

The Church's Friends
Genesis 21:22-34
Halifax: 15 November 2015, 10:30 AM

Introduction:

The Bible teaches us that we are pilgrims and strangers in this present world.

- Hebrews 11:13 tells us that even the Old Testament believers who had such a focus on the promised land, **all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.**
 - They were not looking at this world as their final rest—they were looking for the eternal city that God had promised them!
- And likewise Peter speaks to the members of early church as sojourners and pilgrims in 1 Peter 2:11 where he instructs them about how to live in this world until Jesus comes.
 - He says, (1 Pet 2:11-12) **Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.**
 - Peter is making it very clear that we are to live well in this world among those who are outside the church—
 - We are to live godly, honourable lives, not only in that we refuse to get caught up in their sinful ways, but also in that we do good works!
 - They are to look at us and see that God is with us!

Today in our Genesis sermon series, we are going to see that this is exactly what Abraham does.

- God has made it clear that he is with Abraham, and Abimelech can see that this is so, and because of it, he wants to be friends with Abraham.
 - And Abraham welcomes the friendship.
 - Here we will find many valuable lessons about how we, as pilgrims like Abraham in this world, are to live among our neighbours.

Our text today is from Genesis 21:22-34.

- Please give me your attention as I read it to you...
- Genesis 21:22-34...Here is the word of God.

Genesis 21:22-34: And it came to pass at that time that Abimelech and Phichol, the commander of his army, spoke to Abraham, saying, “God is with you in all that you do. ²³ Now therefore, swear to me by God that you will not deal falsely with me, with my offspring, or with my posterity; but that according to the kindness that I have done to you, you will do to me and to

the land in which you have dwelt.” ²⁴ And Abraham said, “I will swear.” ²⁵ Then Abraham rebuked Abimelech because of a well of water which Abimelech’s servants had seized. ²⁶ And Abimelech said, “I do not know who has done this thing; you did not tell me, nor had I heard of it until today.” ²⁷ So Abraham took sheep and oxen and gave them to Abimelech, and the two of them

made a covenant. ²⁸ And Abraham set seven ewe lambs of the flock by themselves. ²⁹ Then Abimelech asked Abraham, “What is the meaning of these seven ewe lambs which you have set by themselves?” ³⁰ And he said, “You will take *these* seven ewe lambs from my hand, that they may be my witness that I have dug this well.” ³¹ Therefore he called that place Beersheba, because the

two of them swore an oath there. ³² Thus they made a covenant at Beersheba. So Abimelech rose with Phichol, the commander of his army, and they returned to the land of the Philistines. ³³ Then *Abraham* planted a tamarisk tree in Beersheba, and there called on the name of the LORD, the Everlasting God. ³⁴ And Abraham stayed in the land of the Philistines many days.

May the Lord be gracious to us and bless His Word that it might speak into our lives for His glory.

- As Romans 15:4 reminds us of the entire Old Testament: **For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.**
- So let us look with eagerness at what we can learn from our text.
 - First of all, learn that...

I. When we are obedient as God’s people, it will be obvious to outsiders that God is with us.

A. This was the case with Abraham.

1. The king of Gerar, Abimelech, saw and testified that God was with Abraham.

- You can see this in verse 22: **And it came to pass at that time that Abimelech and Phichol, the commander of his army, spoke to Abraham, saying, “God is with you in all that you do.”**
- What a great encouragement it is to us when we find out that people have noticed that God is with us.
 - And here Abimelech declares this Abraham with certainty...**God is with you in all that you do!**
- This is one of the great blessings of the covenant that is fulfilled more than ever with the coming of Christ who bears the name Emmanuel which means “God with us.”
 - When He is with you, it means that He is constantly working in your life, sustaining you, sanctifying you, preserving you, and blessing you!

2. Think about what Abimelech had seen this!

- a. First, there had been the incident in which Abraham had lied to Abimelech, telling him that Sarah was his sister when she was actually his wife!
 - But Abimelech had seen how God protected Abraham when he did this!
 - God had somehow plagued Abimelech and then He actually came to him in a dream and told him that he was a dead man because he had taken another man’s wife!
 - Abimelech was certainly irritated with Abraham for not telling him, but even more than that, he saw that he had better not mess with Abraham because God Almighty was defending him!

