

Abraham and the Life of Faith

“When Faith Doubts”

*“Will a son be born to a man a hundred years old?
Will Sarah bear a child at the age of ninety?”*
Genesis 17:17

Sunday, May 10, 2020
Mother's Day
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I said last week that our text was going to be Genesis 13 – but that was fake news—not the CNN type, which is intended to mislead you, but the ‘honest mistake’ type as I’ve found it hard to keep track of the calendar as we continue to navigate Wuhan Flu waters. The reason I have bumped this chapter up a few weeks is because it involves Sarai (and this is Mothers Day) and it raises an important question that the rest of Scripture answers for us. We’ll get to that in a moment.

Major Laurie was to have preached this Sunday, it being Mothers Day, but she managed to wiggle out of it by being seconded to the Meighan Health Centre for the last two weeks—but thankfully returned yesterday last night enabling her to celebrate Mother’s Day at home, and to feed me something other than the Chicken Caesar Salads and protein shakes I’ve been living on.

Speaking of meals, our text today takes place around a meal. I thought about calling today’s message, “Guess Who’s Coming to Dinner?”, however, that seemed a little too predicable, though the identity of the guests at this meal are somewhat a mystery. There are various thoughts on who they were; on whether or not Abraham knew who they were; and on whether or not one of them was a preincarnate Christ. A mystery indeed.

Before we look more closely at Genesis 18 though, we need to place it in context, and to do so we need to back up to Genesis 17 where we read:

When Abram was ninety-nine years old, the LORD appeared to him and said, “I am God Almighty; walk before me and be blameless. I will confirm my covenant between me and you and will greatly increase your numbers.”

Abram fell facedown, and God said to him, “As for me, this is my covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations.

Genesis 17:1-5

This is not the first time Abram has heard this promise, in fact, we are now some twenty-four years removed from Abram leaving Ur in response to the call of God, and there too he was promised, “I will make you into a great nation.” It is in this chapter that Abram receives both the covenantal sign of circumcision, and a brand-new name—a name which means “father of many.” The only thing is, he is not the father of many. He has but one son—Ishmael, whose birth was the product of a very human solution to an impossible situation, and behind that solution, doubt. There is something else that God specifically states in this chapter for the very first time in His dealings with Abraham, we pick up at verse 15:

God also said to Abraham, “As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah. I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her.”

Abraham fell facedown; he laughed and said to himself, “Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?” And Abraham said to God, “If only Ishmael might live under your blessing!”

Then God said, “Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him. And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year.” When he had finished speaking with Abraham, God went up from him.

Genesis 17:15-22

Not only is Abraham given a new name, but so too is Sarai – she will now be Sarah, with an “H”. According to Henry Blackaby, Sarai means ‘contentious’—although most others see both names meaning ‘princess’ or ‘queen.’ Importantly, for the first time Sarah is named as the birth mother of the child of promise. Ishmael will certainly be blessed by God, but the son of the promise, the son of the covenant, the son of the blessing is to be the son of Sarah. Abraham’s reaction is to once again fall on his face, though this time it wasn’t so much in worship as it was in laughter. And note, “*He said to himself...*” Abraham did not express his doubts vocally, he had the thought, “Yeah, right! The woman is ninety years old!” But what he did say out loud I think reveals his doubts, as he attempts to let God off the hook by coming up with an easier solution to what *he* thought was an impossible dilemma, “O Lord, just bless the son I already have. Bless Ishmael.”

However, God would say again that Sarah (the ninety-year-old wife of Abraham; the wife who has been barren since Ur) will bear a child. Actually, He says it three times, just in case Abraham wasn’t paying attention, or had dirt in his ear. Paul reflecting on this passage writes in Romans that the Lord is “the God who gives life to the dead and calls things that are not as though they were.”^a This barren couple are told that in the face of the impossible, multitudes will one day use ancestry.com to trace their roots back to a barren family from Ur. What’s more, and this is surely an audacious statement in the face of reality—“by this time next year”—Sarah will have had a child. God might as well have said, “You better get working on those baby shower cards.” Lucky for Abraham no one had yet written about Jack and Jill. God goes on to even name the child, Isaac, which means “he laughs”. We’ll have to wait to find out who the ‘he’ is who laughs.

