

ABRAHAM

When God Calls Your Name

NOAH (father)

950 years

SHEM

600 Years

ARPHAXAD

438 Years

SALAH

433 Years

HAM

CUSH

NIMROM

**JAPHETH (Noah's
sons)**

**GOMER (Noah's
Grand-sons)**

**ASHKENAZ (Noah's
Great-grand-sons)**



Magog

Thobel

Thiras

Riphath

Togarmah

Gomer

Meshech

Javan

LAUD

Tharsus

Madai

Cethimus

ARAM

ASHUR

GATHER

PHILISTIM

CANAAN

UZ

ELAM

JOCTAH

EVILAS

PHUT

MESRAIM

ARPHAXAD

MESA

JUDADAS

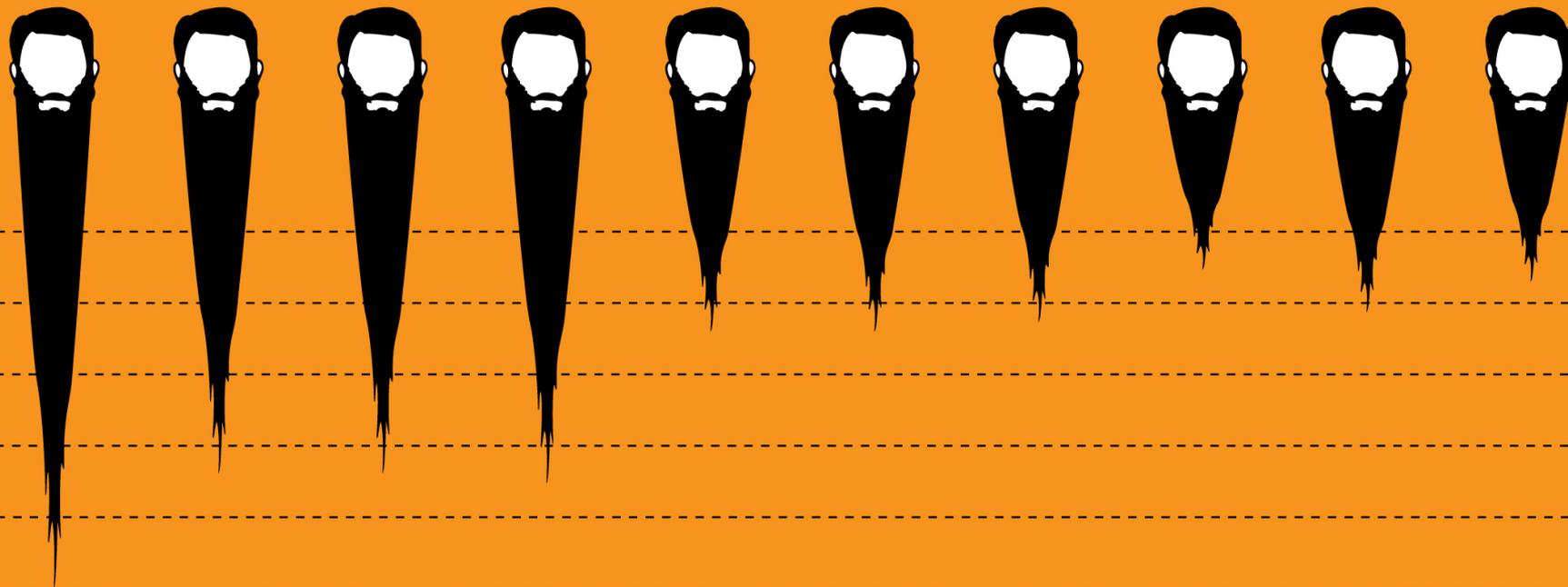
CHUS

SABAS

SHEM to ABRAM GENESIS 11

© Mark Barry 2011 Please do not republish without permission, but feel free to copy for personal use.

| Shem | Arpachshad | Shelah | Eber | Peleg | Reu | Serug | Nahor | Terah | Abram |
|-----------|------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|---------------|
| v10-11 | v12-13 | v14-15 | v16-17 | v18-19 | v20-21 | v22-23 | v24-25 | v26-32 | v26-32 (25:7) |
| 600 years | 438 years | 433 years | 464 years | 239 years | 239 years | 230 years | 148 years | 205 years | 175 years |



100
200
300
400
500
600
700
800
900
1000

100
200
300
400
500
600
700
800
900
1000



**THROUGH YOUR
OFFSPRING ALL NATIONS
ON EARTH WILL BE**

Blessed

GENESIS 22:18

Abraham's Life and Times

- ▶ Shem, and Abraham lives over-lap
- ▶ Because of laziness, boredom, we skip “the begets”
- ▶ Noah was 600 years old when the flood came and he lived 950 years
- ▶ From the birth of Arphaxad, two years after the flood, until the birth of Abram it was only 292 years
- ▶ Noah lived 350 years after the flood and Shem 500 years
- ▶ . Noah was Abraham's great, great, great, great, great, great, great, great-grandfather!

Abraham's Life and Times

- Shem, he begot Arphaxad, Shem lived five hundred years, and begot sons and daughters.
- Arphaxad lived thirty-five years, and begot Salah.
- Salah lived thirty years great, , and begot Eber.
- Eber lived thirty-four years, and begot Peleg.
- Peleg lived thirty years, and begot Reu.
- Reu lived thirty-two years, and begot Serug.
- Serug lived thirty years, and begot Nahor.
- Nahor lived twenty-nine years, and begot Terah.
- Now Terah lived seventy years, and begot Abram, Nahor, and Haran. (Gen 11:10-26)

Abraham's Life and Times

- Abraham was a semi-nomadic shepherd to whom God revealed himself, made promises, and entered into covenant concerning Abraham's offspring and the land that they would inherit in the future
- Abraham's belief in these promises was counted by God as righteousness and his faith shaped his life. Ultimately these promises find their fulfillment in Jesus the Messiah and all those who trust in Yahweh, the true God, Abraham's spiritual children

Abraham's Life and Times

- Abraham was called both a Hebrew (14:13) and an Aramean (Deuteronomy 26:5; cf. 25:20; 28:5; 31:20, 24).
- He was born in Ur and moved to Haran with his father Terah. At God's call, he traveled to Canaan and lived for a while in various localities, in particular: Shechem, Hebron, Bethel, and the Negev desert, with sojourns to Egypt and Gerar.

Abraham's Life and Times

- Abraham's Names
- Abraham and Sarah are referred to as "Abram" and "Sarai" in chapters 11 to 16 until God changes their names in 17:5 and 17:15.
- Scripture indicates the meaning of their names as follows. 'Ab is the Hebrew word for "father."
 - Abram - "Exalted father"
 - Abraham - "Father of Multitudes"
 - Sarai - "Princess" or "Chieftainess"
 - Sarah - "Princess" or "Chieftainess"

Abraham's Life and Times

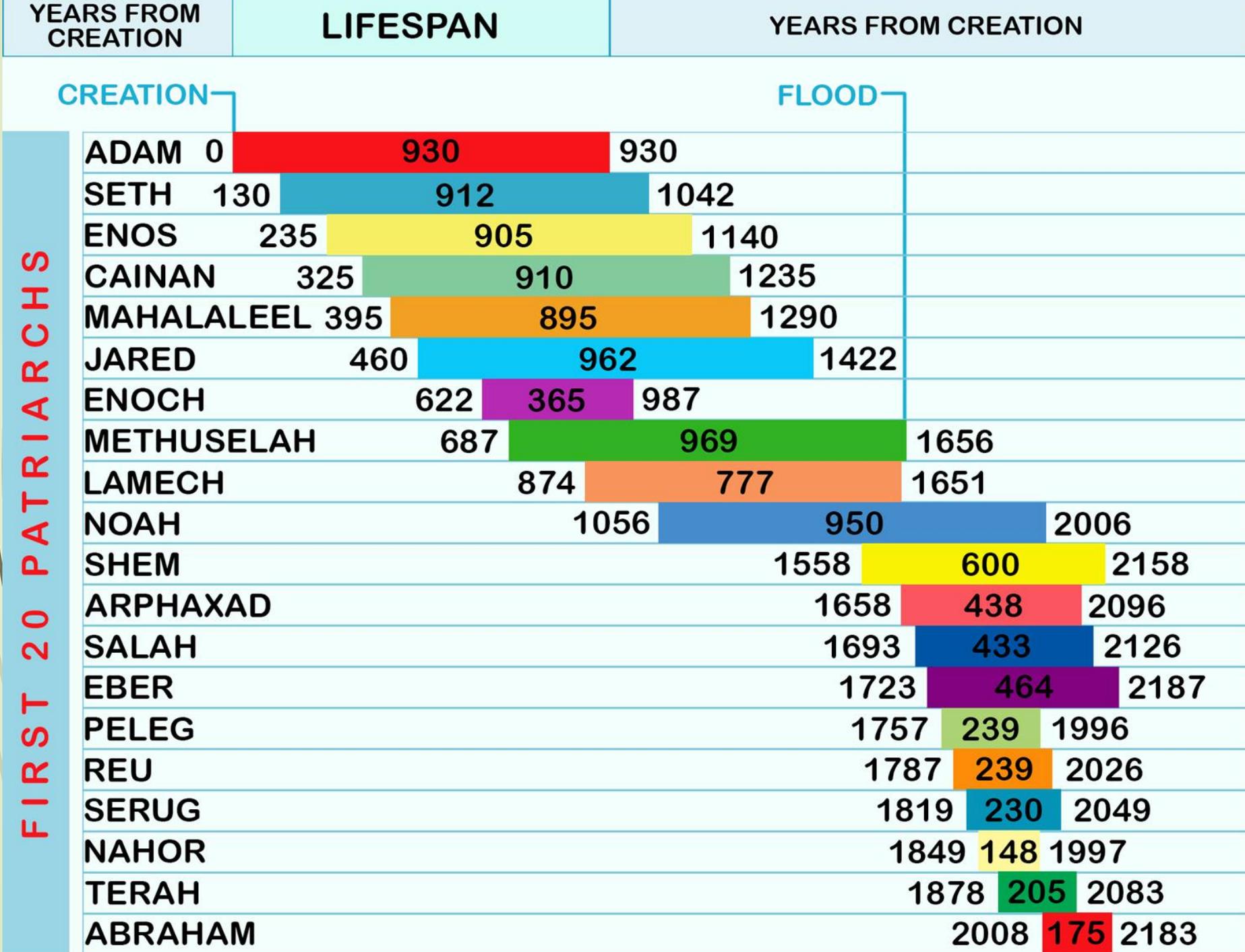
- Abraham's ancestors were idolaters and polytheists (worshippers of many gods).
- Joshua reminds the people, "Long ago your forefathers, including Terah the father of Abraham and Nahor, lived beyond the River and worshiped other gods" (Joshua 24:2).
- Jacob's wife Rachel, who probably grew up with Terah's religion, stole her father's "household gods" (31:32-35; 35:2-4)

