

Genesis

Moses

Discussion 8

Genesis Chapter 21- Isaac is Born

Genesis Chapter 22- Isaac is Sacrificed

Genesis Chapter 23- Sarah is Buried

Name: “Genesis” is a Greek word meaning “beginning.” The book tells of the beginning of everything except God who is without beginning or end.

Author: Moses

Date: 1500 BC Moses lived about as far on the other side of Christ as Columbus, who discovered America, lived on this side of Christ.

Outline:

- A. History of the human race (Gen. 1-11)
 - a. Creation
 - b. Fall
 - c. Flood
 - d. Tower of Babel (Nations)
- B. History of the chosen race, the Jews (Gen. 12-50)
 - a. Abraham
 - b. Isaac
 - c. Jacob
 - d. Joseph

	Human Race	Abraham to the Chosen Race
Genesis	Chapter 1 to Chapter 11 (2000 years?)	315 years

MAN’S FALL INTO SIN—GENESIS 3-4

I. What the Bible teaches about Satan

“The old serpent, called the Devil, and Satan” (Revelation 12:9) apparently was first created as one of the **cherubim** (Ezekiel 28:1-15), having great position and authority. He fell from his heavenly estate through his rebellious attitude of **pride** (Isaiah 14:12-15).

After the creation of the earth he tempted mankind likewise to **act in self-will** instead of God's will (Genesis 3:1-6). His **plan is to dethrone God** in His universe and in the hearts of men. God promises **Satan's ultimate destruction** through the "seed of woman," Christ (Genesis 3:15).

Three times Jesus called him "**the prince of this world**" (John 14:30, etc.). As "the prince of the power of air" (Ephesians 2:2) he heads a vast host of demons. The present world system organized upon the principles of force, greed, selfishness, ambition, and sinful pleasure is his work. In His own time, **God's full judgement will come upon Satan** (Revelation 20:10) and the absolute, undivided sovereignty of God over His whole universe will be restored.

HISTORY OF THE CHOSEN RACE—GENESIS 12-50

The Plan of Redemption

As the events of the Old Testament start to unfold there is the continuous development of God's plan to bring into the world the Redeemer, through the chosen race, Israel, in the chosen land, Palestine. Notice how the lives of Abraham, Isaac, and Jacob are all connected with this plan of redemption.

The Purpose of Having One Chosen Race was:

- To keep alive the worship of the one true God.
- to illustrate to other nations, the blessedness of serving the true God.
- To receive and preserve God's Word, the Bible.
- To give Birth to the Messiah, Jesus Christ.

The Father of the Chosen Race—Abraham

Date: Abraham lived about 2000 B.C.

Adam	Abraham	Christ	Today
4000 B.C.	2000 B.C.		2000 A.D.

Opening Prayer:

Heavenly Father, thank You for painting so many pictures of Christ in the Old Testament and for the lives of Abraham and Isaac who so clearly represent elements of what God the Father and God the Son together endured to take away my sin. Thank You, Lord Jesus, for giving Your life as the ransom price for my soul. I pray that I would increasingly come to an understanding of what it cost for You to pay for my sin. In Jesus' name, AMEN.

“And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?”
(Genesis 22:7)

DISCUSSION QUESTIONS:

1. What happened to Hagar and Ishmael after Isaac's birth? (21) _____ They were sent, because Sarah believed Ishmael to be mocking, Isaac. Upon leaving God took them into his care, He blessed them, and made him into a great nation. _____
2. God told Abraham to take Isaac to Mt. Moriah and Sacrifice him as a burnt offering. After the test Abraham did offer a ram found in a thicket of thorns (22).
3. What had God said about Isaac which would make it especially hard for Abraham to understand this command? (17:19) _____ Yes, you're your wife will have a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him. He will become a great nation.

22:2 You're your you're your only son, whom you love—Isaac—and go to the region of Mount Moriah, sacrifice him there as a burnt offering on a mountain I will show you.

This would be extremely hard, because they waited a very long time for this child, who was born from a barren womb.

Abraham had such faith in this promise that he believed God would raise Isaac from the dead if necessary. (Read Hebrews 11:17-19) This was a test from God, who could raise Isaac back from the dead, “It is through Isaac you're your

offspring will be reckoned?" Abraham knew that God could raise Isaac from the dead, Abraham reasoned that God could even raise the dead, so in a matter of speaking he did receive Isaac back from death.

4. What was the purpose of God's asking Abraham to sacrifice Isaac? To test his faith, to see his dedication, and trust in God the ultimate Savior.

