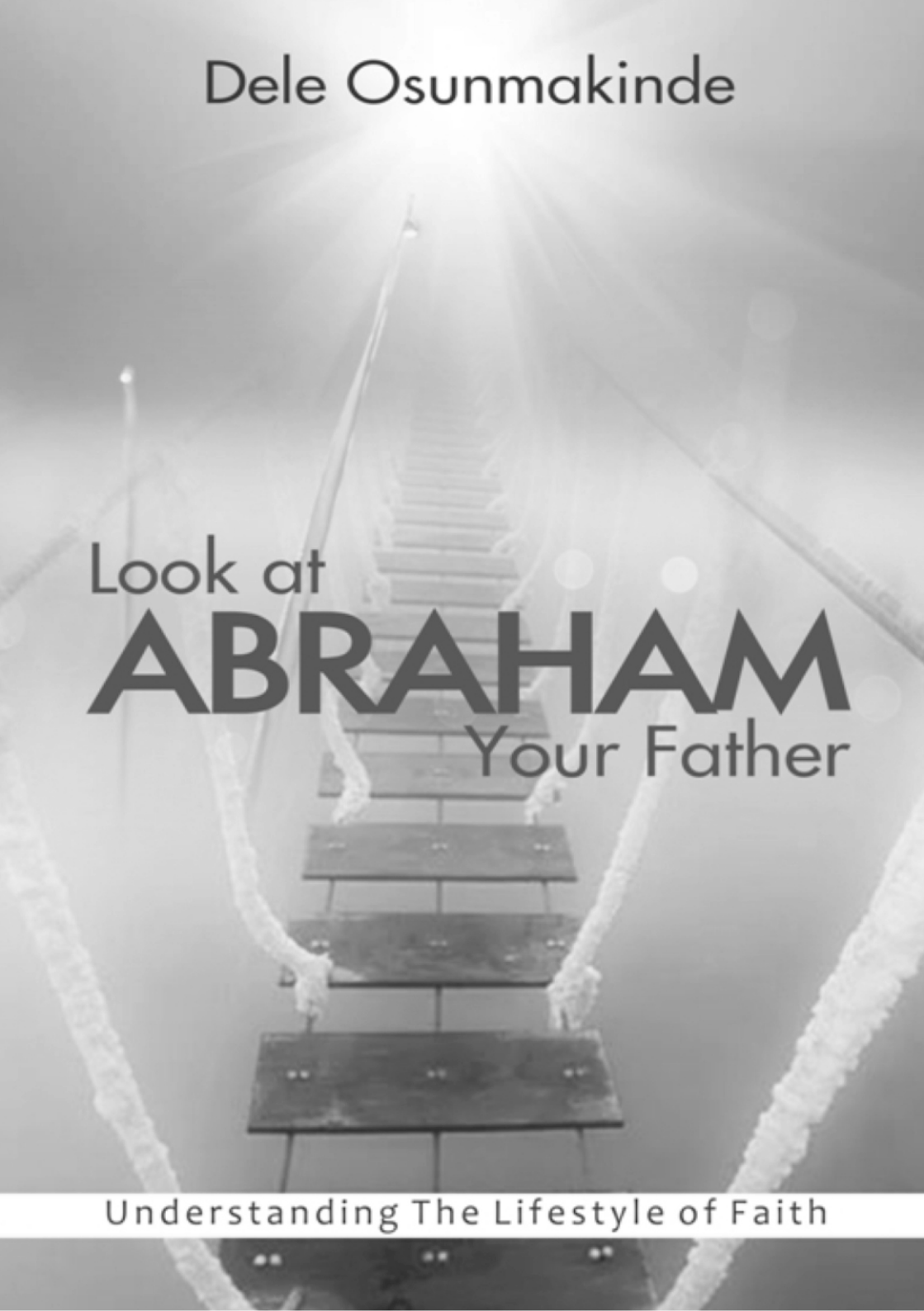




Dele Osunmakinde

Look at  
**ABRAHAM**  
Your Father

Understanding The Lifestyle of Faith

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## Dedication

When the line of faith opened God declared himself the God of one man: the God of Abraham. Thus, eternally establishing faith as a link to a personal relationship with God. This is encapsulated in the scripture THE JUST SHALL LIVE BY FAITH. Every walk of faith must give birth to a personal and progressive relationship with God making God your personal God i.e. the God of Abraham and more importantly making you the Abraham of God.  
#from faith to faithfulness

*Dele Osunmakinde*

# Introduction

Abraham is the father of faith! His faith is held up as an example throughout scripture: Genesis, Exodus, Psalms, the prophets, the gospels, Acts and Epistles. His faith existed before the law, on the basis of the gospel preached to him beforehand. Christ is the Seed of Abraham; the believer is a seed of Abraham too. That is, both in Christ and the believer, we see a manifestation of a sequence of growth in faith reproducing after the Abraham kind of the faith.

This book is about exploring the possibilities and dimensions of such a sequence of growth (Seed of Faith) so that we can understand again what our father Abraham found and we walk in the steps of the faith of our father. A father is someone that shows us the steps in his lifetime and conduct. Exploring and decoding Abraham along the lines of faith, lead up to a line in God joining people of equal faith.

This book is blessed to bless the Body of Christ, as we open up again the lines of faith - the God kind of faith.

*Dele Osunmakinde.*

# Preface

It was at Atlanta, Georgia in the United States of America, the Lord began to unveil to me how the channel of faith opened up and caught on, by God becoming the God of one man - a man by the name Abraham. In particular, the Lord revealed to me the processes that led up to Abraham responding in faith to becoming the Abraham of the Most High God. Subsequently, I taught this revelation in conferences across the United States; meeting after meeting, the Lord kept on revealing the steps of the faith of Abraham to me. Showing me, precept upon precept, line upon line, what Abraham found.

I was compelled by the Spirit of God to look at Abraham again. At some point, the Lord compelled me to put my pen to paper to document these revelations. This book is a presentation of these rare truths about Abraham.

The book seeks to answer that eternal question in Romans 4:1 “what is it then that our father Abraham found?” The book is about the findings of Abraham and how we can operate in his revelations today as sons and daughters of Abraham. This is one book that will add value to the message of faith.

Be blessed as you read, in Jesus name.

# Chapter 1

## LOOK TO THE ROCK



**LOOK AT ABRAHAM  
YOUR FATHER**

*“Listen to Me, you who follow after righteousness,  
You who seek the LORD:  
Look to the rock from which you were hewn,  
And to the hole of the pit from which you were dug.  
<sup>2</sup> Look to Abraham your father,  
And to Sarah who bore you;  
For I called him alone,  
And blessed him and increased him.”*

*For the LORD will comfort Zion,  
He will comfort all her waste places;  
He will make her wilderness like Eden,  
And her desert like the garden of the LORD;  
Joy and gladness will be found in it,  
Thanksgiving and the voice of melody.*

Isaiah 51: 1-3

Over the years, I've seen folks from all walks of life, grappling with trying to resolve two powerful issues addressed in our opening scripture. These two issues determine to a large extent whether you are in faith or religion. Resolving these issues is undergirded by an understanding of the spirit of faith as we see the Lord speaking through the prophet Isaiah in the scripture above. These two issues are following after righteousness and seeking the Lord. We must appreciate the setting of this prophetic word given by the Lord through prophet Isaiah. Isaiah lived over a thousand years after Abraham.

## **LOOK AT ABRAHAM YOUR FATHER**

Despite the gap between Abraham and Isaiah, the Spirit of God is still thus signifying the life of Abraham as where to look to in our quest for following after righteousness and seeking the Lord. When it comes to matters of following after righteousness and seeking the Lord, we have to listen to what the Holy Spirit is saying through the prophet Isaiah in our opening scripture and we have to look at Abraham.

Those who chose to follow after righteousness and seek the Lord their own way, end up in religion. The way to follow after righteousness is defined by the parameters of the faith of Abraham, that is, there is a way to have a right standing with God in the scheme of things. There is a way to walk right, talk right, act right, do right, make right decisions, and connect with right opportunities.

We are to connect with this righteousness, which essentially is what we are in Christ for, for we are the righteousness of God in Christ Jesus. This is what we have been made and this is the gift we have received in Christ. Yes! We've been made righteous, yes we've been given the righteousness, but how many have received it? There is the walk of righteousness as well as the effect of righteousness. The text we are considering (Is. 51: 1-3) is written to those who in quote already follow after righteousness (who already seek the Lord). Just as you cannot follow after righteousness anyhow, seeking the Lord also must not be done in isolation.

## **LOOK AT ABRAHAM YOUR FATHER**

In other words, the life of Abraham presents to us God's thoughts on how to follow after righteousness and how to seek the Lord. This is God talking here in the book of Isaiah saying, 'if you want to follow after the Lord the right way, if you want to follow after righteousness the right way, so that you will not end up in religion and confusion, then you have to listen to all that God has got to tell about the life of Abraham through the prophet Isaiah.' So, let us attune our ears to hear what the Lord would tell us, since He has and will always have the final say when it comes to matters of righteousness and seeking the Lord. It is important to note that the summary of everything the Lord is saying here is that seeking Him and following after righteousness must be done in faith. And that one man- Abraham eternally exemplified the tenets of faith as a biblical example, God testifying that this is so in our text (Is. 51: 1-3) and eternally becoming the God of this one man, the God of Abraham.

## Chapter 2

# ABRAHAM THE ROCK

## LOOK AT ABRAHAM YOUR FATHER

**A**gain the Lord is saying we should listen to Him, and the way to listen to Him is to look to the rock from which we were hewn, and the hole of the pit from which we were dug. God is saying, as we listen to Him, His answers to following after righteousness (a right standing with God) is to look to the rock from which we were hewn.

In matters of following after righteousness, we are not alone, we came out of something that is solid and that has integrity. We came out of a rock. We came out of a template, out of the matrix of faith described as: the rock from which you were hewn. It is also described as the hole of the pit from which you were dug. The Rock and the Hole of the Pit! The answer to following after righteousness and following the Lord is in looking at a particular rock and a particular hole of a pit.

The Lord described Abraham as the rock from which we were hewn and the hole of the pit from which we were dug. Technically, the Lord is saying, either you are the rock or you are coming out of the hole of the pit. Abraham's faith is the true measure of our victory in Christ (when we are on the rock) and our challenges in life (out of the hole of the pit). So this kind of faith shows us how to stand on the rock when we need to and how to come out of the hole of the pit when we have to. God said through the prophet Isaiah 'Look at Abraham your father'. Just as we said in the introduction of the book, a father is someone that shows us the steps we must take in life. A father is a

## **LOOK AT ABRAHAM YOUR FATHER**

mentor, a giver of life and a worthy example in the scheme of things. Rock represents our victory, our triumphs in Christ. Rock is a revelation of Christ the King. It is a place of revelation where we stand on the rock, but then once in a while, folks get into the hole of a pit along the lines of walking by faith.

So the story of Abraham is balanced, as the Lord teaches us the things to look to in Abraham in our victories (rock) as well as our challenges (hole of the pit). In our victory we have to walk this path of faith, manifesting the same spirit of faith as manifested by Abraham. And in our challenges we also learn to conquer (you were already dug out of any pit). So, remember hewn out of the rock and dug out of the pit, that is our story. So, either way, we are always triumphant in Christ. But more importantly, you were hewn out of a rock, and then our default status is already that of faith, there is nothing shaky in our victory. We are more than conquerors, our template is a rock. Our position in Christ is that of strength and integrity.

On the other hand, when we face challenges and difficult moments, we are still triumphant as we have been dug out of the hole of a pit. Whether we are on the rock or in the hole of a pit, the kind of faith manifested by Abraham covers both. It is the kind of faith that works in season and out of season. It is the God kind of faith applicable to the rock and pit terrains of life.

## Chapter 3

# LOOK AT ABRAHAM YOUR FATHER

## LOOK AT ABRAHAM YOUR FATHER

We have established in the previous chapters that the rock from which we were hewn and the hole of the pit from which we were dug is Abraham. The Lord, through the prophet Isaiah tells us Abraham is our father, thus, to understand how to walk on the rock and avoid the holes in the pit we must look at Abraham our father.

This is a great revelation in that the believer and Abraham have the same DNA. What we have received from Abraham and that is already in us as believers is the faith DNA. He is our father, our mentor, our guide, our guard, along the lines of faith. He is the progenitor whose life exemplifies the tenets of the faith message. He is indeed our father in the faith!