Abraham's Life and Times

- His approximate age and references to Genesis event
 - Born in Ur (11:27, 32; 12:4)
 - Departs from Haran, age 75 (12:4)
 - Sojourn in Egypt during famine (12:10-20)
 - Rescue of Lot from Mesopotamian Kings (14:1-24)
 - Marriage to Hagar, age 85 (16:3)
 - Birth of Ishmael, age 86 (16:16)
 - Reaffirmation of covenant, age 99 (17:1)
 - Destruction of Sodom and Gomorrah, age 99 (19:24)
 - Sojourn in Gerar, age 99 (20:1-18)
 - Birth of Isaac, age 100 (21:2; cf. 21:5)

Abraham's Life and Times

- His approximate age and references to Genesis event
 - Offering of Isaac (22:1-19)
 - Death of Sarah, age 137 (23:1-2; cf. 17:17)
 - Marriage of Isaac to Rebekah, age 140 (25:20)
 - Birth of Jacob and Esau, age 160 (25:26)
 - Death of Abraham, age 175 (25:7)



Chronology of the Old Testament – Dr. Floyd Nolen Jones

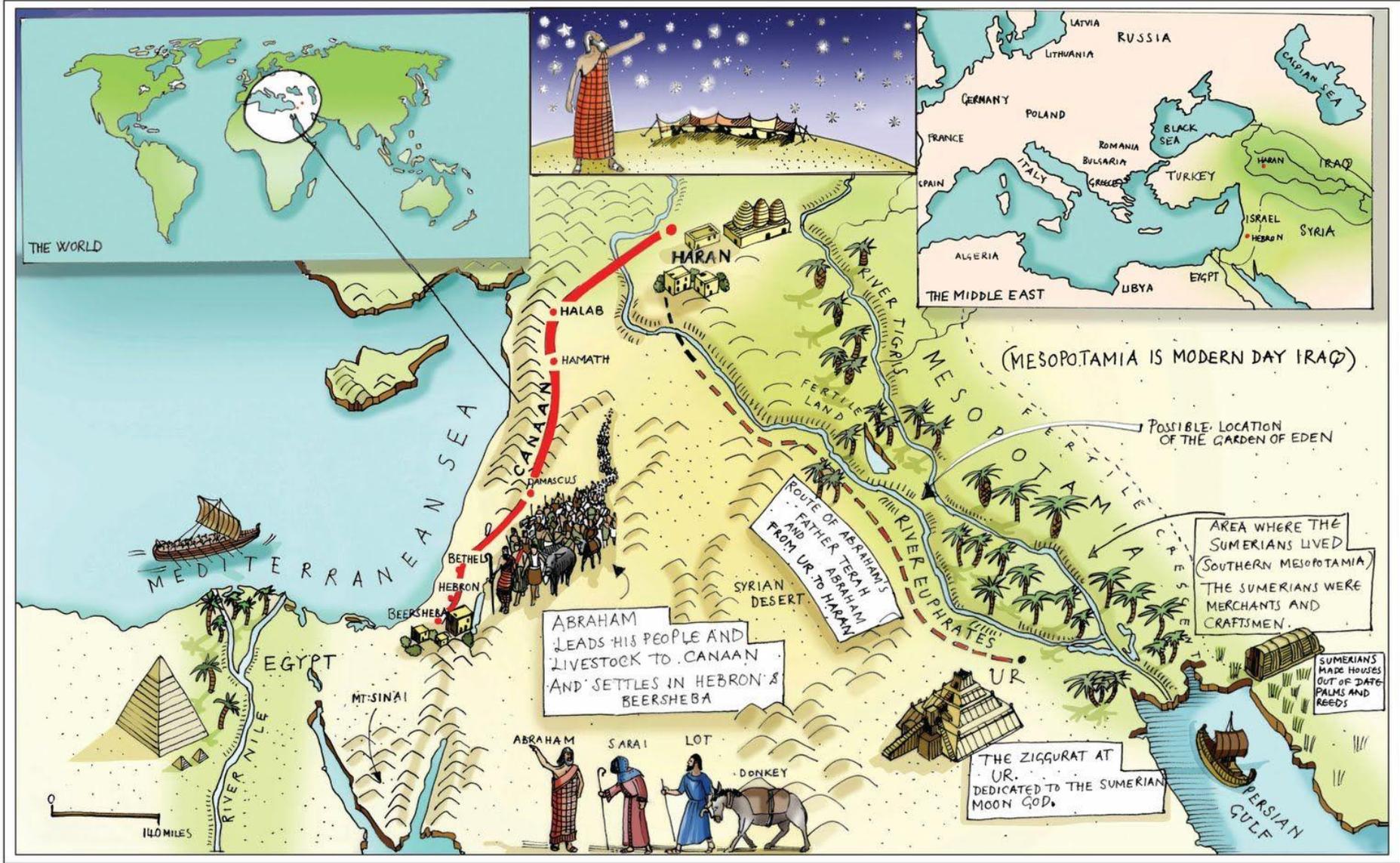
Birth from Creation

Lifespan

Years from Creation

| | Birth from Creation | Lifespan | Years from Creation |
|-----------------|---------------------|-------------|---------------------|
| SHEM | 1558 | 600 | 2158 |
| ARPHAXAD | 1658 | 438 | 2096 |
| SALAH | 1693 | 433 | 2126 |
| EBER | 1723 | 464 | 2187 |
| PELEG | 1757 | 239 | 1996 |
| REU | 1787 | 239 | 2026 |
| SERUG | 1819 | 230 | 2049 |
| NAHOR | 1849 | 148 | 1997 |
| TERAH | 1878 | 205 | 2083 |
| ABRAHAM | | 2008 | 2183 |

The Faith of Abraham.





Ur (northern location?)

Haran

Mari

Damascus

Babylon

Shechem

(Jeru) Salem

Zoar

Beersheba

**Abraham's
Wanderings**

Ur

On
(Heliopolis)

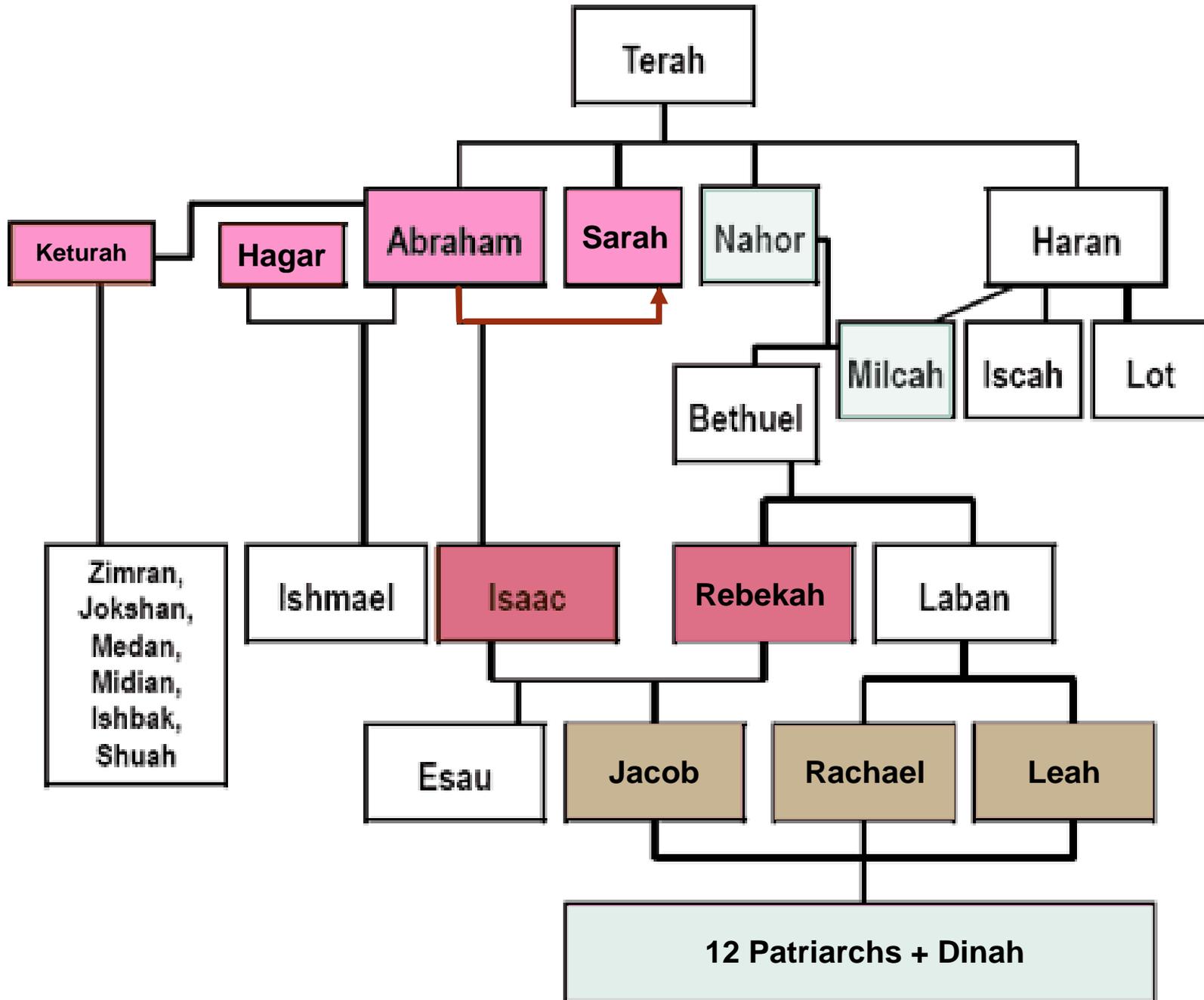
The Call of Abraham (11:27-12:9)

