

**GENESIS 21**  
**THE TWO SONS OF ABRAHAM: THE FIRST (ISHMAEL) AND THE SECOND OR LAST (ISAAC) ARE AN ALLEGORY OF THE TWO COVENANTS, MOUNT SINAI AND JERUSALEM FROM ABOVE**

**INTRODUCTION:**

**Genesis 21** falls in the third set of seven chapters on the measuring rod, three, equating with the measure of, Genesis. The chapter is the last or Deuterios in this set.

Thus we have the composite title: 'Genesis Deuterios.' The best application of both Greek words to the contents of the chapter that speaks of the two sons of Abraham is considered as 'First' for the Genesis precept, as this speaks of pre-eminence or first and 'Second' or 'Last' for the Deuterios precept, which speaks of a recount or second or last.

Thus this work is captioned **The Two Sons of Abraham: The First, Ishmael and the Second or Last, Isaac**. All throughout the chapter there is a duality, *viz.*: first and second, recorded in each verse which is highlighted in the accompanying measuring rod analysis of the chapter.

**The Chapter** also speaks of the Two Covenants of Abraham with Abimelech. Paul in **Galations 4** speaks of Abraham's two sons as an allegory to the Two Covenants, the First at Sinai and the second or Last as Jerusalem from above. Clearly, God revealed in Abraham his plans for his people. Abraham played His role as Father of Many Nations and Abimelech the role as the Father or Ruler of one such nation of the Philistines. God revealed in this drama how he would relate to all nations upon the earth by means of these Two Covenants, the First made at Mount Sinai and the Second or Last, the promise of Jerusalem from above.

God revealed this first to Abraham in his two Sons, Ishmael (probably symbolic of Adam) and Isaac (symbolic of the promised Seed, Jesus or Yeshua) and then confirmed it in the Two Covenants, he made with Abimelech. Thus we have the minimum requirement of two witnesses to confirm or establish a matter. And Paul, the least of Apostles expounded it in **Galations 4**. So you see, God has been long time writing His doctrine in the lives and annals of history and His people.

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#### THE LORD, ETERNAL OR EVERLASTING GOD: HIS PRESENCE

**V1** And the 'LORD,' the appellation or title translated from the Hebrew pronounced Y'hovah which is the Jewish National Name for God and which means Self-existent, Eternal or Everlasting, 'visited' from Hebrew pronounced paw-kad which also means to count, number or seal 'Sarah,' which means a lady, princess or queen, as he had 'said,' a promise repeated in **Chapter 18: 10-15** and the **LORD did unto Sarah as he had spoken.**

Notice the duality or repeat (viz.: one, two or first and second) of titles: 'The Lord and Sarah' and the two functions performed by the Eternal: 'visitation' and 'did as he had spoken'.

For example, he came unto (visit) his own but his own received him not but as many that received him to them gave he the power (sealing) to become the sons and daughters of God, **John 1: 12**. And: Jerusalem, Jerusalem, thou that kill the prophets how oft would I have gathered thee as a hen does her chicks but thou would not, therefore, because thou knew not the time of thy visitation, thy house is left unto you desolate, **Matthew 23: 37**.

What the Lord did to Sarah as he had spoken in **Chapters 17: 15-17** was as much prophetic as Abraham's offering up his son in the mount as requested of God. The Lord record in Sarah, the Lady, Princess, or Queen's life experience, how Messias, Abraham seed would come by the 'visitation of the Eternal.' This is the answer to Mary's question, the Virgin: how can this be? Seeing I know not a man. The answer: The Holy Ghost shall come upon thee, the Power of the Highest shall overshadow thee: therefore, that holy thing that shall be born of thee shall be called the son of God, **Luke 1: 34-35**.

In the latter day in the 21<sup>st</sup> division of time the latter rain outpouring will realize the birth of the children of God who will inherit the Kingdom. These are Abraham's seed and heirs according to the Promise.



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In addition bear in mind that the Lord 'visit as he had said and did as he had spoken' which tells us of the certainty of the Word of God and the surety of His Promises. He bounds himself to His words. The testimonies of the Lord are sure making wise the simple, **Psalms 19: 7**: . And believe in the Lord so shall ye be established, believe in His Prophets so shall ye prosper, **2 Chronicles 20: 20**.

Other progressive appellations are:

#### SANCTIFIER:

**V8 And the child** (includes offspring or fruit) **grew** (magnify or make large in mind, body, estate or honour), **and was weaned** (includes ripened): **and Abraham made a great feast the same day that Isaac was weaned.**

Moreover, have I given them my Sabbaths (pluralized) which is a sign between me and them that I am the Lord that sanctifies thee, **Exodus 31: 13**. All of the feast days given by the Father of many nations to Israel were a memorial of the different stages of the planting, growth and development of the crop of souls to be harvested when ripened. **These were set on the exact dates or time when these would occur.** There were seven such feast days celebrated as Sabbaths, viz.: no servile work was done. There were: The Passover Feast, The Feast of Unleavened bread for 7 days, Feast of 7 Weeks when on the 50<sup>th</sup> Day the first fruits were presented or waved before the Throne, the Feast of Ingathering at the end of crop year, the Feast of Trumpets and the Day of Atonement, Feast of Tabernacles when they lived in Booths,. Three of these feasts were compulsory and all males were to be in attendance. These are the Feast of the Unleavened Bread, the Feast of Weeks and the Feast of Ingathering, **Deuteronomy 16: 16**.

#### SHRUB (PRAY): ISHMAEL-GOD HEARS

**V15 And the water was spent** (to end or finish) **in the bottle, and she cast the child under one of the shrubs** (as if uttered or put forth).

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The genesis, beginning or first of anything is after the end of that which preceded, if only when we are cast out or down by our mothers, fathers or anyone for that matter, and are about to perish, we utter, put forth or pray to Him who hears and answers prayer. 'Cast down under the Shrub' is an analogy that speaks to the action of those who pray.

Ishmael, which, means God will hear, uttered or put forth being cast under one of the shrubs. As the first son of Abraham the Lord record for our learning the importance of prayer and the position it should occupy in our existence. Man ought to pray rather than faint, **Luke 18: 1**.

Also, essentially, under the Old or first Covenant, as typified by Abraham's first son, Ishmael, Israel was thought how to pray and importance of such a posture, thus the Sanctuary or House of God was known to be a House of Prayer for all Nations, **Mark 11: 17**. And the positions where prayers were offered were in the Courtyard, at the Door of Tabernacle known as the Tabernacle of the Congregation and via incense burnt upon the golden altar in the Holy Place for a sweet savour. Thus our prayers are to be mingled with praise, adoration and thanksgiving for a sweet savour to our God, Saviour and King.

#### ABRAHAM:

**V22 And it came to pass at that time, that Abimelech (Father of (the) King) and Phichol (Mouth or Speech of all) the chief captain of his host spoke unto Abraham, saying, God is with thee in all that thou doest:**

The secret to Abraham, the Father of Many Nations, is revealed in the above verse: 'God is with thee in all that thou doest,' and established by the mouth of two witnesses in Abimelech and Phichol. And this is realized by those that are Christ's: that Christ Jesus might dwell in your hearts by faith that ye be rooted and grounded in love, **Ephesians 3: 17**. Faith works by love, **Galations 5: 6**. If ye love me keep my commandments. He that loves me is he that keeps my



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commandments and shall be loved of my Father and we will come and make our abode with him, **John 14: 21-22.**

God was with Abraham in all that he did, was with His wife, **verse 1**; was with His second son that grew and was weaned, **verse 8**; about to hear and help his first son from perishing, **verse 15**. Abraham abode always with the Heavenly Father and Captain of the His Hosts. Oh brother and Sister and God will be with you in all that thou doest if only you be obedient to all his commandments and statutes.