*Galatians 3:7 'Therefore know that only those who are of faith are sons of Abraham.'*

Notice what Galatians says '...only those who are of faith...' Are you of faith? If the answer is yes, then automatically you are a son of Abraham, that is, you and Abraham carry the same faith DNA. So it is natural for us to walk by faith and not by sight. Observe Jesus' words to the Jews here:

*John 8:39 "They answered and said to Him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham."*

Since we came out of this same rock, we are programmed



## LOOK AT ABRAHAM YOUR FATHER

by default to do the works of Abraham. Our template is of faith and not of doubt. Abraham is the one who fathered the message of faith. He is the one God Himself testified as the template for an acceptable walk with the Lord. Our Lord Jesus Christ came as the Seed of Abraham. Luke 13:16 *“So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?”* This woman bent over was made whole by Jesus on the basis of her connection to Abraham. Luke 19:9 *“And Jesus said to him, ‘Today salvation has come to this house, because he also is a son of Abraham;’* Zacchaeus was offered salvation on a platter of gold, as the Lord Jesus Christ had found that he also, was a son of Abraham.

So whether you are on a rock or in the hole of a pit, always remember you have a father, Abraham is your father. Both Abraham and Sarah show us the template of birthing the purposes of God. Sarah shows us the template of receiving strength to conceive seed when age and other factors are not on our side.

Hebrews 11:11” *By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised.”*

She's our example on how to receive strength to conceive the sequence of growth that will birth the purpose of God in our lives. It is a template loaded with insights and instructions in judging God faithful. Since this book is not

## LOOK AT ABRAHAM YOUR FATHER

devoted to Sarah as it were, we would stay with Abraham. The Lord said concerning Abraham in Isaiah 51:2 *"I called him alone"*. Even though in our faith walk we are in covenant relationships with others, it is nonetheless a personal walk.

The first revelation here is that the faith walk is a calling, it is a great calling. We must appreciate the truth that we have been called to walk in faith 'alone'. The faith path is a uniquely lonely path. But you are not alone as it is a private walk with the Lord. At times, the environment does not understand you especially when your private steps of faith are not consistent with what is obtainable in the environment. Isaiah 51:2 *"...And blessed him and increased him."* The end result of your walk of faith is that you are blessed and increased. So faith is the pathway of blessing and increase. These are the results of following after righteousness and seeking the Lord accurately as expressed in the testimony of the Lord concerning Abraham. Blessing and increase is the expected end for everyone walking this faith pathway.

Isaiah 51:3 *"For the LORD will comfort Zion, He will comfort all her waste places; He will make her wilderness like Eden, And her desert like the garden of the LORD; Joy and gladness will be found in it, Thanksgiving and the voice of melody"*

Now to the conclusion of the matter, the Lord is saying, when we are in sync with the processes leading up to all

## LOOK AT ABRAHAM YOUR FATHER

that we have learnt from Isaiah 51:1&2, the resultant effect is verse 3.

1. The Lord will comfort Zion.
2. The Lord will comfort all her waste places.
3. The Lord will make her wilderness like Eden.
4. The Lord will make her desert like the garden of the Lord.
5. There will be joy and gladness.
6. There will be thanksgiving and melody

If anyone desires any of the above mentioned realities, the process in God for obtaining all these is to look at Abraham. Look at how he was called alone, was blessed and increased. Look at his faith, his lifestyle, his failures and his triumphs. Once we understand how all these played out, we open up the channel that leads up to obtaining all that is in Isaiah 51:3.

1 Peter 1:9 *“receiving the end of your faith—the salvation of your souls.”*

## Chapter 4

# RAW FAITH

LOOK AT ABRAHAM  
YOUR FATHER

**G**enesis 12:1-3 *“Now the LORD had said to Abram: “Get out of your country from your family and from your father's house, to a land that I will show you.”<sup>2</sup> I will make you a great nation; I will bless you and make your name great; and you shall be a blessing.<sup>3</sup> I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.”*

“Now the Lord had said to Abram...” This is a great revelation concerning Abraham, in that the Lord did not speak to him in Genesis 12. He spoke to him before Genesis 12. His faith walk did not start in Genesis 12, it actually began in Genesis 11:31. What must have happened is this (allowing scripture to interpret itself) God spoke to Abraham somewhere in Genesis 11, he was overwhelmed, called on his father to support him, his father ended up leading the pack. They left the Ur of the Chaldeans to go to Canaan, but they stopped at Haran and dwelt there. This is what happens when faith is not defined.

The Lord said, “Go to Canaan”. Remember He called Abraham alone, Abraham ended up starting out with the support of his father who obviously did not appreciate the journey of faith from Ur of the Chaldeans to Canaan, but decided to stop at Haran where he eventually died. Another lesson here is that we must never surrender the leadership of a faith enterprise to someone that is not of faith. And the ultimate lesson here is that in any faith venture, we must obey God immediately and exactly.

## LOOK AT ABRAHAM YOUR FATHER

Whenever we try to use human resource as support structure in our faith quest, we end up with a 'Terah' leading the path and circumventing the processes of God. God said, 'go to Canaan'. But Terah said 'yes, let's be on our way to Canaan, but let's not go the full way. Let's have a stopover at Haran.' Let's do a simple math here. Genesis 11:26 tells us Terah was seventy when he begat Abraham and Genesis 11:31 tells us he was two hundred and fifty years old when he died at Haran.

That means when Abraham decided to obey God at seventy five, Terah was one hundred and forty five years old, i.e. Terah lived for another thirty five years before he eventually died in Haran. It is amazing, after they got to Haran, Terah refused to move on. Eventually Terah died in Haran. The Terah episode is called the comfort zone of faith, it is that zone in which the presence or absence of certain individuals, relationship or resource determine your walk of faith.

This is when your faith is influenced or modified by those who provide you with succour, resources without recourse to what God has said. Indeed God said “get out of your father's house”, but Abraham got out with his father. He was still under the influence of his father. In faith, we must obey the word of God absolutely, we must obey God exactly, we must go all the way to Canaan and not make convenient detours at Haran. The first raw step of faith was when Abraham left his father in Haran and without him moved on to Canaan. It is obvious the old

## LOOK AT ABRAHAM YOUR FATHER

man Terah was not ready to go all the way into faith. We identify certain realities of faith here:

1. Obeying God exactly and immediately.
2. Obeying God by going all the way.
3. Avoiding half measures.
4. Reading the word of God and paying attention to details.

God said concerning Abraham “I called him alone”. Thus, it is imperative to get rid of appendages that will not allow you to go all the way in faith. Leaving Terah behind to go ahead in faith was the first raw step of faith Abraham took.

This step of faith shows us two important concepts of the word of faith - Logos and Rhema. Logos, being the written word is the whole counsel of God that is relevant in any given situation. We can also define the Logos as the preceding word of God reflecting the very essence of the nature and the purposes of God written under the influence of the Holy Spirit. Rhema is the quickened word of God under the influence of the Spirit, bringing to bear the will of God in a given situation.

The Rhema is therefore the proceeding word of God. It is important to note therefore, that the Rhema would never contradict the Logos, i.e. the proceeding word will never contradict the preceding word. While many folks are always looking for a Rhema word (supposedly what God

## LOOK AT ABRAHAM YOUR FATHER

is saying), in the portal of faith, we act, just like Abraham did, on what God has said (Logos). And in the process of acting on what God has said (Logos), we get into what God is saying (Rhema). The starting point of faith is always acting on the Logos. We must firstly be established on the Logos before we can understand the Rhema. Abraham had to act on what God had said. Occasionally we see folks who are not conversant with what God has said trying to get into what God is saying. It is acting on the word (Logos) that provokes the Rhema.

The Logos you act on will initiate the Rhema needed. You do not act on Rhema as an end in itself. Behind every remarkable and accurate Rhema, there must be a Logos. And of course, any Rhema that does not stem out of the Logos is null and void. Whatever must be said about any matter must first be subjected to the written word. Every “thus saith the Lord” must be consistent with “it is written”. The secret of spiritual victory is to consistently stay with what is written. Rhema must be inferred and extrapolated from the Logos.

*Genesis 12:4 So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran.”*

This is the locus of acting on what God has said (so Abraham departed as the Lord had spoken to him) i.e. Abraham departed on the basis of what God had said. We must appreciate the fact that God spoke to Abraham



## LOOK AT ABRAHAM YOUR FATHER

much earlier, we are not sure of the particular age God spoke to Abraham in Genesis 11. But we know it was at seventy five Abraham decided to act on what God had said, opening up another powerful element of the word of God - every word of God does not expire and it is as fresh and as powerful as it was when it was first spoken. And that length of time would never weaken the effect of the word of God. The word is always there to be acted upon at any point in time. Amazingly, Abraham decided at seventy five to act on the word God had said to him earlier and amazingly the channel of faith opened up. It is the Logos we act on that becomes the Rhema we experience.

*Genesis 12:7 Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the LORD, who had appeared to him."*

As Abraham acted on what God had said (Logos), he came into a Rhema experience in verse seven, he came into what God is saying. This is how faith works; it takes us from Logos to Rhema. The protocol of faith is thus: obey the last word, the Logos and then you are ready for the next instruction in faith (Rhema).

## Chapter 5

# THE CONTEXT OF THE WORD OF FAITH

## LOOK AT ABRAHAM YOUR FATHER

**G**enesis 12:1-3 *“Now the LORD had said to Abram: “Get out of your country from your family and from your father's house, to a land that I will show you.”<sup>2</sup> I will make you a great nation; I will bless you and make your name great; and you shall be a blessing.<sup>3</sup> I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.”*

In this chapter, we shall study what exactly the Lord told Abraham as the basis for every faith instruction. Do not forget Abraham is our father. It starts with the phrase “get out”. Faith is a 'get out' dimension; walking by faith will get you out of many things. The reason why it is important to study what God told Abraham is because, therein lies the template for the instructions of faith. Therefore, every step of faith and every instruction of faith stems out of this same word. The word unto Abraham is the theme for every faith venture. Remember, you came out of this same rock. You are a seed of Abraham, i.e. you carry the same sequence of growth, capable of reproducing the same kind of faith manifested by Abraham. What God said to Abraham is technically what He is saying to us today, it is the basis of all instructions of faith. So what exactly did the Lord tell Abraham?

1. Get out of your country.
2. Get out of your family
3. Get out of your father's house.

Everything God told Abraham to get out of is what faith

## LOOK AT ABRAHAM YOUR FATHER

is in another dimension.

1. Faith is another country with its own laws and economy.
2. Faith is another family with its own father, values, and destiny.
3. Faith is another father's house.

What you 'lose' as you get out on instructions of faith is what you get by faith in greater proportions. Starting out on a walk of faith will look like you are losing your country (social, economic and political considerations, opinions and mind-sets). A venture of faith takes you into a country whose builder and maker is God.

Hebrews 11:14-16 *“For those who say such things declare plainly that they seek a homeland.”<sup>15</sup> And truly if they had called to mind that country from which they had come out, they would have had opportunity to return.<sup>16</sup> But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.”*

Out of your family, this is where you come into a situation in which you are in another family, the family of faith - a family of those who are heirs with you of the same promise; a family of those who believe in your God and in you and can dwell in tents with you. The family of faith is one of the greatest assets anyone can have. As you come out of your father's house, the faith walk makes you a member of the household of God.

## LOOK AT ABRAHAM YOUR FATHER

Ephesians 2:19 *‘Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,’<sup>20</sup> having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,’.*

The last element is significant 'unto a land that I will show you'. You cannot choose the land; land is a factor of production. It is a covenant base upon which every faith venture is exercised. The land God shows you will determine the family, the country and the household you get into in the scheme of things. The land represents the physical basis of your walk of faith. The first thing Abraham did when he got into the land was to erect an altar as a memorial to the word of God. Since land is a fixed asset, we must of a necessity get into the very one God is showing us.

We cannot just choose any land and ask God to bless it. God knows the land that is best for us. The next thing God told him is in Genesis 12:2 'I will make you a great nation'. The seed that produces the greatness of every nation is in the package of faith. The trajectory of faith is consistent with the greatness of every nation, because every man of faith is indeed blessed to be a blessing. The whole essence of our faith walk is to be a blessing, i.e. we are empowered to open channels of blessings to others. Indeed, we are destined to bless all the families of the earth. People of faith are the most blessed people on the earth. This pathway is the pathway of greatness, blessing

**LOOK AT ABRAHAM  
YOUR FATHER**

and that of significance in the scheme of things. As you move on in your walk of faith, you unlock the sequence of growth leading up to greatness. Remember we all came out of the same rock, i.e. Abraham. One of the things God has blessed us with is Abraham.

