

— Genesis 25.1-18 —  
Genesis Series 69  
**The Sons of Abraham**

Gen 25<sup>1</sup> Abraham again took a wife, and her name was Keturah.  
<sup>2</sup> And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.  
<sup>3</sup> Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim.  
<sup>4</sup> And the sons of Midian were Ephah, Epher, Hanoch, Abidah, and Eldaah. All these were the children of Keturah.  
<sup>5</sup> And Abraham gave all that he had to Isaac.  
<sup>6</sup> But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.  
<sup>7</sup> This is the sum of the years of Abraham's life which he lived: one hundred and seventy-five years.  
<sup>8</sup> Then Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people.  
<sup>9</sup> And his sons Isaac and Ishmael buried him in the cave of Machpelah, which is before Mamre, in the field of Ephron the son of Zohar the Hittite,  
<sup>10</sup> the field which Abraham purchased from the sons of Heth. There Abraham was buried, and Sarah his wife.  
<sup>11</sup> And it came to pass, after the death of Abraham, that God blessed his son Isaac. And Isaac dwelt at Beer Lahai Roi.  
<sup>12</sup> Now this is the genealogy of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham.  
<sup>13</sup> And these were the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam,  
<sup>14</sup> Mishma, Dumah, Massa,  
<sup>15</sup> Hadar, Tema, Jetur, Naphish, and Kedemah.  
<sup>16</sup> These were the sons of Ishmael and these were their names, by their towns and their settlements, twelve princes according to their nations.  
<sup>17</sup> These were the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people.  
<sup>18</sup> (They dwelt from Havilah as far as Shur, which is east of Egypt as you go toward Assyria.) He died in the presence of all his brethren.

► Our text is about the passing of Abraham, and Abraham's passing of the baton to the next generation, his sons:

— \_\_\_\_\_, who was born of Sarah pursuant to

God's promise when she was 90 years old.

— \_\_\_\_\_, Abraham's firstborn, who was born of Hagar, Sarah's maid, whom she gave to Abraham as wife (Gn16).

— The \_\_\_\_\_ sons born to Abraham and Keturah, whom he married after Sarah had died in ch23.

► What stands out in our text is that Isaac was Abraham's sole \_\_\_\_\_, and all the other sons were sent away. By this God is teaching lessons central to the \_\_\_\_\_.

► One of the ways God taught the gospel in the OT was by raising up \_\_\_\_\_ types — living pictures of Christ. One such man was \_\_\_\_\_:

— Like Christ, Isaac was the son of \_\_\_\_\_.

— Like Christ, Isaac was born by \_\_\_\_\_ of God.

— Like Christ, Isaac was called by God to be offered up in sacrificial \_\_\_\_\_, and was received back at the last second as a picture of \_\_\_\_\_.

Hb 11<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only be-gotten son,<sup>18</sup> of whom it was said, "In Isaac your seed shall be called,"<sup>19</sup> concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.

— Like Christ, Isaac was the only \_\_\_\_\_ of his father.

Heb 1<sup>2</sup> [God] has ... spoken to us by His Son, whom He has appointed heir of all things

Gal 3<sup>16</sup> Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.

► What's being pictured is that in Adam, we all renounced God as our \_\_\_\_\_, forfeited our inheritance, and were \_\_\_\_\_, out of the Garden. The only way for us to be restored was for God to send a new \_\_\_\_\_, one who was born of \_\_\_\_\_, who was free from the power of Satan, sin, and death, who would live a perfect life, offer himself for our sin, enter death on our behalf, then break its power through resurrection, and who would thus \_\_\_\_\_ all that Adam and we had forfeited.

Heb 1<sup>1</sup> God, who at various times and in various ways spoke in time past to the fathers by the prophets, <sup>2</sup> has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; <sup>3</sup> who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high

► \_\_\_\_\_ is the only Son and heir of God in his own right. All others can only become children and heirs of God in union with Christ by \_\_\_\_\_.

Gal 3<sup>29</sup> [I]f you are Christ's, then you are Abraham's seed, and heirs according to the promise.

► How did God demonstrate this with Ishmael?

► Was Ishmael sent away beyond the reach of God's grace and the possibility of repentance and faith?

► What Ishmael was granted repentance and faith in the NT?

Phil 3<sup>4</sup> If anyone else thinks he may have confidence in the flesh, I more so: <sup>5</sup> circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; <sup>6</sup> concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless. <sup>7</sup> But what things were gain to me, these I have counted loss for Christ. <sup>8</sup> Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ

► How did God teach this lesson to the OT Christ types?

► The temptation for Ishmael and covenant members of every generation is to trust in the \_\_\_\_\_ instead of trusting in Christ to whom the covenant points. The whole purpose of the covenant, its signs and sacraments, and its word is to cultivate faith in Christ, who is the foundation, then build on top with \_\_\_\_\_ toward God and one another.

1Cor 3<sup>11</sup> No other foundation can anyone lay than that which is laid, which is Jesus Christ.

► What hopeful sign do we see regarding Ishmael in our text?