

Tombs of Promise.

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Death- How a Christian approaches death is a sign of how they are living their lives in faith.

Sadness and Tears are appropriate.

John 11:35 (NIV) "Jesus wept."

Get a good name- it's not how you enter the world, but how you leave it.

It's how you die, with Hope.

Live a life worth living.

Abraham also died "full of years" (Gen. 25:8). This suggests more than a quantity of time; it suggests a quality of life. James Strahan translates it "satisfied with life" (Hebrew Ideals, p. 197). Abraham, who was flourishing and fruitful to the very end, fulfilled the picture of old age given in Psalm 92:12–15. How few people really experience joy and satisfaction when they reach old age! When they look back, it is with regret; when they look ahead, it is with fear; and when they look around, it is with complaint.

Warren W. Wiersbe, Be Obedient, "Be" Commentary Series (Wheaton, IL: Victor Books, 1991), 133

Passage

23:1–2 The duration of 127 years for Sarah's life (v. 1) indicates she lived a long life blessed by God (cf. 24:36; 15:15; 25:8; Ps 90:10; Moses, Deut 34:7; Job, Job 42:16–17). This chronological note puts the event thirty-seven years since the birth of Isaac (17:17), making Abraham 137 years old (17:17), and sixty-two years since entering Canaan

K. A. Mathews, Genesis 11:27–50:26, vol. 1B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2005), 314.

Bartering for the Land

The Hittites mentioned in this chapter are of uncertain origin. We can only be sure that they were not Canaanites. This was probably the reason for Abraham's desire to buy from them, for he would have no more wanted to make the Canaanites rich than the king of Sodom (14:23). Nor would they have been likely to be disposed to sell to him, thus giving a foothold to an alien family.

Clyde T. Francisco, "Genesis," in *The Teacher's Bible Commentary*, ed. H. Franklin Paschall and Herschel H. Hobbs (Nashville: Broadman and Holman Publishers, 1972), 33.

Even though this world is not our home, we must be careful as pilgrims and strangers to have a good witness to those who are outside the faith (1 Thes. 4:12; Col. 4:5; 1 Peter 2:11ff). These Hittites did not worship Abraham's God, but they respected Abraham and his faith. In fact, they offered him the use of one of their own tombs (Gen. 23:6); but Abraham refused.

Warren W. Wiersbe, *Be Obedient*, "Be" Commentary Series (Wheaton, IL: Victor Books, 1991), 129–130.

23:7–9 Abraham bows before the Hittites (v. 7), taking a position of humility (18:2; Ruth 2:10) before proceeding with his specific request. This is the only place in Genesis where Abraham bows before inhabitants of Canaan.

K. A. Mathews, *Genesis 11:27–50:26*, vol. 1B, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 2005), 318.

Apparently, a delegation of Hittites and Abraham journey to Ephron's residence ("his city," v. 10) to make the proposal. The narrative describes the typical setting at the city gate for civil transactions (e.g., Deut 25:7; Ruth 4:1). Reference to Ephron's "sitting" (yōšēb) at the gate indicates his prominence (e.g., Job 29:7–8; Prov 31:23). Twice the narrative identifies the witnesses to the agreement, "all the Hittites who had come to the gate of his/the city" (vv. 10, 18), referring to the citizens.

K. A. Mathews, *Genesis 11:27–50:26*, vol. 1B, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 2005), 319.

Abraham was saved by faith (15:6), so he had "peace with God" (Rom. 5:1). He had walked in the way of righteousness, so he

experienced the peace of God (Isa. 32:17). The God who had guided him for a century would not forsake him at the very end (46:4).

Warren W. Wiersbe, *Be Obedient*, “Be” Commentary Series (Wheaton, IL: Victor Books, 1991), 134.

III- Donald Trump and Kim Jong Un-posturing.

He comments on the practice: “Extravagant language and behaviour often accompany the haggle: friendliness and expressions of affections may give way to ridicule and oaths. In the Middle East, the buyer may be addressed with kinship language and offered the item as a ‘gift.’ However, haggling is usually perceived as a practice that is socially negative; this is true of customers, traders, and anthropologists. For this reason, the practice usually requires a degree of social distance.” If so, Ephron’s behaviour is not benevolent but self-serving. Abraham’s compliance kept the negotiations a positive experience and averted the detrimental effects that haggling can produce.

K. A. Mathews, *Genesis 11:27–50:26*, vol. 1B, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 2005), 320.

Verse 16 describes Abraham’s acceptance of the price with no reservation (cp. 21:25). That the transaction is legitimate and permanent is the point of the verse; it describes Abraham counting out the purchase price in the eyes of numerous witnesses, adding that the silver met the proper standard (cf. Jer 32:9–10). Silver coinage was a much later development; thus the transaction price involved the measurement of a shekel by weight. Variance in scales required agreement on the accepted ratio (e.g., “sanctuary shekel,” Exod 30:13; cf. 2 Sam 14:26; Prov 20:10, 23); in this case the measure was the one “current among the merchants” (cf. Amos 8:5; Mic 6:11).

K. A. Mathews, *Genesis 11:27–50:26*, vol. 1B, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 2005), 320–321.

In our business dealings with the people of the world, we must be careful to maintain honesty and integrity and to put our witness for the Lord ahead of monetary gain. Abraham knew that Ephron had him trapped and that it was foolish to haggle over the price, as much as Easterners love to do it.

Warren W. Wiersbe, *Be Obedient, "Be" Commentary Series* (Wheaton, IL: Victor Books, 1991), 131.

Through the Tomb.

When you get to the end of Genesis, you find that Abraham's tomb is quite full. Sarah was buried there, and then Abraham, Isaac, Rebekah, and Leah (Gen. 49:29–31); and then Jacob joined them (50:13). Genesis ends with a full tomb, but the four Gospels end with an empty tomb! Jesus has conquered death and taken away its sting (1 Cor. 15:55–58). Because of His victory, we need not fear death or the grave.

Warren W. Wiersbe, *Be Obedient, "Be" Commentary Series* (Wheaton, IL: Victor Books, 1991), 132.

The phrase "gathered to his people" (Gen. 25:8) does not mean "buried with the family"; for Sarah's body was the only one in the family tomb. This is the first occurrence of this phrase in the Bible; and it means to go to the realm of the dead, referring to the destiny of the spirit, not the body (James 2:26). The Old Testament word for the realm of the dead is sheol; the New Testament equivalent is Hades. It is the temporary "home" of the spirits of the dead awaiting the resurrection (Rev. 20:11–15).

Warren W. Wiersbe, *Be Obedient, "Be" Commentary Series* (Wheaton, IL: Victor Books, 1991), 134.

We are people of the empty tomb.

Abraham owned the whole land, but the only piece of property that was legally his was a tomb. If the Lord Jesus does not return to take us to heaven, the only piece of property each of us will own in this world will be a plot in the cemetery! We will take nothing with us; we will leave it all behind (1 Tim. 6:7). But, if we are investing in things eternal, we can send it ahead (Matt. 6:19–34). If we live by faith, then we can die by faith; and when you die by faith, you have a wonderful future.

Warren W. Wiersbe, *Be Obedient, "Be" Commentary Series* (Wheaton, IL: Victor Books, 1991), 132.

Down payments.
Ill-Getting the House.

2 Corinthians 1:21-22 (NIV) Now it is God who makes both us and you stand firm in Christ. He anointed us, 22 set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

Live life like the tomb is not a final resting place, but a doorway to a better world.