

# Pentwater Bible Church

*Cave at Machpelah & Bride for Isaac Pt. 1*  
*Genesis Message Fifty - One*  
*Genesis 23: 2 - 24: 14*



Gustave Dore 1865

Daniel E. Woodhead – Pastor Teacher

# Pentwater Bible Church



## Announcements



See us on Facebook

Sunday Radio Teaching on WEEH 100.5 FM at 06:00 AM  
Z95 FM at 9:30 AM & 9:00 PM; WMOM 102.7 FM at  
11:00 AM & 9:00 PM; and Internet <http://www.wmom.fm/>  
11:00AM New Schedules Start January 8, 2012 An  
exposition of the Book of Galatians is presently being  
broadcast.

Men's Bible Study and discussion group met Wednesday  
January 18, 2012. Harry Waller led the discussion and  
teaching on Eternal Salvation. Next meeting will be March  
1, 2012

Skype our Service at PentwaterBibleChurch

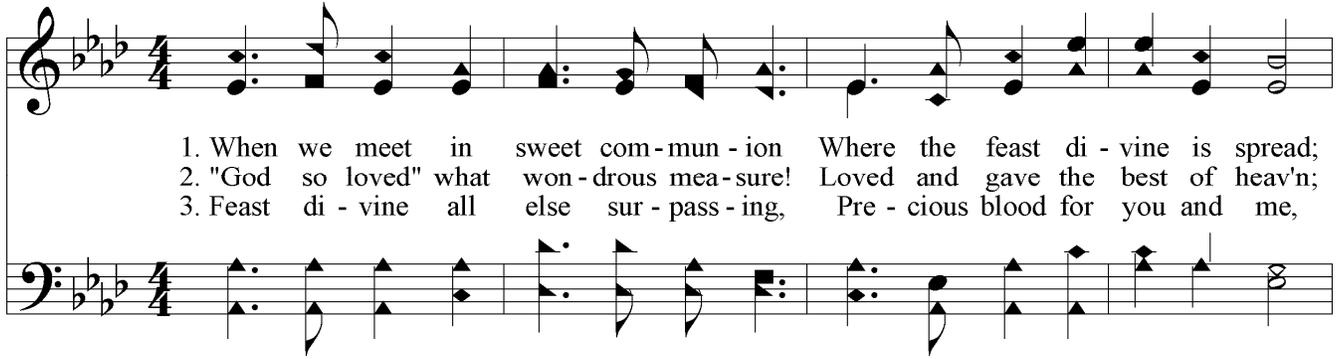
Share Your Church With Others

## *Sunday Service January 22, 2012*

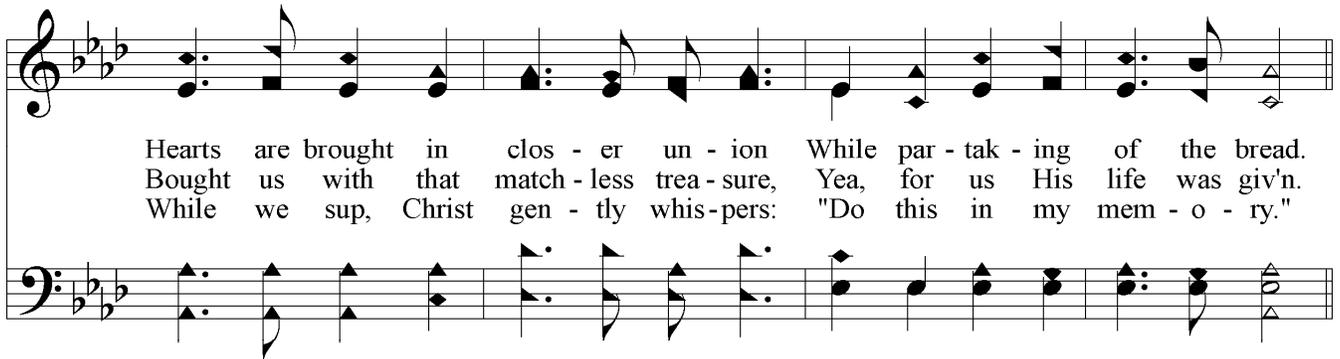
*11:00 AM*

- Introduction Music: Next Year in Jerusalem  
Zola Levitt
- Opening Prayer:
- Communion: Remembering Our Lord
- Hymn #1: The Lord's Supper  
Tillit Teddlie
- Message: The Cave at Machpelah & A Bride for  
Isaac Part I  
Genesis Chapter 23: 2 – 24: 14
- Hymn # 2: The Sands of Time  
A. Cousins from Samuel  
Rutherford's Letters
- &
- Offering:
- Benediction:
- Closing Music: Pray for the Peace of Jerusalem  
Zola Levitt

