

## THE LIVES OF THE PROPHETS (ABRAHAM) II

### GENESIS 13:1

1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

### GENESIS 13:2

2 And Abram was very rich in cattle, in silver, and in gold.

### GENESIS 13:3

3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

### GENESIS 13:4

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

AFTER HIS RETURN TO THE LAND GREAT THINGS HAPPEN.

### CH. 13:11

HE AND LOT SEPARATE

### CH. 13:14

THEN GOD MAKES MORE CLEAR THE COVENANT,

### CH 14:13

GOD GIVES HIM VICTORY OVER THE KINGS AND HE DELIVERED LOT.

### CH 14:18

MELCHIZEDEK VISITS HIM,

### CH 15:9

GOD MADE A BLOOD COVENANT WITH HIM,

GENESIS 16:1

1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

GENESIS 16:2

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

THE. SECOND. COMING. OF. THE. LORD\_ JEFF. IN V-9 N-2 WEDNESDAY\_ 57-0417

43 He prophesied here, and said, "The walls of Jerusalem will be trod down by the Gentiles until the Gentile dispensation would be finished. "

The Mohammedans have took it over. We realize that. And I want you to look at the crisis tonight, how Ishmael and Isaac are still at each other's neck right at Jerusalem where it's predicted they would be.

HEBREWS. CHAPTER. SIX. 3\_ JEFF. IN HEB SUNDAY\_ 57-0915M

544 Sarah thought that maybe she could have Hannah. . . or Hagar, rather, her maid, to give birth to a baby through Abraham, and she would take it.

And that became Ishmael, which was a thorn in the flesh, from then until now. Still a thorn in the flesh, for out of there come the Arabs, and they've always been that way.

545 Now, any time that you disbelieve the naked Word of God and adopt some other way, it'll be a thorn in your flesh from there on. You take just what God said. If He said It, that's just what He means. Oh, blessed be His Name! Just take His Word.

546 No matter what tries to bypass, say, "Well, It really doesn't mean That. " It means just what It says, when God makes a promise.

THE. SEED. IS. NOT. HEIR. WITH. THE. SHUCK\_ JEFF. IN V-6 N-4 THURSDAY\_ 65-0218  
47 Sarah, thinking that God would not be able to keep all of His promise true, she told Abraham to take Hagar, her maid, and to marry her, (which, polygamy was legal in those days) and to bring the child;

and that's the way God had it planned, that she was to have the child only through Hagar. But we find out that that wasn't so.

THE. SEED. SHALL. NOT. BE. HEIR. WITH. THE. SHUCK\_ LA. CA V-18 N-5 THURSDAY\_ 65-0429B

34 Here the seed starts, in the promise. And Abraham here slightly doubted, by Ishmael,

THE. SEED. SHALL. NOT. BE. HEIR. WITH. THE. SHUCK\_ LA. CA V-18 N-5 THURSDAY\_ 65-0429B

44 Now, Ishmael could not be heir with Isaac, because one was slightly doubted, just slightly doubted. It was a child, it was still the seed of Abraham, but not God's perfect way for it; Ishmael.

45 If Ishmael and Isaac could not be heir together because the original plan of God was substituted into a--a permissive plan of God, a permissive way that God did bless, neither can the spiritual Church today be heir with the denominational.

The denominational, God blessed them, like He did Ishmael, but the Spiritual will not be heir with the others. That's right. There will be, coming out of the church denomination (church so-called, church natural), will come a Bride of Christ, the Elected.

GENESIS 16:2

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

GENESIS 16:3

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

GENESIS 16:4

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

GENESIS 16:5

5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

GENESIS 16:10

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

GENESIS 16:11

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

GENESIS 16:12

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

WILD: to run away, to run wild; and hence the wild ass, from its fleetness and its untamable nature. What is said of the wild ass, Job 39:5-8, affords the very best description that can be given of the Ishmaelites, (the Bedouins and wandering Arabs), the descendants of Ishmael

JOB 39:5

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

JOB 39:6

6 Whose house I have made the wilderness, and the barren land his dwellings.

JOB 39:7

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

JOB 39:8

8 The range of the mountains is his pasture, and he searcheth after every green thing.

The country which these free descendants of Ishmael may be properly said to possess, stretches from Aleppo to the Arabian Sea, and from Egypt to the Persian Gulf; a tract of land not less than 1800 miles in length, by 900 in breadth;

GENESIS 16:12

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

JOHN GILL SAYS:

Signifying, that he would be of a quarrelsome temper and warlike disposition, continually engaged in fighting with his neighbors. The Arabs always have been, and still are, given to plunder, harassing their neighbors by continual excursions and robberies, and pillaging passengers of all nations,

which they think they have a right to do; their father Ishmael being turned out into the plains and deserts, which were given him as his patrimony, and as they suppose a permission from God to take whatever he could get.