- b. And then more recently there had been the birth of Isaac to Abraham when he and Sarah were too old to have a son...
 - Perhaps Abimelech had been invited to the celebration for the weaning of Isaac, but in any case, you can be sure that he had heard about it!
 - The words, “After these things” with which our text opens indicates a connection to Abimelech’s coming to Abraham with Isaac’s weaning.
 - c. Perhaps he had seen other things as well, but whatever the case, he was quite convinced that Abraham was blessed by God and that God was with him in all that he did.
- B. This will be true with us—that people will see that God is with us—if we are serving Him.
1. God promises to make it clear to the people around us that He is with us when we are obedient.
 - a. This promise is given in different ways to us...
 - For example, in Deuteronomy 4:5-8, Moses says, **“Surely I have taught you statutes and judgments, just as the LORD my God commanded me, that you should act according to them in the land which you go to possess. Therefore be careful to observe them; for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, ‘Surely this great nation is a wise and understanding people.’ For what great nation is there that has God so near to it, as the LORD our God is to us, for whatever reason we may call upon Him? And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day?”**
 - So as we live the life God calls us to live, we will stand out in the world as those who live beautifully, and as those whose prayers are answered.
 - People will come to us to ask for prayer and for help.
 - And in Deuteronomy 28:9-10, God promises that He will make even our enemies to be afraid of us—because even they will see that God is with us: **“The LORD will establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the LORD your God and walk in His ways. Then all peoples of the earth shall see that you are called by the name of the LORD, and they shall be afraid of you.”**
 - The Lord even says that He will cause 1000 of them to flee from one of us.
 - They will be afraid to mess with us, and they will not be so bold in sinning.
 - b. But of course it is not always this way with God’s presence.
 - When we are disobedient, they will not see that God is with us.
 - 1) There are times when, as with us Christians in Canada today, the opposite is true—instead of a thousand of them fleeing from one of us, it is a thousand of us fleeing from one of them...
 - Also in Deuteronomy 28, the LORD says, ⁵⁸ **“If you do not carefully observe all the words of this law that are written in this book, that you may fear this glorious and awesome name, THE LORD YOUR GOD,...** ⁶⁴

Then the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods, which neither you nor your fathers have known—wood and stone. ⁶⁵ And among those nations you shall find no rest, nor shall the sole of your foot have a resting place; but there the LORD will give you a trembling heart, failing eyes, and anguish of soul. ⁶⁶ Your life shall hang in doubt before you; you shall fear day and night, and have no assurance of life.”

- 2) This does not mean that the LORD is not with us at all, it just means that He is not with us to bless us...
 - He is there to chasten us that we might learn not to ignore Him and to blaspheme Him.
 - He does this because we are His children and He loves us...
 - Hebrews 12:6 says: **“For whom the LORD loves He chastens, and scourges every son whom He receives.”**
 - And it continues in verse 11 with these words: **Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.**
 - 3) When God is chastening the church, as He is in Canada today, the people around us may not see that God is truly with us at all...
 - They may laugh at us and think we are silly and foolish—and often they are right!
 - How foolish it is to have the wonderful promises and commandments of God, and to have Him near to us to answer our prayers, and to live in resistance to Him!
- But what a blessing it is when we are walking with Him and they can see that He is with us in all that we do!
2. Their seeing that He is with us can bring about very different reactions on their part.
 - a. Sometimes it causes them to turn up their persecution
 - This is what happened when Israel was in slavery in Egypt—when God blessed His people by multiplying them in Pharaoh’s land.
 - Pharaoh was afraid of them—and because of his fears, he oppressed them and tried to kill them—and only became more terrified when they continued to multiply.
 - That is the way it so often is with persecution today.
 - I just heard a report from the church in Iran this week, and the pastor was telling of how the authorities there are in fear of the believers.
 - They persecute because they are afraid of them and because they cannot get them to deny Christ, even under torture...
 - In fact, he said that they had given up and have said so—“we are not going to try to get you to deny Christ because we know you won’t do that...”
 - They found that it only promotes the gospel when that happens.