# THE LORD'S SUPPER

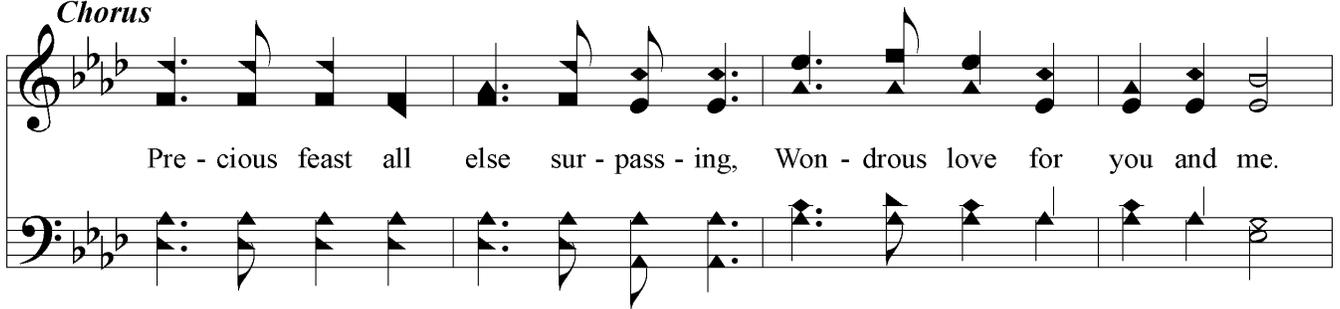


1. When we meet in sweet com-mun-ion Where the feast di-vine is spread;  
2. "God so loved" what won-drous mea-sure! Loved and gave the best of heav'n;  
3. Feast di-vine all else sur-pass-ing, Pre-cious blood for you and me,

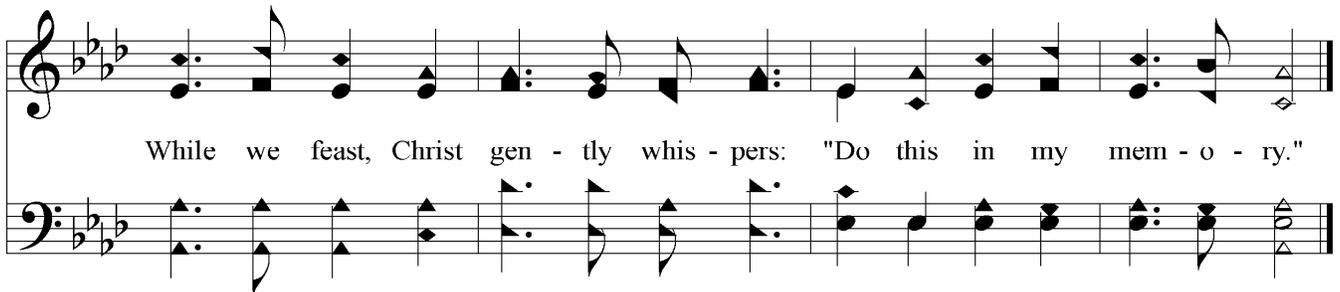


Hearts are brought in clos-er un-ion While par-tak-ing of the bread.  
Bought us with that match-less trea-sure, Yea, for us His life was giv'n.  
While we sup, Christ gen-tly whis-pers: "Do this in my mem-o-ry."

## *Chorus*



Pre-cious feast all else sur-pass-ing, Won-drous love for you and me.



While we feast, Christ gen-tly whis-pers: "Do this in my mem-o-ry."

