

A Fathers Generosity

Scripture: Jeremiah 31:3

Luke 15 NASB “(11) And He [Jesus] said, ‘A man had two sons.’” This is the story of a loving father and his two sons. The father illustrates the generosity of our heavenly Father. The two children represent two types of people in life. As we review the story, ask yourself which of the two you are most like.

“(12) The younger of them said..., ‘Father, give me the share of the estate that falls to me,’ So he divided his wealth between them.” Did you catch that? One said, “Dad, you are living too long, I want to get at the inheritance you wrote up in your will; and I want it now.” So the father of two sons divided his inheritance and gave it to both sons. Both received their inheritance early, not just the one who requested. In the Garden of Eden there were two children who walked daily with their Creator. Because He loved them, the Creator warned of a certain tree that contained the knowledge of **evil mixed with good** [by the way, that’s what a counterfeit is—it looks, feels, sounds, and tastes like the real thing, but it is not]. Not wanting “forced” obedience, the Creator gave Adam & Eve the power to choose whether they would trust His judgment & return His love. One day, ignoring the warning, they decided that the fruit of the forbidden tree was “rightfully” theirs. They didn’t know what the knowledge of evil was, but they felt they “deserved” to know, and they wanted that knowledge **now**. In the Luke 15 story it’s just like that. The younger of the two sons felt that he “deserved” to have his inheritance early; that it was “rightfully” his, and he wanted it **now**. This is the story of the generosity of our Heavenly Father who always gives His best; who sends sunshine and rain on both the just and the unjust. Both sons, not just the one who ingratiouly demanded—but both—received an “undeserving” early inheritance from their generous father.

Luke 15:13 tells us that not long after receiving his inheritance, the younger son “gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living.” If someone gave you a million dollars and told you that you that if you spent it all within a year they would give you another million, and the same would hold true every year the rest of your life, how would you spend it? I remember our visit to Zimbabwe and exchanging a few American dollars for thousands of Zimbabwe dollars. Somehow the money we held in our hands didn’t seem all that valuable. The devil has entered the marketplace of life and changed the price tags. The Bible tells us that God’s grace is freely and generously offered to all; whosoever will. Unfortunately, as in the Garden (a Garden that was full of good and wholesome fruit trees), the devil tries to get us to believe that because God’s grace is so available, it must be common and cheap. I also remember how excited I was taking photographs of the first impala deer we saw in Zimbabwe and Chobe. Then, after seeing so many, we no longer had a felt need or desire to photograph anymore impala—there were so many other things of interest. The devil tries to get us to think of the grace of our

heavenly Father as “Oh hum, been there, done that,” and the devil tries to get us to minimize any consequences or side-effects, and overlook any lasting pain. “Why,” he whispers, “even the pastor, elder or deaconess—is doing it, going there, dressing like that, listening to that, it must not be that bad.” But, that’s the oldest line in the book. We could say “Adam & Eve fell but they were promised Grace, so why not join them and taste of the tree of the knowledge of evil mixed with good? What the devil wants us to forget is the sight of the first “stunned” couple, with sobs and tears, realizing that the fruit of their own choices cost them their Garden home & their first-born son, who was brutally murdered by his brother. The mind that is wanting to run away from the still small voice of conviction reasons: “King David committed adultery and murder yet found forgiveness; Zacchaeus, a cheat, found forgiveness; so, why can’t I enjoy a taste of the forbidden and later I’ll seek forgiveness?” Think how much differently the story would have been had the younger brother asked the following questions: “1) Do I really want to mentor a life that leads someone else away from the kingdom? 2) Is it possible that I will become so accustomed and comfortable with the forbidden that I want nothing better? 3) Is it possible that in the event that I lose everything, I might not survive to return home and find forgiveness? I’ll never forget standing by the bedside of a young man dying of AIDS who told me that he had made his million and squandered and lost it all, including a wife and daughter. We don’t know what the prodigal son thought. We only know that he chose to walk away from his father and home. Here in this story is a powerful lesson of God’s generous grace: **He allows us to walk away, but He never leaves us!** Even as the prodigal son walks down what he thought was an exhilarating path of freedom; even as he experiences guilt, remorse, and a continual hunger and thirst for something more; something lasting—he remembers that he has a generous father. Jesus continued the story in—