- “This is the account of Terah. Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot. While his father Terah was still alive, Haran died in Ur of the Chaldeans, in the land of his birth. Abram and Nahor both married. The name of Abram’s wife was Sarai, and the name of Nahor’s wife was Milcah; she was the daughter of Haran, the father of both Milcah and Iscah. Now Sarai was barren; she had no children.” (11:27-30)

The Call of Abraham (11:27-12:9)

- Notice several of the interesting relationships.
 - First, Abraham has married his half-sister (“the daughter of my father though not of my mother,” 20:12)
 - Second, Abraham’s brother Nahor married his niece, Milcah, the daughter of his deceased brother Haran
 - Third, Isaac marries his cousin Rebekah
 - Fourth, Jacob marries his cousins Rachael and Leah.
 - This marrying within the clan – though later prohibited in the Mosaic Law (Leviticus 18) – was not viewed as incestuous within the culture.
 - Marriage with a tribe or kinship unit, to maintain cultural and religious values and property rights

Abraham's Family Tree



The Call of Abraham (11:27-12:9)

➤ From Ur to Haran (11:31-32)

➤ “Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to Haran, they settled there. Terah lived 205 years, and he died in Haran.” (11:31-32)

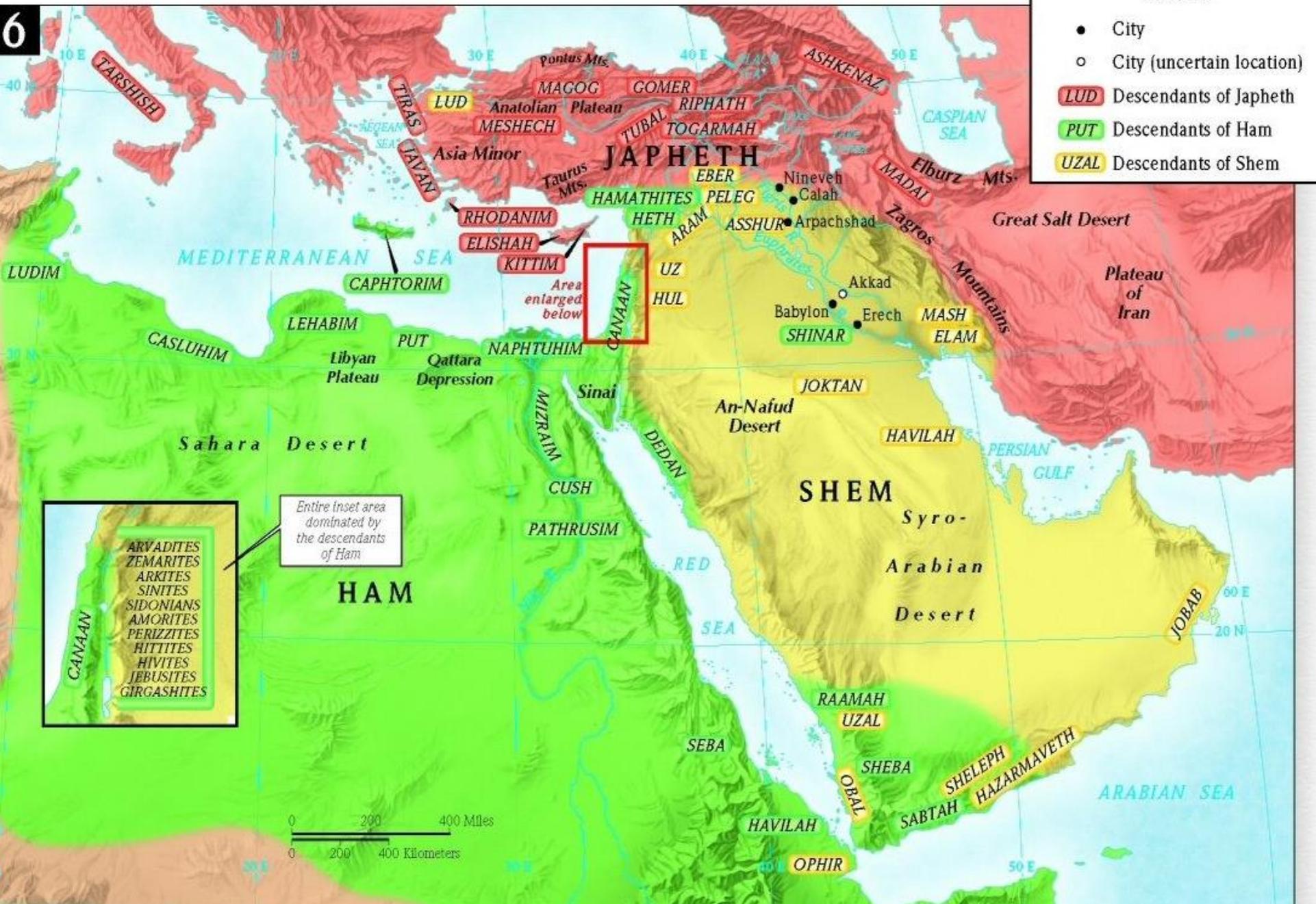
➤ Abraham’s migration was in two phases: (1) from Ur to Haran and (2) from Haran to Canaan

➤ The Call of Abraham (12:1-3)

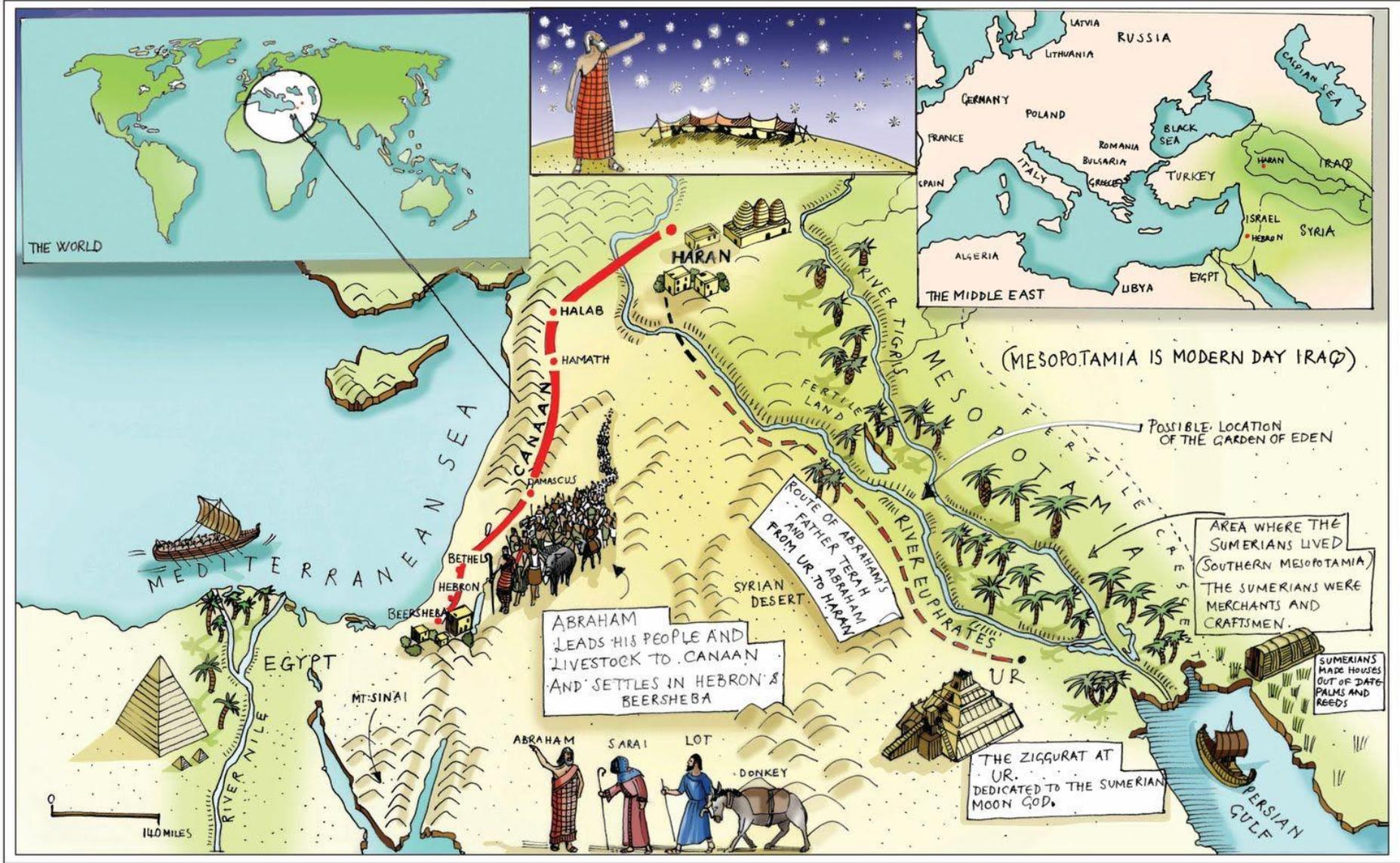
➤ “The Lord had said to Abram, ‘Leave your country, your people and your father’s household and go to the land I will show you. I will make you into a great nation and I will bless you;

THE TABLE OF NATIONS
GEN. 10

- City
- City (uncertain location)
- LUD Descendants of Japheth
- PUT Descendants of Ham
- UZAL Descendants of Shem



The Faith of Abraham.