# Dentwater Bible Church

## Genesis Message Fifty-One

### The Burial Cave at Machpelah & A Bride For Isaac Part I

January 22, 2011

Daniel E. Woodhead

#### Review:

THE ABRAHAMIC COVENANT IS REAFFIRMED

Genesis 22: 15-19

The Angel of Jehovah (Christ) calls out to Abraham for the second time in this incident but it is a total of ten times altogether that God has appeared to him. This is the fifth time He appears to Abraham to present and affirm His Covenant with him. The Abrahamic Covenant is one of the most important Covenants God has made with mankind. As God knows all things He does not test Abraham to find out what Abraham will do. He does it so Abraham will know just how strong his faith is. God says that He swears by Himself, which is the strongest possible oath God can make that He will uphold the Covenant that He made with Abraham. The Abrahamic Covenant is now completely revealed in Scripture.

The Abrahamic Covenant is the first unconditional covenant that God made with Israel. The Abrahamic Covenant promised a seed, land, and blessings. The three major promises of this covenant were personal promises to Abraham, national promises to Israel and universal promises to all the people of the earth

The Covenant includes seven "I Wills" or unilateral promises from God.

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

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

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

But God does not provide until personal sacrifice has been made. True worship is

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

#### THE FAMILY OF NAHOR

Genesis 22: 15-24

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

#### Children with Milcah Nahor's Wife

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

#### Children with Reumah Nahor's Concubine

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

#### THE DEATH OF SARAH

Genesis 23: 1-2

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

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

### **Today's Message:**

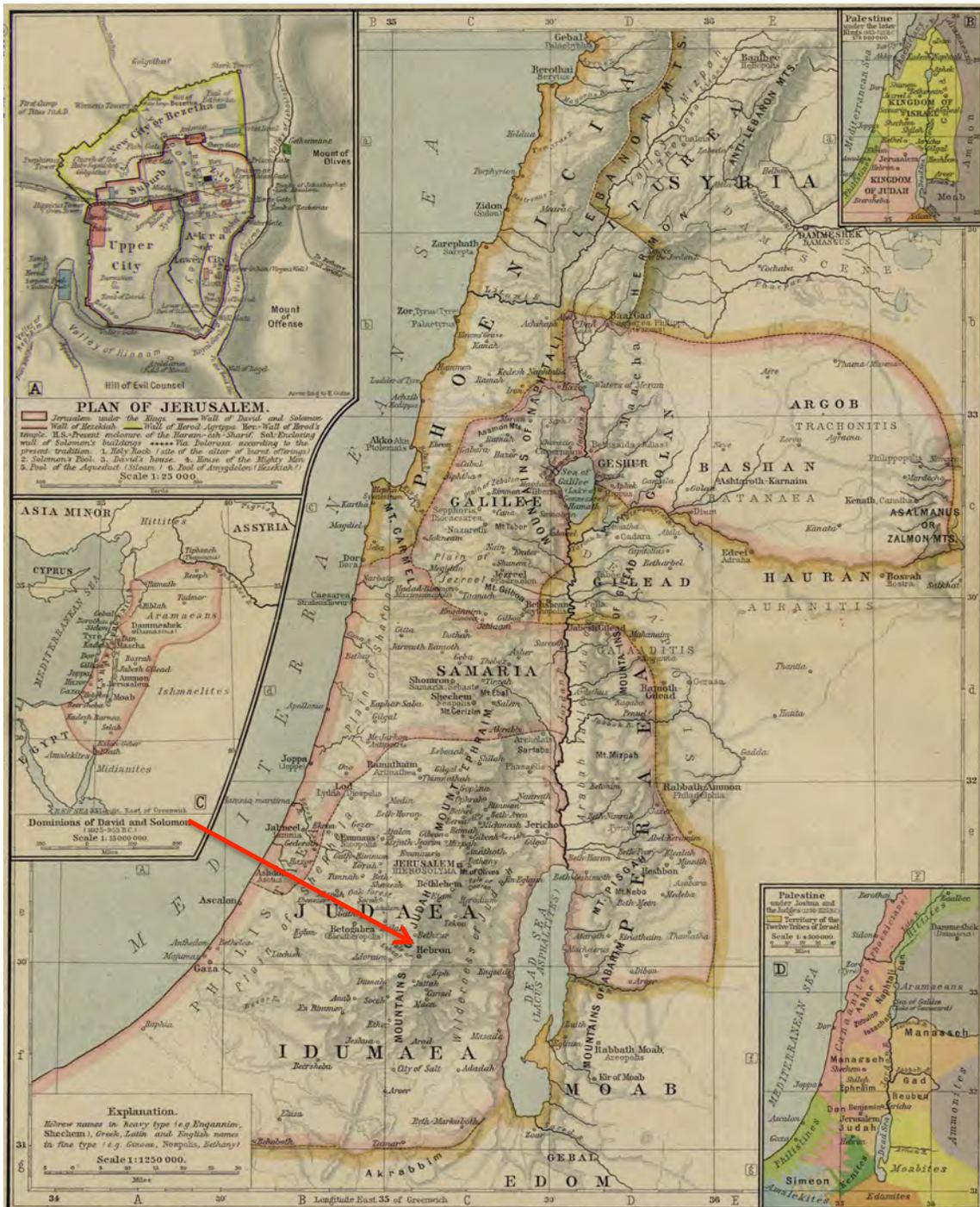
#### THE CAVE AT MACHPELAH-SARAH'S BURIAL