Galatians 3:9 *“So then those who are of faith are blessed with believing Abraham.”*

We are indeed blessed with the believing (faithful) Abraham. Aren't we blessed to be blessed with a man whose faith is held up as an example of the new covenant faith?

## Chapter 6

# STARTING OUT IN FAITH (DWELLING IN THE LAND)

LOOK AT ABRAHAM  
YOUR FATHER

Genesis 12:5 “...*So they came to the land of Canaan.*”

Unlike when Terah led the pack, now the man of faith is in clear lead. He made a decision to venture into a faith walk at the age of seventy five, thus eternally establishing the truth that age is irrelevant in any faith quest. Thank God for this bold initiative, thank God for this departure from Haran.

Genesis 12:4 “*so Abraham departed as the Lord had spoken to him.*”

It is the triumph of faith, it is the victory that has overcome reluctances, reluctances to obey God exactly and immediately. So Abraham is now in command under God.

Genesis 12:6-9 “*Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites were then in the land. Then the LORD appeared to Abram and said, “To your descendants I will give this land.” And there he built an altar to the LORD, who had appeared to him. And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD. So Abram journeyed, going on still toward the South.*”

Hebrews 11:8-10 “*By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. By faith he dwelt in the*



## LOOK AT ABRAHAM YOUR FATHER

*land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God.”*

Hebrews 11:8-10 gives us a graphic picture of what transpires as we get to the land God is showing us.

The next attribute of faith seen here is the staying power of faith. Genesis 12 offers us insights into staying or dwelling in the land no matter what happens. The first reality we must prepare for is, in every land of promise there are and will always be Canaanites in the land. The land of promise is never a vacant space as there will always be initial occupiers who dwell in the land by default as opposed to people of faith who come into the land by design. It is amazing that the land God showed Abraham was already populated by Canaanites. Expect this to happen. That is why we are looking at Abraham as an ensample (a pattern or model for imitation). Notice that I did not use the word 'example' but 'ensample'. An ensample is a human pattern or model for imitation, in whose life is a concept and principle of faith we can all learn from.

So, what do we do in this regard? We by faith, dwell in the land of promise as in a foreign country. This is the vivid description of the posture of faith we must put up when we come into the land when the land is foreign. Every faith venture is foreign and alien at first, but like Abraham, dwell there by faith. Do not get out or give in because it is

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foreign. That which looks foreign now is indeed your inheritance. Do not be intimidated by the foreign affairs all around you. Remember you are already an overcomer. It is imperative you come over these experiences. Yes, it looks foreign, but nonetheless this is how it starts off. Abraham made one unique adjustment of faith to deal with this situation; He was dwelling in tents. The adjustment is to wait for the city that has foundations whose builder and maker is God. The adjustment is clear - when you do not have any building in the city, dwell in tents. No matter how foreign the land is, there will always be a God-given opportunity to erect a tent. Do not settle for anything less, there is a city whose builder and maker is God. Every city which God is the builder and the maker thereof has foundations and the foundation of the Lord stands sure.

Isaiah 28:16 *“Therefore thus says the Lord GOD: ‘Behold, I lay in Zion a stone for a foundation, A tried stone, a precious cornerstone, a sure foundation; Whoever believes will not act hastily.’”*

According to Isaiah 28:16, he who believes will not act hastily. To act hastily is to make quick decisions of convenience without recourse to a bigger picture of faith.

Hebrews 6:12 *“that you do not become sluggish, but imitate those who through faith and patience inherit the promises.”*

In our faith walk, we must not despise the days of little beginning, i.e. our tent dwelling or tent making days. It is

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an essential part of the process. The consolation of the tent phase is that eventually you are connected with those who are heirs with you of the same promise. It is in this phase that true covenant partnership is birthed.

Hebrews 11:13-16 *"These all died in faith, not having received the promises, but having seen them afar off were assured of them,<sup>[a]</sup> embraced them and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For those who say such things declare plainly that they seek a homeland. <sup>15</sup> And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. <sup>16</sup> But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them."*

## Chapter 7

# BUILD AN ALTAR

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**G**enesis 12:7-8 *“Then the LORD appeared to Abram and said, “To your descendants I will give this land.” And there he built an altar to the LORD, who had appeared to him.<sup>8</sup> And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD.”*

This is another distinguishing factor of the faith of Abraham, the kind of faith held up as an example of the walk of faith with God eternally. This is the kind of faith we are admonished to follow. There is a concept here that is very important. It is the concept of raising an altar to memorialise the word of God, i.e. building faith memorials and landmarks. You see this same attribute of faith over and over again in the life of Abraham. This act of building an altar to commemorate the word of God is an act of faith indeed. An altar signifies a place of intimacy, a place of fellowship and a place of connection.

Genesis 8:20 *“Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.”*

This is the first time an altar was raised in the entire scripture, and it is another man of faith, Noah, that did so. An altar is a place of offering to the Lord. It is a place of consecration and a place of covenant. Men of faith understand that when God speaks, it is our responsibility to raise altars (this is why we get into worship, praying and

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fellowshipping with the Lord on the basis of His word).

Every word of God must provoke the raising of an altar for God. It is in this place of intimacy we receive further revelations, deeper insights and access to what is in the heart of God. Every time God speaks to us, we must raise our game to show that we value His word. There must always be a corresponding physical act (building an altar). We must bring to bear on this altar offerings and praise, prayer and thanksgiving. Indeed, the altar is raised to celebrate and commemorate the integrity of God's word. We must understand that the altar we are talking about here is not a physical altar, so we are not asking anyone to go gather stones and mortar to build an altar. The altar we are talking about here is the altar of our hearts, i.e. the conditioning of our hearts or better still the raising of our hearts in the acknowledgment of what God is doing for us, with us, in us and through us. So the altar of God is actually the consecrated state of our hearts where we indeed offer our whole beings as a living sacrifice unto the Lord.

Genesis 13:18 *“Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.”*

Genesis 22:9 *“Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.”*

Isaac also built altars in Genesis 25:25 *“So he built an altar*

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*there and called on the name of the LORD, and he pitched his tent there; and there Isaac's servants dug a well". Genesis 33:20" Then he erected an altar there and called it El Elobe Israel."*

Jacob at the command of the Lord - Genesis 35:1 *"Then God said to Jacob, "Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother."*

Genesis 35:7 *"And he built an altar there and called the place El Bethel, because there God appeared to him when he fled from the face of his brother."*

As we can see, all the patriarchs of faith built altars to commemorate and internalise the words and the revelations they received from important encounters with the Lord. An altar is a consecrated physical activity that stems out of the heart of a believer to keep a conversation going between God and the believer. It is a place of continuous communication between God and the heir of faith. It is the state of the heart depicting on the earth that which is essentially spiritual.

Hebrews 7: 13" *for he of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar."*

An altar is a place of officiating. When you raise an altar in the giving of prayer, thanksgiving and praise, you automatically become an officiating minister!

## Chapter 8

# FAITH AND FAMINE



## LOOK AT ABRAHAM YOUR FATHER

**G**enesis 12:10-20 *"Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine was severe in the land. And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, 'Indeed I know that you are a woman of beautiful countenance. Therefore it will happen, when the Egyptians see you, that they will say, 'This is his wife'; and they will kill me, but they will let you live. Please say you are my sister, that it may be well with me for your sake, and that I may live because of you.'" So it was, when Abram came into Egypt, that the Egyptians saw the woman, that she was very beautiful. The princes of Pharaoh also saw her and commended her to Pharaoh. And the woman was taken to Pharaoh's house. He treated Abram well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels. But the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. And Pharaoh called Abram and said, 'What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, 'She is my sister'? I might have taken her as my wife. Now therefore, here is your wife; take her and go your way.'" So Pharaoh commanded his men concerning him; and they sent him away, with his wife and all that he had."*

We must appreciate the fact that what we have considered thus far is about Abraham and us revealing what is expected of us as we walk by faith. How Abraham responded to the first famine he experienced is also instructive in our walk of faith. Firstly, we must understand that there will be famine (periods of severe shortages and scarcity). There was famine in the days of

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Abraham, in the days of Isaac and in the days of Joseph.

Secondly, we must appreciate the truth that for every famine, there is always a way out in God. Famine is a season when the socio economic indices do not favour your walk of faith. It is when what is obtainable in the social and economic fronts are not tallying with your faith realities. It is that season when your faith is strengthened by a quest for survival.

When we abandon the trajectories of faith on the account of famine, we switch on a channel called survival mode in which our quest for survival overrides our faith walk. When our faith is strengthened at the level of material and economic supply, we must choose the word of God over and above economic realities. That there is famine in the land does not mean that God is unmindful of you. What we see consistently throughout scripture is, whenever there is famine, a divine orchestration of things is imminent. Famine is always an opportunity to unlock the provisions of God. When a man of faith gives in to the panic mode on the account of famine, he cannot be objective in his faith walk. He makes all the wrong decisions. Abraham made a decision to go to Egypt.

Genesis 12:10 *"Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine was severe in the land."*

He actually 'went down to Egypt'. This is what happens when we go to Egypt, we go down.

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Isaiah 31:1 *“Woe to those who go down to Egypt for help, And rely on horses, Who trust in chariots because they are many, And in horsemen because they are very strong, But who do not look to the Holy One of Israel, Nor seek the LORD!”*

Do not be scared of the word 'woe', it means going to Egypt is always a lower way of living. Whilst it offers a temporary way out of your faith dilemma, it gives no permanent solution to the problem at hand. Often it appears as a 'credible alternative', we must understand that in our faith walk, there is no alternative. No matter the prevailing situation in the land, we must dwell there by faith, until the Lord says otherwise.

As we have learnt in the previous chapters, we must continually make all the necessary adjustments by faith to continuously dwell in the land. There will always be contradictory notions in terms of physical needs and situations that tend to limit our faith. One lesson we must not fail to learn is that a man of faith cannot afford to be spontaneous in his decisions.

There is famine and before you know what is happening, you are in Egypt! It is not our condition (famine) that determines our destiny, rather, the decisions that we make in the face of the conditions. Famine is a temporary event that will eventually pass. Hence, we do not make a permanent decision on a temporary matter. You must never lose the power to stay in the word, dwell in the land of your promise, famine or no famine. Famine must never

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determine your decisions, as we know, the word works 100% of the time. For us today, famine is not necessarily a situation in the land, it can exist in the mind. It is this mind-set that compels you to make detours not consistent with the algorithm of faith.

We now identify six sign posts that show us we are on our way to Egypt.

1. You begin to imagine negative things (imagination) concluding in your heart that something negative or sinister is about to happen; that an evil is imminent if you don't make a move. Abraham actually said concerning Sarah ever before they got to Egypt that the Egyptians would kill him on her behalf. Imagine that coming from a faith man, in that the only possibility you see in the scheme of things is an evil encounter. How about the goodness and the faithfulness of God (and that was exactly what happened in Egypt, in that God showed His faithfulness in Abraham's unfaithfulness)? This is a sign that one is on the Egyptian lane, the imagination of all kinds of evil that gives birth to the spirit of fear.

2. You begin to live a life of lies and deceit (manifesting as half-truths). For indeed Sarah 'was' Abraham's sister, but she is not his sister at this point in time. She is now his wife. This is what half-truths do; it does not state the obvious. Such is told as a means of preservation and survival. In the story Abraham brought forth this half-truth 'that it may be well with me for your sake, that I may

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live because of you'. When we think that lies will preserve us and make us live, it is a sign that we have veered off the faith pathway. It is a sign that you have switched on to the survival mode, it is a sign that you are no longer in sync or in fellowship with God. When you start lying, you begin to live a lie. Your lifestyle is a lie! Remember, any negative thing such as this as we see in Abraham is the hole of the pit from which we were dug. We are looking at it so that we do not repeat the same thing. And if we have repeated it, we can triumphantly come out of it.

3. Another signpost on the Egyptian lane is the fear of man, i.e. the fear of secular authority over and above the fear of God. Abraham believed the Egyptians would kill him. When we fear what man can do to us, we act in ways not consistent with wisdom, as the fear of God is the beginning of wisdom. One fear Abraham manifested here is the fear of death.