- So you see, that is one way that fear can be expressed—by persecution.
- b. But there are other times when, as with Abimelech, their fear makes them want to befriend us!
 - 1) In our New Testament reading today, we read about those who befriended the church because they believed that God was with them...
 - In Luke 7, we read about the centurion’s servant that Jesus healed,
 - And in Acts 28 we read about the people of Malta who were kind to Paul when they saw that God was with him.
 - 2) I know as well that many of you, like me, became believers in this way.
 - For me it was very specific—I saw that God was with the Christians on campus when I was in university.
 - I befriended them and I watched them and I saw that God was with them and that they knew God...
 - And then I began to read the Bible and listen to it preached and I saw that it was true and I believed.

TRANS> What a great blessing it is when those outside the church can see that God is with us—whether they befriend us or persecute us!

- It is a great encouragement to us because it is an affirmation that God really is with us—it is a reminder of His grace toward us...
- And it is a great blessing to them to be able to learn about God and to come to know Him as their own saviour!

And I say that we ought to welcome them as friends!

- That is the second thing that we can see from our text today...

II. We should welcome friendships with those outside the church

- A. We should enter into appropriate levels of commitment to friendship with them.
 1. Sometimes it just an unspoken, informal commitment that involves simply being a good neighbour or co-worker...
 - an informal unspoken commitment in which you simply exchange acts of kindness with another person...
 - a. It can be anything, such as helping out a friend at work who is overburdened due to a time crunch...
 - or shovelling a neighbour’s driveway when they are sick, or having them pick up your mail and look after your house when you are out of town.
 - b. By the way, it is important to let the relationship work both ways—in other words, don’t refuse to receive their acts of kindness to you—
 - And be careful as well not to “keep accounts” in such a way that you are trying to keep everything equal.
 - Just be a real friend who knows how to graciously give—and how to graciously receive—based on your respective situations in life.

- That is informal friendship—which is the most common.

2. Sometimes, however, friendship with those outside the church calls for a more official commitment, as we find here in Genesis 21 with Abraham and Abimelech
 - a. He actually makes a *covenant* of friendship here—a treaty.
 - 1) You can see how he and Abimelech bind themselves to each other by means of a covenant.
 - a) Abimelech proposes the covenant, saying, (as verse 23 tells us): **“Now therefore, [because God is with you] swear to me by God that you will not deal falsely with me, with my offspring, or with my posterity; but that according to the kindness that I have done to you, you will do to me and to the land in which you have dwelt.”**
 - The actual form here is, “If you shall deal falsely with me,”
 - They were to say this as they passed together between animals that had been divided in half, implying that “If I deal falsely with you by not showing kindness to you as I have promised, let God witness it and tear me in half like these animals.”
 - b) It was a very solemn engagement before God, designed to assure one another that they would keep their word.
 - You see that the proposal is also that they bind their posterity to the friendship in future generations.
 - c) And you see that Abraham agrees to the covenant.
 - In verse 24, he says, “I will swear.”
 - This is a very proper thing for Abraham to do—this man wanted to be friends with him—to commit to kindness and loyalty, and Abraham does not hesitate.
 - Matthew Henry says that we must not, on the colour of shunning bad company, be sour to all company!
 - Calvin says that nothing would have been more absurd than for Abraham to be reluctant and morose about entering into a covenant that bound him to do what was already his God-given duty—to show kindness to his neighbour!
 - But if this was already their duty, why did they need a covenant?
 - 2) A formal relationship like this was quite in order for a couple of reasons.
 - a) First, it was useful because both of them had large households.
 - Remember that Abraham had 318 trained men that could fight among his servants.
 - So these were like two little kingdoms, and it was important for everyone in both houses to know where their masters stood with each other—in a mutual friendship.
 - A covenant was the best way to make that clear to all.
 - That Abimelech looked at Abraham as a welcomed guest in his region, and that Abraham wished no harm to Abimelech and his property.
 - It would help to prevent quarrels and to secure kindness.