#### Genesis 23: 3-20

*<sup>3</sup>And Abraham rose up from before his dead, and spake unto the children of Heth, saying, <sup>4</sup>I am a stranger and a sojourner with you. Give me a possession of a burying-place with you, that I may bury my dead out of my sight. <sup>5</sup>And the children of Heth answered Abraham, saying unto him, <sup>6</sup>Hear us, my lord. Thou art a prince of God among us. In the choice of our sepulchres bury thy dead. None of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. <sup>7</sup>And Abraham rose up, and bowed himself to the people of the land, even to the children of Heth. <sup>8</sup>And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, <sup>9</sup>that he may give me the cave of Machpelah, which he hath, which is in the end of his field. For the full price let him give it to me in the midst of you for a possession of a burying-place. <sup>10</sup>Now Ephron was sitting in the midst of the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, <sup>11</sup>Nay, my lord, hear me. The field give I thee, and the cave that is therein, I give it thee. In the presence of the children of my people give I it thee. Bury thy dead. <sup>12</sup>And Abraham bowed himself down before the people of the land. <sup>13</sup>And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt, I pray thee, hear me. I will give the price of the field. Take it of me, and I will bury my dead there. <sup>14</sup>And Ephron answered Abraham, saying unto him, <sup>15</sup>My lord, hearken unto me. A piece of land worth four hundred shekels of silver, what is that betwixt me and thee? Bury therefore thy dead. <sup>16</sup>And Abraham hearkened unto Ephron. And Abraham weighed to Ephron the silver which he had named in the audience of the children of Heth, four hundred shekels of silver, current money with the merchant. <sup>17</sup>So the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, were made sure <sup>18</sup>unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city <sup>19</sup>And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (the same is*

Hebron), in the land of Canaan. <sup>20</sup> And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the children of Heth. (ASV 1901)

Abraham grieved for Sarah and then needed to find a final resting place for her. He chose to bury her in Hebron where she died.



Abraham had been living in this general area of the Mid-East for fifty-one years and he was much respected by the Hittites there. He spent twenty-five years in Hebron before he moved to Beersheba for the next twenty-six years. He approached the Hittites also known as the Children of Heth, to negotiate for a cave in which to bury Sarah.

The owners of the field, which he had selected for her interment, belonged to the Hittites. There is little secular evidence to affirm the great Hittite empire extending into Canaan. In the biblical text they seem to speak the same language as Abraham and have Semitic names. In considering the issue of Hittites at Hebron, it is helpful to note that Hittite jugs have turned up in a tomb at Megiddo in Israel dating to Cir. 1650 B.C. Hittite hieroglyphic seals deriving from the Late Bronze Age (1600–1200 B.C.) have been found, as well as Syrio-Hittite ivories and jewelry, and the architecture at Hazor have been shown to have been influenced by Syrio-Hittite models. This was probably a splinter group of them that settled outside the generally recognized borders of the Hittite empire. The way Abraham negotiated for the burial site is very similar to what we know of ancient Ugarit (in Syria), Canaanite and Hittite laws and practices, which are also relevant to this event. Also even though the written Hittite laws were dated later than these events, those laws were most likely oral traditions before they were reduced to writing.

Abraham rose up from before his dead wife and spoke to the Hittites that were gathered together at the mourning. He spoke three things to them.

1. He affirmed his status in Hebron as a nomad and not a property owner so that he could properly bury Sarah.
2. He then asked for some real estate to bury her here with them.
3. His purpose was to bury her out of his sight. Clearly the body was beginning to decay.