ABRAHAM LEADS HIS PEOPLE AND LIVESTOCK TO CANAAN AND SETTLES IN HEBRON & BEERSHEBA

ROUTE OF ABRAHAM'S FATHER TERAH AND FROM UR TO HARAN

THE ZIGGURAT AT UR. DEDICATED TO THE SUMERIAN MOON GOD.

AREA WHERE THE SUMERIANS LIVED (SOUTHERN MESOPOTAMIA) THE SUMERIANS WERE MERCHANTS AND CRAFTSMEN.

SUMERIANS MADE HOUSES OUT OF DATE PALMS AND REEDS

The Call of Abraham (11:27-12:9)

➤ A Promise of Blessing (12:2-3)

➤ To be a great nation.

➤ Personal blessing on Abraham.

➤ A great or famous name.

➤ To be a blessing to others – specifically

➤ A blessing to those who bless Abraham.

➤ A curse to those who curse Abraham.

➤ A blessing to all the peoples of the earth.

The Call of Abraham (11:27-12:9)

➤ A Promise of Blessing (12:2-3)

➤ The promise to be a nation was fulfilled in the nation of Israel

➤ The people of God, the spiritual descendants of Abraham (Romans 4:11-16, 24; 9:7-8; Gal 3:7, 26-29; 4:22-31)

➤ Abraham himself was blessed with wealth (Genesis 12:5; 13:2) and finally an heir in Isaac.

The Call of Abraham (11:27-12:9)

➤ A Promise of Blessing (12:2-3)

- Through Ishmael he was the father of the Arab peoples.
- Additionally, he had six children with Keturah.
- Abraham's name has become truly famous – all three monotheistic religions look to him as a major figure: Judaism, Christianity, and Islam.

Judaism & Christianity



Stayed in Palestine (Present day Israel)

1st Wife: **2** Sarah — Isaac

Banished

Abraham

2nd Wife: **1** Hagar — Ishmael

Went to Mecca (Present day Saudi Arabia)



A
D
A
M



Noah

(Son)
Shem

Semite: Descendent of Shem

Islam

Muslims, Christians, & Jews all believe the same historical principles until this point.

The Call of Abraham (11:27-12:9)

➤ A Promise of Blessing (12:2-3)

➤ His name 150+ times in the bible

➤ Abraham has been an inspiration to many millions of people who bless him

➤ Abraham, through his descendent Jesus the Messiah – has conveyed the incredible blessing of salvation to all the peoples of the earth.

➤ “Bless” to endue with power for success, prosperity, fecundity, longevity

The Call of Abraham (11:27-12:9)

- Abraham's Journey to Canaan (12:4-5)
- What sets Abraham apart is his obedience to God's word to him:
 - "So Abram left, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he set out from Haran. He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there." (12:4-5)

The Call of Abraham (11:27-12:9)

➤ Camping at the Tree of Moreh at Shechem (12:6)

➤ “Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. The Lord appeared to Abram and said, ‘To your offspring I will give this land.’ So he built an altar there to the Lord, who had appeared to him.” (12:6-7)

➤ Trees became so famous as landmarks that were generally recognized by all as suitable for specifying rendezvous

The Call of Abraham (11:27-12:9)

- The Lord's Promise of Land (12:7)
- What makes the encampment at the Oak of Moreh so special is God himself:
 - “The Lord appeared to Abram and said, ‘To your offspring I will give this land.’ So he built an altar there to the Lord, who had appeared to him.” (12:6-7)

The Call of Abraham (11:27-12:9)

- The Lord's Promise of Land (12:7)
- When God spoke to Abraham in Mesopotamia, he gave him a promise of greatness and blessing. But here he makes two promises:
 - The land
 - Offspring

The Call of Abraham (11:27-12:9)

- The Lord's Promise of Offspring (12:7)
 - The land as yet is not carefully defined in God's promise, though it clearly includes the area in which Abraham is encamped.
 - But the word that Abraham is especially excited to hear is "offspring." Up until now Abraham had no heir, except perhaps his nephew Lot or Eliezer of Damascus (Genesis 15:2)
 - In gratitude for God's promise and as an act of worship, Abraham builds an altar, and presumably, offers a sacrifice to the Lord

The Call of Abraham (11:27-12:9)

➤ Calling Upon the Name of the Lord (12:9)

➤ What does it mean to “call on the name of the Lord”?

➤ To call on the name of God is to invoke God or ask for his help

➤ In our passage it is significant that Abraham is calling upon the name of Yahweh, not another god.

➤ The culture all around him was religious, calling on various supposed deities. But Abraham is now a believer in the One God – Yahweh

ABRAHAM

When God Calls Your Name

Sarah's Abduction (12:10-20 and 20:1-18)

- Genesis 12, Yahweh has appeared to Abraham and promised him blessing, land, and offspring
- Two problems – (1) famine forces Abraham to move his family to Egypt and (2) Sarah's beauty causes her to be abducted into Pharaoh's harem
- Problems in understanding what is going on
 - (1) How can a 65-year-old woman be considered so beautiful?
 - (2) How can a righteous man like Abraham lower himself to deception in claiming that Sarah is his sister?
 - (3) Why does a similar wife-sister account occur three times in the book of Genesis?

Sarah's Abduction (12:10-20 and 20:1-18)

- **Famine in the Land (12:10)**
- **Prolonged drought devastating effect, farmers are devastated.**
 - Those whose livelihood depends upon grazing land for their herds, have to go where there is pasture
 - Abraham was the first of his clan to head to the Nile delta area to keep his herds – and his family – alive
- **Vulnerabilities of a Sojourner**
 - “Live ... for a while” (NIV), “sojourn” (KJV), and “reside there as an alien” (NRSV), be a stranger”
 - “to live among people who are not blood relatives”

Sarah's Abduction (12:10-20 and 20:1-18)

- Famine in the Land (12:10)
- Living in a country where you have few legal rights – where your treatment depends upon the whim of a local king or warlord
 - No family or relationship to protect him
 - Only protection is to have sufficient armed force or place yourself under the protection of the local king or warlord
 - There are strong commands in the Bible to protect and not oppress sojourners (Exodus 22:21)

Sarah's Abduction (12:10-20 and 20:1-18)

➤ Abraham's Fear of Death (12:11-12)

- Abraham faces a fear – the fear that his beautiful “trophy wife” will be abducted and that he will be killed so that he doesn't cause problems

➤ Questions:

- Sarah's beauty, how can Sarah be seen as beautiful at age 65?
- SPECULATION - patriarchal life-span which is about double our own.
- “Sarai's sixties would therefore presumably correspond with our thirties or forties and her ninety years at Isaac's birth with perhaps our late fifties.” *Kidner, Genesis, p. 117*

Sarah's Abduction (12:10-20 and 20:1-18)

➤ Questions:

- Sarah's beauty, how can Sarah be seen as beautiful at age 65?
- We do know that both Abraham and the Egyptians saw her as beautiful. Abraham was afraid for his life
- He asks Sarah to say she is his sister rather than his wife – since she is indeed his half-sister.
- Do this for me: (1) I will be treated well and (2) my life will be spared
- How likely was wife abduction by the Egyptians?
 - “The hunger was life-threatening; family, friends, slaves, and animals depended upon the Pharaoh's willingness.
 - Abraham became a convenience-refugee, with all types of insecurity, fear, and suffering among the selfish Egyptians, who had only contempt for ‘these kind of people’.
 - The stay in Egypt was not free of charge. The refugees had to pay off with animals, property, or whatever their hosts wanted; among others, their beautiful women.”