And that brings us to Genesis 18.

Just as suddenly as the conversation in Genesis 17 ends, a new conversation is about to take place. Abraham is wiling away the afternoon during the ‘heat of the day’, when suddenly he notices three men are standing nearby. It is very likely that only a few days, or at the most a very few weeks have passed by since the previous encounter with God, and Abraham immediately swings into action. There is a real frantic pace as the patriarch does his best impression of Martha. Hospitality was a very important social grace in the ancient near East, but Abraham seems to go out of his way for these mystery guests.

First of all, as noted, there is a real atmosphere of hurry. He runs over to the men; then he hurries to Sarah, “Quick, bake some bread”; then he runs to the herd to select a calf, then his

^a Romans 4:17

servant hurries to prepare it—phew! You can almost hear Sarah muttering under her breath, “You didn’t tell me we were going to have guests!” The meat for the meal is a choice, tender calf – “veal cutlets!” Hamilton points out, “In other entertainment scenes the host is content to provide “kids of goats”^{b1} Not Abraham, not this meal.

Secondly, there is more on the menu. Sarah is told to take three seahs of flour. Three seahs, the NIV footnotes tell us, is 22 litres (or 50lbs) of flour, more than just more than enough for three guests. By contrast, Abigail would take five seahs of roasted grain for David and all his men^c; Elijah would fill a trench that could contain two seahs of water^d. Abraham goes further by also providing tasty side dishes—curds and milk. Then he stands dutifully by, towel on arm, and waits on his guests. Does Abraham know who these guests are?

I don’t think there is any doubt. The intention of the narrator is clear in verse one, stating “The Lord” appeared to Abraham, and in verse 13, “The Lord said to Abraham...” Most translations agree by placing a capitalized ‘LORD’^e in both verses, which is how ‘Jehovah’, or ‘Yahweh’, terms used only for God, are identified. In verse three however, only the King James uses ‘LORD’, all the others settling for a slightly different spelling on ‘adonai’. However, there are several clues that Abraham cannot have missed, and that we as the audience of this meal should not miss.

Not only has Abraham gone to elaborate lengths in assuring he provides hospitality, but the details of the conversation that ensues should alert us. The men know the new name for Abrahams wife, asking “Where is your wife Sarah?” That had only recently changed, and its doubtful Abraham had sent cards to all their friends and associates to tell them the good news. Then the spokesman for the trio repeats the very promise God had spoken to Abraham just days earlier, “I will surely return to you about this time next year, and Sarah your wife will have a son.” Who but God himself could offer such an impossible possibility—especially given the ages of Abraham and his wife, who is in the tent eavesdropping?

[Sarah’s Turn to Laugh](#)

The narrator takes a moment to remind us of the precarious condition of the two elderly hosts. “Abraham and Sarah were already old and well advanced in years, and Sarah was past the age of childbearing.”^f Throughout Scripture we find several couples in this predicament: Manoah and his wife, the elderly parent of Samson.^g Zechariah and Elizabeth, the elderly parents of John the Baptist.^h Barrenness is the Bible’s way of presenting a situation for which man has no ability, no means, no hope of changing. Sarah knows all too well how impossible this statement is.

^b Gen 27:9; Jdg 6:19; 13:15

^c 1 Samuel 25:18

^d 1 Kings 18:32

^e ‘Jehovah’ (ASV, YLT), “Adonai” (CJB), “Yahweh” (LEB, NOG,) Lord (NKJV, NLV), “Eternal One” (The Voice)

^f Genesis 18:11

^g Judges 13:2

^h Luke 1:7

“So Sarah laughed to herself as she thought, “After I am worn out and my master is old, will I now have this pleasure?”ⁱ

Older commentators are not very kind to Sarah, and argue that while *she* expressed outright doubt, Abraham had fallen on his face in laughter because of joy. I won't let Abraham off the hook though, as his alternative proposal indicates he thought it very nice of God to be still promising a kid, but let's get real—just bless Ismael. Sarah though acknowledges that physically she is worn out—the term used here is often used to describe an old tattered garment; and then too, Abraham is old; and she also notes that sexually they are so passed any desires that way.

