: 34; Luke 9: 23). It is not easy to stand up for our Christianity in this decaying world. But we must. We are going to Him for judgment. We are not staying here to be judged by humankind who neither know God nor care anything for Him. We must trust Christ until death.



THE FAMILY OF NAHOR

Genesis 22: 15-24

20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she also hath borne children unto thy brother Nahor. 21 Uz his first-born, and Buz his brother, and Kemuel the father of Aram. 22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. 23 And Bethuel begat Rebekah. These eight did Milcah bear to Nahor, Abraham's brother. 24

And his concubine, whose name was Reumah, she also bare Tebah, and Gaham, and Tahash, and Maacah (ASV 1901).

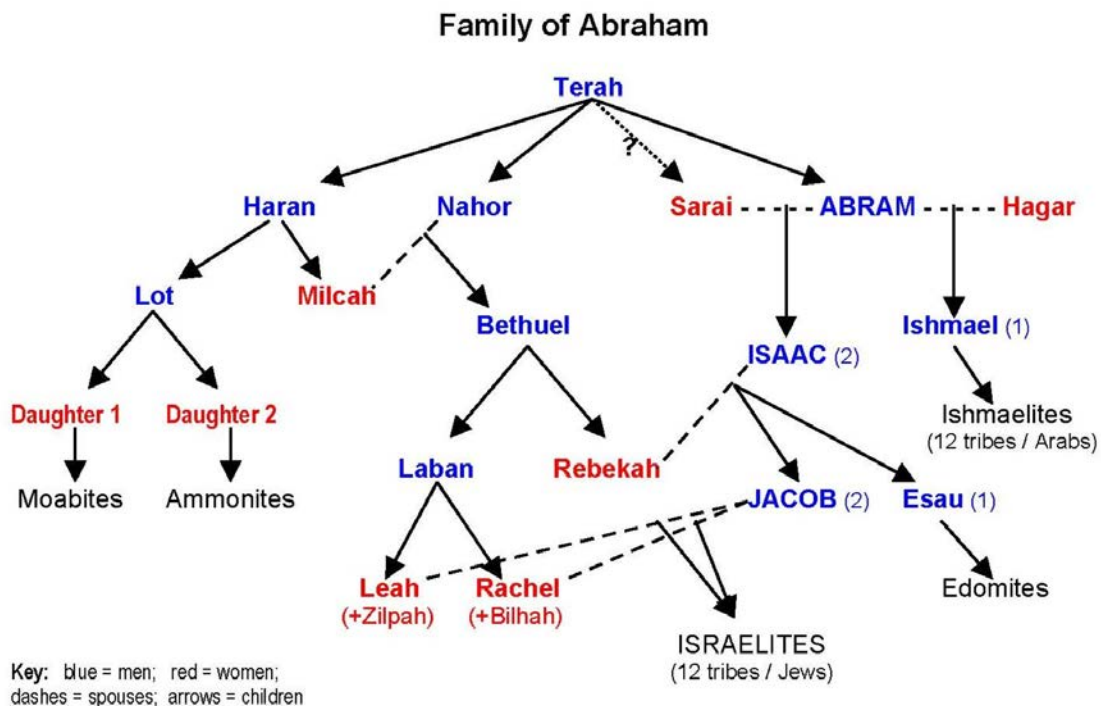
The text then moves to a description of Nahor's family. He is Abraham's brother and is the grandfather of Rebecca who will become the wife of Isaac. Each person listed settled some region of the Mid-East and some are noted in Scripture.

Children with Milcah Nahor's Wife

1. Uz settled the land mentioned in Job 1: 1 and Jeremiah 25: 20
2. Buz Found in Job 32: 2, 5 home of Elihu and in Jeremiah 25: 23
3. Kemuel Mentioned in Genesis 10: 22
4. Chesed the ancestor of the Kassdim or Chaldeans of Job 1: 17
5. Hazo settled in Northern Arabia
6. Pildash
7. Jidlaph
8. Bethuel (begat Rebecca)

Children with Reumah Nahor's Concubine

1. Tebah mentioned in II Samuel 8: 8 and I Chronicles 18: 8
2. Gaham
3. Tahash
4. Maacah Deuteronomy 3: 14; Joshua 12: 5; II Samuel 10: 6, 8; I Chronicles 19: 6



THE DEATH OF SARAH

Genesis 22: 1-2

1 And the life of Sarah was a hundred and seven and twenty years. These were the years of the life of Sarah. 2 And Sarah died in Kiriath-arba (the same is Hebron), in the land of Canaan. And Abraham came to mourn for Sarah, and to weep for her (ASV 1901).

Sarah was indeed a very special woman. She is the only woman in the Bible whose age at death is given. She was 127 years old when she died. Therefore Isaac was 37 and Abraham was 137 at the time of her death. What the text does not tell us is that Sarah and Abraham were geographically separated for some reason at the time of her death. She was living in Hebron while he was in Beersheba. Her special place with the Hebrews is mentioned in Isaiah 51: 1-2 and I Peter 3: 5-6.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

The Jewish literature speak lovingly and adoringly of her. Her name is one of the first names learned in the study of the Hebrew language. שָׂרָה. To say that Abraham mourned and wept for her is an understatement considering their long life together and the honor she gave him as a dutiful wife. God blessed her in ways we cannot imagine such as a child in her ninetieth year. He gave her beauty and intelligence to deal with the circumstances they encountered. God changed her name from Sari a pagan name to Sarah meaning princess from whom much royalty would descend.

NEXT WEEK: THE CAVE OF MACHPELAH & A BRIDE FOR ISAAC PART I

Please Call or e-mail with any questions or comments.

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IN HEAVEN THEY'RE SINGING

1. In heav - en they're sing - ing a won - der - ful song, A theme that shall
2. We read of its beau - ty, but some how we know, Its glo - ry has
3. What mu - sic we'll hear when the ran - somed of earth, Shall en - ter that

nev - er grow old; And glo - ri - fied mil - lions are sing - ing it now,
nev - er been told, But think of the rap - tur - ous sing - ing up there
heav - en - ly fold, When all re - deemed sin - gers shall join in that song

Chorus

In that beau - ti - ful ci - ty of gold. They're sing - ing the songs of sal -

va - tion, A sto - ry that nev - er grows old; And glo - ri - fied

mil - lions are sing - ing it now, In that beau - ti - ful ci - ty of gold.