#### **SHEH-BAH (SEVEN):**

**V29 And Abimelech said unto Abraham, What mean these seven (Sheh-bah) ewe lambs which thou hast set by themselves?**

Now we have an example of how Abraham invokes the Name of God or His Presence in his doings. Here he 'sevened himself' or declare or affirm by these 7 lambs that he is the one that dug the well. The practice of 'shaw-bah' Hebrew root for sheh-bah is to adjure or invoke the one who is Sheh-bah, the Sacred Full One to do or establish what is being affirmed. This is the meaning of these 7 ewe lambs, a call or invocation of the Presence of God to establish or to witness what is being said.

#### **SPIRITUAL FEASTS:**

**V2 For Sarah conceived, and bore Abraham a son in his old age, at the set time of which God had spoken to him.**



**V9 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.**

These four stages of development of the child, offspring or fruit are identified: conception, birth, growth and weaning. Notice again, the duality in the composite verses: 'conceived and bore' and 'grew and weaned.'



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Sarah, Princess, Lady or Queen as Mother of Nations can also be applied to 'Mother Earth' from whence God made all things. As by the visitation of the Eternal, Sarah conceived in her womb and bore the fruit thereof, even so Christ as the grain of corn which falls into the ground and perish in the grave or womb of the earth bring forth fruit unto eternal life, **John 12: 24-25**.

This stage is commemorated firstly by the Passover Feast and then the Lord's Supper. The fruit brought forth is first justified by the Sanctifier's death, and cleansed from all sins being separated only unto righteousness by the born again or new birth experience of the water and of the Spirit, the former rain of the Feast of Weeks, firstly symbolized by water baptism. Therefore, desiring the sincere milk of the Word we thereby grow, **1 Peter 2: 2**. And as we grow and are weaned from the milk of the Word, we eat the hard food thereof, **Isaiah 28: 9 and Hebrews 5: 12 & 14**, unto our glorification, the latter rain or the Feast of Ingathering and then our translation. The indwelling Spirit guarantees this process as when He the Spirit of Truth is come He shall guide you into all truth, **John 16: 13**.

**V10 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.**

The laughter of derision or ridicule by Isaac's half brother was to make fun or mock Sarah's household. It somehow reminded her also of her former state when she herself laughed in her heart when she was told by the Heavenly Messengers of the Promised seed, in previous chapters. A similar response was evoked from her husband too. Thus the child got the name: **Isaac**, meaning laughter or to ridicule. For those who are born into the kingdom some before were scoffers and mockers until they became believers.

Those who will be lost, however, continue to scoff and mock, saying: let us break their bands asunder and cast there cords from amongst us, **Psalms 2: 23**. He that sits in the Heavens shall laugh, the Lord shall have them in strong derision then

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shall he open His mouth and vex them with His sore displeasure, **Psalms 2: 4 & 59: 8**. God, however, will have the last laugh.

#### THE SPIRIT OF PROPHECY

**V2 For Sarah conceived, and bore Abraham a son in his old age, at the set time of which God had spoken to him.**

In **Revelation 12** we find one of the applications of **verse 2** in the Woman clothed with the sun with the moon beneath her feet and a crown of twelve stars crying in travail to give birth to her son. This is a sign, Virgo, also in the stars of the heavenly constellation. This Princess or Queen with the Crown of Stars upon her head was prefigured also in Sarah, the Lady, Princess or Queen of the Patriarchs.

The ultimate application is of Christ Bride the Church who gave birth to Messiah at the set time which God spoke of in **Daniel 9: 25-26** and also to those sons and daughters of the kingdom who by will be born of the water and of the Spirit, **John 3: 3-7 and Revelation 7**. The other unfulfilled prophecies will come to pass at the set time declared therein. Note the Spirit of Prophecy is the testimony of Jesus Christ, **Revelation 19: 10**. Note also that the natural man can not know these things nor indeed can he, for spiritual things are spiritually discerned, **1 Corinthians 2: 14**.

**V9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.**

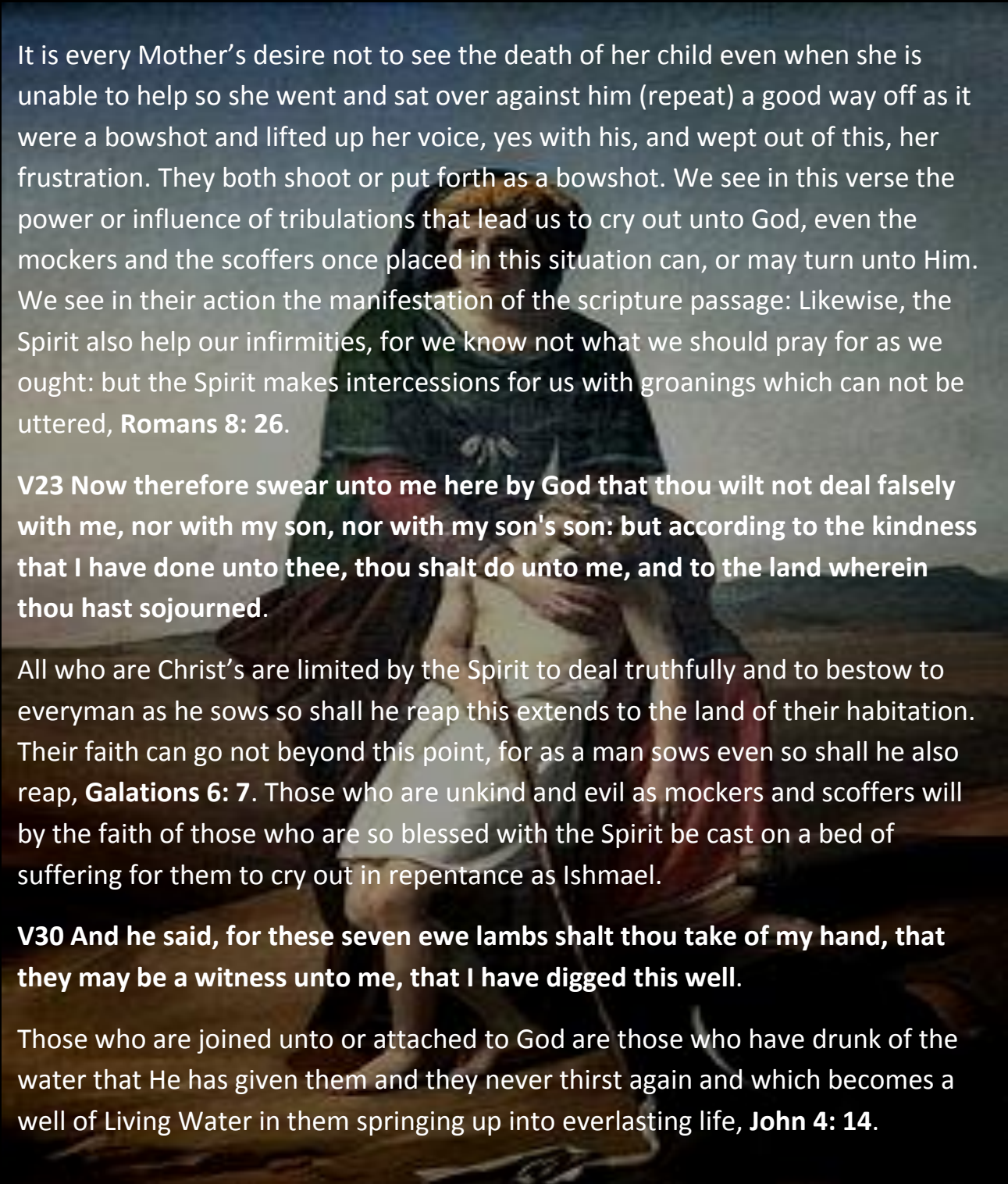
Those who are born of the Spirit have special gifts or insights, discernment and vision so that they can see the dangers of those that mock their household, those who act in the stead of the enemy, the red dragon who stood before the woman to devour her child, **Revelation 12**.