The way they collectively answered him is significant to understand his relationship with them. They called him a prince among them in response to Abraham's humility. Therefore they closed up their homes and came to show their respect to Sarah and Abraham. They understood him to be *as a god* to them. This is indeed one of the fulfillments of the Abrahamic Covenant that his name would be great. For this reason they offered him his choice of any of the sepulchres to bury his dead. They affirmed this by stating that none of them would withhold from him any sepulchre he selected. What a God given honor he enjoyed to be so well respected as a man of God in the community. They knew how close he was to God and had an immense respect for him. The first appearance of this offer seems as if they are offering it to him for free. However, this is not the case as the ancients had a well thought-out negotiation process that started out carefully and proceeded slowly to its termination. This is still the way negotiations are exercised in the Mid-East today. The process is equally as important as the end result. Abraham carefully followed the customs of the land in a manner that was pleasing to God. He did not violate their social practices and this added to their endearment of him. It is appropriate to follow the customs in a different culture that do not violate the Word of God. This is a practice we must adopt if we are to witness successfully to others. In affirmation of this Abraham bowed himself to the Hittites. One of the elders of this community Ephron begins to dialogue with Abraham directly.

Speaking very politely, Abraham offers full price if Ephron will *give* the cave at *Machpelah* (vv. 8–9). Ephron, as one of the elders addressing Abraham as *my Lord*, offers the field with the cave. Three times Ephron repeats the word *give* (23:11). Abraham, bowing for the second time, offers to *give* the price of the field (v. 13). Ephron, claiming that money is nothing between friends, sets what appears to be a very high price. The *prince, Lord* Abraham, agreed to the *gift* at full price (23:16). These terms of *give* and *gift* are simply couched terms for an intensely contained bargaining that is common in the Mid-East. Ephron was not offering anything to Abraham for *free*. An overt free offer was not to be taken seriously in these negotiations. This was simply a polite way of doing business.

In the painfully slow process of negotiations Mid-Eastern style Ephron finally gets to the amount he wants for the land and the cave, which is four hundred shekels of silver. This first offer is deliberately high so the negotiations can slowly travel to the settled price. While the price was about ten times the going rate for property at that time Abraham accepted. The negotiations were concluded at the city gate, which is the place of meeting for the leaders of the community to transact business. Therefore it was a legally accepted deal. Abraham now owned the first portion of the land, which he had been promised in the Covenant with Jehovah God. Proverbs 21: 21 accurately affirm Abraham's life. We should pay attention to God's leading in this area. Abraham lived another thirty-eight years after Sarah died. He married Keturah and had six more sons.

Proverbs 21: 21

*<sup>21</sup>He that followeth after righteousness and kindness Findeth life, righteousness, and honor.*

Finally this section of Scripture ends with the actual burial of Sarah. The Hittites continued to be neighbors in the region of the cave. Abraham had burial facilities in Haran and could have used them if he so desired. Instead he chose to bury her in Canaan, which will become Israel. He paid a high price for the property and the cave with legal recognition and therefore it is the Hebrews first purchased property in the Promised Land.

A Bride for Isaac Part I

Genesis 24: 1-9

*And Abraham was old, and well stricken in age. And Jehovah had blessed Abraham in all things. <sup>2</sup>And Abraham said unto his servant, the elder of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh. <sup>3</sup>And I will make thee swear by Jehovah, the God of heaven and the God of the earth, that thou wilt not take a wife for my son of the daughters of the Canaanites, among whom I dwell. <sup>4</sup>But thou shalt go unto my country, and to my kindred, and take a wife for my son Isaac. <sup>5</sup>And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land. Must I needs bring thy son again unto the land from whence thou camest? <sup>6</sup>And Abraham said unto him, Beware thou that thou bring not my*

*son thither again. <sup>7</sup>Jehovah, the God of heaven, who took me from my father's house, and from the land of my nativity, and who spake unto me, and who sware unto me, saying, Unto thy seed will I give this land. He will send his angel before thee, and thou shalt take a wife for my son from thence. <sup>8</sup>And if the woman be not willing to follow thee, then thou shalt be clear from this my oath. Only thou shalt not bring my son thither again. <sup>9</sup>And the servant put his hand under the thigh of Abraham his master, and sware to him concerning this matter (ASV 1901).*