Hebrews 2:14-15 *"Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage."*

The fear of death is a terrible captor. The fear of death was eliminated at Calvary when Jesus came. He had destroyed him who had the power of death and he had released those who through the fear of death were all their

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lifetime subject to bondage. This is what the fear of death does, it subjects its victims to bondage. But for us:

Romans 8:15 *“For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”*

We did not receive the spirit of bondage again to fear. Fear is a spirit just as much as faith is a spirit. God has not given us the spirit of fear. Timothy had so much faith in Him but gave in to the spirit of fear. Paul had to write to him that fear is alien to us! We are of faith, operating in the spirit of faith. It is the fear of death that made Abraham go to Egypt to lie and to live a lie. You must deal with the crippling fear along your faith pathway. Eventually God dealt with the spirit of fear in Abraham by giving him a word in that regard that eternally closes the chapter of death:

Genesis 15:15 *“Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age.”*

So eternally the eliminator of the spirit of fear is the word. The word of God is the only antidote to fear. When you believe the word of faith, you deal a lethal blow to the spirit of fear. If there is any manifestation of fear along your faith trajectory, deal it a deadly blow by believing the word of God, confessing the word, knowing that the word works all the time!

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4. Another sign post on the way down to Egypt is the consequence of lying - the selfish ability to give away anything, including covenant relationships just to survive. Abraham was willing to give away his wife, just for some socio economic reward and protection from Pharaoh. Can you imagine Sarah away in Pharaoh's palace, perhaps in his bedroom? And Abraham was getting a VIP treat at some seven star hotel of the day as Pharaoh's brother-in-law to be. This is a clear case of a diminished sense of value in which decisions are not valued as there is no value system but a defective valuation borne out of a survival mind-set.

5. Another related development to this is the refusal to walk in love because at this level, everything is born out of the need to survive and not to love. Perfect love casts away all fear. There is what is called perfect love. An Egyptian experience will always damage your love walk resulting in a damaged faith walk, as faith works by love.

6. And eventually (and this is an act of mercy on the part of God) the system ejects you. The lie Abraham told was discovered.

Genesis 12:17 *"But the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife"*

This is what Abraham was afraid that God will not do in manifesting His goodness and faithfulness on behalf of

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Sarah, by restraining Pharaoh from having anything to do with her. Could God not have done this for Abraham and Sarah in the first instance? Could God not have protected them both as He did at this time? Could God not have intervened like He did here? In Abraham's unfaithfulness God still showed his power and faithfulness. Whenever you see God's faithfulness in your unfaithfulness, it should lead you to repentance. For Abraham, it was time to get out of Egypt! One of the ways God shows His faithfulness in our unfaithfulness is to cause our lies to be discovered. That is not the time to harden your heart. The goodness of the Lord at this level must lead you to repentance. That is the time to absolutely repent, confess your sins and bounce back to your faith walk. Apart from the faithfulness of God shown in Sarah's matter, just one generation after Abraham, in the days of Isaac there was famine in the land.

Genesis 26:2, *"Then the LORD appeared to him and said: 'Do not go down to Egypt; live in the land of which I shall tell you.'"*

Genesis 26:12-14 *"Then Isaac sowed in that land, and reaped in the same year a hundredfold; and the LORD blessed him."<sup>13</sup> The man began to prosper, and continued prospering until he became very prosperous;<sup>14</sup> for he had possessions of flocks and possessions of herds and a great number of servants. So the Philistines envied him."*

This is the result we get when we trust God in seasons of



famine like Isaac did. Every season of famine is always an opportunity in God to prove Himself as the God in charge of every situation. Famine should provoke us to stay in faith and never to abandon our walk of faith.

The good news is that Abraham came out of Egypt. We can always bounce back to the faith lane; we can always go back to the place our tent had been at the beginning. This is like starting all over again.

Genesis 13:3-4 *And he went on his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, <sup>4</sup> to the place of the altar which he had made there at first. And there Abram called on the name of the LORD."*

Once more, the man of faith had gone back to where he left the faith walk. He had located where his tent had been at the beginning. He had gone back to the place of his first altar. And for the first time since Egypt, Abraham called on the name of the Lord. He found his faith bearing again and his relationship with the Lord was again restored to the glory of God. This is the heart of faith, this is the spirit of faith; you can always bounce back, no matter what.

## Chapter 9

**THERE IS A LOT  
TO LEARN  
FROM LOT**

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2 Peter 2:8 ” *(for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds)*

In our walk of faith, we'll always encounter a lot of people like the biblical Lot. A lot of folks have veered off the faith pathway not knowing how to handle people like Lot. Before we talk about handling Lot, let us first establish what it means to be a Lot.

It is firstly being around a covenant father without understanding or carrying out your covenant responsibility. The origin of this Lot mind-set is the treating of every relationship with kid gloves, treating every relationship as flesh and blood and nothing more. Yes Abraham was Lot's uncle but from the covenant perspective, Abraham was more than an uncle to Lot. He was indeed a source of blessing. Lot was blessed simply because he went with Abraham.

Lot became all that he became because of his relationship with Abraham. Looking deeper, it appeared Lot did not know what he was getting into. Perhaps he thought he was just following an uncle who seemed to know where he was going. Playing Lot is associating with a man of vision and purpose when his vision and purpose is not clear to you. Never at any time did Lot sit with Abraham to discuss the terms and reference of what they were getting into. He simply followed. Lot simply went with him.

Genesis 12:4 *“So Abram departed as the LORD had spoken to*

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*him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran.”*

After many years, the status had not changed, (between chapters 12 and 13 are many years).

Genesis 13:5 *“Lot also, who went with Abram, . . .”*

Looking at it from another angle, Lot represents an individual who is unmindful of covenant relationships; who does not know how to put covenant relationships over and above strife. It is a mind-set that tries to drown those who taught him how to swim; a mind-set that forgets those who helped in times of trouble and need.

Genesis 13:6-7 *Now the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together.<sup>7</sup> And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. The Canaanites and the Perizzites then dwelt in the land.”*

The origin of this strife is the overwhelming blessing of God upon Abraham and by proxy, Lot. Our prosperity and blessing must not set the tone for strife. They should make us more humble and slow to anger. They should not determine our sense of value and worth. In strife, we must always toe the line Abraham toed,

Genesis 13:8 *So Abram said to Lot, “Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we are brethren.”*

The fight broke out between their herdsmen, but

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Abraham as a father of faith knew it was not about herdsmen; it was between him and Lot. So Abraham stepped forward to address the situation. Abraham knew what was going on between their herdsmen actually started between him and Lot.

Abraham did not address the cause of the problem; he went straight for the root of the problem. Abraham brought forth a covenant truth here; he said to Lot, we must not allow strife 'for we are brethren'. People of faith must know what it means to be brethren. We must choose to walk in love. What Abraham did was what Lot being the younger and the beneficiary should have done. But a walk of love made Abraham to go lower for Lot. Lot went ahead to make all the wrong choices. This is the case when we violate covenant structures and relationships in our lives. Lot chose based on greed and we know how Lot ended. The lessons we must learn here are numerous.

1. That we should avoid strife 100% of the time; strife is a tool in the hand of the enemy to derail us.
2. You may be cheated by others, but never cheat anyone. Eventually, the cheater is the loser.
3. When people violate and mistreat you, remember, God is always watching as the Judge of all. Allow God to judge.
4. We must consistently walk in love towards everyone; especially those we feel don't deserve to be loved. This is critical.

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YOUR FATHER**

5. Never allow strife to displace you from your covenant space. Strife or no strife, we must continue to dwell in the land of promise. We must keep the main the main thing.

6. Even when we feel there are genuine reasons for strife, we must never allow bitterness to set in; it is obvious Lot was embittered. Or how do we explain how Lot left the land of faith and decided to pitch his tent as far as Sodom. Bitterness over strife is the reason why folks would rather take sides with Sodom other than God's covenant people.

7. Do not exaggerate your strife to the extent of pitching your tent in Sodom. This is going too far. We must understand the wisdom of moderation in strife and know exactly when we have gone too far.

8. There is a divine verdict on strife - always give room for God to judge. He always has the final say.

Genesis 13:14 *“And the LORD said to Abram, after Lot had separated from him: ‘Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward;’”*

It is amazing that all along the Lord was watching the unfolding scenario. No sooner had Lot departed the Lord spoke to Abraham and gave him much more than what Lot took away. God made Abraham to know, when we refuse to engage in strife we have more. Avoiding strife gives you a position in the spirit; it is called 'from the place where you are'. Lot perhaps thought he was wiser than

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Abraham, but the verdict of Jehovah suggests otherwise. This is great!

The final lesson is: don't allow the fear of losing out become the basis of your engagement in strife. As you can see, indeed, Abraham did not lose anything, instead, he gained everything. While Lot moved to Sodom, Abraham moved to Hebron (the place of the covenant) and there he built an altar to the Lord. Eventually the Lord destroyed Sodom, but Hebron became the place of covenant for the patriarchs.

## Chapter 10

# THE WAR OF KINGS



LOOK AT ABRAHAM  
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**G**enesis 14:1-24 *“And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations,<sup>[a]</sup> <sup>2</sup> that they made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). <sup>3</sup> All these joined together in the Valley of Siddim (that is, the Salt Sea). <sup>4</sup> Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. In the fourteenth year Chedorlaomer and the kings that were with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh Kiriathaim, <sup>6</sup> and the Horites in their mountain of Seir, as far as ElParan, which is by the wilderness. <sup>7</sup> Then they turned back and came to En Mishpat (that is, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar. <sup>8</sup> And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out and joined together in battle in the Valley of Siddim <sup>9</sup> against Chedorlaomer king of Elam, Tidal king of nations,<sup>[b]</sup> Amraphel king of Shinar, and Arioch king of Ellasar—four kings against five. <sup>10</sup> Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains. <sup>11</sup> Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way. <sup>12</sup> They also took Lot, Abram's brother's son who dwelt in Sodom, and his goods, and departed. Then one who had escaped came and told Abram the Hebrew, for he dwelt by the terebinth trees of Mamre<sup>[c]</sup> the Amorite, brother of Eshcol and brother of Aner; and*

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*they were allies with Abram.* <sup>14</sup> Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan. <sup>15</sup> He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobab, which is north of Damascus. <sup>16</sup> So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people. And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him. Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. <sup>19</sup> And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand." <sup>20</sup> And he gave him a tithe of all. Now the king of Sodom said to Abram, "Give me the persons, and take the goods for yourself." But Abram said to the king of Sodom, "I have raised my hand to the LORD, God Most High, the Possessor of heaven and earth, <sup>23</sup> that I will take nothing, from a thread to a sandal strap, and that I will not take anything that is yours, lest you should say, 'I have made Abram rich'— <sup>24</sup> except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion."

This chapter shows us what manner of men we ought to be in seasons of political fights for socio-economic space and socio-economic fights for political space. This chapter defines the basis for fighting the good fight of

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faith within contexts that are political, social and economic in nature. This is one aspect of our faith trajectory most folks are yet to comprehend. They find it difficult to see the relevance of our faith in complex political, social and economic orders of our day. They do not appreciate the truth or are unwilling to receive the truth that there are social, political and economic coefficients of our faith walk.

We as people of faith are not left out of the socio-political space. What is different is that we give social, political and economic expressions to our faith fundamentals by another set of rules. We don't fight blindly and our motivation for conquering these spaces is to lay hold on eternal life, to provide leadership in the social, political and economic spaces by the life of God in us. We bring to bear the life of God in us, to create a new order transforming societies and showing forth the superior wisdom given to us who possess eternal life.

Now to the story- the clash of kings. Amrapheal king of Shinar. Arioch, king of Elasar. Chedorlaomer, king of Elem. Tidal, king of nations.

Versus- Bera, king of Sodom, Barshar, king of Gomorrah, Shinab, king of Adnah. Schemher, king of Zeboim. The king of Bela.

The basis of these fighting is found in verse four,

Genesis 14:4 *Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled."*

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This is the same today. It is all about fighting subjugation, fighting oppression, and the will to change the status quo. In the story, it is amazing when the kings rebelled against the rule of Chedorlaomer. He didn't at first attack the kings that rebelled, but he attacked the Reaim, Zezim, the Emim, the Horites, the Amalakites and Ammorites. When kings fight ordinary people who are not prepared for war, they always become victims and casualties of the war of kings. Occasionally kings fight by proxy (fighting indirectly for the strategic interests of other kings).