Luke 15 “(14) Now when he had spent everything, a severe famine occurred in that country, and he began to be impoverished. (15) "So he went and hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine. (16) "And he would have gladly filled his stomach with the pods that the swine were eating, and no one was giving anything to him. (17) "But when he came to his senses, he said, 'How many of my father's hired men have more than enough bread, but I am dying here with hunger!'" What brilliant reasoning: Even if there is no future life; even if there is no God—the life of a Christian appears to be more fulfilling. There may not be all the alluring (though temporary) pleasures that money can buy, still, the Christian always seems to have bread on the table.” “(18) “I will get up and go to my father, and will say to him, "Father, I have sinned against heaven, and in your sight; (19) I am no longer worthy to be called your son; make me as one of your hired men.” Perhaps you have already noticed how (in verse 21), when the prodigal son did return home and made his speech, his father does not permit him to say the last part where he asks ***if he can be one of the hired laborers.*** Listen to verses 20-22 “(20) So he got up and came to his father. But while he was still a long way off, his father saw him and felt compassion for him, and ran and embraced him and kissed him... (22) "...the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet; (23)

and bring the fattened calf, kill it, and let us eat and celebrate; (24) for this son of mine was dead and has come to life again; he was lost and has been found.' And they began to celebrate." As you already observed, the prodigal son was still a long way off and his father saw him and ran and embraced him and kissed him (Charles Spurgeon notes that the father kissed his son many times). God always takes the initiative to come in search of us. The last part of the story pictures the older son, in the field, working away. Returning to the house he owns, on the farm he has worked hard to maintain, he hears music and dancing. What's all the noise and celebration—he asked one of the servants. He was told in Luke 15: "(27) ...'Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound.' [--at this point in the story we find that the older brother is angry and won't even go into the house; whereupon the father goes out and begins pleading with him.] "(29) ...'Look! [he says to his father] For so many years I have been serving you and I have never neglected a command of yours; and yet you have never given me a young goat, so that I might celebrate with my friends; (30) but when this son of yours [note: he doesn't even claim him as a brother] came, who has devoured your wealth with prostitutes, you killed the fattened calf for him.' [--Have you ever thought about how the unfallen worlds and unfallen angels will feel on the day that Jesus opens His arms and says to the redeemed of earth "Welcome Home children"? We, who were enemies and rebelled against His authority, slighted His love, taken advantage of His grace, wasting our time, talents, energy, and means on selfish interests. How do you suppose they will feel about Jesus making this, the only planet that has spun out of control, the center of the Universe, recreating this earth to its Edenic beauty and bringing His throne here? Well, in the Luke 15 story, the father tells the older son,] "(31) ...'Son, you have always been with me, and all that is mine is yours. (32) 'But we had to celebrate and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found.'" [May I suggest that the unfallen worlds and unfallen angels, have a greater respect and love for Jesus because they saw & worshiped Him before He left the courts of heaven. They saw His agony in Gethsemane and upon the cross. They saw Him pleading the merits of His blood to be applied to whosoever will come to Him with a broken and contrite, submissive heart. They have seen His perfect and holy judgment, and have vindicated His character to be above reproach. I believe they will be eager, beyond our comprehension, to receive us (the prodigal now come home) with rejoicing. The Bible story of Jesus leaves unresolved the feelings of anger on the part of the older brother. Why? Perhaps to be a warning that Jesus wants us to know there will be two kinds of people in the end: (1) One, those who begrudgingly served Him, wishing and ever longing to enjoy some of the fleeting pleasures of the wicked, but who have tried to earn salvation by painfully not doing what they really want to do and would if no one was watching. These will one day say "Lord, lord, did we not do many wonderful things for you." But the generous father will say "I don't know you." (2) The other class of people represented in the story are those who have messed up and know they are not deserving of the generous grace of their heavenly Father. They have nothing of value to offer—no works, no home, no wealth—only their need, pleading for mercy. In the judgment, when the devil angrily and tauntingly points to their short-comings, their destitution and rags—there is One who rushes to their side, covering them with His own robe. Lifting His nail-scarred hands, Jesus