Sarah's Abduction (12:10-20 and 20:1-18)

➤ Sarah Becomes Pharaoh's Concubine (12:14-16)

➤ And it came to pass as Abraham had feared it would:

➤ “When Abram came to Egypt, the Egyptians saw that she was a very beautiful woman. And when Pharaoh's officials saw her, they praised her to Pharaoh, and she was taken into his palace. He treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, menservants and maidservants, and camels.” (12:14-16)

Sarah's Abduction (12:10-20 and 20:1-18)

- Sarah Becomes Pharaoh's Concubine (12:14-16)
 - And it came to pass as Abraham had feared it would:
 - "When Abram came to Egypt, the Egyptians saw that she was a very beautiful woman. And when Pharaoh's officials saw her, they praised her to Pharaoh, and she was taken into his palace. He treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, menservants and maidservants, and camels." (12:14-16)
 - Abraham's action doesn't seem to be either honorable or faith-filled. It was the act of a man hoping to survive. But God is his judge, not we

Sarah's Abduction (12:10-20 and 20:1-18)

➤ God's Judgment on Pharaoh (12:17-20)

- So Sarah is taken into Pharaoh's palace harem and becomes his wife (12:19)
- The scripture doesn't say (as it does in the case of Abimelech in 20:6) that Pharaoh didn't consummate this marriage
- Now Abraham and Sarah are separated. God's promise of blessing, land, and offspring seem remote. What God had begun seems to have floundered.
- "But the Lord inflicted serious diseases on Pharaoh and his household because of Abram's wife Sarai. So Pharaoh summoned Abram. 'What have you done to me?' he said. 'Why didn't you tell me she was your wife? Why did you say, 'She is my sister,' so that I took her to be my wife? Now then, here is your wife. Take her and go!' Then Pharaoh gave orders about Abram to his men, and they sent him on his way, with his wife and everything he had." (12:17-20)

Sarah's Abduction (12:10-20 and 20:1-18)

➤ God's Judgment on Pharaoh (12:17-20)

- Pharaoh and his household get sick
- Pharaoh discovers that he has taken Abraham's wife as his own and is being punished for it
- Pharaoh is angry. He blames Abraham for not telling him the essential truth – that Sarah is Abraham's wife – rather than that she was his sister
- Pharaoh senses that he is being judged for taking Sarah, he doesn't punish either Abraham or Sarah, but instead sends them out of Egypt to fend for themselves
- The famine may still be present, but Abraham and Sarah are alive, together again, and free. They survive and end up richer than before

Sarah's Abduction (12:10-20 and 20:1-18)

➤ LET'S JUMP AHEAD, Gen 20:1-18

➤ Similar situation 25 years later

➤ “Now Abraham moved on from there into the region of the Negev and lived between Kadesh and Shur. For a while he stayed in Gerar, and there Abraham said of his wife Sarah, ‘She is my sister.’ Then Abimelech king of Gerar sent for Sarah and took her.” (20:1-2)

➤ Are the Wife-Sister Stories “Doublets”? The same story told twice – NO!

| Passage | 12:10-20 | 20:1-18 |
|--------------------|--------------------------|---|
| Couple | Abraham, Sarah | Abraham, Sarah |
| Locality | Egypt | Gerar |
| Reason for stay | Famine | No reason given |
| King | Pharaoh | Abimelech |
| Offence | Sarah taken as wife | Sarah entered harem but kept from adultery. |
| King becomes aware | Not said | Warning dream |
| Reason for deceit | Abraham's fear of death. | Abraham's fear of death |

| Passage | 12:10-20 | 20:1-18 |
|------------------------|--|---|
| Excuse | None given | “No fear of God in this place.... When God had me wander...” asked favor of Sarah |
| Penalty on King | Serious diseases on Pharaoh and his household. | Abimelech, his wives and concubines could not beget or bear children. |
| Gifts because of Sarah | Pharaoh treats Abraham well – sheep, cattle, donkeys, slaves, and camels | None reported |
| Expiation | None | 1,000 shekels of silver, plus sheep, cattle, and slaves |
| Expulsion | Sent away with wife and possessions. | None. “Live wherever you like.” |
| | | |
| | | |

ABRAHAM

When God Calls Your Name

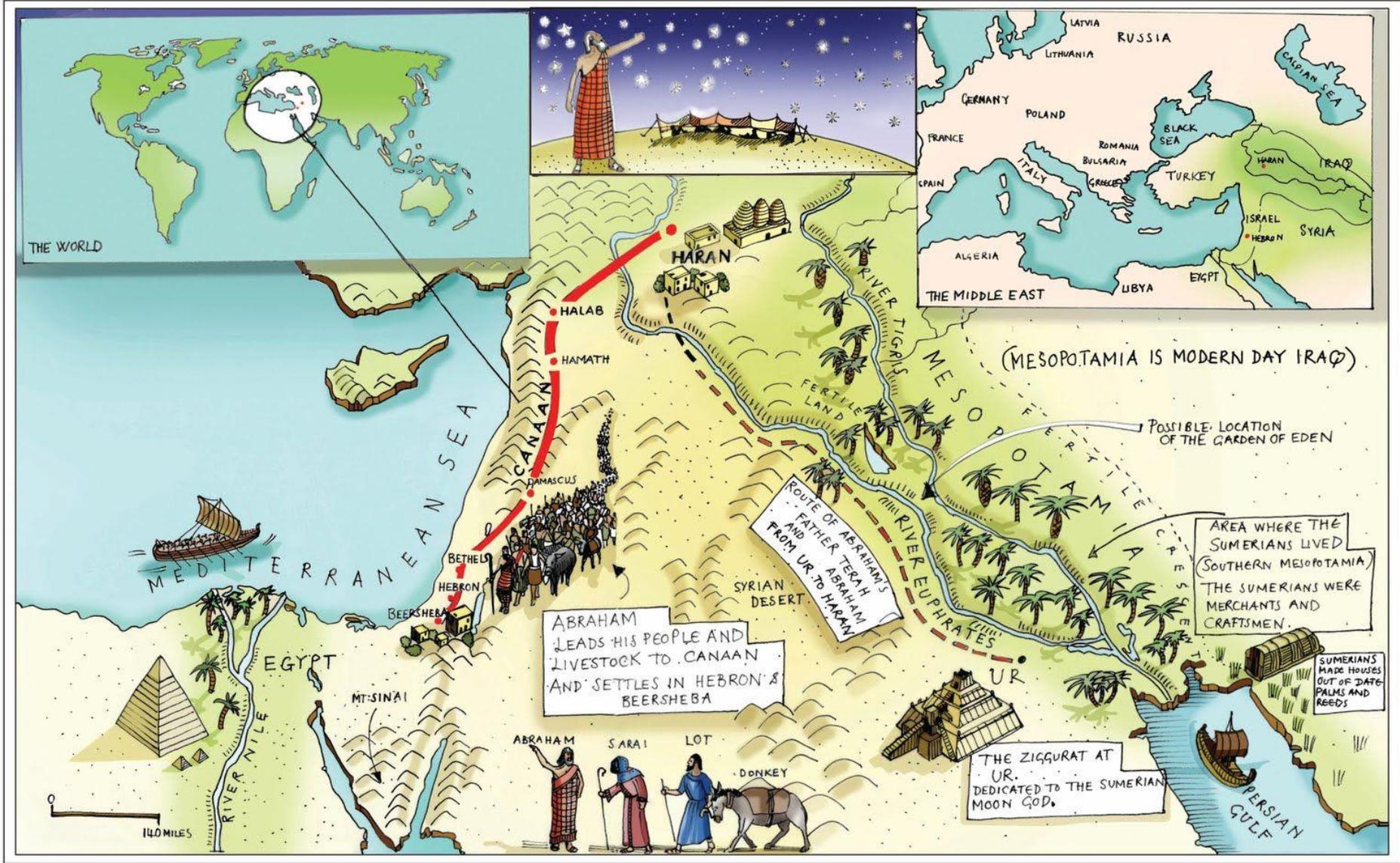
Abraham Rescues His Nephew Lot (13-14)

➤ Abraham Moves Back to Bethel (13:1-4)

➤ “So Abram went up from Egypt to the Negev, with his wife and everything he had, and Lot went with him. Abram had become very wealthy in livestock and in silver and gold. From the Negev he went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier and where he had first built an altar. There Abram called on the name of the Lord.” (13:1-4)

➤ Abram is a nomadic shepherd, travels “from place to place” finding grazing land for flocks and herds. After he is expelled from Egypt he returns to the Negev desert. The drought is possibly over and Abraham can sustain himself there again.

The Faith of Abraham.



Abraham Rescues His Nephew Lot (13-14)

- **Material Wealth a Sign of God's Blessing? (13:2)**
 - "Abram had become very wealthy in livestock and in silver and gold" (13:2). Why is this mentioned?
 - Set the stage for the conflict with his nephew Lot
 - Demonstrate God's blessing on Abraham in response to God's promise to him:
 - "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse...."
(12:2-3)
 - God's blessing often includes physical wealth.
 - However, material blessings are not a sure indicator of God's favor.

Abraham Rescues His Nephew Lot (13-14)

➤ Quarrelling over Pasture Land (13:5-9)

➤ “Now Lot, who was moving about with Abram, also had flocks and herds and tents. But the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together. And quarreling arose between Abram’s herdsmen and the herdsmen of Lot. The Canaanites and Perizzites were also living in the land at that time.

➤ “So Abram said to Lot, ‘Let’s not have any quarreling between you and me, or between your herdsmen and mine, for we are brothers. Is not the whole land before you? Let’s part company. If you go to the left, I’ll go to the right; if you go to the right, I’ll go to the left.’”
(13:5-9)

Abraham Rescues His Nephew Lot (13-14)

➤ Quarrelling over Pasture Land (13:5-9)

- Abraham, though he is the older family member and would have the right to the best land, he allows Lot to have his choice to avoid strife.
- God has promised Abraham land and he is trusting God to provide for him.

➤ Lot Chooses the Plain of Jordan and Sodom (13:10-12)

- “Lot looked up and saw that the whole plain of the Jordan was well watered, like the garden of the Lord, like the land of Egypt, toward Zoar. (This was before the Lord destroyed Sodom and Gomorrah.) So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company: Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom.” (13:10-12)
- Lot chooses the lush Jordan River valley and encamps near Sodom.

Abraham Rescues His Nephew Lot (13-14)

- Sinful Sodom (13:13) The key sentence in this section is:
 - “Now the men of Sodom were wicked and were sinning greatly against the Lord.” (13:13)
 - “Wicked” in Hebrew “be bad, evil.”
 - The inhabitants of Sodom are sinful, but the kings of Sodom and Gomorrah are evil as well – both their names in 14:2 mean “evil, wicked.”
 - We’ll see in chapter 14 that Abraham pointedly refuses to take anything from Sodom’s king – probably because he disapproved of the city’s sins.
 - Lot is attracted by the well-watered land, but ignores the moral character of the inhabitants.