5. What cave in Hebron did Abraham buy for a burial place? (23)
Macpelah

6. Who did he bury there? His wife Sarah

Closing Prayer:

Prayers of the People: Darlene for a quick recovery, Uncle Dennis for his new job, Martha and her family, Alexis, Steve and Megan, LeRiesa. Government and world leaders that they may be upright and moral, anyone suffering for illness, pain, anxiety, depression, health difficulties, the homeless and poor, our veterans.

*Our Father,
Who art in Heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done on earth as it is in heaven.
Give us this day our daily bread,
And forgive us our trespasses.
As we forgive those who trespass against us,
And lead us not into temptation but deliver us from evil.
For thine is the kingdom, the power and the glory,
for ever and ever. Amen.*

*Hail Mary, full of grace,
The Lord is with thee,
Blessed art thou among women,
And blessed in the fruit of thy womb, Jesus.
Holy Mary mother of God,
Pray for us sinners now and at the hour of our death.
Amen*

*Glory Be to the Father, and to the Son, and to the Holy Spirit,
As it was in the beginning, is now and will be forever. Amen.*

*O My Jesus, forgive us our sins, save us from the fires of Hell; lead all souls to
Heaven, especially those in need of Thy mercy. Amen*

*Hail Holy Queen, mother of mercy; our life, our sweetness, and our hope. To thee
do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning
and weeping in this vale of tears. Turn, then, most gracious advocate, thine eyes of
mercy towards us. And after this, our exile, show unto us the blessed fruit of thy
womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us, O holy
Mother of God, that we may be made worthy of the promises of Christ. Amen.*

*Heavenly Father, thank You for the faith demonstrated by Abraham and for the
Lord Jesus Christ, the Seed of Abraham, Whom You sent to earth to be our
Kinsman Redeemer by willingly offering His life as the required payment for sin.
Help me to develop an unshakable inward faith and to be ready and willing to
demonstrate it in word and deed, through the power of the indwelling Holy Spirit.
This I ask in Jesus' name, AMEN.*

*“And in thy seed shall all the nations of the earth be blessed; because thou hast
obeyed my voice.”
(Genesis 22:18)*

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**“And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?”
(Genesis 22:7)**

Discussion Notes:

CHAPTER 21 ISAAC IS BORN

And the LORD visited Sarah as He had said, and the LORD did unto Sarah as He had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. (Genesis 21:1-2)

EVENTS:

- 1. Sarah gives birth to Isaac.**
- 2. Abraham sends Hagar and Ishmael away.**
- 3. Abraham makes a covenant with Abimelech.**

THE CONTEXT- WHAT DOES THIS PASSAGE TEACH US?

Verse 1-6. Abraham and Sarah had waited on God's promise for a full year. Each day had served as yet another challenge to their faith. Each year that went by was one more year past the child-bearing age for them. Every year that God's promise was not fulfilled only demanded increased measures of faith to believe. But God did come through on His promise. After a 9000 day wait, and in spite of Sarah's faithless laughing and Abraham's attempt to circumvent God's will by producing a child through Hagar, God fulfilled His promise and Sarah had a baby.

The named the child Isaac as God had instructed them. The name means “laughter.” To fully appreciate the divine irony here, imagine naming your

child “Laughing.” Isaac was a constant reminder to his parents of God’s goodness, their own lack of faith, and God’s faithfulness to His promise.

This is the first instance of humor in the Bible, and it come as a surprise to us that God Himself participates. People often laugh we something unusual happens, such as when the punch line of a joke takes them by surprise. In the case of the birth of Isaac, the work “laughter” bears multiple meanings. Sarah’s incredulous laughter turned into laughter of joy and surprise when something very unusual and unexpected happened. A ninety-year-old woman gave birth to a baby! God told a joke when He named the child Isaac after Sarah’s doubting laugh. No doubt, Sarah laughed some more at the birth of the child, and this time it was a different kind of laughter. Finally, she “got the joke,” and she believed. This is the first clear instance of humor in the Bible, and it proves us a basis for appropriate humor and laughter in the home.

Verses 7-21. Sady, family relationships are always undermined by sinful attitudes, words, and actions—and Abraham’s family was not different. On the day that Abraham celebrated Isaac’s weaning, sibling rivalry took the upper hand.