- b) It was also helpful for them to enter into a covenant because they both had some reasons to be suspicious of the other...
 - Abraham had been deceptive with Abimelech when he had not revealed that Sarah was his wife,
 - and Abimelech's servants had (as we shall consider in a moment) seized the well that Abraham had dug at this place.
 - Covenants are needed because we do not always perform our obligations to others, and they help to remove doubts.
- So you see how a formal arrangement was quite helpful.
- 3) And you can see in verse 27 that they actually enter into this covenant.
 - Abraham provides the animals that are divided...
 - **So Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a covenant.**
 - Now their friendship is formalised!
- b. But we need to see that judgement must be exercised because it is not always right to enter into covenants—sometimes it is forbidden.
 - 1) For example, it is not proper for a believer to marry an unbeliever.
 - a) The rule of the LORD is that we are to marry **only in the Lord** (1 Cor 7:39).
 - It is very foolish and sinful to bind yourself in marriage to someone who is not committed to the Lord.
 - You will have a divided household, and it will tear you to pieces.
 - You will have a different set of principles by which you live, and you will not be able to pray together, to worship together, to train up your children in the Lord, to mutually encourage one another...
 - Your very deepest commitment is not shared, and it can only be due to spiritual poverty that you would even want to marry an unbeliever.
 - Fathers should not allow this of their children, and churches should discipline members for it...
 - It is a breach of your relationship with God, so how can you swear before Him to a relationship that is a breach of your relationship with Him?
 - b) The same can be said of entering into a covenant to worship with idolaters.
 - God is not pleased with those in the ecumenical movement who unite with unbelievers and idolaters who deny Jesus and His word.
 - Again, how can you swear before God to a relationship that violates your relationship with Him?
 - Under no circumstances should we join in idolatrous worship.
 - Hear what 2 Cor 6:14-18 says about this: ¹⁴ **Do not be unequally yoked together with unbelievers. For what fellowship**

has righteousness with lawlessness? And what communion has light with darkness? ¹⁵ And what accord has Christ with Belial? Or what part has a believer with an unbeliever? ¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: “I will dwell in them and walk among them. I will be their God, and they shall be My people.” ¹⁷ Therefore “Come out from among them And be separate, says the Lord. Do not touch what is unclean, and I will receive you.” ¹⁸ “I will be a Father to you, and you shall be My sons and daughters,” says the LORD Almighty.

- This language shows that by such relationships, however pious we may pretend to be, we violate our relationship with God as His sons and daughters.
- 2) But it is quite proper to enter into a covenant in certain business relationships, political relationships, in taking a civil office.
- a) For example, if you are a builder, it is proper for you to make a contract to build a certain structure for a certain price,
 - And to enter into relationship with various subcontractors like painters or framers or electricians to perform their part of the work.
 - It is in fact those who are dishonest who often do not want any formal papers “because we are friends and we trust each other.”
 - That may be so in some cases, but there is a dishonest spirit that says that in order to allow for wiggle room.
 - b) In the same way, a Christian nation can enter into appropriate treaties and covenants with an unbelieving one,
 - or citizens living in a nation that has rejected the Lord can obligate themselves by oath before the LORD to maintain their lawful obligations to their country.
 - And it is even appropriate for them to serve their city or their nation in political office and to take vows of office or to serve as soldiers.
 - When political leaders and soldiers were converted, they were not required to vacate their offices, but rather to serve in them all the more faithfully refusing only to engage in anything that was sinful before God...
 - Daniel, living in Babylon as a high ranking officer, is a fine example of man without compromise who held office in an ungodly nation to the glory of God.
 - John the Baptist told repentant soldiers to be content with their wages, he did not tell them to quit the army.
- Of course determining what is right in this matter is not always easy!
- 3) Some areas are difficult to navigate.
- For example, it can be difficult to know if one ought to serve as a soldier when his nation is engaged in questionable wars.

- Often enlisted men have very little knowledge of what the real reasons for the battle are—and there is a sense in which whether they are enlisted or not, they bear the corporate guilt of their nation.
- But it is also true that the LORD is not a harsh judge.
 - A good man may be engaged in an unjust cause and still be greatly loved by the Lord.
 - Our standing is in Christ, and in Him we have forgiveness not only for our personal sins, but also our corporate.
 - Refusal is appropriate when the matter is clear, but often it is not, and two godly men can be fighting each other in opposing armies, and both of them pleasing the Lord while two others are refusing to fight on either side for conscience sake...
 - And the Lord accepts all four of them.

TRANS> I suppose the point is that we should not be overly scrupulous, and should, when we can, enter into covenant relations with those outside the church.

