

Jacob, Ishmael, Esau and Amalek

Feast of Tabernacles
Michael Heiss—September 28, 2010

Today we are going to take a brief look at the history of two men whose origins are in the book of Genesis, two men who have three things in common that nobody else had in common:

1. Each one of them had twelve sons. Twelve is the number of beginnings. They began a nation, each of them.
2. Each one was named by God; God named them.
3. The name of God was placed in their name.

Now others were named by God, too. Isaac—‘itzchq’—*to laugh*—because Abraham and Sarah laughed at the possibility of an old couple having a son. John the Baptist was named, the angel Gabriel from God named him John. But nobody else had these characteristics.

We’re going to be a little disjointed because the information as it is placed in Genesis, we go forward, then we have to go back a little, so I may go from one point to another point, and then back again to finish the first point, because that’s how the information is presented. So if it’s a little zigzaggy, I apologize in advance. I don’t know how else to do it.

We know the original story, God called Abram out of the land of the Chaldees, Ur. Then they went north to Haran, then into the land of Canaan itself. A famine was in the land, so down they go to Egypt. Of course, Sarah was very beautiful, you know the story. Abraham said, ‘Now Sarai, look, they’re liable to kill me, so just say you’re my sister.’ Well, it turns out okay, it worked out all right, because Abram was very well received due to the fact that God did play Pharaoh. Pharaoh found out about it and made it right.

While in Egypt Abram was well received and very respected. In fact, *Josephus* tells us that he taught the Egyptians astronomy, he taught them parts of physics, he taught them mathematics. It seems that Babylon was more advanced in those areas than the Egyptians were. Somewhere along the line Pharaoh was so impressed that he arranged to have one of the noble women of Egypt, a woman named Hagar. Hagar was not a *nobody*. Hagar was a *somebody*. She was of royal Egyptian descent and Pharaoh gave Hagar to Abram, actually to Sarai, as a handmaid. So they leave Egypt and we’re now going to pick up the story in Genesis 16:

We read in Genesis 16:1: “Now, Sarai, Abram’s wife, did not bear him any children. And she had a maidservant, an Egyptian, and her name

was Hagar. And Sarai said to Abram, ‘Behold now, the LORD has kept me from bearing. I pray you, go into my maidservant. It may be that I may obtain children by her.’ And Abram hearkened to the words of Sarai” (vs 1-2).

So Hagar goes in and becomes pregnant, v 4: “And he went in to Hagar, and she conceived. And when *Hagar* saw that she had conceived, she looked *upon* her mistress with contempt.” Now this has got to be female thing. Now understand, I’ve never been pregnant, and I don’t think I’m going to get pregnant anytime soon, so I don’t know what this is about women and getting pregnant. Remember Leah and Rachel? They were at each other’s throats practically. At one point Rachel says to Jacob, ‘Give me children and I die.’ So once Hagar was pregnant, then all of a sudden she’s uppity, because she is pregnant with the child of the master, the lord of the manor, the head of the tribe. And she treats her with contempt.

So in v 5 Sarai says: “And Sarai said to Abram, ‘My wrong be upon you. I have given my maidservant into your bosom, and when she saw that she had conceived, I was despised in her eyes., but Abram said to Sarai, ‘Behold, your maidservant is in your hand. Do to her as it please you.’.... [*I don’t want any part of this. Deal with her the way you will. Please, leave me out of this.* You read between the lines, that’s what Abram’s really saying.] (Well, it says) ...And Sarai dealt harshly with her... [Now, this word *harshly* can mean affliction; she afflicted her, she oppressed her.] (So Hagar being somewhat thin-skinned says, ‘I can’t take this’): ...and she fled from her presence.... [So off she goes] ...And the angel of the LORD found her...” (vs 5-7)

“And he said... [the famous questions down through the ages that so many of us have been asked]: ...‘Where did you come from? And where will you go?’ And she said, ‘I flee from the presence of my mistress Sarai.’.... [She can’t answer where she’s going, because she doesn’t know. She just wants to get out from under Sarai.] ...And the angel of the Lord said to her, ‘Return to your mistress and submit yourself under her hands.’ And the angel of the LORD said to her, ‘I will multiply your seed exceedingly, so that they shall not be numbered for multitude.’ And the angel of the LORD said to her, ‘Behold, you are with child, and shall bear a son. And you shall call his name Ishmael because the LORD has heard your affliction’” (vs 8-11).