Interestingly, another strategic victim of this clash of kings was Lot, Abraham's nephew! Lot here, represents the believer; those who are supposed to be of the household of faith but who are now vexed with the filthy conversation of the wicked. So many believers today play 'Lot' by default. Their disposition to complex issues that are socio-political and economic in nature is that of non-involvement, lack of understanding.

They are just vexed and angry about all that is happening in these spaces, beholding every day, the conversation of the wicked in these spaces; they are always angry and vexed but never acting. This is the situation of so many believers today. In the face of many complex issues confronting us today, creating complex wars of kings aimed at controlling political spaces for the sake of socio-economic advantages. Folks like Lot are just angry, vexed, tormented by everyday conversations that are political and socio-economic in nature. They see that all that is

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going on is not in sync with the expectations of their righteous souls and they do nothing about it. Such folks don't know how to get involved in these wars, so they resort to cynicism, criticism, anger until they become a victim of what is tormenting their righteous souls. Lot is a type of believer with no strategic plan in place to fight for values and to enforce our values whenever they are threatened.

Eventually, Lot lost all his goods and became a victim of the clash of kings. But look at Abraham as opposed to Lot, a man who prepared for war in the time of peace, (he had trained three hundred and eighteen servants, battle-ready). A man who forged strategic alliances ahead of his battle (he was in strategic alliance with Eschol, Mamre and Aner). Most church folks today don't know how to build strategic alliances outside of church. We are too religious to engage those who do not look and talk like us. We fail to realize that when people are shown a higher system of living, they will respond and serve alongside us in strategic purposes.

We can have contact without contamination. So Abraham had a readymade war machine trained by him, in his own house! Abraham understood the importance of training and arming others. He had trained and armed three hundred and eighteen guys, waiting for an opportunity for a show of force in the scheme of things, and then, the opportunity was presented when news got to him that Lot was captured. Abraham trained them, armed them,

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divided them by night, pursued the enemy, attacked the enemy and defeated the enemy.

The Church must learn to do a lot of strategic in-house trainings. Not just training folks to occupy spiritual space, we must on the basis of our spiritual endowments train our people in strategies of warfare aimed at taking over social, economic and political spaces. When we don't deliberately train people, they become victims like Lot.

The purpose for getting involved in this battle is strategic in nature, it is fighting for values. It is bringing to bear eternal life. Abraham got involved in this battle to bring back Lot, his goods, the women and the people. It is a fight of love. With the way Lot treated Abraham, he was still willing to risk all to rescue Lot. His value system is consistent with the agape love; the unconditional love. It has everything to do with the will of God; it has everything to do with righteousness and peace. The question today is, what are you training for today in the time of peace that will give you an edge in the coming battles? This was what distinguished Abraham, the victor from Lot, the victim. The choice is yours.

## Chapter 11

# THE ORDER OF MELCHIZEDEK

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**G**enesis 14:18 *Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High."*

The first lesson learnt in the above scripture is never to respond to things in the order of appearance, but rather to respond to things on the basis of our covenant values. The first king that went out to meet Abraham was the king of Sodom (he went out to meet him at the kings valley). Again, Sodom, a type of the flesh and all that is worldly and carnal showed up here. Men of faith must mind their impulses and responses after victories. We must move from victory to victory. One moment of victory must not lead to another of defeat. We must sustain the momentum of victory by not firstly responding to the demands of Sodom, but we must be sensitive to the opportunities of Salem, as Salem does not make demands. So the question here is: what do you use your spoils of war for?

What is playing out here is also of immense covenant significance. After the clash of kings which we pointed out in the last chapter as representing political, social and economic indices of life, there is yet another king who fights on the basis of two major forces - on the basis of righteousness and on the basis of peace, as he is a king of righteousness and a king of peace. His signature is the bringing forth of bread and wine. He brought forth the communion and the blessing. In the order of Melchizedek, (the order through which our Lord Jesus Christ came) giving and blessing is the order of the day. It



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is amazing that Melchizedek never asked Abraham for anything. He simply gave to Abraham bread and wine and Abraham responded by giving him a tithe of the spoils, thus eternally establishing the covenant basis of tithing as a response to communion and blessing. Melchizedek did two things to Abraham:

1. Fed him with bread and wine
2. Pronounced a blessing on him, connecting him to the Most High God, the Possessor of heaven and earth.

This king-priest met Abraham as he was returning from the slaughter of the kings. Again, we see communion being given to a man who just had a major victory. In Hebrews chapter 7, we see the New Testament explanation of this unique story in Genesis. Hebrews chapter 7 gives us another twist to the story of Melchizedek. It is indeed a transitioning from an inferior priesthood to a superior one; it is a change of priesthood. It is the bringing to bear the power of an endless life (eternal life).

This will always supersede the law of a fleshly commandment. It is on the basis of this power of an endless life that men of faith like Melchizedek can be kings and priests at the same time. Evidently, our Lord Jesus Christ came out of this order and that is why for the first thirty years of his life, he was a carpenter, a business

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man. And he only preached for three years of his life. He was no more the Son of God as a preacher than He was as a carpenter. It is this order that enables us to give executive expressions to spiritual endowments.

This is the basis of the new covenant, that no matter where you find yourself operating as a king (an executive of some sort), you are a priest forever, you have an unchangeable priesthood. So in this order the executive (the king) is the priest, and the priest is the king. So in the scheme of things, we operate both as kings and priests 100% of the time.

*1 Peter 2:9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light;"*

It is this same phenomenon that Peter was talking about in the above scripture, that indeed we are a royal priesthood and that makes us a peculiar people. Furthermore, Hebrews chapter 7 establishes the order of Melchizedek as the cancellation of tribal basis for priesthood, that is, it cancels out the restriction of priesthood to just one tribe (Levi). In this new order, our Lord sprang out of Judah (a tribe for kings) to take on the priesthood (previously reserved only for Levites), so the king is the priest and the priest is the king. So our kingly roles (executive roles) are backed up by our priestly office, so what we do as kings stem out of who we are as priests.

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In this arrangement, the lesser is blessed by the better. It is a testimony to what Christ has done for us, it is also referred to as (in Hebrews chapter 7) the bringing in of a better hope through which we draw near unto God. It is through this arrangement that Jesus became the surety of a better covenant. Under this arrangement, no one is permitted to just be a king or a priest, but a king-priest - the giving of executive expression to spiritual endowments and giving spiritual expressions to executive endowments. Melchizedek was a priest of the most high God who was also the king in Salem.

Hebrews 7:26-28: *“For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;”<sup>27</sup> who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.<sup>28</sup> For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.”*

This order of Melchizedek is God's original arrangement for priesthood and it pre-dated the Aaronic priesthood. It is the bringing to bear of the power of an endless life in human affairs. Three major things happened to Abraham as a result of his meeting Melchizedek:

1. Abraham gave a tithe of all to Melchizedek.
2. Abraham refused to take anything that belonged to Sodom.

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3. Abraham allowed those who went with him to battle to take their portion.

Abraham here is teaching us how to handle our victories and positions in life:

1. Give to God first (tithe is paramount, as well as other covenant giving and obligations)
2. Don't take from Sodom, because it can never make you rich. Sodom here represents proceeds from anti-covenant sources, such as bribery and corruption.
3. We must be fair to working alliances and relationships around us with our resources. We must allow our partners, staff or co-workers have their fair portion.

The development here describes for us the ministry of Christ in the new covenant. He is our High Priest after the order of Melchizedek. According to Hebrews chapter 7, he is the one who receives tithe today. He is the one that blesses us; He is the One who has delivered our enemies into our hands; He is the one bringing forth bread and wine today; He is to be our King and our Priest.

Another major development here is the name of God Melchizedek brought forth, it is the name 'El-Elyon'. Melchizedek shows us that people of faith are in covenant with the Most High God, that there is nothing higher than this God; nothing more important than serving this God and nothing more urgent. Nothing must be higher in our

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priority than this God.

Genesis 14:19: *And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth;"*

The ultimate blessing of this arrangement is that God is not just the God of Abraham, it is also that Abraham has now become the Abraham of God Most High, Possessor of heaven and earth.

## Chapter 12

# ABRAHAM THE ROCK

**LOOK AT ABRAHAM  
YOUR FATHER**

**G**enesis 15:1 *"After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward."*

*Ephesians 6:16 "Above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one."*

That God is our shield is a revelation that quenches the fiery darts of the enemy. God is eternally committed to shielding us from things that weaken our walk of faith. God is our shield of faith that we must take up daily in our walk of faith. Another revelation that we must come into is that God is our exceeding great reward; the greatest reward anyone can have is God himself. Nothing is more rewarding than a progressive personal relationship with God most high. As we move on in our journey of faith, we must embrace the reality that we have been exceedingly rewarded in having a relationship with God.

Genesis chapter 15 opens up with the words 'after these things the word of the Lord came', after what things? After his victory in the clash of kings, after he fought based on values, after he rescued Lot, after he gave a tithe of all, after he received communion and was blessed, God said to Abraham, 'I am your shield', and Abraham, should anyone ask you, since you have been on this faith lane, what have you gotten? Please tell them, I, your God am your exceeding great reward'. This is important and we must settle this in our hearts. There are times along the faith line, when it appears you don't have anything to

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show for your faith in God by the standards of men. Abraham came into this experience when he retorted '...seeing I go childless' '...look, you have given me no offspring, one born in my house is my heir'. There are times we all feel like this and that is why ever before such thoughts came up, God already provided the answer. God was saying 'dear Abraham, the greatest reward there is, is already given to you. I have rewarded you with the most high and if you are rewarded thus by faith, you should know that the lower rewards shall come, it is just a question of time'. Or how do you combine the Most High with 'I go childless'. God wants us to be shielded from all negative perceptions based on logic and traditions of men. He wants our relationship with Him to shield us away from negative perceptions and questions that are rising in our hearts. He wants the shield of faith to be raised to make us to be fully persuaded that we have the greatest reward of all time in God already.

Genesis 15:4-6 *“And behold, the word of the LORD came to him, saying, “This one shall not be your heir, but one who will come from your own body shall be your heir.” Then He brought him outside and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be. And he believed in the LORD, and He accounted it to him for righteousness.”*

This is what happens when we believe God is our shield and our exceeding great reward. Genesis 15:6 is perhaps the most central of all that happened to Abraham. He



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believed God and it was accounted to him for righteousness. This is very critical and it is one of the most important concepts in the new covenant.

It is the concept of the righteousness of faith. The questions in heart of Abraham in Genesis 15:8 is another major question in the hearts of people of faith. Interestingly, chapter 15 is dedicated to answering the big questions in the hearts of people of faith and to realign our hearts and minds to the truth that God is faithful. God answered these questions in three statements.

1. Do not be afraid, (that settles the question of fear forever).
2. I am your shield.
3. I am your exceeding great reward.

These three revelations of God automatically cancel out 'I go, childless, and you have given me no offspring'. God also made Abraham to look toward heaven and to count the stars if he could. God was teaching an eternal lesson here: that as you look towards heaven and you realize you cannot count the stars, it is a demonstration of the faithfulness of God.

When all these settled, it then became easy for Abraham to believe God in Genesis 15:6. Abraham 'simply' believed as God through His word had answered the questions in the heart of Abraham. Every question from every conceivable angle in the line of faith has been answered by the word of God. Think about it, it is easier to believe God

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than to doubt God. Another question popped up in Genesis 15:8 “And he said, “Lord GOD, how shall I know that I will inherit it?” It is amazing that after Abraham believed in Genesis 15:6, in Genesis 15:8, he still wanted to know the 'how'. How the Lord answered this question is not quite obvious, but as we study deeper, we begin to see what God is communicating here. Essentially, the Lord is saying, 'the answer to your knowing how you shall inherit it lies entirely within the realities of covenant relationships. Hallelujah! We have a new covenant in Christ.

Hebrews 8:6 *“But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.”*

Understanding the terms and references of the new covenant is the answer to all the questions of our hearts. Every promise of God is backed up by the forces of the covenant.