There is some argument that Abraham never told Sarah about the Genesis 17 encounter, but this too flies in the face of what we know of how men and women communicate. Laurie and I go through this drill quite often. I can just hear the conversation between them the day Abraham returned home from Genesis 17 (wearing a new name badge). Abraham would be asked, “So how was your day?”

“Fine”

“What did you do?”

“Nothing.”

“Did you see anybody”

“Yeah.”

“Who did you see.”

“Jehovah.”

“What did He say?”

“Nothing”

“Nothing? You were gone for the whole day and he said nothing.”

You get my point. Sarah, I think, knew every detail of that original conversation, she would have conducted a thorough interrogation, and now she is listening at the tent flap to hear for herself, even though she knows her age argues against all hope. The writer of Hebrews gives us additional insight. Although some translations indicate Abraham as the subject, in Hebrews 11:11 it is most likely Sarah, the Holman Standard Christian Bible rendering it:

“By faith even Sarah herself, when she was unable to have children, received power to conceive offspring, even though she was past the age, since she considered that the One who had promised was faithful.”

Have you ever been told something you think is just too good to be true? You just know in your head, “That it gonna happen”, but in your heart there is a longing for your head to stop being such a negative Nellie? That even though logic dictates one thing, a seed of optimism, of desire, of hope has been sown, and an inner desire, an “Oh, if only” has taken root. Sarah laughed, but she didn't fall on her face.

ⁱ Genesis 18:12

Sarah laughed, but in her statement is also a question: “*Will I* now have this pleasure?” “*Will I...*”, she wonders. Why I wanted Laurie to preach this passage is that I think only a woman can truly empathize with what Sarah must have been thinking and feeling about this promise. You have to wonder, for how many of the almost twenty-five years that have passed has she longed to nurse a child? Her desire for a child was so strong at one point that she took matters into her own hands and, following the misguided way of the world, offered another woman to her husband. What feelings must have stirred in her heart when Abraham told her, “Don’t call me Abram anymore,” and why his and her name had been changed by God?

They didn’t have the assurance that we enjoy, nor the counsel of Paul that the Promiser is one “who gives life to the dead and calls things that are not as though they were.” Sarah hears the promise stated, as far as we know, for the first time from God’s lips to her ears, and she laughs at the impossible possibility. She laughs because its just too good to be true. I think she laughs because deep inside there is still that longing to hold a child of her very own.

The Response of God

Her response does not go unnoticed, nor even unheard by God. Though she said nothing aloud, God heard every word, He even heard the hidden giggle. Don’t let that slip by without some thought. There was an occasion when a paralytic was brought before Jesus, who prayed over the man, “Your sins are forgiven.” That statement triggered a lot of thoughts in the hearts of the teachers of the law. Immediately Jesus asked, “Why are you *thinking* these things?” Now, just as the Lord knows our negative thoughts—those which are foul and dark and filled with all manner of ugliness—He also knows our most desperate and deepest longings.

The psalmist rightly observes in Psalm 139:

- ¹ O LORD, you have searched me and you know me.
- ² You know when I sit and when I rise; you perceive my thoughts from afar.
- ³ You discern my going out and my lying down; you are familiar with all my ways.
- ⁴ Before a word is on my tongue you know it completely, O LORD.

And then concludes:

- ²³Search me, O God, and know my heart; test me and know my anxious thoughts.

These days are not the first days to cause grief, anxiousness and great uncertainty. The realist looks around and rightfully wonders, and perhaps worries, about what the future will look like. Will we ever go back to normal? Has this virus forever changed the way in which we live our lives? Perhaps this is very personal for you. Your life or the life of a family member has been directly impacted by the virus and /or the fallout from the virus. Your business has been impacted. Your employment has been placed in a precarious position. Your plans for your education, or your marriage, or any other number of things for which we plan, has been shaken or left dangling on your calendar.

How desperately we need to hear afresh these words of Yahweh, for an important question is asked. A question that we will answer whether we want to or not.

The Question

“Is anything too hard for the LORD?”

Well, is there anything? Now, don't get caught up in the ridiculous and wasteful argument as to whether or not God can make a rock so big that even He cannot move it. That's just foolishness. Give serious thought to this question. “Is there anything...any circumstance...any place...any person...any sickness...any worry...any problem, that is too hard for the Lord? Are you dealing with something right now in your life that you wonder if God simply has no answer for? Or have you given up asking? Do you think its too late?