cries out before the watching universe, “My blood, my blood, my blood.” Then, a **generous Heavenly Father**, who has been yearning for prodigals who have strayed away to be brought back, says “Behold My son, My daughter, for they were lost but now are found, dead but now alive!” “I have blotted out, like a thick cloud, their sins” (Isa.44:22); “I will forgive their iniquity, and I will remember their sin no more” (Jer.31:34). Imagine one day, a sea of glass. Adam, who once ran and hid, taller than even Jesus, stooping low, embracing the One who made Him. Then, Jesus points Adam and the Redeemed of all ages to Someone standing nearby, and says with a smile “It is with great pleasure that I introduce to you My Father—He is your Father, and He loves you too!”

“Think of the Father subjecting Himself to sorrow, sparing not His own Son, but freely delivering Him up for us all. . . . O that we had a better understanding of His love!” –Ellen G. White, *In Heavenly Places*, p.10.

What is it that is taking your attention and focus away from doing God’s work.

Know ye not that it is Satan’s focus to destroy you.

Refuse to admit the worldly interests that strive for supremacy in your life. Regard yourself as pledged to Christ's service for time and for eternity. Enter into no business that will make you indifferent to His claims. Say to those who seek to draw you from His work: "I am not my own; Jesus has bought me. I belong to Him. Every particle of my influence is to be used to magnify the principles of His law. God is mine, and I am His, united to Him by a perpetual covenant of service. I must devote myself wholly to the service of the Lord God of hosts. He has put it out of my power to give Him anything that is not already His. Every part of my being, every talent, every faculty, belongs to Him.{PUR, September 25, 1902 par. 3}

We often think about Christianity as an individual matter, intellectual matter, you’re a Christian if you believe certain things; was Jesus the Son of God; or did Jesus really rise from the dead; and if you can check those off you can say,

"Yeah, I'm a Christian", all by yourself. Or sometimes we think that it's a matter of morality. If you live a good life, it's a Christian thing. If you love your neighbor, pay your taxes, you don't cheat, raise your family; you're a good person; you can be a Christian all by yourself. And it's true that morality is important and it's true that beliefs shape the way we live in the world; but the truth is that when Jesus rose from the dead. Peter actually preached the sermon on Pentecost and three thousand people decided to become followers of Jesus that day. They formed a community of people and it is in the community of people that we find the value of our belief and the reason for our being. Early in the story of Acts, 4:32-37

Now, that's a strange story. We don't read that very often in America these days, do we? Jesus started this whole thing, when Jesus was present among this community of people, the Christian church was a movement, not an institution. And that's a very significant difference, isn't it if the Church of Jesus Christ acted more like a community of people that lived out of their values and beliefs rather than acted like an institution.

The truth is that people hunger for community, even in our day. In our day people yearn for that sense of belonging to something that's bigger than themselves, some place where they can be recognized as persons and valued for who they are; where they have a safe place to express their values and their abilities and a place that values them, but it is for a common good and it's for a purpose larger than their lifetime; a place that they can belong where life itself is an adventure and not simply an accumulation of wealth. We have this odd illusion in our culture that one can make one's life safe by accumulating more stuff and so we buy even in bad economic times. People buy, buy, buy in order to surround themselves with enough stuff and all we need from each other really is a police force to protect our stuff and to direct traffic. There is this kind of illusion that we can live all by ourselves. Christian faith believes that we find our strength in the spirit of God that is present in a community in which we can allow ourselves to be vulnerable by doing such things as loving our neighbor, caring for those that can't pay us back; where we can reach out to one another and not feel like we have to owe each other something more for our lives, but that we can give and receive with a sense of gratitude rather than obligations. It's a very significant thing for us.