Hebrews 6:16-20 *“For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil,*

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*where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.”*

There is a covenant provision for answering every question in God. It is called the oath of confirmation, which according to scripture is essentially the end of all disputes. It is always a strong consolation to know and believe that we are dealing with a God that cannot lie. We also see here in Abraham that as we are mindful and relate with God on the basis of His covenant, the future begins to unfold. It was in this covenant arrangement that God revealed to Abraham what would happen four generations after him. Here you are asking questions about childlessness and there you have God showing you what would happen to your descendants in their fourth generation! It is as we are mindful of the covenant that we begin to see that even the future is already secure in God. So here we conclude that the answers to the nagging questions in our hearts is to judge God faithful on the basis of the new covenant we have in Christ, predicated on better hope and promises. Hallelujah!

## Chapter 13

# ANOTHER LOOK AT ABRAHAM

LOOK AT ABRAHAM  
YOUR FATHER

**H**e was the first to hear and respond to the gospel. The story of Abraham shows us how a believer is to respond to the gospel and that a response to the gospel is brought to bear as we unfold the definite steps taken by Abraham. These steps form the basis of faith. This is why Abraham is the father of faith.

*“And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” Galatians 3:8*

The gospel was preached to Abraham and he mixed it with faith by taking some definite steps which today are still the defining steps of faith. Everyone who is of faith is Abraham's seed. And if you are Abraham's seed, you will do the works of Abraham.

*“So then they which be of faith are blessed with faithful Abraham.” Galatians 3:9*

We need to find exactly what Abraham found.

“What shall we say then that Abraham our father, as pertaining to the flesh, hath found?” Romans 4:1

*“...who also walk in the steps of that faith of our father Abraham.” Romans 4:12.*

In the steps of that faith of our father Abraham! So there are steps, definite steps that summarize the unique faith pioneered by the father of faith himself.

*“For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the*

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*righteousness of faith.*”Romans 4:13

### **First dimension**

The promise of being the heir of the world, which is for Abraham and us (his seed) would not come through us only by observing a moral code of conduct, dos and don'ts i.e. by living a pious life devoid of faith.

This first step of faith is difficult for many to understand as they think “if I can just be holy and righteous and fulfil all the moral laws of God, the promises would just be fulfilled.” But God's system is described as **the righteousness of faith**. It is through this righteousness imputed to us when we stay in faith that the promises are fulfilled. This is because: *Now to him that worketh is the reward not reckoned of grace, but of debt.* Romans 4:4

So, the point is, the faith channel is God's preferred channel for bringing to pass the promises. This is the gospel Abraham had to embrace. Without faith, it is impossible to please God. The first step is to be persuaded that faith is the only access point into what God has done.

So let's look at the second dimension in detail.

### **Second dimension**

*“Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the*

## LOOK AT ABRAHAM YOUR FATHER

*law, but to that also which is of the faith of Abraham; who is the father of us all,”*Romans 4:16

Because it is of faith, grace comes in. Grace only responds to faith. Faith is the only access to grace.

*“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God”*Ephesians 2:8

Grace through faith is what makes the promises sure to all seed. So the promises by grace are sure, that is, independent of us and without our involvement. Only by an act of grace is the promise sure to all of us (God is no respecter of persons). If anything happens to any of us, grace has made it sure for the rest of us and it is accessible by faith.

### **Third dimension**

*“As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.”* Romans 4:17.

It would go in accordance with what is written. Our faith must be consistent with what is written. The written word must be the framework of our faith. You cannot exercise faith in isolation. The word was written as examples unto us as touching how to go on by faith, thus we know what steps to take and how to go about it. We then follow those who through faith and patience inherit the promises. The word is the only architectural blueprint to guide our faith walk. Faith only comes via the word of God.

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*“So then faith cometh by hearing, and hearing by the word of God.”*  
Romans 10:17

### **Fourth dimension**

It is the very nature of the promise when as yet without a son, God says to Abraham “I have made you a father...” Firstly, the promise of God reveals what God has done. God is not going to do it, He has done it. When you need a son, He has made you a father; when you are sick, He has healed you; when you are broke, He has blessed you. And secondly, the promise is exceedingly greater than the need. Abraham wanted a son, God gave nations. He wanted to be the father of a son; God made him a father of nations. This is the basis on which we come to God. We must believe that He is; that He has done exceedingly abundantly above what we request or imagine. We must understand how God speaks in past tenses.

*Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. Romans 4:18.*

It starts with hope ... no hope, no faith.

The corresponding substance of your hope is what faith is. Hope substantiated is what faith is. So all faith walk begins with hope. But we move on from hoping to believing. In the above scripture Abraham believed (past



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tense), he believed in hope. When you believe, you enter into rest. The hope is sure and steadfast.

We have talked about hope; hope cannot be deferred forever. If you defer it unnecessarily, it makes the heart sick and it is with the heart man believes unto righteousness. You need your heart to believe but hope deferred makes it sick. So in hope, you must go ahead and believe. You cannot keep on hoping forever. You must in hope, believe, as Abraham believed in hope.

*"... Abraham believed in hope against hope..."* Romans 4:18.

At times, it is just as hopeless to hope. Hope can be very hopeless but you must believe in hope. It is this adjustment that Abraham made that he might become the father of many nations according to what was spoken. It is this same step that you also would take that you might become whatever was spoken to you by the word of God. According to Romans 4:18, this adjustment will be the adjustment for all seeds. All the seeds of Abraham will have to make some adjustments too.

*"...so shall thy seed be..."* Everyone who is a seed of Abraham will get into this same flow, which is why Jesus said "if you are Abraham's seed, do the works of Abraham"- John 8:39

## Chapter 14

# BEING NOT WEAK IN FAITH

## LOOK AT ABRAHAM YOUR FATHER

*“And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb.”* Romans 4:19.

To show the transition from faith to hope, you must believe in hope. Abraham believed in hope and by verse 14, he had translated that hope into faith. He was not weak in faith, (not hope again) because he wasn't hoping, he had believed. When a believer gets into faith, he cannot afford to be weak in faith.

Factors that make us weak in faith:

- Our focus
- Our considerations (body, money, etc.)
- The deadness of the situation
- Age (time factor) - when you think the rent is due, and the bills are due and time is not on your side

How do we get this straight?

- Focus on the word
- Focus on the God of the word
- Focus on His faithfulness
- Keep a very sharp focus on the fact that God is not only able but He is faithful.

Deadness within you (inability within), deadness in Sarah (inability without) and age (time factor). Be rest assured, as a man of faith, none of these factors will favour you, so

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don't consider them. When what you have within (within your body) and the corresponding resource on the outside (Sarah's womb) with time running out and things don't match...it is time to walk by faith. In this regard, the next step is what you take.

To stagger means to move unsteadily, not to be consistent or continuous. There is no room for staggering in the word of faith. We don't stagger at the promise of God; when we start out in faith, we must become steady. Our prayer, praise and worship must be steady, they must overlap. Everything about our lives must have a pattern. We must not stagger. Staggering is the root of unbelief.

To avoid staggering:

- Have a time when you pray and confess the word
- Have a place also, where you do it
- Make up your mind the seed to sow as required
- Be consistent
- Don't give up your confession
- Don't allow your considerations (physical in nature) to undermine who is yet to appear

For Abraham (dead body, dead womb and conflicting age), he had to focus on an Isaac that is not seen. Focus on the things that do not yet appear, but exist, like Isaac. The faith walk is not a staggered walk, but a consistent walk. Precept must be upon precept, line upon line. Hold fast the confession of your faith without wavering.

## Chapter 15

# **STRONG IN FAITH, GIVING GLORY TO GOD**

## LOOK AT ABRAHAM YOUR FATHER

**I**t is amazing that the father of faith is also the father of worship

*And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.*  
Genesis 26:5

Men of faith are also men of worship. The way to be strong in faith is to continuously give glory to God; to continuously rejoice in the spirit. Offering quality praise and worship strengthens our faith. These make our faith strong, especially when you learn to praise and worship as though God has done it.

The first thing is to allow the word to exist in your heart by believing it. The second is for it to exist in your mouth by confessing it and the third is that it may exist in your life by praising God for it.

*Giving thanks unto the father...* Col 1:12

*“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”* Ephesians 3:20

### **Abraham and the Gospel**

This is an interesting step of faith. As you give substance to the hope that is set before you, you get stronger in faith

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until you become fully persuaded. At this level, that faith is sealed, because you are now fully persuaded that “what He had promised, He was able to perform.” It is at this stage that you go ahead to do the will of God. For Abraham, it was at this stage that he was circumcised. It is at this level of full persuasion that God tells you to do the most significant thing you need to do to bring about the physical manifestation of the promise.

For Abraham, he received the sign of circumcision which is the seal (signifying an accomplishment) of the righteousness of the faith which he had. Hence, Romans 4:22 says *“And therefore it was imputed...”*

More importantly, everything about Abraham is an example of definite steps of faith. Romans 4: 23 says *“Indeed we are the seed of Abraham”*

*“When he was called to go out....which he should after receive as an inheritance, He went out...”* Heb 11:8

You have to go out to the place where you will receive as an inheritance.... You have to go... Your inheritance requires your going:

A man of faith goes into things he eventually receives as an inheritance. No one works for an inheritance. It is yours by right but you need to go into it..... Why not today? Faith takes you out there into your inheritance.

Selah.

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Heb 11:8 “...*and he went out...not knowing where he was going.*”

Get this right, walking by faith does not really mean you know exactly all the details; this is why it is a walk of faith. Just keep on going, by faith! Faith is interesting, as it takes you into the unknown. These unknown are things which do not appear. They are things which eyes have not seen. They are not made of the things which do appear. So keep on moving.



## Chapter 16

# HEARING OF FAITH AND SUPPLY OF THE SPIRIT

## LOOK AT ABRAHAM YOUR FATHER

**G**alatians 3:1-9 *“O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Have you suffered so many things in vain—if indeed it was in vain. Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith? Just as Abraham “believed God, and it was accounted to him for righteousness. Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed” So then those who are of faith are blessed with believing Abraham.”*

In the reading of the above scripture, two things readily come alive. These are two eternal concepts that summarise what transpired just as Abraham believed God. The two concepts are:

1. The hearing of faith
2. The supply of the Spirit

Simply put, whenever there is the hearing of faith, there is automatically the supply of the Spirit. When a man of faith on account of what he has heard by the word makes a definite move or commitment in life, he opens up by design the supply chain of the Holy Spirit. This eternally

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establishes the relationship between the faith of the believer and the ministry of the Holy Spirit. Galatians 3:6 made us understand that this is the summary of the life of Abraham. Apostle Paul also made us understand that the concept we are describing is the basis for the working of miracles.

This is the blessing of Abraham! Over the years, church folks sing about Abraham's blessings! This is religion as there's no single scripture to support this position. What the bible teaches is Abraham's 'blessing' and not 'blessings'. It is the blessing that produces the blessings. Those who have the blessing get the blessings. The blessing of Abraham is described for us as the supply of the Spirit.

Galatians 3:13-14 *“Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”,<sup>14</sup> that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.”*

This is the blessing of Abraham and this is what blesses all the families of the earth; the opening up of channels (supply of the Spirit) through the walk of faith. From the above scripture, it is evident that Abraham on the account of his faith unlocked the supply of the Spirit. Notice in Galatians 3, the 'Spirit' is in capital 'S', so it is talking about the supply of the Holy Spirit. It is obvious Abraham took certain steps by the intelligence and power of the Spirit.

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Proverbs 10:22 *“The blessing of the LORD makes one rich, And He adds no sorrow with it.”*

Did you notice in the above the blessing is designated a 'He' “...He adds no sorrow with it”. So the blessing is a person. We know he is talking about the Holy Spirit here as the blessing of the Lord. The Holy Spirit is the blessing of the Lord - this is the blessing of Abraham. It is the blessing that makes one rich!

In El-Passo 1959, in one of the appearances of the Lord to brother Kenneth .E. Hagin of blessed memory, the Lord said these words to him 'if you follow the leading of my Spirit, I will make you rich. I am not against my children being rich, I am just against them being covetous'. Let me state here that there is no shortage in the ministry of the Holy Spirit for as long as the Holy Spirit is the One in charge of the supply, the problem is always at the demand end and never at the supply end.