I love the way Scripture leaves this question hanging. Notice that? No one on that hot afternoon sitting around the campsite of Mr and Mrs Chosen Ones, offers an answer to the question. It's left for us to think about, to meditate upon. Even more, the answer is left for us to live out; and live it out we will do. Let me ask you again, “Is anything too hard for the Lord?” Now if you say, well yes, there is such and such and so and so, then what you're saying is that God is not God—that He is not the Almighty portrayed in Scripture. To say there are things beyond God's ability places a limit on God; and, if God is limited...well, what hope have we?

On the other hand, if you say, “No, there is nothing too hard for God,” then I ask, why do we worry so much? Why do we get anxious? Why do we fret, and stew, and struggle to find a way forward—when nothing is too hard for Him? If I believe there is nothing too hard for the Lord, should I not have an otherworldly confidence and assurance.

On this Mothers Day I'm sure there are mothers out there who long to see their children and/or grandchildren walk in the way of the Lord. Mothers whose hearts ache for prodigals who have grieved themselves with a thousand wounds. Are they too hard for the Lord?

Perhaps there are those whose marriages have been rocked by abuse, infidelity, or the loss of the spark that was once a raging passion – is your marriage too hard for the Lord?

There is a myriad of ailments, illnesses, health issues that war against our bodies and our minds, robbing us of mobility, of dignity, of independence—are any of them too hard for the Lord?

We live in a fallen and broken world filled with greed, and rage, and all manner of hatreds, a world in which going for a simple jog can end in needless violence and death. Is this world too hard for God?

Now I'm not oversimplifying things to say that everything will always turn up sunshine and lollipops, but what I am saying is that God can get us through all those things that undo us, that tears us down, crumbles us up, and leave us ruined. I wonder, why did God come to Abraham and Sarah on that day in the first place? Surely if He needed to visit Sodom and Gomorrah He

could have done so directly, or from any direction He so desired. Why stop in to tell them what He had already promised before?

Perhaps that question is answered for us in the person of Jesus. The Bible tells us that when the time was just right, God sent His Son. We are told that, “The Son of Man came eating and drinking...”^j Jesus, at times, it seems was always either going to or coming from a meal. He calls Matthew to follow him, and then invites himself over for dinner.^k He calls Zacchaeus down from the tree because he wants to eat at his house.^l He preaches in the synagogue and then goes back to Peter’s for some grub.^m In Tim Chester’s book *A Meal With Jesus*, the author offers this wisdom:

“Few acts are more expressive of companionship than the shared meal. . . . Someone with whom we share food is likely to be our friend, or well on the way to becoming one.”² The word “companion” comes from the Latin “cum” (“together”) and “panis” (“bread”).³

God came to meet with Abraham and Sarah for the same reason he liked to walk in the garden with Adam, that He came in the flesh—He enjoys His special creation. Listen, it is an affront to a loving God to call mankind a blight or a virus; to see mankind as some kind of invasive species or disease upon the earth. Those who say so are blind to the root cause of all that is wrong with our world—sin. What they are describing in crude manner is the affect of sin. And that affect cannot be educated, regulated, or legislated away—no, it will take something far more substantive than mankind to solve the impossible problem of mankind.

It will take a new encounter with the God who breathes life into death. Nothing is too hard for the Lord, not even our fallen world, not even our broken hearts, not even our divided politics, not even our many past hurts or past injustices. As Jeremiah observed: “Ah, Sovereign LORD, you have made the heavens and the earth by your great power and outstretched arm. Nothing is too hard for you.”ⁿ

God came in the flesh to deal with those things that are beyond our abilities or strength to deal with. He comes alongside to be our companion, to take our infirmities, our sorrows, our transgressions, our iniquities, our burdens, our discomfort, and takes it all upon himself. All we need do is humble ourselves and pray and seek His face in faith. Isaiah counsels, “*Seek the LORD while he may be found; call on him while he is near. Let the wicked forsake his way and the evil man his thoughts. Let him turn to the LORD, and he will have mercy on him, and to our God, for he will freely pardon.*”^o