Beliefs are important because they shape the way we live our lives and they say life itself, this physical life, is very significant. You are a significant person because you have a life in that body. Your body is life. But we also believe that in this body, in this life together, there is something called spirit and that together those things make life sacred. Beliefs are important because they allow us to enter in and give ourselves to one another in life, and that's what morality is. Morality is the way we live together; the way we create and maintain relationships in a community. That's why we love each other. It's not to get brownie points at the end. Because love is what holds us together as a community. What people yearn for in our culture is not another institution that's doing great things and builds big buildings. What the people yearn for is some embodiment of those beliefs and morality that make sense so that we can belong together. We have this great promise of community that comes out of the resurrection of Christ who didn't send people off all by themselves, but created a new kind of life in a community that we call the church.

When we join this church, "We commit ourselves--" not to go off and be pure, we say, -- "we commit ourselves to seek God's will in creating a Christian community providing an environment of love, trust, openness and joy enabling us to explore and strengthen our personal faith and express this faith in the wider community." That is, why we are here to be kind of a demonstration project of what Christianity is all about; we're not in it for ourselves, we are in it to serve the world. But without ourselves, without this sense of community we have no strength or power to do any good for anybody else. We miss that sense of community in our purpose partly because we all need it. We all yearn for this sense of belonging. But we miss it. Because we are experiencing a wonderful sense of community. I mean, really; not that we've arrived; but it is true that people are finding each other. sometimes it's in a small group; sometimes groups, for goodness sake; sometimes at a family camp. We are finding one another and building the kind of relationships that we sense means community; that gives us a sense of belonging to something bigger than ourselves; someplace where we're cared about and something where we can care and give ourselves in different ways. And that's a wonderful thing about who we are and what's happening to us now. And we want to make sure that that's part of not only what we see as the purpose of the institution but it's also what we're willing to give ourselves to, to make it a living reality, not only for one another, but for all those who seek out our community of faith here.

I believe and I'm sure most of us believe that community is not something we can all create just because we want it; it's not something you can hand down to the next generations like your mother's lace tablecloth; it's not something that just happens because a bunch of people are in a room and you hear an above average sermon or that you're sitting around . Just because you're in the same room with people doesn't create a sense of community; what creates the community, that connection, isn't even our values. I know a lot of people that I agree with their values, but you know there is something missing in terms of a connection. Only God can create a sense of community. But we need to be receiving of that every day, every week, every month. It's kind of like manna in the wilderness. Remember that story about the people of God got freedom from the slavery of the Egyptians and they're out in the middle of nowhere and they had just gotten through the Red Sea and what was the first question? Oh, so good to be free. When's lunch? Community is like that. It is something that we have to work on and respond to every day, not only with our good thoughts and prayers, but with our money.

Fascinating thing about this story is how much possessions were part of that first community. And we all know if we've been around the church long enough that it takes money to build a community. It takes money to pay the preacher, to keep the lights on in the sanctuary, that kind of thing, put toilet paper in the bathroom; you know, stuff. If you're going to have a common life, if you're going to have a community, somebody has to pay for the common life. It's also true that money is a kind of bridge or it can be a barrier for community. If we withhold it as a part of our trying to insulate ourselves we can't have a community. If we're willing to share our life and our possessions and all that symbolizes for us, then we can create a community where we indeed need and depend upon one another. We have an investment, a stake in what happens. What that early community, and I don't expect to recreate it here, nobody's asking anybody to go and sell everything they have and bring it into the sanctuary; but we are saying, if we commit ourselves to creating a

community of faith, we must step up to that promise, to our promise, to the promise that God holds out for us, that indeed the power of God can create a place, a safe, loving place here. And it will require the commitment of each one of us to do that; the investment, the giving of ourselves; the practicing of trust.