**V16 And she went, and sat her down over against, him a good way off, as it were a bowshot, for she said, Let me not see the death of the child. And she sat over against, him, and lifted up her voice, and wept.**



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It is every Mother's desire not to see the death of her child even when she is unable to help so she went and sat over against him (repeat) a good way off as it were a bowshot and lifted up her voice, yes with his, and wept out of this, her frustration. They both shoot or put forth as a bowshot. We see in this verse the power or influence of tribulations that lead us to cry out unto God, even the mockers and the scoffers once placed in this situation can, or may turn unto Him. We see in their action the manifestation of the scripture passage: Likewise, the Spirit also help our infirmities, for we know not what we should pray for as we ought: but the Spirit makes intercessions for us with groanings which can not be uttered, **Romans 8: 26**.

**V23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.**

All who are Christ's are limited by the Spirit to deal truthfully and to bestow to everyman as he sows so shall he reap this extends to the land of their habitation. Their faith can go not beyond this point, for as a man sows even so shall he also reap, **Galations 6: 7**. Those who are unkind and evil as mockers and scoffers will by the faith of those who are so blessed with the Spirit be cast on a bed of suffering for them to cry out in repentance as Ishmael.

**V30 And he said, for these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.**

Those who are joined unto or attached to God are those who have drunk of the water that He has given them and they never thirst again and which becomes a well of Living Water in them springing up into everlasting life, **John 4: 14**.



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As Abraham invoke God as witness by the Sheh-bah lambs that he has dug the well even so our Heavenly Father of many Nations has the Seven-folded Spirit which bear witness of that which and who are His, **Revelation 5: 6 & Isaiah 11: 2.**

#### SORROW AND JOY OF THE NEW BORN OR LIFE:

**V3** And Abraham called the name of his son that was born unto him, whom Sarah bore to him, Isaac.

**V15** And the water was spent in the bottle, and she cast the child under one of the shrubs.

The Father of many nations called the name of his son that was born unto him, whom the Lady, Woman or Queen travailed and brought forth to him, **Laughter**. A woman when she is in travail has anguish but as soon as she is delivered of the child she remembers no more the anguish, for joy that a man child is born into the world, **John 16: 21**. The joy that gives laughter was experienced by both mother and father over the birth of their son.

Similarly, imagine the anguish of a Woman or Mother to cast her child away at the root of the shrubs for she can no longer satisfies its thirst. How can this anguish be forgotten? We rejoice not that ye were made sorry but that ye sorrowed unto repentance, for ye were made sorry after a godly manner, .....Godly sorrow works repentance which has no need to be repented of, but the sorrow of this world works death, **2 Corinthians 7: 9-10**. Note a sorrowful heart breaks the spirit; a broken spirit dries the bone, **Proverbs 15:13 and 17: 22**. But these are the sacrifices of God a broken spirit and a contrite heart, thou will not despise, **Psalms 51: 17**. Trials fulfils this purpose or will of God and He hath appointed to give beauty for ashes, the oil of joy for mourning and the garments of praise for the spirit of heaviness, **Isaiah 61: 13**.

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This is how children are born into the Kingdom of God that the sorrow or anguish of travail or trial turns into the joy of the new born.

**V10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.**

**V 16 And she went, and sat her down over against, him a good way off, as it were a bowshot, for she said, Let me not see the death of the child. And she sat over against, him, and lifted up her voice, and wept.**

Any adopted stranger into the commonwealth of Israel who continues slavishly in the path to mock and deride the household of faith by their laughter and otherwise will be cast out or divorced and will not be heir with those who know the Joy of the Lord unless they repent. The joy of the Lord is our strength, **Nehemiah 8: 10**. One of the pegs of the fruit of the Spirit is joy, **Galations 5: 22**. They too will be tried and tested to see if they know how to overcome death but God being a good way off, is only a bowshot away, if they lift up their voice and shoot forth in faith. For if we confess with our mouth the Lord Jesus Christ; and in our hearts believe that God raised him from the dead we shall be saved. For with the heart a man believes unto righteousness and with the mouth confession is made unto salvation, **Romans 10: 9**.

**V17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard, the voice of the lad where, he is.**

Since God can not despise a broken spirit and a contrite heart anyone who calls out in surrender and contrition or repentance 'God will hear' and once He has heard, your sorrows have been turned into joy. Thus Abraham's two sons the first, Ishmael and the last, Isaac, in substance constitutes 'God will hear Laughter.' If ye be Christ then are ye Abraham's seed and heirs according to the promise, **Galations 3: 29**. God will hear the joy of laughter among the household of those who are born into the Kingdom of God. And there is joy in heaven over one sinner



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that repents than over ninety and nine just persons who have no need for repentance, **Luke 15: 7**. Therefore, God will hear the joy of Laughter both in Heaven and in the earth over one sinner that repents. And He that sits in Heaven shall laugh, the Lord shall have them in strong derision and He shall open His mouth and vexed them with His sore displeasure, **Psalms 2: 4**.

#### NAME OR KAW-RAW: THE NATURE OF THE CHILD, PLACE OR THING

**V3 And Abraham called the name of his son that was born unto him, whom Sarah bore to him, Isaac.**

Both Abraham and Sarah laughed at the thought or **Promise** that they would in their old age bore a son and now they, Hebrew pronounced: kaw-raw, called, name or preach their son, the builder of their family name, as **Laughter or Isaac**. For certain the promises or the testimonies of the Lord are sure making wise the simple, **Psalms 19: 7**, and are not to be scoffed at. The testimonies of Jesus, the Spirit of Prophecy will be fulfilled at the exact or set time which the Lord has promised. It behoves us to preach or kaw-raw them before and as they come to past that we might experience his joy.

**V10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.**

Every weight and sin that so easily beset us should be cast away or lay aside, **Hebrews 12: 1**, or divorced that we ourselves become not again as scoffers, mockers or those that deride and make of none effect, in our lives, the promises or testimonies of the Lord, thus **Sarah commanded** Abraham to divorce the bondwoman and her son. For the son of the bondwoman as a mocker can not be joint heir with those who joy in the Lord. Therefore, God will hear not mockers or scoffers or those that deride. Note the spirit of a man is heard above his words.

**V17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard, the voice of the lad where, he is.**

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**God heard** the thunder or sound of the lad and mother, these two, who in contrition and repentance **cried out** for help and the assurance comes in the answer: Fear not for **God heard** the lad where he is. So then the assurance is that **God will hear (Ishmael)** those who repent: if my people who are called by my name will humble themselves and pray and turn from their wicked ways and seek my face, then will I hear from heaven, **2 Chronicles 7: 14**. This is the nature of those who are joint heirs with Christ and Abraham.