Now before we get into Ishmael, this word for *affliction*, the angel says, ‘The Lord *heard* the

affliction.’ Very quickly, in Exodus 3:7: “And the Lord said [to Moses], ‘I have surely seen the affliction of My people...’” This is the same word—affliction, oppression. Here God sees it because they’re enslaved. They’re being beaten with whips.

But back in Genesis 16:11 it is said, “...the Lord has heard...” So these weren’t simply words that Sarai was leading with. Sarai was using some maybe unflattering language, but that’s all. Notice the rest of it. This is a play on words and you’ll never get it in the English. I read over this probably, I don’t know, fifty, a hundred times in my lifetime, but I never bothered to read it in the Hebrew.

Ishmael is ‘ishmoal’ in Hebrew. The ‘y’ sound, the ‘yee’ stands for third person, singular, masculine, future tense. So that tells you *he will do something*. Doesn’t tell you what he’ll do, doesn’t tell you who’s doing it, but he will do. The rest of the word is ‘ishmoal,’ ‘shamea’—*to hear*. So he will hear.

Who will hear? *ishmoal!* ‘El’—*the mighty* ‘El,’ ‘Eloha,’ ‘Elohim,’ ‘El Shaddai.’ *God will hear!* The angel said, ‘Because the Lord has heard.’ We’ll call his name *God Will Hear*, because God has heard. You see the play on words? And you’ll find this throughout the Old Testament. God did this many times. This means that Ishmael will be heard by God and doesn’t have to do anything. God has promised to hear ‘ishmoal,’ even if ‘ishmoal’ doesn’t fully obey God. God didn’t promise that to Israel, that’s conditional, but God did promise Ishmael and that’s important.

Verse 12: “And he will be wild man... [or a wild donkey of a man, we won’t use the other word, for propriety’s sake, so just say he’ll be a wild donkey of a man.] ...His hand will be against every man, and every man’s hand against him...” Now this is true. Look at the Arab world. They can’t get together on anything really, except for their hatred of Israel. But other than that, they’ve always been fighting each other. So that’s the story in Genesis 16.

Now, we’re moving to Genesis 17. This is where God is telling Abram, ‘You’re going to have a son.’ But before we get to that, we have the covenant of circumcision. Genesis 17:23: “And Abraham took his son Ishmael, and all that were born in his house, and all that were bought with his silver—every male among the men of Abraham’s house—and circumcised the flesh of their foreskins...” But the interesting thing is, who circumcised Abraham? Who circumcised Ishmael? You would think that Abraham probably did it to everybody. Maybe he did, but we’re not told that. According to tradition, there are traditions, and then there are traditions—Ishmael took the initiative and circumcised himself.

If so, that would show you the bold determination of Ishmael and his capacity to inflict pain.

Look at the history of the Arab peoples and they have suffered a lot of pain. Now I’m not dogmatically saying it’s so, but it does fit the character of Ishmael. Again, we’re going to see a play on words here. God tells Abraham he’s going to have a son and what does Abraham do in v 17: “And Abraham fell upon his face and laughed...” This is ‘itzchq’ tsachaq.’ That’s why Isaac was called ‘itzchq’.’ Abraham laughed. You can read in Gen. 21 where Sarah laughed. God says, ‘Why did Sarah laugh?’ Sarah said, ‘I didn’t laugh.’ God says, ‘Oh, yes, you did. Oh, yes you did. You’ll call him itzchq’—*God will laugh, He will laugh*.

God has ways of naming people. He really does. “Abraham said to God, ‘Oh, that Ishmael might live before You!’... [Because he can’t figure out how as an old man he’s going to have a son.] ...And God said, ‘Sarah your wife shall bear you a son indeed. And you shall call his name Isaac... [‘itzchq’—*to laugh*.] ...And I will establish My covenant with him.... And as for Ishmael, I have heard you.... [Once again, as for God will hear, I have heard. Again, we have a play on words.] ...I have blessed him, and will make him fruitful...” (vs 18-20). *I will hear him*.

Now think, in a way, how special the man Abraham was to God. ‘Because he’s your son, and I respect you, and I love you so you so much, I will hear him.’ God’s not specifically saying it, but you get the implication God is saying, ‘Look, I didn’t ask you to take Hagar. I didn’t say to do that. You did! But because you did and because you are My beloved, I will hear him and I will hear him.’ “But I will establish My covenant with Isaac, whom Sarah shall bear to you...” (v 21).