We have all been brought here for a purpose

September 25, 1902 The Work of Soul-Saving. No. I

If any work is more precious than another, it is the work of soul-saving. The same intensity of desire for the salvation of souls that marked the life of the Saviour, marks the life of His true follower. He has no desire to live for self. He delights to consecrate all he has and is to the Master's service. He is filled with an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better begin to feel concerned for their own soul's salvation. Let them wrestle with God in the name of Jesus Christ of Nazareth for the spirit of labor. {PUR, September 25, 1902 par. 1}

To secure your present and future good, Christ gave Himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your cooperation in His work of soul-saving. You are to be His helping hand, to do in this world the work that needs to be done, to place the truth before as many as possible. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." {PUR, September 25, 1902 par. 2}

We are living in solemn times. The world is to be warned. Workers are needed. The money God has entrusted to men of the world, is needed. The truth is to be taken to these men, that they may see the duty the Lord has placed on them. Those **belonging** to the class called moneyed men have been neglected. God says, "Go out into the highways and hedges, and compel them to come in, that My house may be filled." {PUR, September 25, 1902 par. 5}

Christ said to Nicodemus: "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Well may the apostle say, "Ye are not your own; for ye are bought with a price." {PUR, September 25, 1902 par. 6}

The Lord calls for self-sacrificing workers, who will labor quietly and unobtrusively, living so close to the Lord that they continually receive grace to impart. {PUR, September 25, 1902 par. 8}

Let not church-members wait for a verbal command to enter God's service. They know their duty. Let them do it in humility and quietness. There are hundreds who should be at work, who need to be encouraged to make a beginning. {PUR, September 25, 1902 par. 9}

Every new-found power is to be held as a precious trust, for use in God's service. Remember that it was your sins that made the cross necessary. When you accepted Christ as your personal Saviour, you pledged yourself to unite with Him in bearing the cross. You are to unite with Him in carrying out the great plan of redemption. For life and for death you are bound up with the Saviour. You are a part of His great scheme of mercy and love. Your knowledge and wisdom will increase as you seek to grasp the great science of salvation. Before the inhabitants of the unfallen worlds and before fallen human beings you are to live the life of Christ, that unbelievers may be constrained to acknowledge, "He has been with Christ, and has learned of Him." The purity of your language and the unselfishness of your actions are to bear witness to the power of Christ's grace.

"The teachers, the leading men among the people, must be called. To them the invitation must be given. They must be dealt with personally and earnestly; for if one teacher is won to the truth, he will be able to communicate to many others the light received. More work should have been done for those in high places. Those who give the last message of mercy to a fallen world are not to pass by the ministers. God's servants are to approach them as those who have a deep interest in their welfare, and then plead for them in prayer. If they refuse to accept the invitation, tell the Master about it, and then your duty is done."--*Review and Herald, May 8, 1900.* {Advocate, November 1, 1900 par. 12}

Bear With One Another.--We must bear with one another, remembering our failings. With some have compassion, making a difference; others save with fear, pulling them out of the fire. All cannot bear the same rigid discipline. All cannot be brought up to just another's ideas of duty. Allowance must be made for different temperaments and different minds. God knows how to deal with us. But my heart has been sick as I have seen brother deal with brother and the disposition to catch another in his words and to make a man an offender for a word. . . . {2MCP 632.5}

It is time for all to take hold of the work, not stop to measure off just the share of wrong **belonging** to another, but each search his own heart, confess his own wrongs, and leave his brethren with the Lord. One has only to answer for his or her wrongs; and while so narrowly watching to pull the weeds from the garden of his brethren, the poisonous weeds are growing strong and rank in his own. Let each labor to keep his own soul and to possess a happy, cheerful, forbearing spirit at home, and all will be well.--Lt 12, 1863. {2MCP 633.1}

Another Illustration

While traveling in Switzerland, we passed a large building in process of erection. Many men were at work. Some were bringing stones from the quarry, others were squaring, shaping, and measuring these stones, and yet others were placing them in their proper positions in the building. In charge of the different departments were experienced workers, whose part it was to see that the work was done with faithfulness and thoroughness. Over all the men, superintending the work on the entire building, was the master-builder. {RH, February 16, 1911 par. 12}