**V24 And Abraham said, I will swear.**

We have seen progressively how things have their genesis, and form their character traits or nature in the kaw-raw, preaching or naming, the commandment to divorce, in the cry aloud or voice of anguish for help, now we have reached the ultimate: **I will swear** or Hebrew pronounced: shaw-baw derived from shibaw and sheh-bah, which speaks to be complete or to seven oneself as if by repeating a declaration seven times or to swear. Such a declaration or affirmation is a call upon the Sacred Full One, who is Sheh-bah to bring to past the declaration or that which is affirmed. He is called or summoned forthwith as Witness to complete the utterance or declaration.

Death and Life are in the power of the tongue and they that love it shall eat the fruit thereof, **Proverbs 18: 21**.

**V31 Wherefore, he called that place Beer-sheba; because there they swore both of them.**

Wherefore he called or kaw-raw that place, Hebrew pronounced 'Be-ayr Sheh-bah,' which means pit or well of Sheh-bah or oath. Here both of them joined in the oath.



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#### FAITH OF THE CIRCUMCISION:

**V4** And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

**V22** And it came to pass at that time, that Abimelech (Father of (the) King) and Phichol (Mouth or Speech of all) the chief captain of his host spoke unto Abraham, saying, God is with thee in all that thou doest:

For in Christ Jesus neither circumcision avails anything nor uncircumcision; but faith which works by love, **Galations 5:6**. For circumcision was give to Abraham as a sign of the righteousness of the faith he had being uncircumcised that he might be the Father of all them that believe though they may be not circumcised, **Romans 8: 11**. Thus God commanded Abraham to have the male child at eight days old circumcised in the flesh: faith comes by hearing and hearing by the word of God, **Romans 10: 17**. We are commanded today to circumcise the flesh of our hearts, **Deuteronomy 10: 16, 30: 6 and Jeremiah 4: 4**. So that Christ Jesus might dwell in our hearts by faith that we be rooted and grounded in love, **Ephesians 3: 17**. Abraham obeyed God's commandments. And Jesus says he that keeps my commandments is he that loves me and he that loves me shall be loved of the Father and I will love him and we will come and make our abode with him, **John 14: 23**. Thus because we obey, God is with us in all we do. For Jesus promises, Lo, I will be with thee always even until the end of the world, **Matthew 28: 20**.

**V11** And the thing was very grievous, in Abraham's sight because, of his son.

**V23** Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

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Both Abraham and Abimelech considered certain experiences as grievous and would not want their son or son's son to be exposed to these. The act of circumcision or 'cutting off' may be considered grievous or a displeasure, as some instances in our lives even as Moses' wife considered him a bloody man, but the Spirit of the Lord commands it, **Exodus 4: 25**. As chastening so it may be considered: for no chastening seems joyous but rather grievous but afterward it yields the peaceable fruits of righteousness to them that are, thereby, exercised, **Hebrews 12: 11**. This is what Abimelech did not know that he was being reprovved for the violence of his servants which he by default had allowed to fester to the point that his nation had gotten the reputation of being lawless. God, in one instance, by Abraham circumcised the whole nation that they think, firstly, on being truthful and honest and desired such a token now from Abraham. Abraham did not share his pearls with them lest they trample them, and turn around rend him, **Matthew 7: 6**. Because he knew of the nation through his experience of the violence of Abimelech's servants when they took away the well he dug by force. The Heavenly Father (of Many Nations) will do grievous chastening to circumcise the hearts of the fathers, sons, and the sons' sons of many nations and will do so honestly, in truth and verity.

**V18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.**

**V24 And Abraham said, I will swear.**

Anyone who cries out in contrition and repentance God will hear and have the assurance of the new birth of being raised again in the newness of life, **Romans 6: 4**, and have the right or privilege of being a part of God's great nation or Kingdom. He will be lifted up and held in the arms of Divinity. In other words he will benefit from the nurture, love and care of God's providence. The Church like his mother is given this responsibility and role to play. The Father of many nations established this with an oath, **Hebrews 6: 13-18**.



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Know this, without faith it is impossible to please God for those that come to him must believe that He is and that he rewards those that diligently seek him, **Hebrews 11: 6**.

**V25 And Abraham reproveth Abimelech because of a well of water, which Abimelech's servants had violently taken away.**

Whatsoever is not of faith is sin, **Romans 14: 23**. And sin is the transgression of the law, **1 John 3: 4**. Thou shalt not steal, **Romans 13: 9**. Faith is the substance of things hoped for the evidence of things not seen, **Hebrews 11: 1**. The nation's criminal law was broken, likewise, its civil code, in that a stranger or visitor in Abraham was treated in a violent way when that which he had laboured for was taken away from him by force. The infringement was grave and reached unto Heaven where the moral law was also breached. The Father of Many Nations now reproveth the Father of the Nation of the Philistines for the works of his citizens. He claims innocence in his defence. Our Heavenly Father will render the account of nations with their rulers and governments and each will have to give an account of their stewardship throughout their tenure and at the end of time.

#### FAITH

**V4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.**

Circumcision of the flesh is a sign or token of the seal of the righteousness of faith that the covenant might be in the flesh, **Romans 4: 11**. Faith works by love, **Galations 5: 6**. Show me your faith without works and I will show you my faith by my works, **James 2: 18**. The circumcision or 'cutting off' the foreskin of the flesh depicts the cutting off the sins of the flesh or the works of the flesh. And to know me is to love me, and if you love me keep my commandments, **John 14: 15**. And my commandments are not grievous, **1 John 5: 3**. Thus our faith is shown in the out workings of our flesh in doing right works.

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**V11 And the thing was very grievous, in Abraham's sight because, of his son.**

Seeing the commandments of God are not grievous. Instead, the alternate position we find ourselves when we disobey and are chastised is what is grievous. No chastening for the present is joyous but rather grievous. But afterwards it yields the peaceable fruits of righteousness to them that are thereby, exercised, **Hebrews 12: 11.**

**V18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.**

Once faith springs forth in our hearts and we repent the upright has the responsibility to rise with, lift us up and hold us by God's divine power for us to realise the promise of God that we will become a great nation. Therefore, if ye be Christ then are ye Abraham's seed and heirs according to the promise, **Galations 3: 29.**

**V25 And Abraham reproveth Abimelech because of a well of water, which Abimelech's servants had violently taken away.**

Whatsoever is not of faith is sin, **Romans 14: 23.** The faithful will reprove sinners for their works in the flesh. Our Heavenly Father will reprove Kings and governments of nations for the sins of their people.

**V32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.**

As God made a covenant with Abraham and gave him a sign or token in circumcision even so Abraham made a covenant with Abimelech at Beer-Sheba. Thus God and Abraham were joined or agreed one to another and Abraham and Abimelech were joined or agreed one with another.



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Abraham became a channel of God's mercy and peace to Abimelech and his people as they now recognized the importance of being honest, sincere and true. Therefore, mercy and truth are met; righteousness and peace shall kiss each other, **Psalms 85: 10**.

#### COMMUNION WITH (ABRAHAM) THE CENTURION-FATHER OF MANY NATIONS AND (ABIMELECH) THE FATHER OF THE NATION OF THE PHILISTINES:

**V5 And Abraham was a hundred years old, when his son Isaac was born unto him.**

**V29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?**

From the visitation of the Lord Abraham's wife, Sarah, bore unto him a son when he was a hundred years old. Now being a Centurion Abraham was now the Father of two, the first child being Ishmael and the second or last being Isaac. In the lives of these two, God reveals how he would become the Father of many nations.