At this particular point, we’re going to go forward. You have the circumcision in Genesis 21; we pick up the story. The Lord visited Sarah, Sarah conceived and Abraham called the name of his son, Isaac (Gen. 21:3). Abraham circumcised the son. Who would have believed that this would happen?

Genesis 23:8: “And the child grew and was weaned...” Now that Hebrew weaned is ‘gamal’—which means what? *Camel!* You know, a camel like you ride in the desert. Isaac was *cameled*. What does that mean? Isaac was *cameled!* Well, the Hebrew word ‘gamal’ gives a sense of *movement*, of *direction*, *separation*.

It’s not telling us how old Isaac was, but it’s telling us the condition that Isaac was in. In other words, he was old enough—whether a year, two years, three years, three and half years—that he was no longer fully dependent on his mother. He could

walk on his own, he could run around, he could laugh. It's not telling us exactly when. So Isaac was *cameled* and "...Sarah saw the son of Hagar the Egyptian (whom she had borne to Abraham) mocking" (v 9). What does this mean mocking? We're not told exactly when she saw him mocking.

We're going to look at Genesis 21:6: "And Sarah said, 'God has made me laugh...'—'itzchq'." This word mocking is 'mitsachaq'—the same root word that's in Gen. 21:9.

Now turn over to Genesis 26:8; this is where Isaac and Rebekah are now with Abimelech: "And when he had been there a long time, it came to pass that Abimelech, king of the Philistines, *was* looking out a window and saw Isaac caressing Rebekah his wife." The word caressing, 'mitsechoq.' What was Ishmael doing? What do you mean he was 'mitsechoqing'?

Look at Exodus 32. We're spending a little bit of time on this word, because it'll give you an idea of a type of character Ishmael really was. This is where Moses had been on Mount Sinai for forty days and the people down there; 'We don't know what's become of him'; Aaron, the golden calf. What do we find?

Exodus 32:6: "And they rose up early on the next morning, and offered burnt offerings, and brought peace offerings. And the people sat down to eat and to drink, and rose up to play [mitsechoq]" What were they doing? dirty dancing? There's a sexual connotation with this.

One final verse, this is going back to Lot, Genesis 19:14. You remember the story. Abram talked God into saying, 'If I can find ten people, I won't destroy it.' The angels go to Sodom and all they can find is Lot and his daughters. Lot tries to get his sons-in-law out, but look at the last sentence in Genesis 19:14: "...But to his sons-in-law he seemed to be **jesting**"—*joking*—'mitsechoq.'

So what does 'mitsachaq' mean? *It means to make light of things, put sexual connotation on things, to be so secular, so profane, vulgar!* It's like 'rapper' language. If you heard them, think of Eminem. Think of some of these rappers and the language that they use. Nothing is sacred, nothing is honorable, nothing is decent, foul mouthed.

Sarai heard that and said, 'That's it, I've had it!' So back we go to Genesis 21:10: "And she said to Abraham, 'Cast out his maidservant and her son, for the son of this maidservant shall not be heir with my son, with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said to Abraham, 'Let it not be grievous in your sight because of the boy and because of your maidservant. In all that Sarah has said to you,

hearken to her words... [Or in other translations— and I know wives loves this verse, 'Hearken to the voice of your wife.']. ..hearken to her [Sarah] words, for in Isaac your seed shall be called. And also, I will make a nation of the son...And Abraham rose up early in the morning, and took bread and a skin of water..." (vs 10-14)—and they departed.

The water was gone, they're thirsty, and in v 16: "And she went and sat down across from him a good way off, about a bowshot..." Now right off, let's discuss this thing about a bowshot in v 16.

Verse 20: "And God was with the boy, and he grew and lived in the wilderness, and became an archer." How do you describe people? Even Nimrod was not called an archer. Nimrod was called a hunter, a mighty hunter with bow and arrow. But Ishmael is called an archer, bowshot. Why don't you say, 'Oh, he was a hundred yards off. He was a little ways off.' What's this bowshot? *Violence! militarism!*

Does anybody remember the movie, *Lawrence of Arabia*? Did you ever see it? *Fascinating movie!* Well, if you remember in *Lawrence of Arabia* when all the Arab chieftains gathered together in their long flowing robes, what decorated those robes? *Daggers!* Who does this? Now granted, military people down through the ages have a ceremonial sword, but that was for a sense of authority, not for actually using it; although in battle they could.