United action and perfect order prevailed among the men, and the work moved forward rapidly. Every **one** was doing something. I was told that in the mountains other men were at work, felling trees for the timber needed in the building, and floating them down the stream. {RH, February 16, 1911 par. 13}

To me this sight was an object-lesson of the way in which the Lord's work is to be carried forward. In his work there are many different branches. Workers of different talents and capabilities are needed. Every **one** is to do his best, and all are to work under the direction of the great Head of the church, Christ Jesus. {RH, February 16, 1911 par. 14}

The apostle says: "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. . . . For as the **body** is **one**, and hath many members, and all the members of that **one body**, being many, are **one body**; so also is Christ." {RH, February 16, 1911 par. 15}

God has entrusted different gifts to the different members of his **body**. He has given them such talents and opportunities as will best promote the advancement of his kingdom. In their different lines of work, they have **one** Head. The same Spirit works through them. There is to be harmonious action, though the gifts differ.

{RH, February 16, 1911 par. 16}

Ephesians 4:11-14 quoted.]

All these gifts are to be blended in the work of building upon the foundation of the apostles and prophets. Jesus Christ Himself is the chief cornerstone, "in whom all the building fitly framed together groweth unto an holy temple in the Lord" (Ephesians 2:21). "Fitly framed together." Study these words, and seek to understand all that they comprehend. "Fitly framed together," each acting his respective part unitedly. Thus we grow "unto an holy temple in the Lord." Have a care how you build.--Ms. 108, 1899, pp. 1, 2. ("He That Loveth Not His Brother Abideth in Death," August 2, 1899.) {11MR 274.2}

Abraham's Children

Gen 25:9

P&P 146 Ishmael inheritor

Gen 18:19 training of children

P&P 174 Ishmael returned to God

SDA bible dictionary 533

Koran 16:120, 123 Follow Abraham's ways

Koran 2:62 Call's Abraham's descendants to come together

Abram = Exalted Father

Abraham = Father of a multitude Gen 17:4-6

Gen 12:3 through Abraham all nations of the earth will be blessed

Abraham was born 1950 B.C. in Ur of the Chaldees

Joshua 24:2 Abram's Father served other gods

Koran 25:52-53 Abraham found his Father worshiping idols

PP 125 Idolatry around him but he stated true

Ur is the city of Muqaigar in Iraq Today 150 miles southeast of Babylon

Judaism p. 11

Gen 18:16-33 Abram's visit by three angels

PP 138,139

2 Chron 20:7

IS 41:8

James 2:23

Gen 12:3, 18:18 Abraham to bless all nations of the earth

Matt 3:9 John the Baptist "Abrams "children

John 8:39 Jesus said if you were the children of Abraham you would do his works

Vs 44 their father the devil

Rom 4:11-16 Paul on Abraham's seed

John 8:39,44 True Sons of Abraham do Abraham's work

Koran 3:67,68 nearest of kin to Abraham are those who follow him

Gen 17:10-27, Rom 14:11,12 Abraham & Ishmael circumcised

Pg 21 Intifada = Israeli yoke of subjugation/this word also used by Christ to disciples to shake the dust off their sandals those who reject them

Abraham & Sarah impatiently tried to fulfill God's promise of a son by their own human devising. Abraham Father of Faith also had to grow in faith.