Abraham Rescues His Nephew Lot (13-14)

➤ God Promises Canaan to Abraham (13:14-17)

➤ Lot has the choice land, but Abraham has God's promise:

➤ “The Lord said to Abram after Lot had parted from him, ‘Lift up your eyes from where you are and look north and south, east and west. All the land that you see I will give to you and your offspring forever. I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted. Go, walk through the length and breadth of the land, for I am giving it to you.’” (13:14-17)

➤ God has been speaking to Abraham for years now.

➤ First, to call him from Ur and later Haran to travel to Canaan. Then to promise him the land and offspring.

➤ Here God restates his two-fold promise to Abraham.

Abraham Rescues His Nephew Lot (13-14)

- Here God restates his two-fold promise to Abraham.
 - 1. God will give to Abraham's offspring all the land he can see in any direction. God encourages him to walk through "his" land and check it out, perhaps as an act of taking possession of it.
 - 2. Abraham's descendants will be so many that they can't be counted. God uses tiny grains of dust as an analogy to illustrate the uncountable, vast number of Abraham's offspring.
- Abraham Moves to Hebron (13:18)
 - God's promise may have initiated a period of "walking" the land followed by settling at Hebron, near the great trees of Mamre.
 - "So Abram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an altar to the Lord." (13:18)

Abraham Rescues His Nephew Lot (13-14)

- Chapter 13 – We learn that:
 - 1. Lot moves to Sodom.
 - 2. Sodom is a place of wickedness and sin.
 - 3. God renews his promise to Abraham of land and numerous offspring.
 - 4. Abraham moves to Hebron where he gains valuable allies.
- Four Mesopotamian Kings Punish Rebellious Vassal Cities (14:1-12)



Abraham Rescues His Nephew Lot (13-14)

➤ Mesopotamian Kings (14:1-0)

➤ 4 Kings – Amraphel king of Shinar, Arioch king of Ellasar, Kedorlaomer king of Elam and Tidal king of Goiim

➤ War against

➤ 5 Kings – Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, king of Bela (that is, Zoar).

➤ 4 Kings defeat the 5 Kings, Lot is caught up in the defeat

➤ Lot Is Taken Captive (14:11-12)

➤ “The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away. They also carried off Abram’s nephew Lot and his possessions, since he was living in Sodom.” (14:11-12)

Abraham Rescues His Nephew Lot (13-14)

➤ Abraham's Allies (14:13-14)

- “One who had escaped came and reported this to Abram the Hebrew. Now Abram was living near the great trees of Mamre the Amorite, a brother of Eshcol and Aner, all of whom were allied with Abram. When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan.” (14:13-14)
- Lot has been captured by large foreign armies. Abraham pulls together his allies and his own men.
- He convinces Mamre, Eshcol, and Aner – his Amorite neighbors in the area around Hebron – to join him. Together they pursue the Mesopotamian army that has moved north to Dan.

Abraham Rescues His Nephew Lot (13-14)

➤ Abraham Attacks at Night (14:15-16)

➤ “During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people.”

(14:15-16)

➤ Abraham finds the Mesopotamian army at Dan. Abraham sets the strategy, which involves two elements:

➤ 1. A night attack for maximum confusion

➤ 2. A divided force attacking from several directions

Abraham Rescues His Nephew Lot (13-14)

➤ Abraham Meets Two Kings near Jerusalem (14:17-18)

➤ On the road back to Hebron, Abraham comes to Salem (now Jerusalem), to the Valley of Shaveh, just south of present-day Jerusalem.

➤ “After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King’s Valley). Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High....”
(14:17-18)

Abraham Rescues His Nephew Lot (13-14)

- Abraham Meets Two Kings near Jerusalem (14:17-18)
 - Two kings meet Abraham there – Melchizedek, king of Salem, and Bera, king of Sodom.
 - The king of Sodom has come to negotiate for his subjects' release.
 - The king of Salem, brings food and provisions for the soldiers.
 - These two kings are clear opposites
 - King of Salem
 - Melchizedek = “king of righteousness”
 - Righteous
 - Salem = “peace”
 - Abraham accepts Melchizedek's food and blessing
 - Priest of the Most High God

Abraham Rescues His Nephew Lot (13-14)

- Abraham Meets Two Kings near Jerusalem (14:17-18)
 - These two kings are clear opposites
 - King of Sodom
 - Bera = “be evil” (14:2)
 - Sinful
 - Sodom = a symbol for sinfulness
 - Abraham rejects the offer of Sodom’s captured property
 - (worshipper of false gods)

Abraham Rescues His Nephew Lot (13-14)

- Abraham Meets Two Kings near Jerusalem (14:17-18)
- Abraham Is Blessed by Melchizedek (14:18-20a)
 - See how Melchizedek honors Abraham:
 - “Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, and he blessed Abram, saying, ‘Blessed be Abram by God Most High, Creator of heaven and earth. And blessed be God Most High, who delivered your enemies into your hand.’” (14:18-20a)
 - Melchizedek offers refreshment – a sign of peace,
 - He blesses Abraham and then God, and attributes Abraham’s victory to God.

Abraham Rescues His Nephew Lot (13-14)

➤ God Most High – El Elyon

- Just who is this “God Most High”? Melchizedek’s name for God is a pair of words, Hebrew ‘el ‘elyon (found also in Psalm 78:35)
- ‘Ēl is the generic term for God Hebrew ‘elyôn, “most high,”
- Elyôn, as a divine name signifying the supremacy of the deity
- Melchizedek sees El Elyon as being “Creator of heaven and earth” (14:19b) in the same way as Abraham does (14:22)
- Both Melchizedek and Abraham see El Elyon as totally supreme over everything in earth and heaven
- Abraham clearly identifies El Elyon with Yahweh in 14:22 and seems to welcome Melchizedek’s blessing.
- He sees Melchize-dek as a priest serving the same God that Abraham himself serves.

Abraham Rescues His Nephew Lot (13-14)

- Abraham Tithes to Melchizedek (14:20b)
 - Then Abraham does a remarkable thing:
 - “Then Abram gave him a tenth of everything.” (14:20b)
- What is the significance of one tenth of all the spoils of war being given to Melchize-dek? He didn't even participate in the rescue mission.
 - Clearly is an act of worship, which immediately follows Melchizedek's blessing of both Abraham and God Most High:
 - “Blessed be Abram by God Most High, Creator of heaven and earth. And blessed be God Most High, who delivered your enemies into your hand.’ Then Abram gave him a tenth of everything.” (14:19-20)

Abraham Rescues His Nephew Lot (13-14)

- Abraham Tithes to Melchizedek (14:20b)
- By tithing to God's priest Melchizedek, Abraham is worshipping God for giving him the victory.
- Melchizedek, the king, hadn't helped in the military victory and isn't entitled to a share of the spoils, but Melchizedek, the priest and representative of God, receives Abraham's gift as an act of worship of God Most High.
- Abraham, as the general of the expedition, divides up the spoils of war and begins with God who had given them the victory

ABRAHAM

When God Calls Your Name

Melchizedek: 10 biblical facts

- Only three books of the Bible mention Melchizedek
- The New Testament says more about Melchizedek than the Old Testament
- Melchizedek is a contemporary of Abraham's
- Melchizedek has no recorded family
- Melchizedek was a priest of God Most High
- Melchizedek gives blessings (or at least one)
- Melchizedek is the king of Salem
- Melchizedek's name means "king of righteousness"
- The order of Melchizedek is royal and everlasting
- Melchizedek was greater than Abraham and Aaron

Melchizedek: 10 biblical facts

- Only three books of the Bible mention Melchizedek
 - The books Melchizedek is mentioned in are Genesis, Psalms, and Hebrews.
 - The Genesis account introduces Melchizedek as a king during the time of Abraham.
 - The book of Psalms, which alludes to him when describing a royal priesthood
 - The book of Hebrews, Melchizedek is shown as a case study for Jesus' priesthood.
- The New Testament says more about Melchizedek than the Old Testament
 - The writers of Genesis and Psalm 110 give us four verses about Melchizedek. The author of Hebrews spends all of chapter 7 discussing his priesthood
- Melchizedek is a contemporary of Abraham's
 - Abram takes 318 trained warriors and alliance's, rescues Lot (and his spoils) back to Canaan with him. It's at this time that Melchizedek meets Abram and blesses him
- Melchizedek has no recorded family
 - The Jews are about genealogies. Yet Melchizedek has none. There's no Melchizedek, son of So-and-So. No mention of a mother. No mention of a son. Not really anything

Melchizedek: 10 biblical facts

- Melchizedek was a priest of God Most High
 - We get this from Genesis (Gn 14:18). A priest is someone who performs religious rituals for divine beings on behalf of people. They also frequently offer sacrifices and do other things on behalf of humans.
- Melchizedek gives blessings (or at least one)
 - Melchizedek blesses Abram:
 - 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. (Gn 14:19–20)
 - Melchizedek recognizes that Abram has aligned himself with the God above all other gods— and blesses both Abram and their mutual Creator
- Melchizedek is the king of Salem
 - Salem was a city-state in the land of Canaan. “Salem” means “full, complete, safe, whole, peaceful.”
 - Salem. The city seems to live up to the “safe” and “peaceful” parts of its name

Melchizedek: 10 biblical facts

- Melchizedek's name means "king of righteousness"
 - The author of Hebrews brings this up in his argument for Christ's greatness (He 7:2). The name comes from two Hebrew words: malak (king, ruler) and sadaq (righteous, just, innocent)
- The order of Melchizedek is royal and everlasting
 - The 110th Psalm is a Messianic prophecy that tells us two things God promised to do for Jesus: make Jesus the king in Zion and make Jesus a priest.
- Melchizedek was greater than Abraham and Aaron
 - Melchizedek trumps Abraham (He 7:7) — so much so that Abraham gave Melchizedek a tithe of all the spoils Abraham collected on his mission (Gn 14:20; He 7:4)
 - Abraham looked up to Melchizedek, and Aaron looked up to Abraham, that puts the order of Melchizedek higher