Abraham after the birth of his second son, Isaac, invoked the presence of God in his dealings with Abimelech with the Sheh-bah ewe lambs. As they communed Abimelech enquired as to the meaning of these seven.

**V12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.**

**V30 And he said, for these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.**

They that are the children of the flesh these are not the children of God, but the children of the promise are counted for seed, **Romans 9:8**. These are born only of the water and the Spirit, **John 3: 5**, as by communion with the Lord himself.

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This is what God has wrought. As Abraham summoned the Lord as Witness that he digged the well by the seven ewe lambs even so the Seven-folded Spirit of God bear witness in the lives of those who are counted as seed.

**V19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.**

**V31 Wherefore, he called that place Beer-sheba; because there they swore both of them.**

As water is to life so is the Spirit. Except we be born again we can not see the kingdom of God, **John 3: 3**. The Lord stands at the door and knocks if any man hears his voice and opens, **Revelation 3: 20**. He promises to come in and sup with us and we will with him. The assurance is given that this communion is of everlasting effect, but he that drinks of the water that I shall give him will never thirst again, but it shall be in him a well of water springing up into everlasting life, **John 4: 14**. From this well the Church, the Mother of God's Children, her eyes will be open to see that she may take and give to her son that he might live. As Abraham sought to guarantee that the well or pit of water remains as His to supply the needs of his family and to preserve and sustain their lives by an oath (**Hebrews 11: 13-18**) even so our Heavenly Father by an oath promises to bless Abraham and his seed and He by His Sheh-bah Well or Spirit will accomplish this promise. He has given to us His Sheh-bah feasts and His Sheh-bah Day to this end.

**V26 And Abimelech said, I know not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but today.**

**V32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.**



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On three counts Abimelech claimed innocence and ignorance; one: he did not know who did it as he did not order it; two: he was not told it directly by Abraham, and three: he did not hear it from anyone else except for today. These are his three witnesses, **Deuteronomy 17: 6 & Matthew 18: 16**. Hence He was not complicit in the act of sin. Notice, however, that though he did not know of it, when he heard it, he did not dismiss it as untrue. His response suggests that he would not be a party to such an act and had he known he would have acted to right the wrong. This was the preamble to the first covenant of the Old Testament, that sins of ignorance, not willingly done, can be atoned for and forgiven, **Leviticus 5: 15**.

The Covenant of Beer-Sheba, however, is the second Covenant in the chapter between the Father of Nations and the Ruler or Father of the Nation of the Philistines which invokes the presence of God himself as the Witness by the 'oath of Sheh-bah' as to who this well belongs to. This Covenant is likened unto the New Covenant wherein the Seven-fold or Sheh-bah Spirit bears witness: The Spirit of the Lord (1) is upon me, The Spirit of Wisdom (2) and understanding (3); the Spirit of Knowledge (4) and of the Fear (5) of the Lord; the Spirit of Counsel (6) and of Might (7), **Isaiah 11: 2**. This was to fulfil the New Covenant promises in Christ Jesus wherein it was promised: the days come when I will make a New Covenant with Israel not like the former Covenant I made with their Fathers, when I took them by the hand and led them out of Israel, though I was a husband unto them, which my Covenant they broke. But this is the Covenant I will make with them I will write my laws upon their hearts and they shall all know me from the least of them to the greatest. No more will any man teach, saying, know the Lord for they shall all be taught by God, **Jeremiah 31: 31-34**. This is accomplished by the Seven-fold Spirit who takes from Christ and shows it unto us, **John 16: 13-15**. And when He the Spirit of Truth is come he will guide you into all truth. This is the basis of the Second or Last Covenant, the Sheh-bah Spirit as Witness.

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Now all that is needed as faith comes by hearing and hearing by the Word of God, **Romans 10: 17**. Is for this gospel of the kingdom to be preached as a witness in all the world, so none can claim as Abimelech that they did not know for none told them neither did they hear.

**V33 And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.**

As Abraham planted a grove or orchard of trees in Beer-sheba and called on Y'hovah, the Everlasting or Eternal God even so are we to plant the field of souls under the New Covenant promises of the Sheh-bah Spirit and by prayer, calling on the Name of God, Y'hovah, invoke His presence so that trees of righteousness once planted, may grow and developed that the Lord might be glorified, **Isaiah 61: 3**. That we along with other souls may have sweet communion with our God and Heavenly Father, His Son, Jesus Christ and His Sweet, Sweet, Holy Spirit. We thank thee O God for the New Covenant by the blood of your son Jesus Christ and the promise of your Anointing upon our heads and in our body temple. Hallelujah!! Amen!!

#### THE SEED OF THE UNION:

**V5 And Abraham was a hundred years old, when his son Isaac was born unto him.**

Abraham became a Centurion Father when his last or second son was born who was named Laughter or Isaac. He was the result of a promise by God who by visitation brought to past what he had spoken. He typifies the Last Covenant promised in **Jeremiah 31: 31-34**: behold, the day comes when I will make a New Covenant with the House of Israel. This He enacted when Emmanuel (God with us), **Matthew 1: 23**, came unto us or visited His own in the person of Jesus Christ who died to establish that Covenant. He was the promised Seed. And all who are Christ's are Abraham's seed and heirs according to the promise, **Galations 3: 29**.



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**V12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.**

The former or first Covenant has past hence let it not be grievous in thy sight to hearken unto the voice of the Lady Queen, Sarah, to divorce the Bondwoman and her son, for in Isaac shall thy seed be kaw-raw or called. The Seed is not of the flesh but of the Spirit, therefore that holy thing shall be called the son of God, **Luke 1: 35.**

**V19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.**

God, however, made provision for the carnal to be born again, to become a new creation, if only by the mercies of God we present our bodies as a living sacrifice, holy and acceptable unto God which is our reasonable service and be not conformed to this world but be ye transformed by the renewing of the mind that we might prove what is that good and acceptable will of God, **Romans 12: 1.** Thus Hagar's eyes or mind was opened that she saw the means or source to preserve and sustain the life of her child and her own, remember except ye be born again ye cannot see the Kingdom of God, **John 3: 3.** This experience only results from union with God through being born again.

**V26 And Abimelech said, I know not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but today.**

Under the Old Covenant as articulated by Abimelech every matter or condemnation can only be established by the testimony of two or three witnesses, **Deuteronomy 17: 6.** He advocates his innocence on these three counts as provided under the First Covenant in that the sins committed in ignorance can be atoned for with the blood of the sacrifice of the Lamb of God.

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He indirectly confesses that had he known or heard he would have acted as faith without works is dead as the body without the Spirit is dead, **James 2: 20 & 26**. Now, today as it is called today, if you hear harden not your hearts, **Hebrews 3: 15**, for faith comes by hearing and hearing by the Word of God, **Romans 10: 17**.

**V33 And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.**

The time has now come that our Heavenly Father will enact the Second, Last or New Covenant by planting trees of righteousness in Sheh-bah's Well (Seven-folded Spirit): blessed is the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful; but his delight is in the Law of God and in it he meditates both day and night; he shall be like a tree that is planted by the Rivers of Waters that shall bring forth his fruit in his season; neither shall his leaves wither and any thing he sets his hand to shall prosper, **Psalms 1: 1-3**. This is done by His servants who call on His Name: **Y'hovah, The Everlasting God**, invoking His Presence to perform the functions of the Second or New Covenant.