Ishmael = God Hears

Gen 17:19, 18:10 God's promise of Isaac

Gen 18:14 nothing too hard for God

Gen 16:1-3 Sarah introduced scheme

They followed customs & legal codes of Hammurabi – the land they came from

SDA Bible Commentary Vol 1 pg 312, 317

Gen 15:4-5 Abraham planned to make Eliezer of Damascus his heir

PP 146, 147 Abram's grief in sending Ishmael away

Gen 17:20 Ishmael to have 12 princes

Gen 16:10-12, 21:13-18 Ishmael in wilderness of Paran between gulf of Aqaba and Suez

Gen 21:20,21 Ishmael's wife

Ishmael's Sons Gen 25:12-16

Arabia, eastern Syria, Jordan,

Industrious traders – caravans Egypt to Babylon

Gen 37:27,28 Midianite traders in business with Ishmaelites

Ishmael & Midian were sons of Abraham

Abraham married Keturah had six Sons they lived in Syria, Egypt,
Lebanon, Jordan & North Africa

Exodus 2: 15-21 Moses married Zipporah the Land of Midian, Jethro was
the priest of Midian

Zipporah was one of 7 daughters of Reuel

Reuel or Jethro Ex 3:1 (friend of God) In Hebrew (the same title given to
Abraham)

Ex 18:12 devout, wise Priest to God

Gen 26:34,35 Esau had two Hittite wives (Canaanite women)

Gen 28:8-9, 36:3 Esau married the daughter of Ishmael.]

Greeks called Phoenicians “red purple”

Esau = Edom

Gen 25:29-34 red lentils

Reuel/Jethro father in law of Moses was the Son of Esau

“The Blood of Abraham by – Jimmy Carter”

Sarah – Mother of Jesus & Christians

Hagar – Mother of Muslims

Gen 14:11-24 raid on Sodom Abraham pursued & got Lot and others
back

Spirit of Abraham not evident today

Temporal Freedom must proceed Spiritual freedom – the true son & seed of Abraham

John 8:36 Son of Abraham

Is 61:1 Prophecy of Christ

Joseph, Jacob, & Sons in Egypt

Ex 4: 22-23 Israel is my Son

Hosea 11:1 God's Son

Matt 2:15

Deut 18:15 Moses-God will raise Prophet like me

John 6:14 promised messiah

Gen 3:15 promised messiah

Rev 12:1-6 dragon, Jesus

Acts 3:22-26 Seed

Heb 2:14-16 Satan defeated at the Cross

Rev 20:10 Satan destroyed

Gen 22:18 Seed of Abraham is Christ

Gal 3:16

John 8:56 Abraham saw the messiah's day

Heb 11:16 Abraham saw a Heavenly Country

Heb 11:10-13 A Heavenly City

PP 148 Thou shalt not kill

Gen 22:2 Isaac greatly loved

PP Sarah not informed

Pp 151 what sacrifice would do to Sarah, Abraham & God

Isaac & Jesus

John 3:16, John 1:18, 3:18, 1John 4:9

Yichud = only Son

Wahid in Arabic ref to Isaac

Greek Monogeneses Heb 11:17 equivalent to the Hebrew Yichud in Gen 22:2

Koran 112: 2-4 God does not have a child

Isaac & Christ were both miraculously conceived

Nothing is too hard for God Gen 18:14m 21:1,2

Luke 1:35 Gabriel to Mary

Koran 19:20,21

Is 7:14 sign

Gen 22:9,10

Rom 8:32

Muslim's celebrate "Feast of Sacrifice"

Abraham's complete submission to God

Abraham's Children

Genesis 26 ⁴And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

⁵Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Genesis 18 ¹⁸Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

Would Abraham bring up his children to worship differently?

Genesis 18 ¹⁹For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him

¹¹And the angel of the LORD said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction

Genesis 17 ²⁰And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation

Issac

Genesis 25 ¹Then again Abraham took a wife, and her name was Keturah.

²And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

³And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

⁴And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.

⁵And Abraham gave all that he had unto Isaac.

⁶But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

⁷And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

⁸Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

⁹And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

¹⁰The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

¹¹And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.

¹²Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

¹³And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

¹⁴And Mishma, and Dumah, and Massa,

¹⁵Hadar, and Tema, Jetur, Naphish, and Kedemah:

¹⁶These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

¹⁷And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

¹⁸And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

Galatians 3 ¹⁶Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Romans 2 ²⁸For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

²⁹But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Joshua 24 ²And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

Hebrews 11 ⁸By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

⁹By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

¹⁰For he looked for a city which hath foundations, whose builder and maker is God

James 2 ²³And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

John 8 ³⁹They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

Galatians 3 ⁷Know ye therefore that they which are of faith, the same are the children of Abraham.