Remember Yasser Arafat? *Back in 1974 comes to the United Nations with a gun.* Who does this? *Ishmael does!* How about an Arab wedding, shoot off the AK-47's? Greek weddings are magnificent weddings, but they don't shoot off guns. Jewish weddings are great, but they don't shoot off guns. Who does this? *Ishmael does this!* It's just militarism! That's Ishmael! Can't get away from it. God said that's the way it was going to be. This isn't a condemnation. I'm just saying, 'Yes, God is right.'

So anyway, in v 16: "And she went and sat down across from him a good way off, about a bowshot, for she said: 'Let me not see the death of the boy.' And she sat across from him, and lifted up her voice and wept. And God heard the voice of the boy... [Doesn't say He heard Hagar! It says He heard the voice the boy, the lad.] ...and the angel of God called to Hagar out of the heavens, and said to her, 'What ails you, Hagar? Do not fear, for God has heard the voice of the boy where he is'" (vs 16-17).

Why did God hear the voice of Ishmael? *God promised Abraham He would!* How could God be a righteous God, a true God, a faithful God, if He didn't hear the voice of Ishmael? And that's the point I'm getting across. Even though Ishmael was kind of crass; didn't matter. He was Abraham's son.

God loved Abraham and He was going to be true to His word and hear; *God will hear!* So God was with the boy. He became an archer and he lived in the wilderness. So now we have the story of Ishmael up to this particular point. Now I want to give you three Scriptures:

- Deuteronomy 17:12
- Deuteronomy 18:19
- Deuteronomy 21:18

Yesterday Fred pointed out about God hiding things and kings trying to find them out. In Hebrew, if you've ever seen a Hebrew Bible, it's just one mass of letters; there are no periods, no commas, no spaces. How would you ever know where to begin and where to end? *Well, you just have to know!*

If you were to look in those three verses, you'll find the find the words 'does not listen,' 'will not listen,' 'does not hearken.' And if you put a space between the beginning of 'will not listen,' or 'will not hearken,' and the end of it, what name is there? *Ishmael!—hidden in those verses.* In essence God is saying, 'Ishmael, he's not going to listen to anybody.' And he doesn't listen to anyone. And I would love to have Fred some time give us the sermon, Coming World Government, how this world government is ever going to bring Ishmael to heel, because they don't listen to anybody. They will do what they will do. I'm sure there's going to be some way in which this world government is going to do it, but I'm not sure how. Who knows exactly how, but I'm sure he could explain some of that to us. But this is Ishmael. Look at the Muslims today.

The next part of it is Ishmael and sons. I talked about given to violence. I talked about God hearing. Now let's take a look at Israel for a minute. We're spending more of our time on Ishmael. What is Yeesra-el? Once again the 'yee' sound, *He will do something.* Well, what will He do and who's going to do it? The 's' and the 'r'—there are no vowels in Hebrew, just consonants. So you could an 'a'; an 'e'; an 'i'; sir, sire, sesar, czar, *rulership.* This is *'He Will Rule.'* Who will rule? 'Yeesra-el'—*God will rule.* So God is going to rule over Israel and He's going to rule the world through Israel. All that is wrapped up in the name 'Yeesra-el.'

But God does not promise to hear Israel automatically. He did promise to hear Ishmael, but not Israel and there's a reason for that. Because Ishmael—remember?—God said, 'I'll make him a great nation, but My covenant is with Isaac, Israel.' And there is a responsibility that Israel has to be heard by God. Ishmael—who prays to God when Israel doesn't—God will hear Ishmael and the prayers of Ishmael will trump Israel. But remember Solomon in 2-Chronicles and 1-Kings, his great prayer, the dedication of the temple, which we heard

about, what did Solomon say? 'When Your people call upon Your name, hear them.' Read those sections 2-Chron. 6:17-42, 1-Kings 8:28-52. Read them over. And again, '**When Your people call upon You, hear them.**' God will! *God will hear His people when they call upon Him!* So it is conditional.

And when Israel calls upon God, then the prayer of Israel will triumph over the prayers of Ishmael. Ishmael believed in prayer. Why do you suppose in Islam they pray five times a day? That's fascinating! Did you know on the Temple Mount in Jerusalem it's within Israel, but yet the authority of that Temple Mount is in the hands of the Islamics. They control that Temple Mount and no Jew, no Christian can bring a Bible across, no crucifix, Star of David, whatever, you cannot do it. They have certain individuals who walk around, and if they see you moving your lips as though in silent pray, they will interrupt you. They will not allow you to pray on the Temple Mount, because they so much believe in prayer that they fear that God is just liable to do something to overthrow them. That is how strong they believe in prayer.