**GOD AMONG AND IN THOSE (ALL) THAT ARE SEALED:**

**V6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.**

Sarah bore a son, Isaac or laughter on account of the work wrought by God when he visited her as promised. God made her to laugh as He made it so easy by His Power for her to bear the fruit of her womb. After so many years she finally had a son. Therefore, all that hear will, likewise, laugh with her, for they too, will be fruitful by the anointing and indwelling presence of God, in the former and the latter rain outpouring of His Spirit. For it is written, rejoice, thou barren that bear not, break forth and cry, thou that travail not, for the desolate have many more children than she which have a husband, **Galations 4: 27**.



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**V13 And also of the son of the bondwoman will I make a nation, because he is thy seed.**

God's promise to the Father of Many Nations extends to include the son of the bondwoman that he too will be made a nation, mass or multitude of people as he is his seed. This is only realized by the sealing of the Spirit. In the same way that God made Sarah to bring forth he would make a nation of Ishmael.

**V20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.**

Therefore, God abode with the lad and he grew and dwelt in the wilderness and became an archer, bowman or one who shoots arrows. In order for a multitude of people to grow God's abiding presence is needed. They must also make a profession of shooting forth or calling upon His Name.

**V27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.**

There were offerings of the First Covenant, sheep and oxen which Abraham gave unto Abimelech. Even so the Father of Nations gave these clean animals to the Nation under the Old Covenant as types for the Lamb of God, which takes away the sin of the world, **John 1: 29**. So it is written God so loved the world that he gave His only begotten son that whosoever believes in Him should not perish but have everlasting life, **John 3: 16**.

**V34 And Abraham sojourned in the Philistines' land many days.**

Because of the Covenants Abraham sojourned or dwell in the Nation's land many days. The Father of Many Nations under the Old Covenant commanded Israel: let them make me a Sanctuary that I might dwell among them, **Exodus 25: 8**.

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And under the second or new Covenant: what agreement has the temple of God with idols? For ye are the temple of the Living God, as God has said, I will dwell in them and I will walk in them, I will be their God and they shall be my people, **1 Corinthians 16: 16.**

#### DEUTEROS OR THE RECOUNT: WHO WOULD HAVE SAID? THE RHETORIC

What the **LORD, THE SELF EXISTENT, ETERNAL OR EVERLASTING GOD**, says, He will do, what He utters will come to past, what He commands stands fast. His promises are true. His Testimonies are sure making wise the simple. Who can do all things as He? And who can change what He has said or done? **Y'HOVAH** is His Name. Know ye the LORD, know ye His **WORDS!** His Words have He set even above His Name, **Psalms 138: 2.**

**V7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.**

Sarah begins the rhetoric in this verse which I have extended to the other progressive verses (increments of seven) to demonstrate that **THE LORD** is the author of the drama. Who would have said? Of course the answer is the **LORD!** He gave this promise to Abram and Sarai before. And they laughed at the thought as it was so unbelievable to them, **Genesis 17: 19 and 21.** The Lord is in the generation of the righteous, **Psalms 14: 5**, as revealed in the recount in the following verses:

- 1 The **LORD visited** Sarah as he has **said** and the **LORD did** to Sarah as He had **spoken**. His words as spoken are recorded in the Torah placed in the side of the Ark, **Deuteronomy 31: 26.**
- 2 Sarah conceived and bore a son **at the set time** of which God had **spoken** to Abraham. The messages as spoken by God are also recorded in the signs in constellation of Stars in the Heaven, in their names: the wise men came from the east following a star saying:



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where is He that is born King of the Jews, **Matthew 2: 2**. The Prophets or Seers also recorded His messages to be fulfilled in their seasons and they were annexed to the Torah, now known to us as the Bible.

3 Abraham **called** the name of his son **born** unto him that Sarah **bore** unto Him, **Issac** as **God had said** in **Genesis 17: 19 & 21**. Similarly, the angel told Mary that her son shall be named Jesus, for he shall save his people, **Matthew 1: 21**. Both names capture the essence, substance, nature or character of the experiences and those involved.

4 The Son was **circumcised on the eight day** as **God had commanded Abraham**. The commandments of the Lord are pure, enlightening the eyes, **Psalms 19: 8**. By Faith we know that the World was framed by the Word of God, so then the things that were seen were not made by the things that do appear, **Hebrews 11: 3**. His commandments in the Covenant, the Moral Law, were written on two tables of Stone and placed in the Ark; while others were written in the Torah, **Exodus 25: 21**.

5 **Abraham was a hundred years old** when Isaac was born unto him, as **God had said** the year before at this set time next year, **Genesis 17: 21**. The Lord will do nothing but he reveals His secrets to His servants, the Prophets, which fear him, **Psalms 25: 14**.

6 God has **made me to laugh** so all who hear will laugh with me, for in His Presence is fullness of joy, **Psalms 16: 11**.

Thus all that the Lord says we will do, **Exodus 19: 8**, for there is none like him who speaks of the end from the beginning, the **LORD, Y'HOVAH IS HIS NAME**. The place or position where He is and is heard to have spoken is known as 'before His Throne or the Ark of His Covenant' in the Most Holy Place, where His statutes, precepts, and commands are the foundation, being beneath the Mercy Seat, and



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corner stone thereof, being in the side of His Ark. Thus by principle we have revealed to us the first compartment of His Most Holy Dwelling Place.

**V14** And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

Following from the first rhetoric is this second: who would have said (agreed) that Sarah should cast out the bondwoman and her son? The answer, the LORD: and God said to Abraham in all that Sarah has said hearken unto her voice, **verse 12**.

The Wilderness or Desert is a place to come aside and be ye separate or be ye holy. As Abraham rose up early, even so our Heavenly Father of Many Nations rises early each day and gives to each of his own the daily portion even as it is said our bread and our water shall be sure, **Isaiah 33: 16**. This is the drama that is portrayed in this verse. The bread and water is, however, not limited to the physical, for Jesus is the Living Bread and it is from His Table we are fed the bread of life.

The Holy Place of The Sanctuary is reflected by principle herein, where the Seven Golden Candlesticks, the symbol of the Seven-folded Spirit is southward and northward is the Table of Shew-bread. From the source of Living Water, the Well of Beer-Sheba (the Well of Oath or Well of Sheh-bah or the Well of Seven) Abraham filled the bottle with water and took from His Table the Bread given to His wife and first son and sends her away and she departed, wandering in the Wilderness of Beer-Sheba.