Our call to worship this morning came from Psalm 126, a psalm in which Israel celebrates that God has done the impossible; that God has accomplished that of which men could only dream. He is still the God who breathes life into old and worn bodies; who breathes life into dry and parched bones; who breathes life into hopelessness. He is the God who of Himself says, “*Here I*

^j Matthew 11:19

^k Matthew 9:10

^l Luke 19:5

^m Luke 4:38-39

ⁿ Jeremiah 32:17

^o Isaiah 55:6-7

am, I'm knocking on your door, and if you hear my voice and open the door, I will come in and fellowship with you.”^p

There is a reason that Isaac is called Isaac. It's because despite the doubts and hopelessness and unbelieving laughter of an old Hebrew couple—God too laughed. I'm sure no one enjoyed the day Isaac was held aloft by Abraham than His friend and God in Heaven. He is the God who is knocking at your door even now, longing to speak into you doubts and fears, and I think, share a few good laughs.

I hope you have a chance today to share some laughs with your moms, and moms with your children. Take time to recount wonderful memories, and do so with the faith and assurance that comes from knowing that there is nothing too hard for the Lord. God bless you all, and next week, God willing, we will dive into Genesis 13.

Remember that you can listen to all our messages via pod cast at <https://mrlakes.podbean.com/>, or by visiting or YouTube Channel, the link provided under the Sermons tab on the Corps website: www.samississippiideaulakes.com.

Thank for listening, and until next week:

“The LORD bless you and keep you;
the LORD make his face shine upon you and be gracious to you;
the LORD turn his face toward you and give you peace. ”

Study Notes:

- Now waiting for almost 25 years for an heir, yet God had made a promise
- Ishmael has been born, but he is not the son of promise, rather he is the son of doubt, of impatience, of doing things the easy way. Ishmael is not the son of faith
- Gen 17:16 the first time Sarah is named as the mother of Abrahams heir, and 19:10 is the first time we know of that Sarah heard directly from God that she will bear a child
- Abraham now almost 100 year old; Sarah almost 90 years old
- Three times God states that Sarah will bear a son
- To be named Isaac – “he laughs”. Who laughs? Isaac? Abraham? God?
- Covenant will be established with Isaac and his offspring

- It is not until after lunch that we know two of the ‘visitors’ are angels (see 19:1)
- Fairly obvious that the narrator wants us to learn that the third ‘visitor’ is God Himself

- “...faith is the receptive attitude of the soul, begotten and maintained by the grace of God.”⁴

- Psalm 126, the history of Israel, even if we have no other example, is a living witness to nothing being too hard for the Lord. How could there even be an Israel today, if that were not so.

Swindoll⁵

- Places the two chapters only days, weeks apart (95)
- Bowing an ancient equivalent to a handshake, though Abraham does seem to go beyond the norm
- They call Sarah by her new name
- One of the men uses the same words spoken by Go
- First time Sarah hearing this news directly, previously only through the words and actions of her husband
- Sarah: “I’m no spring chicken; I’m more like a dying hen. And he’s no Italian stallion anymore. Everything hurts...and what doesn’t hurt doesn’t work.” (98)
- Term ‘worn out’ used in reference to old clothing that has become shabby (98)
- Term ‘pleasure’ a colorful Hebrew expression denoting something rare and an “exclusive luxury not available to most people.” (98)

Kaiser⁶

- The fact that Abraham immediately pressed the issue of Ishmael and how he would fit into the promised seed if another son were born shows that he too spoke out of unbelief just as much as Sarah.” (122)
- The question, “Why did Sarah laugh...?” was addressed to Abraham, and not Sarah
- Many Evangelicals suspect this is another preincarnate appearance of Christ

Edershiem⁷

- — as Calvin remarks, not from doubt or disbelief, but in gladness and wonder. (65)
- There can be no doubt that Abraham recognized the character of his heavenly Visitors, (66)
- Does not believe she received a full accounting from Abraham re: his previous encounter with the Divine (although surely she would grow suspicious or inquisitive when her husband started calling her by a different name) (66)