We see that the faith of the believer is the demand pull on the supply chain of the Holy Spirit. Faith is the demand. Wherever the Holy Spirit sees faith, the supply of the Spirit is unlocked. How did Abraham know what to do with Melchizedek if not for the supply of the Spirit? How did he know the particular mountain in Moriah if not for the supply of the Spirit? In Galatians 3, we are also told that only those who are of faith are sons of Abraham. This is why Ishmael could not be considered as a son of Abraham because he was not of faith. He was born

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according to the flesh. Galatians 3:8 tells us, everything about the life of Abraham is about the man of faith connecting with the provisions of the gospel. The gospel was preached beforehand to Abraham, eternally making Abraham the first man to receive the gospel. The story of Abraham is the gospel at work in the life of a man. Not more than this folks, not more than this! Christ Himself testified of this in John 8:56 *"Your father Abraham rejoiced to see My day, and he saw it and was glad."* This again is the prayer of Apostle Paul for the believer that the works of Christ in them might be perfected until the day of Jesus Christ. And the summary of the gospel preached unto Abraham is '...in you all the nations shall be blessed'. That is, it is our connection with the gospel that becomes our basis for blessing all the families of the earth.

The gospel has equipped us to be a blessing to all the families of the earth. Galatians 3:9 is very profound "So then those who are of faith are blessed with believing Abraham." We are blessed with the believing Abraham, so Abraham is a blessing to us, which is what this book is all about.

## Chapter 17

# SPONTANEOUS AND EXACTLY

## LOOK AT ABRAHAM YOUR FATHER

This is another great secret to Abraham's kind of faith. It is a unique attribute of faith exemplified by our father Abraham which is obeying God spontaneously and exactly. He went straight to the land of Canaan at seventy five.

In Genesis 15:9-10 *“So He said to him, ‘Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon.’”<sup>10</sup> Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.”*

Wow! How did he get all these in record time? Look at the list again: 1) Three year old heifer, 2) Three year old female goat, 3) Three year old ram, 4) A turtle dove, 5) a young pigeon. He brought all these to God, immediately and exactly. This again is due to the hearing of faith and the supply of the Spirit.

Genesis 17:23 *“So Abraham took Ishmael his son, all who were born in his house and all who were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskins that very same day, as God had said to him.”*

Notice the phrase '...that very same day as God as said to him...' Wow! This is interesting, Abraham could have shifted this to another day, after all they did not plan for this and God did not give him any notice. So it means all the previous tasks for that day were called off, all previous engagements cancelled to accommodate what God had said, exactly and immediately. It was also done exactly as

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all the males, irrespective of their status were involved in this emergency 'surgical procedure'.

Genesis 21:12-14 *"But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called."<sup>13</sup> Yet I will also make a nation of the son of the bondwoman, because he is your seed. So Abraham rose early in the morning, and took bread and a skin of water; and putting it on her shoulder, he gave it and the boy to Hagar, and sent her away. Then she departed and wandered in the Wilderness of Beersheba."*

This is another remarkable instance of obeying God immediately and exactly. As a matter of fact, this was done early in the morning. He had to obey immediately and exactly even though the matter was very displeasing in his sight.

Genesis 22:1-3 *"Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."<sup>3</sup> So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him."*

Verse 3 is the heart of the matter, the man of faith was again ready to obey immediately and exactly. He once again rose up early in the morning to obey God. He rose



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early in the morning, saddled his donkey, took two of his young men and Isaac his son and when he saw the place afar off, he separated himself and Isaac from the donkey and the young men, ready to obey God exactly and immediately. He called the entire episode 'worship'. So this act of obedience of faith is to Abraham, the father of faith, the definition of worship. When Abraham conceptualised worship, there was no choir, song or musical equipment.

It was just a man of faith obeying God spontaneously in a rare act of faith. Men of faith are also men of worship. It is a dimension of faith that created worship. True worship is a lifestyle of faith. This is the first time worship was mentioned in the entire bible. It is about a man of faith taking the most precious thing in his life to the place of sacrifice to God immediately and exactly as it was prescribed by God. In Abraham, the connection between faith and worship is thus eternally established. People of faith are people of worship, period!

## Chapter 18

# THE WAITING OF FAITH

## LOOK AT ABRAHAM YOUR FATHER

**G**enesis 16:1-5 *“Now Sarai, Abram's wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar. So Sarai said to Abram, “See now, the LORD has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her.” And Abram heeded the voice of Sarai. Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan. So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes. Then Sarai said to Abram, “My wrong be upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. The LORD judge between you and me.”*”

Hebrews 6:10 *“that you do not become sluggish, but imitate those who through faith and patience inherit the promises.*

Hebrews 10:35-39 *“Therefore do not cast away your confidence, which has great reward. For you have need of endurance, so that after you have done the will of God, you may receive the promise:”<sup>37</sup> “For yet a little while, And He who is coming will come and will not tarry. Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him.” But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.”*

You have need of patience! The waiting period of faith is that season when a man of faith must integrate the support structure of patience into his walk of faith. We must understand the correlation between faith and patience. We must understand that it takes time before the

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things of faith indeed, the things of the Spirit manifest physically. The bandwidth of time is so little that it cannot contain all the developments of faith at the same time. If this should happen, we would lose time. The things of faith as well as the things of the Spirit are eternal in nature. That is, it takes time for their temporal coefficient to manifest physically. Our faith is not a race against time. Things of faith happen the moment we believe and confess them, but however, time is a sequencing that allows few occurrences per time.

So you have need of patience! Patience essentially, is the man of faith bringing to the fore the substance of the hope that is set before him without recourse to time. Time must not define our faith as we are operating here, something greater than time, something of eternal value and significance. The timing of faith is different from chronological timing. It is more of 'kairos' and less of 'chronos' in nature; it is more of appointed time than it is chronological time.

Hebrews 11:5 *“By faith Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God.”*

This is very apt, in that before he was taken, he had a testimony that he pleased God. It was not when he was taken that he had the testimony that he pleased God. It was before he was taken. This means he was taken by faith before he was indeed taken physically. The 'rapture' for

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Enoch already happened by faith before it eventually happened in real life. This is a classic example of how time lags behind faith. For Enoch, ever before it happened in real life, Enoch had a testimony that he pleased God. And eventually, in time one day, he was taken.

Now back to Abraham and Sarah. This is the first time a crisis of doubt and unbelief would arise between Abraham and Sarah. At the instance of Sarah, a thought was projected to the end that waiting was no longer noble and that alternatives must be sought.

That is what transpired here. Abraham and Sarah concluded that God would give them a child as He promised, but, they can help God to bring the child to the world through any means, method or indeed, anyone. After all, they have waited so long for God. 'A little trial and compromise would not be bad at this time', they must have thought. 'After all, we still trust God to bring to pass His promise'. It is just that, the possibility of an eighty year old woman being the vessel is regrettably unusual and doubtful.

The mind-set set forth in the narration above is common along the trajectories of hope and unbelief. The most difficult thing for people to do is to wait. Waiting upon the Lord is neither delay nor denial but it is always an opportunity to renew your strength, to mount up with wings as eagles. It is an intervention in the scheme of things to do the will of God. In the light of faith, patience

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is being consistent in every season. Sarah counselled Abraham to go into Hagar, meaning, Sarah believed, through Hagar, God would give them a miracle. This is rather funny in that, Sarah trusted God for Hagar when indeed she could not do so for herself. Genesis 16:3 is very significant.

This was their tenth year of walking by faith. So for Sarah, ten years of walking by faith is rather too long and this detour created the first recorded tension in the home of the patriarch. This brought to the fore a rather quiet Hagar into a major conflict with her hitherto respected mistress. Not only did the situation bring out the worst in Hagar as her mistress became despised in her eyes, it indeed brought out the worst in Sarah, and Sarah dealt harshly with her so much that she had to run away for dear life. The twist to the story is the divine intervention on the part of Hagar.

Genesis 16:9-13 *"The Angel of the LORD said to her, 'Return to your mistress, and submit yourself under her hand.'"<sup>10</sup> Then the Angel of the LORD said to her, 'I will multiply your descendants exceedingly, so that they shall not be counted for multitude.'"<sup>11</sup> And the Angel of the LORD said to her: 'Behold, you are with child And you shall bear a son. You shall call his name Ishmael Because the LORD has heard your affliction.'<sup>12</sup> He shall be a wild man; His hand shall be against every man, And every man's hand against him. And he shall dwell in the presence of all his brethren." Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees; for she said, "Have I also here seen Him who sees me?"*

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The consequence of this mistake is still with us today - Genesis 16:11-12. The consequences of refusing to wait are far reaching. It can only produce Ishmael. Look at who Ishmael is; a child destined to be wild, his hand shall be against every man, every man's hand shall be against him, and whether you like it or not, he shall dwell in the presence of all his brethren. This is indeed a great mistake! Lastly, look at the summary of the inability to wait:

1. It brought out the worst in Abraham.
2. It brought out the worst in Hagar.
3. It brought out the worst in Sarah.
4. It brought out the worst in Ishmael; a problematic child, that is wild and against everyone!

No matter the length of time, it pays to stay on the line of faith, as the consequence of acting otherwise may be far reaching and irreparable. Only God can help us in His mercy to rectify certain developments that arise as a result of not waiting.

## Chapter 19

**EL-SHADDAI**



## LOOK AT ABRAHAM YOUR FATHER

**G**enesis 17:1-5 *“When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, ‘I am Almighty God; walk before Me and be blameless.’<sup>2</sup> And I will make My covenant between Me and you, and will multiply you exceedingly.”<sup>3</sup> Then Abram fell on his face, and God talked with him, saying:<sup>4</sup> “As for Me, behold, My covenant is with you, and you shall be a father of many nations.”<sup>5</sup> No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.”*

Wow! What a revelation! The revealed name of God is very significant in our walk of faith. The revealed name Almighty God (El-Shaddai) came at a time when the season of promise for Abraham was at hand. The name thus eternally signifies the end of an era and the beginning of another. It is the end of an era of dilly-dallying being double-minded, half faith and half measures, and the beginning of an era of a perfect walk of faith. An era in which you have to take serious, your walk of faith and eliminate all faults, failures and frailties.

The revelation of that name comes with a responsibility to up our faith game. The revelation of this name comes at a price that is called 'blamelessness'. By revealing himself by the name 'the Almighty God', the Lord is saying to Abraham “Abraham, now that you know that I have all the might, that is, now that you know that there is nothing I cannot do, as there is no might issue here, as I have all the might, at all times, to do all things, this revelation must compel you to adjust your walk of faith. It must cause you

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to walk before me.” The revelation of this name must compel us to walk in the consciousness of this name, to walk the way we should and be blameless. Again, we see that the revelation of this name is a responsibility on the part of the believer. In the light of the Almightyness of God and the revelation thereof, we must walk before Him and be perfect. The revelation of this name placed many demands on Abraham:

1. It caused him to be blameless.
2. Made him a father of many nations.
3. Changed his identity from Abram to Abraham.
4. Caused him to be exceedingly fruitful.
5. Caused kings to come out of him.
6. Produced an everlasting covenant between God and his descendants.
7. Produced an instruction in circumcision.

The revelation of the name Almighty God (El-Shaddai) produced in Abraham:

1. A new walk of faith.
2. A new role/status in life.
3. A new name, nature and identity.
4. A new level of fruitfulness and productivity.
5. A new status of offspring (kings now coming out of

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him).

6. A new covenant (an everlasting covenant).

7. A seal of the righteousness of faith that he had.

The most significant act (responsibility) as a result of the name Almighty God is circumcision (the pulling back and cutting away of the fore skin).

Romans 4:11 *“And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,”*

Just as we said in one of the previous chapters, the sign of circumcision puts a seal on the righteousness of the faith Abraham had, that is, after a series of successive instructions of faith, this last instruction to circumcise his household became a seal for all the other instructions of faith. This one instruction is critical and the most important in the scheme of things.

That is why it is important for every instruction of faith to be carried out immediately and exactly as you do not know which one is the seal of all the other ones. A seal is a sign of completion, perfection and accomplishment. When a product is sealed, it means it cannot be tampered with, it is genuine, it is authentic and it has the manufacturer's approval. If I for instance give you a bottle of water that is not sealed, you may not want to take such, as the absence of a seal signifies something is wrong. When a bottle is not

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sealed, its contents can be tampered with. But if the bottle is sealed, everyone is confident that at least its content is pure and fit for drink. Circumcision was the seal of the faith that Abraham had while he was still uncircumcised. It is a physical cutting away of the flesh, the very flesh of his reproductive organ which evidently is a conduit through which his seed will be released. Circumcision is indeed a painful cutting away of the flesh, but it is a testimony of faith that says: through the almightiness of our God, we have no confidence in the flesh.