B. Wisdom must be exercised in these friendships.

- Let's look at a couple of ways we need wisdom...
- 1. First, that we must not confuse friendship with those outside the church with friendship with the world.
 - a. The Bible strictly warns us against friendship with the world—
 - 1) James 4:4 says that friendship with the world is enmity against God.
 - 2) Proverbs warns us about keeping company with the wicked and about hanging out with a seductress so as to flirt with her—
 - Ephesians 5:11 says that we should **have no fellowship with the unfruitful works of darkness, but [should] rather expose them.**
 - 3) Peter says (1Pe 4:3): **For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.**
 - b. But being friends with the people of the world is not what these scriptures are forbidding.
 - 1) We must distinguish between worldliness which is having fellowship with the unfruitful works of darkness—
 - joining the world is its rebellion against God—
 - and entering into and maintaining friendship with people who are outside the church!
 - 2) The one is an appropriate commitment of mutual kindness—to loving our neighbour as ourselves and doing good to them...
 - The other is joining them in rebellion against God.
 - 3) The scripture actually commands us clearly to be at peace with all men as much as we are able—to be friends if we can...
 - Romans 12:18 says: **If it is possible, as much as depends on you, live peaceably with all men.**

- When it says “as much as possible” it recognises that we cannot force other people to be at peace with us...
 - but it means we are to do what we can lawfully do before God to maintain peace...
 - And part of that involves entering into covenants with those in the world like Abimelech who want to commit to friendship and to have peace with us.
- So we need wisdom to distinguish between friendship with the world and friendship with the people of the world...
 - Wisdom is also needed in another way regarding friendship with unbelievers....
- 2. We should exercise wisdom in *preserving* friendship.
 - a. It is helpful to formalise the terms (especially in business relations)
 - I have already spoken about how it is important to be clear about the terms of the friendship—so that both parties know what they are agreeing to.
 - Making the terms clear will help to prevent disputes in the future—
 - Clarity cannot keep disputes from occurring, but it can help a lot!
 - b. But it is also important to remove offenses—things that threaten the friendship.
 - 1) As Christians we ought to be very knowledgeable about this!
 - We have been called by our gracious Lord to repent of our sins and to receive forgiveness from Him!
 - That is what being a Christian is all about—we have repented of rejecting God as our God and have returned to Him through the mercy of Jesus Christ who died to atone for our sins!
 - We know what it is to have offenses of the worst kind cleared for the sake of friendship with God!
 - We are to live this way with each other in the church, but we are also to live this way as much as we can with unbelievers.
 - 2) In our text, we see how Abraham admirably disposes of an offense between him and Abimelech!
 - a) He brings up the matter of the well that Abimelech’s servants had seized from him!
 - The language he uses is of a legal nature and presents it as a violation of his property that Abimelech was responsible for.
 - You can see in verse 25 that Abraham brings this up before ratifying the covenant:
 - **25 Then Abraham rebuked Abimelech because of a well of water which Abimelech’s servants had seized.**
 - Here Abimelech is wanting to enter into a bond of friendship and kindness, and to allow Abraham to live peaceably in his land,
 - but how can Abraham do that if the well that he both dug and depended on for his flocks was taken from him?
 - Wells were essential for survival in such lands.

- b) And you see how Abimelech claims that he was ignorant of this and how Abraham accepts this testimony...
 - Verse 26 says: **And Abimelech said, “I do not know who has done this thing; you did not tell me, nor had I heard of it until today.”**
 - There is a return of the rebuke to Abraham for not having told him before...
 - And Abraham accepts Abimelech’s word about this by proceeding, as we have seen in verse 27, to enter into the covenant.
 - c) But in a move of great wisdom, Abraham safeguards the future of his relationship with Abimelech by making it clear to everyone that the well belongs to him...
 - He does something unexpected and brilliant—as recorded in verse 28-30 to settle the dispute once and for all...
 - **Gen 21:28-30: And Abraham set seven ewe lambs of the flock by themselves. Then Abimelech asked Abraham, “What is the meaning of these seven ewe lambs which you have set by yourselves?” And he said, “You will take these seven ewe lambs from my hand, that they may be my witness that I have dug this well.”**
 - By accepting this gift of the seven ewe lambs, Abimelech was affirming that the well was Abraham’s.
 - These seven ewe lambs would produce a whole flock in the years to come, and would stand as a reminder that the well at Beersheba belonged to Abraham.
 - What a great way to put an end to the dispute!
 - Abraham holds no grudge for the wrong, but ensures, as much as he is able, that it will not happen again.
 - He is doing what he can to secure lasting peace!
- 3) The main point is to deal with offenses (don’t let them fester)
- a) Deal with those that have occurred in the past.
 - They put a strain on your relationship with your unbelieving friend—if you are really friends, be ready to forgive, but clear the thing up—don’t ignore it.
 - b) And deal with those issues that arise in the future as soon as they arise.
 - Better sooner than later—so as not to let them fester...
 - Agree with your adversary quickly—settle things before you have bigger breaches to deal with.