Abraham was now one hundred forty years old and sensing the need to find a suitable wife for his son Isaac. Many of the individual promises of the Abrahamic Covenant were fulfilled during his lifetime. While he had been blessed with wealth, status and influence he did not possess the full extent of the land given in the covenant. He achieved the first legally obtained parcel though. The full promise of all the land would not be realized until the Messianic Kingdom. Nevertheless Abraham affirms the fact that Isaac (his seed) will have the land. Therefore he must have a wife in order to produce an heir to which the Covenant will pass. He approached an unnamed slave/servant of his household who controlled all of his considerable estate. We know this to be Eliezer of Damascus (Genesis 15: 2). This was the same trusted slave/servant who would have been Abraham's choice for inheritor if Jehovah God had not given him Isaac. Now Abraham requires him to swear a solemn oath *not* to take a wife for Isaac from among the Canaanites where they were living. Abraham knew that his nephew Bethuel had recently had a daughter who was called Rebecca. Abraham makes Eliezer swear an oath to Abraham that he will carry out this task. In ancient Mid-Eastern practice Eliezer is told to place his hand under Abraham's thigh and this would signify the acceptance of the oath. This means that if you are subject to my authority then I will sit on your hand in affirmation of you being under my will.

Eliezer then asks Abraham what he will do if the chosen woman will not follow him back to Canaan. Abraham says that Jehovah God will send His angels in front of him to secure the task. If they woman will not come Eliezer is told *not* to go back to Mesopotamia to find her a second time.

The twenty-fourth chapter is the longest in the book of Genesis. It is important for several reasons. First, it is a wonderful model of the appropriate characteristics we should look for in a spouse. Secondly, since the New Testament describes Isaac as a type of Christ we can see those parallels.

The Bible has many references to Isaac as a type. In Amos 7:9,16, Israel is identified as his people. He is used to illustrate the resurrection of the dead and life after death in both Matthew 22:23-33 and Mark 12:18-27. In Galatians 4:28-31 he is used to illustrate the relation of the Old Law to the New. His blessing of his sons is cited as an example of faith in Hebrews 11:20.

### Isaac as a Type of Christ

Only son of promise (Genesis 22: 2)

Only begotten of Father (John 3:16)

To be sacrificed in Moriah (Genesis 22: 2)  
Sacrificed in Jerusalem (2 Chron. 3:1)

Considered dead by father for three days (Genesis 22: 4)  
Dead for three days (1 Cor. 15:3-4)

Carried wood for his own sacrifice (Genesis 22: 6)  
Bore his own cross (John 19:17-18)

Submitted willingly to father (v Genesis 22: 6, 8)  
Submitted willingly to Father (Matt. 26:39)

Raised from altar, his life spared by the power of God  
Raised from the dead by the power of God (Rom. 6:4)

Isaac searches for a bride (Genesis 24)  
The Church is the Bride of Christ (Rev 21: 9)

Eliezer is sent out to get the bride (Genesis 24)  
The Holy Spirit is sent to take out the Gentiles a people for His name (Acts 15:14), which is the bride for Christ (II Corinthians 11: 2).

NEXT WEEK: A BRIDE FOR ISAAC PART II

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

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# THE SANDS OF TIME

*Slowly*

1. The sands of time are sink - ing, The dawn of heav - en breaks;  
 2. O Christ, He is the foun - tain, The deep, sweet well of love;  
 3. With mer - cy and with judg - ment My web of time He wove,  
 4. The King there in His beau - ty With - out a veil is seen;

The sum - mer morn I've sighed for, The fair, sweet morn a - wakes;  
 The streams on earth I've tast - ed, More deep I'll drink a - bove;  
 And aye the dews of sor - row Were bright - en by His love;  
 It were a well spent jour - ney, Tho' sev'n deaths lay be - tween;

Dark, dark hath been the mid - night, But day - spring is at hand,  
 There to an o - cean full - ness His mer - cy doth ex - pand,  
 I'll bless the hand that guid - ed, I'll bless the heart that planned,  
 The Lamb with His fair ar - my Doth on Mount Zi - on stand,

And glo - ry, glo - ry dwell - eth in Im - man - uel's land.  
 And glo - ry, glo - ry dwell - eth in Im - man - uel's land.  
 When throned where glo - ry dwell - eth in Im - man - uel's land.  
 And glo - ry, glo - ry dwell - eth in Im - man - uel's land.