One of the claims of Islam is that God has given the world to Islam, to the Muslims, so they can pray anywhere they choose. Now does the phrase *mosque at ground zero* ring a bell with anybody? Why do you suppose they want it? To pray, to glorify Allah for giving them the victory at the Trade Center. There's no question about it. This is the history, this is the thought pattern of Ishmael.

Now, we're going to take a look at an unholy union between Esau and a particular Amalek and this Ishmael. And that spells trouble for Israel. So we're going to take a look at that. First we're going to Genesis 27, and we have a story of Isaac blessing his blessing and then Esau comes out, he blessed Jacob instead of Esau and Esau's furious and Esau hated his brother.

Genesis 27:41: "And Esau hated Jacob because of the blessing with which his father had blessed him. And Esau said in his heart, 'The days of mourning for my father are at hand—then I will kill my brother Jacob.'" Now that is still there. Even though Esau made up with Jacob, the descendants have not. They simply have not done it.

Look at Genesis 28, and as you see we're kind of disjointed going back and forth, but we have to, to get the thread, to pick up the information. Genesis 28:8: "Now when Esau saw that the daughters of Canaan did not please Isaac his father... [and they did not] ...Esau went to Ishmael and took Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebajothm, **in addition to his other wives**" (vs 8-9). So here you have the union of

Ishmael and Esau and that is going to wreck havoc on Israel—an unholy alliance. It's a marriage alliance here. When you link Ishmael and Amalek, what is the result? *Al Qaeda, Hamas, SATA, Hezbollah!* They hate Israel.

Now we're going to take a look at Amalek. Genesis 36:12—the generations of Esau: "And Timna was concubine to Eliphaz, Esau's son. And she bore to Eliphaz, Amalek...." And God says He will have war with Amalek. You know in Exo. 17 Amalek struck Israel from the rear. You know that.

Notice what God said to Israel in Deuteronomy 25:17 about Amalek: "Remember what Amalek did to you by the way when you came forth out of Egypt. How he met you by the way and struck those of you who lagged behind and all the feeble. And it shall be when the LORD your God has given you rest from all your enemies all around in the land which the Lord your God gives you for an inheritance to possess it, **you shall blot out the remembrance of Amalek from under heaven.** You shall not forget" (vs 17-19). Now where did Amalek live and where did Ishmael live? This is a fascinating part.

We're now going to take a look at Genesis 25:17: And these *were* the years of the life of Ishmael, a hundred thirty-seven years. And he expired and died, and was gathered to his people. And they lived from Havilah to Shur, which *is* before Egypt, *as* you go toward Assyria. And he died in the presence of all his brethren."

I've got to take a minute or two to partial correct what we have here. "...he died in the presence of his brethren." This is an okay translation. It's a valid one, but it doesn't give the full import. That word *died* means 'naphal.' He fell, he *fell in the presence, he fell upon.* You'll notice it's plural and it's singular. They lived, the descendants of Ishmael, and then it says 'he.' He died and then he dwelt, he lived in hostility of his brothers. He fell upon them. This is the violence of Ishmael one toward another. The sons are always fighting.

But "...they lived from Havilah to Shur..." Now look what happened when God told Saul through Samuel to wipe out Amalek. Where did Amalek live? *1-Samuel 15, You will see the connection between Amalek and Ishmael.*

1-Samuel 15:1: I: "And Samuel said to Saul, 'The LORD sent me to anoint you to be king over His people, over Israel. And now listen to the voice of the words of the Lord.

Verse 3: " Now go and strike Amalek..." because I know what they've done.'

Verse 5: "And Saul came to a city of Amalek and lay in wait in the valley."

Verse 7: "And Saul struck the Amalekites from Havilah, as you come to Shur..."

Well, that's where Ishmael was. They were together. There was a union. There was a blood union and they were co-mingling. So there you see the link.

Now here's a little tidbit for you, in a way. Come down to the 1930s and 1940s, the spiritual descendants of Amalek. The interesting thing is at the beginning of the Nazi Regime, Adolph Eichmann, the head of the SS—when they were going through and they're going to wipe out all Jews—said in 1942, 'There will be no Purim this year.' What did he know about Purim? This is a Nazi! this is a German! Now I'm not trying to say he's a physical Amalekite, but he understood the Bible. He understood the people of Israel.