This was also fulfilled in Moses' time when God spake to Pharaoh of Egypt in these words: Israel is my first born and I say let my first born go that they may go into the wilderness and worship, **Exodus 4: 22-23**. This was also fulfilled in this verse: and the Woman fled into the Wilderness where she had a place prepared for her of God, **Revelation 12: 6**. In the end of time this experience will be repeated. This is a Spiritual Place for worship and communion even as Jesus was



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led of the Spirit into the Wilderness and fasted for 40 days and nights, **Matthew 4: 1-2**. This is the portrayal of the second compartment of the Sanctuary. In the recount we get insights of the experiences of Abraham's first Son and Mother or the First Covenant and Church:

- 8 There are **great feast days** like the very day Isaac was weaned Abraham made a great feast. But these Feasts days were just types of the different stages of development of the promised seed, Isaac, being a type for Messiah which speaks of the Second Covenant.
- 9 The Mother by Promise, Sarah, is in the type for the Church, is blessed with vision to see, having the Spirit of Prophecy, and is able to identify the scoffers and mockers. The son of Hagar, the Egyptian: the First Covenant, only mimic or was a mock for the Second Covenant.
- 10 Thus when the promised seed or heir is come, the New Covenant in Christ, that which was first or old had to be cast out: **cast out the bondwoman and her son, the First Covenant, for the son of the bondwoman shall not be Heir with my son, even with Isaac**. For the Latter substituted and fulfilled the Former.
- 11 The change of the Old for the New would result in grief for our Heavenly Father of many nations even as it was **grievous unto Abraham to cast out** is former son along with his mother; that typified the Old Covenant as it was His Son's life that was at stake.
- 12 But he shall see the travail of His soul and be satisfied for by his knowledge shall my righteous servant justify many transgressors when he shall offer up his soul for sins. Thus God assured Abraham as did he Himself, that **in Isaac, the type for the Messiah, shall thy seed be called or kaw-raw**.
- 13 The promise is also extended to include the **son of the bondwoman, that I will make him a nation because he is thy seed**. Which meant those under the **First Covenant** was able be numbered and be a part of the nation or family of God.



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**V21 And he dwelt in the wilderness of Paran (ornamental or glory): and his mother took him a wife out of the land, of Egypt.**

The third rhetoric follows: who would have said that the child and his mother would have survived the wilderness. The answer: the LORD, for I will make him a great nation, **verse 18**. The greatness of a nation is seen in these words: righteousness exalts a nation but sin is a reproach unto any people, **Proverbs 14: 34**. Annexed to the Wilderness of Beer-sheba is the Wilderness called Paran meaning Glory, this is the place next to the second compartment, to come apart, be ye separate, be ye holy, it typifies the position at the door of the Tabernacle or Tabernacle of the Congregation in the Courtyard that links with the functions of the Golden Altar before the Throne in the second compartment. This is where prayer is wont to be made: if the people who are called by my Name will humble themselves and pray and turn from their wicked ways and seek ye my face, then will I hear from heaven and I will forgive their sins and heal their land, **2 Chronicles 7: 14**. This place of prayer is for the glory of its participants here we see how those of the First Covenant are transformed to be participants of the Second Covenant:

15 Firstly we must recognize that the First Covenant's provision will not last forever, thus **the water in the bottle was spent** or finished. The Mother, or Church, of the First Covenant fulfils her role when she **casts her child under one of the shrubs**. This position under the shrubs is but an analogy of the place where the child learns to put or shoot forth as in prayer. This was the primary role of Israel when they came out of Egypt under the First Covenant: It is written that my House shall be a House of Prayer for all Nations but ye have turned it into a den of thieves, **Mark 11: 17**.

16 God is upon His Throne in the First Compartment as a bowshot from us at the Door of the Tabernacle in the Courtyard. The Mother **sat over**



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against the child a good way off as if it were a bowshot, (typifying the ministry at the golden altar by the Priest) the **child will die** if he learns not to Shrub, to put or shoot forth as an arrow. She joins in the process and 'cried out,' **lifting up her voice and wept.**

17 **And God heard the voice of the child, Ishmael.** This means he has come into the characteristics of his name which meant: God will hear. Thus the **Angel of God called unto her, his mother, out of Heaven,** saying: **Hagar what aileth thee, fear not for God hath heard the lad where he is.**

18 Then she got the assurance in these words: **Arise, lift up the lad, and hold him in your hand for I will make in a great nation.**

19 The answer to our prayers is manifest in this: **God opened her eyes that she saw a well and she went and filled the bottle with water and gave drink to the lad.** Brethren, I beseech you by the mercies of God that ye present your bodies as a living sacrifice holy and acceptable to God which is your reasonable service and be ye not conformed to the world but be ye transformed by the renewing of the mind that he might proof what is that good acceptable, perfect will of God, **Romans 12: 2.**

20 Thus **God was with the Lad,** for he learned how to pray invoking His Presence, **and he grew and became** a prayer warrior, typified by the profession of an **Archer.** Children are an inheritance of the Lord and the fruit of the womb is his reward, happy is the man who has his quiver full of them; they shall deal with the enemy in the gate, **Psalms 127: 3.** As arrows in the hand of the mighty so are the children of thy youth, **Psalms 127: 4.**

Thus we have reached the point where we can summarize how the early Church and the disciples came into the understanding of these principles, the importance and power of the **Word of God, communion with Him in the Holy Places,** and **prayer** which is captured in this verse: It is not mete that we should leave the Word of God and serve at tables. But we will give ourselves continually to prayer

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and the ministry of the Word. And the Word of God increased and the number of disciples multiplied in Jerusalem, **Acts 6: 2, 4, & 7.**

**V28 And Abraham set (made to stand) seven (sheh-bah) ewe lambs of the flock by themselves.**

Who would have said that **Sheh-bah** would have been made to stand as a **Witness** for Abraham, His Seed and the human family? Any affirmation or pronouncement repeated or done **Sheh-bah** times is a call of faith invoking the presence of Him who is **Sheh-bah**, perfect, holy, the Sacred Full One to do what is affirmed or pronounced. This is also one way of making an oath or swearing by 'sevening' oneself.

Thus **Sheh-bah** or the Seventh Day is made Holy by His Presence, and those who keep the six days holy obeying His voice and recount (**Isaiah 58** the latter verses) on the Seventh Day invoke His Presence in their midst as the Children of Israel around the walls of Jericho for Sheh-bah days and Sheh-bah times on the Seventh Day and like Joshua who adjured: 'cursed is he that rebuilds Jericho' affirming and repeating the utterance 7 times.

Also like Elijah on Mount Carmel bending down putting his face between his knees praying for rain **Sheh-bah** times and like Naaman the leper going down into the Jordan **Sheh-bah** times. What should I say of the King Nebuchadnezzar who in ignorance heated the furnace one seventh or **Sheh-bah** times hotter to slay the three and invoked the Presence of the Son of God in the midst of the furnace?

And what of **John chapter 4** unto whom Messiah, Jesus was the Seventh or **Sheh-bah** Man to the Woman of Samaria who had a lingering interest in Him and who began to worship in Spirit and in Truth at the seventh or **Sheh-bah** hour of the Day. And what of the Noble man's son who was made whole in the seventh or **Sheh-bah** hour in the same Chapter. I declare to you one of His appellations: **SHEH-BAH, THE SACRED FULL ONE, Y'HOVAH IS HIS NAME.**



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Thus we have reached the place whereby we understand the purpose of the Sanctuary: let them make Me a Sanctuary that I might dwell among them, **Exodus 25: 8**. Now we recount this purpose in these verses:

22 Under the First Covenant for any matter to be established two or three witnesses are needed. This is the number of persons in the God-head, three, and by which they work, either two (when Jesus died) of them or the three together. Here **Abimelech and Phichol** of the Philistine Nation bear testimony, saying unto **Abraham: God is with thee in all that thou doest**. Yet Abraham did not have a physical Tent or Building for the Tabernacle of the Sanctuary as the Children of Israel under the First Covenant. Under the Second Covenant we have the indwelling Presence of God and among us by faith: that Christ Jesus might dwell in your hearts by Faith, **Ephesians 3: 17**. Faith comes by hearing or obeying, and hearing by the word of God, **Romans 10: 17**. And he that keeps my commandments is he that loves me and he that loves me shall be loved of my Father and we will come and make our abode with him, **John 14: 23**. Thus the 17 nations and people groups of 7 billion+ people upon the 7 continents will like the Philistine as Abimelech and Phichol testified God is with us in all that we do.