TRANS> And now, finally, we are ready to come to the best thing we can do for our friends in the world!

III. We are to bring faithful worship into the reach of our friends.

A. Like Abraham, you are a sojourner, yet you are here now!

1. The Bible teaches us that we are going to inherit the earth, just as Abraham was going to inherit the entire land of Canaan...
 - But God has not yet given believers possession of the earth.
 - The Scripture teaches us, as I showed you in the introduction, that we are only sojourners in the earth.
 - That means that we are to respect the ownership of the men and nations of this world who are not heirs with us of the everlasting promise.
 - We are to regard their present ownership and fully accept it.

 2. After entering into this treaty or covenant with Abimelech, you see how Abraham settles in the place—as a sojourner.
 - He knew that he had no lasting possession here—yet—
 - The word that is used in verse 34 implies this—when it says that **Abraham stayed in the land**,
 - It is a word that means *to sojourn—to dwell as a pilgrim*.
 - But you see how that after Abimelech’s welcome and offer of friendship, Abraham plants a tamarisk tree...
 - This is what many of the Bedouins (men who travelled about with flocks in tents with no certain dwelling place) did when they found a place to dwell.
 - Many such trees were planted because they provided shade for them and a comfortable place of meeting and to pitch the tents.
 - This was a hospitable place where Abraham had peace, so Abraham is pleased to remain here for a while!
 - You don’t plant trees if you are planning to leave.

 3. He also names the well *Beersheba* as a memorial to the covenant that he and Abimelech had made...
 - There is a fun play on words here as the word *Beer* means well, and the word *sheba* means *to swear*, but also *seven*.
 - So this is yet another way of preserving a reminder that here a covenant of friendship was made that also included a declaration that this well belonged to Abraham.
 - Abraham is planning to stick around for while, which, as we saw in verse 34, he does.
- But now he does the greatest thing a believer can do for place...
- B. Abraham establishes the true worship of God at Beersheba!
1. We are told in verse 33 that here he calls on the name of the LORD!
 - That means that he set up public worship here!
 - Abraham had his family and many servants, and here they began to worship the true God in a pure and holy manner.
 - The LORD is described here as “the Everlasting God,” in Hebrew, *El Olam!*
 - This is a very appropriate name because He is the God that gives His servants everlasting blessing...
 - Though we are like the meadow flowers that perish, in Christ we have the hope of eternal life.

- If He is truly our God, we have eternal life through His promise.
2. And Abraham brought the testimony of the true eternal God to this region!
 - We do not know, but it may well be that Abraham's friend Abimelech and Phichol, the commander of his army, joined Abraham in this worship!
 - This man knew that God was with Abraham in all that he did, and he has shown that he fears God...
 - So can we not hope that when Abraham established pure and holy worship, calling on the Everlasting LORD, that he would join him?
 - Zechariah 8:23 explains what happens when the people around us see that God is with us...**“Thus says the LORD of hosts: ‘In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, “Let us go with you, for we have heard *that* God is with you.” ’ ”**
 3. Whether Abimelech joined him or not, the scripture clearly calls us to establish the worship of the El Olam, the Everlasting God, in every place.
 - a. We are called make disciples of the nations—to bring them Jesus who is El Olam, in whom alone we have eternal life.
 - We are to baptise them in His name and to teach them to observe all that He has commanded, and He promises to be with us forever...
 - To be with us just as He was with Abraham so that people can see that God is with us in whatever we do!
 - b. Let us therefore humbly pray that the world will see that our God is with us
 - and so will come to be friends with us...
 - and so will come to know Jesus, the Everlasting God...
 - whom to know is everlasting life...God with us for ever to bless us in all that we do!