²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

God's people from the East

Job 1

¹There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

²And there were born unto him seven sons and three daughters.

³His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east

Exodus 3

Esau married the sister of Ishmael who's descendent was Jethro the father in law to Moses.

¹Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

Exodus 18 ¹²And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

Numbers 22 ⁸And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

Numbers 24 ¹⁷I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth

Isaiah 60

¹Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

²For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

³And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

⁴Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

⁵Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

⁶The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

⁷All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Genesis 22 ⁷And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

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

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

John 18 ¹²Then the band and the captain and officers of the Jews took Jesus, and bound him,

I know that some teach that this was Ishmael instead of Issac but this sacrifice was to be symbolic of Christ. Only Issac had a miracle birth as did Christ.

John 20 ²⁵The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe

Hebrews 11 ⁴By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

⁸By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went

¹⁷By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

¹⁸Of whom it was said, That in Isaac shall thy seed be called:

¹⁹Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Romans 4 ²¹And being fully persuaded that, what he had promised, he was able also to perform

Revelation 13 ⁸And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Isaiah 53 [Look at this chapter as it prophecies about the Messiah the Christ](#)

¹Who hath believed our report? and to whom is the arm of the LORD revealed?

²For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

³He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

⁴Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

⁵But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

⁶All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

⁷He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

⁸He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

⁹And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

¹⁰Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

¹¹He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

¹²Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors

John 1

¹In the beginning was the Word, and the Word was with God, and the Word was God.

²The same was in the beginning with God.

³All things were made by him; and without him was not any thing made that was made.

¹⁴And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Galatians 3 ²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise

³³Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

³⁴And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

³⁵And the husbandmen took his servants, and beat one, and killed another, and stoned another.

³⁶Again, he sent other servants more than the first: and they did unto them likewise.

³⁷But last of all he sent unto them his son, saying, They will reverence my son.

³⁸But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

³⁹And they caught him, and cast him out of the vineyard, and slew him.

⁴⁰When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

⁴¹They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

⁴²Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

⁴³Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

1 Peter 2 ⁹But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

¹⁰Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy

Romans 11 ¹⁸Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

¹⁹Thou wilt say then, The branches were broken off, that I might be grafted in.

Arguing with God

1. Have you ever been in a fight?
2. The Lord likes a good fight – Jacob on the mount

3. How do we know what God wants for His people

- a. His Word
- b. His Law
- c. Fruits of the Spirit
- d. His Promises

4. Jonah Nineveh/Assyrians Spirited but not broke to work/ Love your enemies

5. Moses God was going to destroy Israel You delivered them from Egypt to destroy them here. People will know you killed them is this the reputation you want? Moses was a type of Christ, God was testing him.

6. Abraham Kill the righteous along with the wicked type of god/ Isaac

7. Habakkuk Time of oppression, bribery, no justice
The Lord was going to allow the Chaldeans to rise up and conquer them.

Lord, your plan is to wipe us out?
Sometimes people will not let God save them.

8. Job 9:2,3 If God decides to argue with you can we even answer one question
9:14 Who am I that I should argue with God
40:2 God asks Job if he still wants to argue

9. When we pray do we address those things that are happening in our lives that we feel are not fair or are we pious, pacificest saying it must be the Lord's will, what ever happens will happen.

The Lord is not looking for yes men, He is looking for people who will have some backbone and stand up for themselves even with Him. Have some grit, determination, some fortitude.

We know what God wants for us so when we don't get them we need to know why.

10. Argue with God concerning His Promises
11. Remind God of His Reputation
12. Remind God of His Attributes
13. Remind God of His Record
14. Remind God of His Pity, His Sympathy & Compassion
15. Remind God to do it for His Son