Abraham Rescues His Nephew Lot (13-14)

- Abraham Refuses to Take from the King of Sodom (14:21-24)
 - The wicked king of Sodom makes a seemingly modest suggestion to Abraham concerning how to divide up the spoils:
- “Give me the people and keep the goods for yourself.” (14:21)
 - In other words: Return the captured citizens of Sodom to me, but feel free to keep for yourself any of the recovered property that had been taken from Sodom.
- But Abram said to the king of Sodom, “I have raised my hand to the Lord, God Most High, Creator of heaven and earth, and have taken an oath that I will accept nothing belonging to you, not even a thread or the thong of a sandal, so that you will never be able to say, ‘I made Abram rich.’ I will accept nothing but what my men have eaten and the share that belongs to the men who went with me – to Aner, Eshcol and Mamre. Let them have their share.” (14:22-24)

Abraham Rescues His Nephew Lot (13-14)

- Abraham Refuses to Take from the King of Sodom (14:21-24)
 - Why does Abraham so firmly reject the King of Sodom's offer that would allow him to keep the spoil taken from the sack of Sodom?
 - Abraham is particularly concerned that the king of Sodom might boast, "I have made Abram rich."
 - Abraham returns the people and goods, but separates himself from further involvement with a wicked king, city, and goods.
 - He receives Melchizedek, king of righteousness, but rejects the king of wickedness. Abraham does ally himself with those of a different religion, but has nothing to do with a wicked king who is patently evil.

Abraham Rescues His Nephew Lot (13-14)

- Lessons from Abraham's Foray into International Politics
 - 1. We can trust God to take care of our needs, even though others seem to help themselves – like Lot who took the well-watered land.
 - 2. We are to assist our relatives – and others – when we are able, when we see them in trouble.
 - 3. We see an example of courage and boldness to emulate.
 - 4. We are to worship God with our material wealth, as an indication that he brings the victory, and that “it is he who gives you the ability to produce wealth, and so confirms his covenant” (Deuteronomy 8:18).
 - 5. We are to be careful not to ally ourselves with the wicked any more than is necessary.

God's Covenant with Abraham (Genesis 15)

- Abraham has faced fear in battle with the Mesopotamian kings. But now he faces fear of a different sort – fear in the presence of an awesome God who appears to him.
- Yahweh – a Shield and Reward (15:1)
 - “After this, the word of the Lord came to Abram in a vision: ‘Do not be afraid, Abram. **I am your shield, your very great reward.**’” (15:1)
- Abraham experiences both God's “word” and a “vision,” some kind of visual perception of God's presence.
 - God assures Abraham, “Do not be afraid, Abram,” calling him by name
- God is saying to Abraham: Don't be afraid. I am your protector, sovereign and I am offering you an exceedingly humongous reward, beyond your wildest dreams, for serving me

God's Covenant with Abraham (Genesis 15)

- **Vision (15:1)**
- Visions may be either visual or auditory and are not the same as dreams in that one does not have to be asleep to experience a vision. God used visions to communicate to people; they constitute a more aggressive form of communication than dreams.
- In contrast to this one, visions in the Old Testament were typically given to prophets in order to communicate oracles to be delivered to the people.
- They may involve natural or supernatural settings, and the individual having the vision may be either an observer or a participant.

God's Covenant with Abraham (Genesis 15)

- Abraham's Longing for an Heir (15:2-6)
- But payment or money isn't what Abraham desires. He is already wealthy. His heart longs for a son, an heir
- Why is this such a big deal?
 - "But Abram said, 'O Sovereign Lord, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?' And Abram said, 'You have given me no children; so a servant in my household will be my heir.' Then the word of the Lord came to him: 'This man will not be your heir, but a son coming from your own body will be your heir.' He took him outside and said, 'Look up at the heavens and count the stars – if indeed you can count them.'" Then he said to him, 'So shall your offspring be.' Abram believed the Lord, and he credited it to him as righteousness." (15:2-6)

God's Covenant with Abraham (Genesis 15)

- Abraham's Longing for an Heir (15:2-6)
- God's promise of great wealth doesn't appeal much to Abraham right now. He is saying: Without an heir to which to pass my wealth, what can you give me, Lord, that means anything? Abraham is "childless."
 - In an era when children were necessary for a sense of completeness."
- As things stand now, one of his servants, Eliezer of Damascus, will become his heir at his death.
 - This represents an adoption procedure. A childless couple can adopt a slave, who will bury and mourn them when they die, after which he will inherit their estate – unless a natural son is born after this adoption to become the chief heir

God's Covenant with Abraham (Genesis 15)

- Abraham's Longing for an Heir (15:2-6)
- God speaks an abiding word to Abraham in this vision that is fixed forever in his mind:
 - "This man will not be your heir, but a son coming from your own body will be your heir" (15:3).
 - Now Abraham knows that his heir won't be an adopted son, but his own natural son. What an encouragement to a childless man!
- Next, in the vision, God takes Abraham outside his tent, asks him to try to count the stars, and tells him, "So shall your offspring be" (15:5)
- So God gives Abraham two everyday reminders of his promise of offspring:
 - 1. During the day he can look at the innumerable grains of fine dust and recall God's promise: "I will make your offspring like the dust of the earth" (13:16).
 - 2. During the nights he can look up at the innumerable stars and recall God's promise, "So shall your offspring be" (15:5).

God's Covenant with Abraham (Genesis 15)

- Abraham's Faith Is Accounted as Righteousness (15:6)
- Abraham had questioned God's first promise of reward. Now he believes that God will fulfill his promise of offspring.
 - "Abram believed the Lord, and he credited it to him as righteousness." (15: 6)
- In this key verse – which is a mainstay of Paul's teaching on justification by faith (Romans 4:3-6, 9, 20, 25; Galatians 3:6-9; James 2:23) – we see three important elements to understand:
 - (1) **Having Faith**
 - (2) **Crediting**
 - (3) **Righteousness**

God's Covenant with Abraham (Genesis 15)

➤ Faith

- What is the essence of Abraham's faith? The root idea is of firmness or certainty.
- This biblical word for "to believe" shows that "biblical faith is an assurance, a certainty, in contrast to modern concepts of faith as something possible, hopefully true, but not certain."
- Abraham has believed before – faith prompted his journey to Canaan, his worship, his deliverance, and his victory – but here Abraham put his trust in the certainty of God's promise afresh. His confidence takes on a new steadfastness
- He believes God's promise will certainly be fulfilled.
 - Abraham doesn't understand how everything will work out, but this he believes – that God will keep his promises!

God's Covenant with Abraham (Genesis 15)

➤ Abraham's Faith Is Accounted as Righteousness (15:6)

➤ Credited or Accounted

➤ The first element is Abraham's faith. The second is God's response. God "credited" (NIV), "counted" (KJV), or "reckoned" (NRSV) that faith to him as righteousness.

➤ The basic idea of Credited or Accounted is the employment of the mind in thinking activity."

➤ In this passage and a few others, the idea "to impute," a specialized sense of "to make a judgment" – "to reckon or credit something (as something) to someone's account."

➤ How many of you have "Credited or Accounted" Mt Hebron's 2020 Graduates – Checks, PayPal, Zelle, Cash app

➤ Make it plain preacher ;>)

God's Covenant with Abraham (Genesis 15)

➤ Abraham's Faith Is Accounted as Righteousness (15:6)

➤ Righteousness

➤ The third key idea in this verse is "righteousness." God counts or reckons Abraham's steadfastness in faith as "righteousness,"

➤ It speaks of conformity to an ethical or moral standard.

➤ In the Old Testament, this standard is the nature and will of God. A righteous person is one who does righteous acts.

➤ But here, it is not acts of righteousness or justice that Abraham performs that are significant – though Abraham (for the most part) is acting righteously. Rather, God counts, considers, reckons, accounts his faith to be righteousness before God.

God's Covenant with Abraham (Genesis 15)

➤ Abraham's Faith Is Accounted as Righteousness (15:6)

➤ Righteousness

➤ Based on this understanding, made possible by the sacrifice of Jesus Christ as a substitutionary sacrifice for our sins (Isaiah 53), the apostles saw faith as the key element.

➤ God accounts faith to us as righteousness, just like he did for Abraham.

➤ Of course, we in no way deserve this as a result our personal behavior – it is the righteous-ness of Jesus Christ that is credited to our account (Romans 1:17; 3:21-23; 4:5, 11, 24; 9:30; 2 Corinthians 5:21)

God's Covenant with Abraham (Genesis 15)

- Taking Possession of the Land (15:7-8)
- But the vision isn't over yet.
 - "He also said to him, 'I am the Lord, who brought you out of Ur of the Chaldeans to give you this land to take possession of it.' But Abram said, 'O Sovereign Lord, how can I know that I will gain possession of it?'" (15:7-8)
- Abraham may have seen his journey from Ur to Canaan as an act of obedience, but from God's perspective, God is the chief actor: "I am the Lord who brought you out..."
- God's purpose for Abraham coming to Canaan was for him to "take possession of" the land. "Take possession" (NIV), "inherit" (KJV), and "to possess" (NRSV)
- Abraham hasn't taken possession yet, of course. Nor will this possession take place within his lifetime. God is talking to Abraham as the progenitor of a race of people who will accomplish this years to come

God's Covenant with Abraham (Genesis 15)

➤ Cutting the Covenant (15:9-11)

- Abraham acknowledges God's promise that he will possess the land. He isn't doubting here in the way that Zechariah doubted the angel's word in the temple – "How can I be sure of this? I am an old man and my wife is well along in years" (Luke 1:18). Abraham's faith is firmly anchored in God. Rather he is asking God for further information about God's promise.
- God responds to Abraham's request by instructing him to prepare a solemn ceremony of making a covenant:
- "So the Lord said to him, 'Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon.' Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half. Then birds of prey came down on the carcasses, but Abram drove them away." (15:9-11)

ABRAHAM

When God Calls Your Name

God's Covenant with Abraham (Genesis 15)

➤ A Thick and Dreadful Darkness (15:12)

- “As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him.” (15:12)
- Abraham seems to fall into a deep sleep. As he sleeps a darkness comes over him that is “dreadful” (NIV), “horror” (KJV), “terrifying” (NRSV)
- As this nighttime vision unfolds, Abraham is surrounded by a terrifying darkness.