This portion of Scripture introduces a second form of humor known as “attack” humor. Paul refers to Ishmael’s words as a “persecuting” scorn (Galatians 4:29). Good and godly humor will attack that which is evil and endear that which is good, but Ishmael used attack humor inappropriately to mock his brother Isaac. Instantly, Sarah realized that there would be competition for the inheritance. So, she recommended removing the older son from the home. This put Abraham in a difficult spot. While he felt the responsibility for providing for the woman and child so as not ot oppress the widow and orphan (his own son), he still needed to establish order in his home. But then, sinful actions always create complicated and impossible situations for families. In this case God graciously stepped in and agreed to care for Hagar and Ishmael Himself.

God’s carte for Ishmael must have been tied to the boy’s relationship with Abraham, who was in covenant relationship with God. According to God’s clear direction and intention, Ishmael would not take part in the covenant or share in its eternal blessings. Nevertheless, God still provided for Ismael and blessed him with strength and vitality, which served to establish his family as an important nation in the earth. Any time that God provides blessings for

unbelievers, it is because of his mercy. We call this “common grace.” God is still more interested in blessing the godly, but He will bless the ungodly when they live in proximity with the godly (1 Corinthians 7:14). We do not know that God would not have destroyed Sodom and Gomorrah if there had been ten righteous people living there.

Verses 23-24. The Bible presents the “wandering,” rootless life as an undesirable condition (Proverbs 27:8; Numbers 14:22; Acts 14:33; Deuteronomy 28:64-65, etc.). Throughout the Old Testament, the people of God are instructed to be kind to the “strangers in the land.” Jesus describes the stranger as similarly disadvantaged as those who are hungry, thirsty, sick, or imprisoned (Matthew 25:44). To properly understand the life of Abraham, therefore, we must first realize that the nomadic life is ultimately undesirable and an accursed state. Unfortunately, this transient lifestyle is very similar to the kind of life that many Americans lead today.

But God was gracious to Abraham and provided him some stability in his later years. “Settling down” has much to do with obtaining the rights to the land where you live and being without fear of government confiscation, war, or bank foreclosure. So, by contract with this king Abimelech, Abraham obtained the right to occupy the land, dig his own wells, and “work his own ranch.” This section of Scripture also establishes for us the importance of private property and boundary markers, as well as the value of covenants and contracts. It would be impossible to settle the land and personally enjoy the fruits of it without those things. Abraham also planted trees in Beersheba, another indication that he was going to be there for a long time.

In these final verses of the chapter, Abraham provided a good example for maintaining good neighborly relations. His desire was for peace, as this is the primary objective for any who will be part of the kingdom of God (Romans 12:18, 14:17). God has called us to peace. AS the father of all those who would make up this kingdom in years following, Abraham made peace with His neighbors. The ungodly will usually respond to conflict with angry words, bitter sentiments, and violent confrontation. But not so with this godly patriarch! First, he met face to face with the opposing party, then he provided a peace offering or a gift for his adversary, and finally established a clear and honest agreement with the man. Their future relationship would be governed by this standard of honorable conduct.

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CHAPTER 22

ISAAC SACRIFICED

And it came to pass after these things, that God did tempt Abraham and said unto him, "Abraham:" and he said, "Behold, here I am.' And He said, "Take now thine only Son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I tell thee of." (Genesis 22:1-2)

EVENTS

- 1. God challenged Abraham to sacrifice his son on Mount Moriah.*
- 2. Abraham obeys, but God provides the sacrifice.*
- 3. God blesses Abraham even more.*

THE CONTEXT- WHAT DOES THIS PASSAGE TEACH US?

Verse 1-14. Beyond any other Old Testament Saing, Abraham patterned the walk of faith in this extended account of his life from the book of Genesis. Hardly any other person is dealt with so comprehensively in the Scriptures. Throughout Abraham's life, God subjected him to multiple tests, each of which was calculated to strengthen his faith in the promises of God. But here in this chapter we find the ultimate challenge in the trial of his faith. After the long and laborious wait for the birth of his son, his only son, now God asked Abraham to give the son back to Him by sacrifice.

Normatively, human sacrifice is contrary to the revealed law of God for men. Yet God retains the authority to determine right and wrong, and demand obedience of men. If God is the source of law, then of course we may not question the propriety of His commands. Therefore, Abraham quickly made preparations to kill his son and burn him on an altar on Mount Moriah as God instructed him. Clearly, these motions towards killing his own son in no way diminished Abraham's love for the little lad. According to the book of Hebrews, he moved ahead in faith, trusting that God could raise Isaac from the dead (Hebrews 11:19).

Each action that Abraham took in order to prepare the sacrifice was an act of faith. The preparatory work involved collecting and assembling wood, fire, and stones for the altar. In those days, men had to carry their fire with them by means of candle or torch.