23 And they will demand that we commit to this: **therefore, swear to me by God that thou will not deal falsely with me, nor my son, nor my son sons but according to the kindness that I have shown thee thou shall do unto me and the land wherein thou sojourn**. Abimelech was not told by Abraham previously the full status of the relationship between himself and Sarah only that she was his sister and thus he took her. Abraham feared that the Philistines would slay him and take his wife. And his former experience with Abimelech servants who by violence took his well confirmed his fear. From this encounter God visited Abimelech by night advises him to return his wife failing which he would

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die and his kingdom perish further. In-fact that night God restricted every household in Abimelech's Kingdom because of Abraham's wife. Abimelech, therefore, now feared Abraham because of this visitation by night. In this recount we get insights how it is Abraham invoked the presence of God. Since God's words are sure and none can gainsay them Abimelech sought to restrain Abraham by the same means by demanding him to swear by God that he will not deal falsely with his nation or people. In other-words he asked Him to invoke God presence as the One to Witness that he would honour this agreement. We are told by Jesus that we no longer should swear under the new covenant, but let our yeas be yea and or nays be nay, **James 5: 12**. We are commanded to a higher degree under the second covenant not to render evil for evil, **1 Thessalonians 5: 15**. However, the basic tenet holds true that whatever a man sows even that shall he also reaps, **Galations 6:7**. We are also told not to take thought what we should say when we are brought before the rulers of this earth but that which we should say will be given to us in that hour by the Spirit as witness, **Luke 12:11-12**.

24 As **Abraham** committed to **swear**, so our Heavenly Father of Many nations have sworn to deal with the nations according to the forgoing. We who are his people are asked by him not to swear anymore, this is only His prerogative, but to affirm that our yeas, be yea and or nays be nay. Thus we have the basic principle by which God's Presence is invoked (as in a Court of Law) for Him to be a Witness to judge and establish the truth of any matter since His words are truth, sure, certain, stands fast, which none can gainsay. He is the only reliable authority for justice and judgement.

25 As **Abraham** reprov'd **Abimelech** for the well which his servants had violently taken away even so our Heavenly Father will reprove those who disobey his Words and Law which specifically states, among other things: Thou shall not steal, **Exodus 20: 15**. The Word of God is able to



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make us wise unto salvation, and is good for reproof, for correction, for doctrine and for instruction in righteousness that the man of God may be thoroughly furnished unto all good works, **2 Timothy 3: 16**. Wherever God is His Words are heard and obeyed.

26 Abimelech's defence was on three counts: 1 **he did not know** 2 Abraham **did not tell him** 3 **neither did he hear but only today**. To address this issue under the second covenant so that every nation will be without excuse we are given the commission: go preach the gospel in all the world for a witness and then shall the end come, **Mark 16: 15**. And Jesus promises, Lo I am with you always, even to the end of the World, **Matthew 28: 20**.

27 **Thus Abraham took sheep and oxen and gave them unto Abimelech and both of them made a Covenant** which mirrored the first covenant that our Heavenly Father of Many Nations made with the Nation of Israel and those who of the other nations lay hold thereof. This first Covenant atoned for sins of ignorance as portrayed in **verse 26** where Abimelech claimed innocence on this basis see **Leviticus 5: 15**. Those who, however, sinned presumptuously died under the first covenant by two or three witnesses, **Hebrews 10: 26-29**, and likewise the second.

Thus **Sheh-bah, The Sacred Full One who is Perfect and Holy**, is made to stand as a Witness for the human family in the Seventh Day Sabbath (where those who know how to open enters this Sanctuary in time into His Presence), in the Seven Feasts Days which are Sabbaths being a sign between God and Israel that He is our Sanctifier; in the Seven-Folded Spirit who lead us into all truth; and by an invocation by adjuring: affirming a pronouncement repeated seven times by Him who is **Sheh-bah**.

#### CONCLUSION: WHAT MEANETH THESE SHEH-BAH?

29 **And Abimelech said unto Abraham, What mean these seven (Hebrew pronounced: Sheh-bah) ewe lambs which thou hast set by themselves?**

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This is Sheh-bah that stands for or means Him who is Perfect, Complete, the Sacred Full One, thus His Presence is so invoked.

**30 And he said, for these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.** This Sheh-bah is a gift to the Nation(s) as a Witness as to whose Well or Spirit it is and whose we are. The Well is that of our Heavenly Father of Many Nations. Thus under the Second Covenant we are promised I will not leave you comfortless but I will send to you another Comforter and when He the Spirit of Truth is come He will guide you into all truth, **John 14: 18.** He shall take of mine and show it unto you, **John 16: 15.** So as the Words of the First Covenant bore testimony or witness, **Deuteronomy 31: 26,** even so we have under the Second Covenant received the Seven-fold Spirit, **John 14: 18-19,** as Witness.

**31 Wherefore, he called that place Beer-sheba (Well of Sheh-bah); because there they swore both of them.** As Abraham called that place the Well of Sheh-bah even so the whole earth has become that place. For the Second Covenant in Christ is the means whereby the Seven-folded Spirit is given to the whole earth, to every nation, generation and age.

**32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.** Here is where Abraham initiated and made a second Covenant with Abimelech. The first was initiated by Abimelech seeking to guarantee the safety of his family and kingdom. Like Abraham, our Heavenly Father of Many Nations is concerned that there should be a Witness as to whose and what are His so none can claim they know not. This is fulfilled in His blessed gift of the Seven-folded Spirit of New Testament Covenant in Christ Jesus and He has given 'Seven' as His Sign, Seal or Mark of approval. Glory! Hallelujah! Thus we have both the Old and New Covenant typified in this chapter.



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**33 And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.** Let me ask you now where are the trees of righteousness of the grove of the Second Covenant? See **Isaiah 61: 3**: that they may be trees of righteousness, the planting of the Lord, that He might be glorified..... He shall be like a tree planted by the rivers of water (The Word of God or Well of Beer-sheba) that shall bring forth his fruits in his season, neither shall his leaf wither and whatsoever he doeth shall prosper, **Psalms 1: 3**. As Abraham called on the Name of the Lord: Hebrew pronounced Y'HOVAH, **meaning the Everlasting God** even so, we who sow the seed of righteousness, the Word of God, are to pray invoking His Presence to bring to fruition the seed sown. So, therefore, as it was with Ishmael, under the First Covenant, the Thus Saith Lord and by prayer all things were wrought even so under the New Testament by the Word of God and prayer are all things wrought. In-fact, it is by the preaching of faith that we receive the Spirit, **Galations 3: 2-5**. Many do not know that under the Second Covenant in Christ the Word of God once preached to accord with the will of God is transformed into Spirit, the Well of Sheh-bah, and life, **John 6: 63**. The Trees of the Grove of Beer-shebah are those who are transformed by the Spirit into a new creation: if any man be in Christ he is a new creature, old things are past away behold all things have become new, **2 Corinthians 5: 17**.

**34 And Abraham sojourned in the Philistines' land many days.** Thus by the Second Covenant our Heavenly Father of Many Nations will be in the earth among the nation for many days performing this work as he ask Jesus to sit thou on my Right hand until I make thy enemies thy footstool, **Mark 12: 36**.