➤ 400 Years in Slavery (15:13-16)

- As he sleeps in this darkness, he hears the voice of the Lord:
 - “Then the Lord said to him, ‘Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. You, however, will go to your fathers in peace and be buried at a good old age. In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.’” (15:13-16)

God's Covenant with Abraham (Genesis 15)

- **400 Years in Slavery (15:13-16)**
- It is a prophecy of what will happen to Abraham's descendants, no doubt handed down from father to son until it comforted the Israelites during their captivity in Egypt.



God's Covenant with Abraham (Genesis 15)

➤ The Sin of the Amorites (15:16)

- But the last sentence of the prophecy gives an intriguing reason for Abraham not possessing the land at this time:
 - “In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.” (15:16)
- Just who are the Amorites that God is referring to? Verse 19 provides clarity, Amorites & Canaanites are used as shorthand for all or most of the seven peoples spelled out in 15:19
- What does he mean “the sin ... has not yet reached its full measure”?
- God reveals here that the slavery in Egypt, the Exodus, and the conquest of Israel are part of his long-term plan, not only for Israel but for the Amorites.
- At this point their sin was clearly present, but hadn't reached such proportions that God saw fit to expel them from the land.
- Joshua's invasion ... as an act of justice, not aggression. Until it was right to invade, God's people must wait

God's Covenant with Abraham (Genesis 15)

➤ **The Sin of the Amorites (15:16)**

- The prophecies of Genesis 15 deal with these basic events:
- Abram would have many descendants. Those descendants would one day be taken captive and treated harshly.
- After four hundred + years, Abram's descendants would return to Canaan. Their return would coincide with God's judgment on the Amorites in Canaan.
- These prophecies were fulfilled when, after Joseph's death, Pharaoh enslaved the Israelites (who were living in Egypt at the time), and then, four hundred thirty + years after Joseph, Moses brought the children of Israel out of Egypt to the borders of Canaan

God's Covenant with Abraham (Genesis 15)

- **The Sin of the Amorites (15:16)**
- The Amorites and other Canaanites were exceedingly wicked
- During the time of Moses, God gave the reason for the Canaanites' downfall: "The land was defiled; so I punished it for its sin, and the land vomited out its inhabitants" (Leviticus 18:25).
- God had predicted this all the way back in Abraham's time. The Amorites were wicked, and Judgment Day was coming
- **Discuss Amorites then and today!**



God Speaks to Hagar, Abraham's Other Wife (Genesis 16)

➤ Sarah Gives Hagar to Abraham (16:1-4a)

➤ “Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar; so she said to Abram, ‘The Lord has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her.’ Abram agreed to what Sarai said. So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife. He slept with Hagar, and she conceived.” (16:1-4a)

➤ This arrangement was perfectly legal in Abraham's world. Sarah, barren at the age of 65 has given up on childbirth.

➤ Now she decides to “obtain children” (KJV, NRSV) by her servant girl, Hagar

➤ A barren wife could give her maid to her husband so that she might vicariously bear a child through her. A firstborn son born of such a union would become Abraham's heir unless the primary wife later bore a son herself

God Speaks to Hagar, Abraham's Other Wife (Genesis 16)

➤ Sarah Gives Hagar to Abraham (16:1-4a)

- Hagar was an Egyptian maidservant, acquired probably when Abraham and Sarah were in Egypt during a famine
- She becomes Abraham's "wife" in verse 3,
- Sarah remains the primary wife, Abraham has sex with Hagar and she conceives

➤ Hagar Despises Sarah & is Driven Away (16:4b-6)

- **"When she knew she was pregnant, she began to despise her mistress. Then Sarai said to Abram, 'You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May the Lord judge between you and me.' 'Your servant is in your hands,' Abram said. 'Do with her whatever you think best.' Then Sarai mistreated Hagar; so she fled from her." (16:4b-6)**

God Speaks to Hagar, Abraham's Other Wife (Genesis 16)

- **Hagar Despises Sarah & is Driven Away (16:4b-6)**
- “Despise” “be slight, trifling, of little account.” Whether Hagar’s pride in her pregnancy is subtle or overt, Sarah picks up on it immediately. She, the primary wife, has failed to perform her most important duty in that culture – to produce a male offspring – while her young servant-girl is walking around pregnant and happy. Sarah is jealous – and angry. She blames Abraham:
- **“You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May the Lord judge¹² between you and me.” (16:5)**
- Abraham is caught in the middle of a situation proposed by Sarah herself, not Abraham. But, nonetheless, he is accused of “wrong” What is he supposed to do? He doesn’t know, so he does ...
- **Proverbs 30:21, 23**

God Speaks to Hagar, Abraham's Other Wife (Genesis 16)

- **Hagar Despises Sarah & is Driven Away (16:4b-6)**
- In her jealousy, Sarah turns her rage from Abraham to Hagar and makes life very hard for her. “Mistreated”, “dealt hardly”, or “dealt harshly” and she fled from her
- **Hagar Is Met by an Angel (16:7-10)**
- Sarah runs Hagar off with Abraham's tacit assent. But the “angel of the Lord” – hasn't forgotten her
- **“The angel of the Lord found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. And he said, ‘Hagar, servant of Sarai, where have you come from, and where are you going?’ ‘I'm running away from my mistress Sarai,’ she answered. Then the angel of the Lord told her, ‘Go back to your mistress and submit to her.’” (16:7-9)**
- Hagar is probable on the way back to her home in Egypt –on the Road to Shur, stopped at a spring

God Speaks to Hagar, Abraham's Other Wife (Genesis 16)

- Hagar Is Met by an Angel (16:7-10)
- The Lord knows her name, her status as a servant, and her mistress's name. God has not forgotten her.
- It's interesting to note that in the text Abraham and Sarah never call Hagar by name. She is just "the servant girl." But God calls her by name. They think of Hagar as a slave and foreigner, but God looks at her as a person, a woman whom he has called for his divine purposes
- The angel asks where she's come from and where she's going,
- "Go back to your mistress and submit to her,"
- Does the Lord call on Hagar to exchange her earlier disrespect for Sarah with a humble attitude?
- Sometimes God calls us to endure hardship and harshness for a higher, redemptive purpose (1 Peter 2:18-25). Sometimes God's purposes and people are forged through hardship.

God Speaks to Hagar, Abraham's Other Wife (Genesis 16)

➤ The Angel's Promises to Hagar Regarding Ishmael (16:10-12)

➤ The angel gently commands her to return, but then speaks to her of her son and of the future:

➤ “The angel added, ‘I will so increase your descendants that they will be too numerous to count.’ The angel of the Lord also said to her:

➤ **‘You are now with child and you will have a son.**

➤ **You shall name him Ishmael (which means, “God hears),**

➤ **for the Lord has heard (Ishmael) of your misery.**

➤ **He will be a wild donkey of a man; “one free from the restraints of sedentary life” – a roamer, a desert nomad**

➤ **his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers.” (16:11-12)**

➤ k

God Speaks to Hagar, Abraham's Other Wife (Genesis 16)

- **The God Who Sees Me – El-Roi (16:13-14)**
- “She gave this name to the Lord who spoke to her: ‘You are the God who sees me,’ for she said, ‘I have now seen the One who sees me.’ That is why the well was called Beer Lahai Roi; it is still there, between Kadesh and Bered.” (16:13-14)
- Hagar marvels that God knows about her and cares about her at all. And in her joy she becomes the only character in the Bible to actually name God – man or woman!
- “God who sees me” puts together ‘el, the generic word for God with the noun rō’î, “looking, appearance.”
- It is one thing to know in theory that God knows you and loves you. It is an entirely different thing to be suddenly aware of God’s presence and personal care over you
- Anyone has the realization that he knows you and loves you?

God Speaks to Hagar, Abraham's Other Wife (Genesis 16)

- The God Who Sees Me – El-Roi (16:13-14)
- Ishmael is Born to Abraham and Hagar (16:15-16)
- “So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne. Abram was eighty-six years old when Hagar bore him Ishmael.” (16:15-16)
- Hagar is obedient to the God Who Sees, and returns to her mistress, to whatever Sarah would do to her, and to the destiny that Yahweh has promised her.
- It's noteworthy that in verses 15 and 16 Sarah is no longer mentioned
- Hagar's son is born to Abraham, and Abraham himself (not Sarah) names him, bestowing on him the name that the Lord had revealed to Hagar, Ishmael, “God hears.”
- God watched out for this Egyptian slave and her child. Why?

ABRAHAM

When God Calls Your Name

God's Promises to Abraham

- Genesis 12:2-3 God made a promise to Abraham that continued far beyond this patriarch's lifetime.
- Promises to Abraham's descendants (Genesis 12:7)
- Expanding the promises (Genesis 13:2, 14-17)
- Promise of countless descendants (Genesis 15:4-6, 18)
- God's promises to Abraham and Sarah, father and mother of many nations (Genesis 17:1-8, 15-16)
- God decides to share His plans with Abraham (Genesis 18:17-18)
- The birth of Isaac (Genesis 21:1-3)
- Promise of "the gate of their enemies" (Genesis 22:16-18)
- <https://lifehopeandtruth.com/prophecy/12-tribes-of-israel/god-s-promise-to-abraham/>