And he shall dwell in the presence of all his brethren; the sons of Abram by Keturah, the Midianites, and others; and the Edomites that sprung from Esau, the son of his brother Isaac; and the Israelites, the descendants of Jacob, another son of Isaac; and his kinsmen the Moabites and Ammonites,

upon all which he and his posterity bordered. It may be rendered, "he shall tabernacle", or dwell in tents, as he did, and his posterity afterwards; particularly the Scenite Arabs, so called from their dwelling in tents, and the Bedouins, such were the tents of Kedar, one of his sons, Song 1:5;

the same with them to this day: according to Jarchi, the sense of the phrase is, that his seed should be large and numerous, and spread themselves, and reach to the borders of all their brethren.

As the history of Ishmael and his descendants, is one of the standing public evidences of the truth of the sacred Scriptures.

Diodorus, one of the great heathen Historians, says of them, that neither the Assyrians, nor the kings of the Medes and Persians, nor yet of the Macedonians, were able to subdue them; nay, though they led many and great forces against them, yet they could not accomplish their attempts.

And undoubted history informs us of such remarkable interpositions of Providence to preserve them, when they have been upon the brink of ruin; that when we consider them,

we cannot help being struck with admiration at the holy Scriptures, declaring the end from the beginning, and from ancient times the things that are not yet done.

When Alexander the Great overturned the Persian Empire, and conquered a great part of Asia, the neighboring princes sent their ambassadors to make their submissions.

The Arabs (the descendants of Ishmael) alone disdained to acknowledge the Conqueror, and scorned to send any embassy, or take any notice of him.

This contempt so provoked him, that he meditated an expedition against them; and, humanly speaking, considering his vast army, the great assistance he would have received from all the neighboring princes, and his being in want of nothing which could contribute to his success,

we can scarcely suppose but he would have entirely destroyed them: but while he was meditating on these things, God took him away by death, and put an end to all his resentment and designs against them; and again shewed the world, that there was one greater than the greatest.

When the Romans subdued the rest of the East, Arabia alone stood out; and when Lucullus, one of their generals, had subdued some of the Arabs, he was recalled, and Pompey sent in his room: this latter most successful general gained some victories, and penetrated into the country;

but the word of God was against him, so that when success seemed ready to crown him with an entire subjection of the country, other affairs obliged him to leave it, and by retiring he lost all the advantages he had gained.

Aelius Gallus, a Roman general in the reign of Augustus, penetrated far into the country; but of a sudden a strange distemper made terrible havoc in his army; and after two years spent in the enterprize, he was glad to escape with the small remainder of his forces.

But, at the times they were attacked by the Emperors Trajan and Severus, the interpositions of Providence to save them were still more remarkable.

GENESIS 16:12

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

brethren. with the Midianites, Midian being his half-brother, by Keturah

GENESIS 37:28

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

GENESIS 16:13

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

GENESIS 16:14

14 Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.

GENESIS 16:15

15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

GENESIS 16:16

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

Ishmael is recognized as an important prophet and patriarch of Islam.

Muslims believe that Ishmael was the firstborn of Abraham, born to him from his second wife Hagar. Ishmael is recognized by Muslims as the ancestor of several prominent Arabian tribes and being the forefather of Muhammad.

Muslims also believe that Muhammad was the descendant of Ishmael that would establish a great nation, as promised by God in the Old Testament.

Ishmael is mentioned over ten times in the Quran, often alongside other patriarchs and prophets of ancient times.

The Quran says: "And make mention in the Scripture of Ishmael. He was a keeper of his promise, and he was a messenger, a prophet. He enjoined upon his people worship and almsgiving, and was most acceptable in the sight of his Lord. "

In other chapters of the Quran, however, which date from the Medina period, Ishmael is mentioned closely with his father Abraham:

Ishmael stands alongside Abraham in their attempt to set up the Kaaba in Mecca as a place of monotheistic pilgrimage and Abraham thanks God for granting him Ishmael and Isaac in his old age.

The Qur'an contains somewhat contradictory instructions for Muslims regarding Jews. At one point it instructs Muslims to treat Jews as brothers and at another point commands Muslims to attack Jews who refuse to convert to Islam.

The Qur'an also introduces a conflict as to which son of Abraham was truly the son of promise. The Hebrew Scriptures say it was Isaac. The Qur'an says it was Ishmael. The Qur'an teaches that it was Ishmael whom Abraham almost sacrificed to the Lord,

not Isaac (in contradiction to Genesis chapter 22). This debate over who was the son of promise contributes to the hostility today.

To the descendants of Ishmael, God gave the huge territory (about 1,200,000 square miles, much of which includes vast oil fields which the western industrialized world is highly dependent

upon) all around the land of Israel, while to the descendants of Isaac,

God gave the relatively tiny land of Israel, from Dan to Beersheba, and from The Jordan River to The Mediterranean Sea (approximately 8,000 square miles, only about 1/150th of the area given to the descendants of Ishmael).