And in 1946 at Nuremburg, Julius Striker, one of the vicious anti-Semites, as he was going to his death, he's on the gallows about to be dropped, his last words, 'Purim-fest, 1946,' acknowledging that Purim was being replayed. Amalek is being defeated. I don't want to draw too much into that, but it's interesting.

But I want you to come to Esther 3:1: "After these things King Ahasuerus promoted Haman the son of Hammedatha the Agagite..." Where do we find that name before? He was the king of the Amalekites, Agag the king of the Amalekites that Samuel hacked in pieces. I thought they were all dead. No! Some of them survived and one of them was Haman. Now there were ten sons of Haman that were hanged on the gallows. There were ten Nazis hanged on the gallows at the Nuremburg trials. There is a parallel there.

But I want to conclude this whole thing with one final thought in Genesis 27. And here again we talk about God hides things and then kings find them out. This is where Jacob took the stew from his mother, Rebekah, who gave it to him. Goes to Isaac, because he wants the blessing.

Genesis 27:22: "And Jacob went near to Isaac his father. And he felt him and said, 'The voice *is* Jacob's voice, but the hands *are* the hands of Esau.' Now *voice* is spelled the same way in English. It's not spelled the same way in Hebrew. There is a difference and I think there is a specific reason there's a difference.

The word for *voice* is 'qol,' or the voice 'ha qol.' And if you look at it that way, the way it's spelled, it means *weak*. So what do you have? Hebrew in here is in v 22, when '*weak* is the voice of Jacob, then the hands are the hands of Esau.' Meaning, when Jacob or Israel is

- weak in prayer

- weak spiritually
- drives God from the public square
- does not acknowledge God in schools and government or anywhere

then strong, because the hands symbolizes strength, the right hand, *then strong will be Esau*. But when Israel cries to God, then Israel will be stronger.

I'll conclude by saying that the last time, my understanding, that Israel ever truly cried out to God, nationally, in time of war was June 6, 1944, the eve of V-Day. Being kind of a student of history, I love it. The best war movie I ever saw, the best book I ever read, was *The Longest Day* by Cornelius Ryan. The movie was so good because it was of the only movies that really followed the script. It followed the book. You had cameo appearances by John Wayne, Robert Mitchum, Eddie Albert, Red Buttons. Remember Red Buttons on the church steeple there, hanging down. They had cameo appearances.

But on that day Franklin Delano Roosevelt—regardless of what you might think of his economic policies, and so forth—he called on God led the nation to call on God. And then read that prayer while he was sounding it out over the radio. It started out with, 'Almighty God.' He talked about saving the flower of our youth to liberate Europe.

And being the student of history that I am, not a master of it, you can read that book and other books, and you will find out there were five or six incidents that just went against the Nazis, went against the Germans. Should not have. That should have been a failure, but it wasn't, ***because God heard that prayer!***

Israel has to call upon God to hear the prayer. Ishmael does not. So if Israel becomes weaker and weaker in acknowledging God, then Esau, Amalek, and Ishmael become stronger and stronger and will cause great trouble for Israel in the future. And I'm afraid we're going to see it.

Once Israel is smashed, but comes to its senses and call upon God, once again God will hear the prayer of Israel and will smash Amalek and Ishmael. That is basically the point that I want to get across. A fascinating story and it's going to play out in the future. Just how long it will take, I don't know, but it is just as sure as the rising and the setting of the sun.

Scriptural References:

- 1) Genesis 16:1-2, 4-11
- 2) Exodus 3:7
- 3) Genesis 16:11-12
- 4) Genesis 17:23, 17-21
- 5) Genesis 21:8-9, 6

- 6) Genesis 26:8
- 7) Exodus 32:6
- 8) Genesis 19:14
- 9) Genesis 21:10-14, 16, 20, 16-17
- 10) Genesis 27:41
- 11) Genesis 28:8
- 12) Genesis 36:12
- 13) Deuteronomy 25:17-19
- 14) Genesis 25:17-18
- 15) 1-Samuel 15:1, 3, 5, 7
- 16) Esther 3:1
- 17) Genesis 27:22

Scriptures referenced, not quoted:

- Genesis 21:3
- Deuteronomy 17:12
- Deuteronomy 18:19
- Deuteronomy 21:18
- 2-Chronicles 6:17-42
- 1-Kings 8:28-52
- Exodus 17

Also referenced: Books:

- *Josephus*
- *The Longest Day* by Cornelius Ryan

MH:lp
Transcribed: 10-29-10
Formatted: bo—8-31-11