Initially, Abraham thought that he would have to offer his son as a burnt sacrifice. However, it should also be noted that the word for “burnt offering” is *olah* in the Hebrew and does not always denote sacrifice burned by fire. In its more fundamental sense, the word indicates something that is given entirely up to God. Effectively, this is what happened here. Abraham held nothing back from his God. He spent the entire day preparing the sacrifice. He bound the boy to the altar, and even lifted the knife to plunge it into the body of his beloved son. It was just at that point that God intervened and provided an animal for the sacrifice.

The story of Abraham and Isaac prefigures another sacrifice of another son: God’s offering up of His own Son on the Cross. This time it was an efficacious sacrifice made for the sins of the world. Compared to the story of Abraham and Isaac, there was no less love for the Son on the part of the Father, and no less submission on the part of the Son to the will of His Father. With Isaac, we see a son willingly submitting himself to the will of his father as he was bound to the altar to face the ultimate test of faith. Nevertheless, we witness a far more wonderful incarnation of submission and love in Jesus Christ, who sacrificed Himself to save us from sins.

Important and memorable events always warrant a namesake for the place where they take place. Abraham commemorated the place by calling it Jehovah-jirch, which translates “Yahweh provides.” This is a highly significant reference to God’s provision of the animal for the sacrifice, as well as a prophetic allusion to the sacrifice God would provide His son, the Christ. Men of faith in the Old Testament really believed that God would provide the efficacious sacrifice that would satisfy divine justice and reconcile God’s people to Himself.

Verses 15-24. The story of Abraham’s life contains these constant reminders of God’s promises. How many times does God Reiterate His promises to Abraham? This repetition is hard to miss in God’s revelation to His man of faith. If Abraham’s life is the prototypical life of faith, then our lives will be made up of two things—the constant reiteration of God’s promises and an ever-

increasing faith in God on our part. Our faith must be based up on the promises of God, that these promises are for us, and that He has what it takes to deliver on them. As in the case of Abraham, God keeps these promises before us, lest we forget and become disheartened on the way to heaven.

God promised, and up to Abraham to believe and obey the God of the promises. When Abraham obeyed, God promised to multiply even more blessings to him and his posterity. What part does faith and obedience play in our covenant relationship with God? Does God desire our faith, obedience, or both? Herein lies a controversial and important question! The Bible outright rejects a system of merit. God delights in the obedience of His children and loves to give them good gifts as a loving father gives gifts to his children. Even a human father will provide an inheritance to his children, who love and respect him, and we are careful not to think of this as a quid-pro-quo system of “merit.” If we were to revert to a merit system within the life of the family, motivations would become self-oriented, and relationships would be longer be based upon love and service. If the mother cooks a meal for the family, should she charge each person \$6.00 per meal? If one of the children cleans a bathroom, should he send an invoice to Father for \$25.00? There would be a huge number of invoices flying around the home, if family life was reduced to a quid-pro-quo enterprise system. This is not the way households run, and this is not the way God runs His household for those He adopts into His family.

While it may appear that God “bases” his blessing upon Abraham’s offering up of “his son, his only son,” we reject the notion that Abraham earned God’s favor in the merit-based judicial or economic sense.

God introduces yet another covenant promise, stating that Abraham’s seed will rule over his enemies (v. 17). This also is finally fulfilled in the Lord Jesus Christ. As the Seed of David and the King of Israel, Jesus Christ ascended into heaven to rule on the right hand of the Father, until all of His enemies were brought under His footstool (Acts 2;34-35). Those who were once enemies of Christ in places like China, New Guinea, South America, Africa, and Greenland now serve the King of Kings and Lord of Lords. This is the fulfillment of promise, in the Seed of on solitary man who pitched his tent in the land of Canaan 3,400 years ago.

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CHAPTER 23 SARAH IS BURIED

And after his, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. (Genesis 23:19)

EVENTS:

1. *Sarah dies at 127 years of age.*
2. *Abraham buys the cave of Machpelah from the children of Heth.*
3. *Abraham buries Sarah in the Cave.*

THE CONTEXT- WHAT DOES THIS PASSAGE TEACH US?

Verse 1-2. This is the first text in Scripture that speaks of the pain and sadness of death. Following the fall in the garden, man's life on earth filled up with trials, danger, and tragedy. But there was no more painful consequence of sin than the curse of death. With the death of his life-partner, Abraham once again felt the emptiness and loneliness of a cursed earth. The sharp reality of death, broken relationships, and separation awakened deep sadness in him. Abraham wept over his loss for a time, but not as a man without hope. For the man of faith, earthly losses are only temporal because he hangs his hope on eternal gains. It is only men without faith who grieve without reprieve. Endless grieving is a true manifestation of a fundamental lack in the heart. Unbelievers cannot believe in the resurrection power of God, nor can they hope in eternity. Of all men, they are most miserable!!