Fretheim⁸

- Abraham welcomes the strangers, Sarah more skeptical
- God appearing in human form (463)
- See’s cultural norms being observed without the necessity of Abraham being aware of their identity
- In verse only is the speaker identified by the narrator as Yahweh
- Suggests we hear the question regarding Sarah’s laugh as not being accusatory, but as a means to further the conversation (463)
- Wants to move “Abraham and Sarah beyond their limited view of the future to a consideration of God’s possibilities.” (463)
- “God holds him (Abraham) responsible for her response (463) that the question is asked of Abraham indicates he is the one to answer. But here again, Abraham says nothing.
- Her response is now linked to Abraham’s—who also laughed
- The shame of our day is that the stranger must be treated with suspicion rather than with considerate attention. How many angels have we failed to entertain because of fear?

Brueggemann⁹

- “...the laugh of Sarai...anticipates the Easter laugh of the community around Jesus.” (Bruggeman, 112)
- “The story is constructed to present the tension between this inscrutable speech of God (that comes as a promise) and the resistance and mockery of Abraham and Sarah who doubt the word and cannot believe the promise.” (158)
- Abraham and Sarah have by this time become accustomed to their barrenness. They are resigned to their closed future. They have accepted hopeless as “normal.”(159)
- The “overwhelming question” here, “Is anything impossible for the Lord?”, is the focus of this passage. (159)
 - Answering in the affirmative is to place a limit on God
- This is a reality shaking question, for we are limited by finite brains, thinking finite thoughts.

- “...not everything is promised. What is “possible” characterized only as everything promised by God. That is, only what corresponds to God’s purposes is possible.” (161)
- Points to Jesus in the garden where the thing not possible is for God to not leave us unsaved, thus the suffering of the cross becomes necessary for God to fulfill His promise

Hamilton

- Contrast between the way Abraham welcomes these guests and the way Sodom will welcome the two
- Yahweh comes to Abraham in the heat of the day, but sought to walk in the garden with Adam in the cool of the day (Gen 3:8)
- The shifting between the singular and plural has led some to see two intertwined stories
- Narrator in typical Hebrew style describes the story and occasionally we see from the perspective of one of the characters. Often we know more than the character knows.
- “Obscurity is story’s way of telling us the truth about this God with whom we daily have to do, by reminding us of God’s hiddenness, of the concreteness of God’s revelation, and of the impossible possibilities that are open to all who believe.” (8) – quoting W.M. Alston, Jr., “Genesis 18:1-11” *Int* 42 (1988) 400.
- The host is responsible for the comfort and safety of all who are under his roof (see Lot)
- “...the eating is a concession by God to Abraham’s ignorance of the one who stands in front of him incognito.” (9)

Relevant References:

Jeremiah: 17, 27; Zechariah 8:6; Mat 19:26; Luke 1:37; Rom 4:17-21

Psalm 126:1-3; 118:22-23; Job 42:2; Luke 18:27

Proverbs 13:12

Endnotes:

- ¹ Victor P. Hamilton, *The New International Commentary on the Old Testament: The Book of Genesis Chapters 1-17* (William B. Eerdmans Publishing Company, 1990), 11.
- ² Carolyn Steel, *Hungry City: How Food Shapes Our Lives* (London: Chatto & Windus, 2008) quoted in Tim Chester, *A Meal with Jesus* (pp. 9-10). Crossway. Kindle Edition.
- ³ Tim Chester, *A Meal with Jesus* (pp. 9-10). Crossway. Kindle Edition.
- ⁴ F.B. Meyer, *Abraham: The Obedience of Faith* (Edinburgh: Marshall, Morgan and Scott, 1960), 97.
- ⁵ Charles R. Swindoll, *Abraham* (Carol Stream: Tyndale House Publishers, Inc., 2014).
- ⁶ Walter C. Kaiser, Jr., Peter H Davids, et al, *Hard Sayings of the Bible* (Downers Grove: InterVarsity Press, 1996).
- ⁷ Alfred Edersheim, *Bible History: Old Testament*. Genteel Books. Kindle Edition.
- ⁸ Terrance E Fretheim in Leander E. Keck, [et al], eds., *The New Interpreters Bible, Volume I* (Nashville: Abingdon Press, 1994).
- ⁹ Walter Brueggemann, *Interpretation: Genesis* (Louisville: John Knox Press, 1982).