Verses 3-18. Abraham the wanderer bought a field from one of the children of Heth. It was a significant purchase for several reasons. In a world that was effectively owned and operated by tribes of men who were in complete rebellion to God, here was a man who finally took ownership of one small piece of land. Also, the land of Canaan had already been promised to Abraham and his descendants. So the purchase of the cave of Machpelah was a small advance on the promise of the land. By faith, Abraham was sinking his roots in the land, still confident that God would one day provide his descendants with the rest of the land of Canaan.

Against the modern statist ideals that undermine property ownership by way of property taxations and eminent domain, the Bible affirms property ownership on the part of the individual families. In the biblical record found here, property is defined by a purchase and a public record of that purchase (v. 16).

Abraham was no socialist. HE was careful to provide a payment for the land so as to ensure that nobody else could “share” the land with him. When men take ownership of property, it should be understood that the property remains in the family unless it is sold or transferred by contract. There ought to be no expectation that the property is to be shared with other.

Verse 19-20. Abraham buried Sarah in a cave for which he spent a good deal of money. This established a pattern for burial that was followed by God-fearing people for about 4000 years. It is only among pagan tribes and nations where the practice of cremation and the burning of the body is more normative. After the fall of Rome, cremation virtually disappeared for almost 1500 years in the Christian West. But with the return of pagan humanism and a breakdown of the Christian faith in the hearts of billions in the hearts of Christians in the western world, this practice returned with a vengeance. It was only in the 1870s that the first U.S. crematory was constructed in Lancaster, Pennsylvania. By the 21st century, there were over 2000 crematoriums in America. As might be expected, the states with the lowest percentage of Christians (Hawaii and Nevada), claim the highest cremation rates. The treatment of the body upon death is highly symbolic. For example, burial assumes imminent bodily resurrection. Cremation, though, is strongly suggestive of a lack of belief in resurrection. It is more representational of annihilationism, the pagan belief that the body and the soul are annihilated upon death (never cease to exist again).

A careful study of Scripture will find a good deal of information on the treatment of the body after death. That which is created in the image of God is not to be tampered with and mutilated at the whims of man (Leviticus 19:28; Deuteronomy 14:1). God even condemns the Moabites for their ill-treatment of the body of the King of Edom in Amos 6:10. It is not for use to destroy the body. Under certain extraordinary circumstances God occasionally requires the burning of the body, but it is typically done for the “cleansing” of the land where gross sin was committed (Joshua 7:25; Leviticus 20:14; Leviticus 21:9; Genesis 38:24; 2 Kings 23:20; Isaiah 30:33). As New Testament Christians following the pattern of 2000 years of Christ's church, we lay the body in the grave because we believe that the body will one day rise again from the dead. As we lay our brothers and sisters in the ground, we consider their bodies to be only sleeping. One does not burn the body of one who is sleeping! (Matthew 9:24; John 11:11; 1 Corinthians 15:6; 18:20; 1 Thessalonians 4:13-15). It is only those

who have no certain hope in the resurrection from the dead, that will think of burning bodies.

Closing Prayer:

Prayers of the People: Darlene for a quick recovery, Dennis and Paulette, Martha and her family, Alexis for safe recovery of her surgery, Steve, Megan and family, LeRiesa, Will, Sharon and John, Hunter.

Government and world leaders that they may be upright and moral, anyone suffering for illness, pain, anxiety, depression, health difficulties, the homeless and poor, our veterans.

*Our Father,
Who art in Heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done on earth as it is in heaven.
Give us this day our daily bread,
And forgive us our trespasses.
As we forgive those who trespass against us,
And lead us not into temptation but deliver us from evil.
For thine is the kingdom, the power and the glory,
for ever and ever. Amen.*

*Hail Mary, full of grace,
The Lord is with thee,
Blessed art thou among women,
And blessed in the fruit of thy womb, Jesus.
Holy Mary mother of God,
Pray for us sinners now and at the hour of our death.
Amen*

*Glory Be to the Father, and to the Son, and to the Holy Spirit,
As it was in the beginning, is now and will be forever. Amen.*

O My Jesus, forgive us our sins, save us from the fires of Hell; lead all souls to Heaven, especially those in need of Thy mercy. Amen

Hail Holy Queen, mother of mercy; our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us. And after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ. Amen.

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