Philippians 3:3 *“For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,”*

Circumcision means we worship God in the Spirit, we rejoice in Christ Jesus and we have no confidence in the flesh, a painful act of faith that is indeed worship in the Spirit. It is a statement that we would not allow the flesh to determine our worship, our rejoicing, and our confidence. We have no confidence in the flesh as the flesh profits nothing. It so happened that Abraham went ahead to circumcise himself and all the males in his household.

Colossians 2:11 *” In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ.”*

It is the putting away of the body of sin and flesh and the result is a perfect blameless walk of faith, a walk before the Lord.

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Genesis 17:21 *“But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year.”*

This is the most significant verse in this chapter. It is also a pillar in Abraham's walk of faith. It is here for the first time, God became specific with respect to the timing of the birthing of Isaac. All along, God kept on promising, but here for the first time, God was specific '...at this time next year'. When faith is sealed on the account of circumcision born out of the revelation of the power of His might, the timing for the manifestation of the miracle is set. Then we have the miracle at the set time.

## Chapter 20

# STRANGERS AND PILGRIMS

## LOOK AT ABRAHAM YOUR FATHER

**H**ebrews 11:13-15 *These all died in faith, not having received the promises, but having seen them afar off were assured of them,<sup>[a]</sup> embraced them and confessed that they were strangers and pilgrims on the earth.* <sup>14</sup> *For those who say such things declare plainly that they seek a homeland.* <sup>15</sup> *And truly if they had called to mind that country from which they had come out, they would have had opportunity to return.”*

This is a critical adjustment in our faith walk. This was the point Abraham got to after the revelation of the Almighty God. It is called 'died in faith' - when your faith is sealed and yet you have not received the promises. Yes, even though the promise is yet to manifest physically, there is a dimension that ceases from his own work, he sees the promise afar off, assured of them...

Let's see what this dimension of faith does:

1. It is alive when you have not received the promises.
2. It has the capability of seeing the promises afar off.
3. It is assured of the promises.
4. It embraces the promises.
5. It confesses the promises.
6. It makes the heir of this kind of faith, strangers and pilgrims on the earth.
7. It makes the heir of this kind declare plainly that they seek a homeland.
8. It refuses to call to mind the past.

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9. It desires a better.

10. God is not ashamed to be called the God of people like these.

11. It thrives on the truth that God has prepared a city for the heir of this kind of faith.

As we have previously pointed out, it is not until the promises manifest that God is pleased. He is pleased ever before. What we have listed above are the expected attitudes of the man of faith while waiting for the promise to manifest physically. The two supporting mind-sets in this faith dimension are that of a stranger and a pilgrim.

1. **A stranger:** We must understand that as we venture into a faith walk, we do not fit in to the status quo. We become as strangers to the existing orders. As a man of faith, it is important to understand how strange our walk of faith is to what is normally obtainable across board. To walk by faith is to live the life of a stranger. Our conduct, our hopes, our confessions and our mind-sets are technically strange to the status quo. Indeed, we are strangers!

2. **A pilgrim:** We are on a journey, we are moving from faith to faith, we are pilgrims on a faith journey. We have a destination and nothing stopping us until we get to the place God has prepared for us.

The rest of the adjustments come out of these two mind-sets, that is, being a stranger and a pilgrim, make us:

- To see the promises afar off. Which is why we act strange and continue to move in the direction of the promises. It



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is like often, we are dancing to a distant tune, seeing something afar off that others are not seeing.

- It is strange indeed to be assured of things we have not seen. Especially when such assurance is not based in any concrete evidence as it were. This makes our walk of faith strange to our environment.
- It is also strange to embrace that which you have not seen.
- Our confessions, when we talk like it is so, because it is so! Our confessions take into consideration that which we have seen afar, been assured of and embraced. Confession is made unto salvation. It is a faith tool that translates that which happened in the realm of the spirit into the physical realm.

## Chapter 21

# FAITH INTERCESSION

## LOOK AT ABRAHAM YOUR FATHER

**G**enesis 18:1-5 *"Then the LORD appeared to him by the terebinth trees of Mamre,<sup>a</sup> as he was sitting in the tent door in the heat of the day.<sup>2</sup> So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground,<sup>3</sup> and said, 'My Lord, if I have now found favour in Your sight, do not pass on by Your servant.'<sup>4</sup> Please let a little water be brought, and wash your feet, and rest yourselves under the tree.<sup>5</sup> And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant." They said, "Do as you have said."*

As we walk by faith, one eternal lesson we must learn from Abraham is how to be sensitive to divine promptings and appearances. We must be sensitive to what is happening in the environment. In the heat of the day, as Abraham sat at the tent door, he saw three men standing by him; immediately, Abraham knew that was a divine appearance! Talk about being sensitive to spiritual things, this is a great one. Abraham immediately knew these three men were not ordinary men.

The great lesson here is that the Lord appeared as a man. Thus, it is imperative for people of faith to learn to see God in people. Occasionally, divine appearances are cloaked with humanity. We must look beyond appearances and see God in everyone and everything. We must not allow the heat of the day and our tent dwelling experience to becloud our spiritual perception and sensitivity.

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Another powerful truth here is that we must not just be sensitive, but we must be willing and be seen to be given over to hospitality.

Hebrews 13:2 *“Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.”*

*“So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate. Then they said to him, ‘Where is Sarah your wife?’ So he said, ‘Here, in the tent.’ And He said, ‘I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son.’ (Sarah was listening in the tent door which was behind him.)”<sup>11</sup> Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing. Therefore Sarah laughed within herself, saying, “After I have grown old, shall I have pleasure, my Lord being old also?”<sup>13</sup> And the LORD said to Abraham, “Why did Sarah laugh, saying, ‘Shall I surely bear a child, since I am old?’”<sup>14</sup> Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.” But Sarah denied it, saying, “I did not laugh,” for she was afraid. And He said, “No, but you did laugh!”*

Wow, God ate the food prepared by man! And after eating, the Lord spoke up. Genesis 18:15 is very significant, in that, we must be sensitive to the laughter of faith. God had to teach Sarah a spiritual principle that you must not deny what happens within, for Sarah laughed within herself. Eventually, what she gave birth to was Isaac and Isaac literally means laughter. I believe it was at this point that

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Sarah conceived. It was at this time she received strength to conceive seed. The laughter was the joy of the Lord which gave her strength. The joy of the Lord is indeed our strength. This was why the Lord insisted - the Lord said to Sarah 'No, but you did laugh.'

The laughter was the conception of Isaac. People of faith must learn to laugh within themselves, even though externally, there is nothing to laugh about. Another thing is that we must be sensitive to the purpose for which the Lord is visiting. Every visit of the Lord is for a purpose, beyond meeting our needs. We must be wise and discerning whenever the Lord comes our way to know what manner of men we ought to be at such a time.

Genesis 18:16-33” *Then the men rose from there and looked toward Sodom, and Abraham went with them to send them on the way.*<sup>17</sup> *And the LORD said, “Shall I hide from Abraham what I am doing,*<sup>18</sup> *since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?”*<sup>19</sup> *For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him.”*<sup>20</sup> *And the LORD said, “Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave,*<sup>21</sup> *I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know.”* *Then the men turned away from there and went toward Sodom, but Abraham still stood before the LORD. And Abraham came near and said, “Would You also destroy the*

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*righteous with the wicked? Suppose there were fifty righteous within the city; would You also destroy the place and not spare it for the fifty righteous that were in it? Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?" So the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." Then Abraham answered and said, "Indeed now, I who am but dust and ashes have taken it upon myself to speak to the Lord: Suppose there were five less than the fifty righteous; would You destroy all of the city for lack of five?" So He said, "If I find there forty-five, I will not destroy it." And he spoke to Him yet again and said, "Suppose there should be forty found there?" So He said, "I will not do it for the sake of forty." Then he said, "Let not the Lord be angry, and I will speak: Suppose thirty should be found there?" So He said, "I will not do it if I find thirty there."<sup>1</sup> And he said, "Indeed now, I have taken it upon myself to speak to the Lord: Suppose twenty should be found there?" So He said, "I will not destroy it for the sake of twenty." Then he said, "Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?" And He said, "I will not destroy it for the sake of ten."<sup>33</sup> So the LORD went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place.*

In Genesis 18:17-19, the Lord gave a testimony that on the account of his faith, Abraham is now a faithful man. The Lord vouched for his faithfulness and on the basis of this, He would not hide what He was doing from Abraham. Men of faith must come into a revelation of

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what the Lord is doing. Genesis 18:19 is great testimony of the Lord concerning Abraham. What a testimony!

What is playing out here is this: the Lord wanted to destroy Sodom and Gomorrah; it is legal for Him to do so. But His nature of mercy wanted someone to intercede on behalf of Sodom and Gomorrah. The Lord is full of mercy, slow to anger and slow to wrath. Even in His wrath, He is willing to have someone stand in the gap, so that He can have a legal ground to relent, save some, as He is not willing that any should perish.

This can only be done legally by having another man to intercede for Sodom and Gomorrah. Out of all the men on the earth at the time, the only man God could trust to be faithful to play the role of an intercessor is Abraham. This is why as the Lord was on His way to Sodom He had to pass in front of the home of Abraham at the time when Abraham was outside at the heat of the day. The Lord stopped by, ate and fellowshiped with Abraham. What is playing out here is the Lord slowing down in the execution of His justice and looking for an avenue to show mercy. And in Genesis 18:20&21, the Lord dropped the bomb by telling Abraham what He was up to.

The Lord, the all-knowing God, told Abraham that He wanted to go and 'verify' the report He got about Sodom and Gomorrah. And the faithful Abraham eternally teaches us what men of faith ought to do in moments like this. He teaches us that men of faith intercede. Intercession is another coefficient of our walk of faith.

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When the Lord makes known to us a secret matter concerning a people, a nation or an individual, men of faith must begin to intercede, knowing fully that this is what the Lord wants. He is always looking for a man to stand in the gap, whenever there is a gap.

*Ezekiel 22:30&31 “So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one.”<sup>31</sup> Therefore I have poured out My indignation on them; I have consumed them with the fire of My wrath; and I have recompensed their deeds on their own heads,” says the Lord GOD.*

Abraham began to intercede, and the basis of his intercession was “would You destroy the righteous with the wicked and shall not the Judge of the earth do right?”

Men of faith leverage on the relationship they have with God to stand in the gap for others who are not so privileged. We must, of a necessity embrace the ministry of intercession. This is indeed one of the ongoing ministries of our Lord Jesus Christ, as He lives forever to make intercession for us.

*Romans 8:27 “Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.”*

*Romans 8:34 “Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.”*



## Chapter 22

# THE END OF YOUR FAITH

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**G**enesis 21:1-7 *“And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken. For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son who was born to him—whom Sarah bore to him—Isaac. Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Now Abraham was one hundred years old when his son Isaac was born to him. And Sarah said, “God has made me laugh, and all who hear will laugh with me.” She also said, “Who would have said to Abraham that Sarah would nurse children? For I have borne him a son in his old age.”*

This is that moment of laughter, victory and triumph of faith; that moment when the word of the Lord is being fulfilled right before our eyes. This is to show us that faith in God and His word works no matter how long it takes for manifestation to happen. This is faith at work, raw faith! At the end of it all, it produced laughter, miracle, fulfilment and all that is wonderful. Just imagine the mood here; triumphant, great, jubilant and full of grace and glory. This is to demonstrate the end of our faith. Keep on holding on and someday, this is going to be the result. It took 25 years before a physical manifestation of the promise of God became a reality and the waiting moment was indeed worth it after all.

By the time this was happening, Abraham had become a prophet, a leader, a warrior, a strategist, an intercessor, a father of nations, Abraham of God, a tither, a receiver of

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bread and wine and indeed an all-round blessed man, and now a father of Isaac. This is the moment when you have the vivid, tangible substance of your hope and vivid, tangible evidence of things not seen. It is that season when the Lord visits as He had said, and when the Lord does as He has spoken. This is the season when you see the integrity of the Word, for indeed Isaac came at the set time which God had spoken to Abraham. This is that watershed moment in our faith walk, indeed, a moment of celebration. In this moment, we must also understand that the training of Isaac begins. We must now begin to train Isaac up in the way of faith. We must look beyond the celebration and get on with the purpose of God for Isaac. We must remember 'in Isaac your seed shall be called'.

1 Peter 1:9 *“receiving the end of your faith—the salvation of your souls.”*

## Chapter 23

# THE TRAINING OF ISAAC

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**G**enesis 21:4 *“Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.”*

Genesis 21:8 *“So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned.”*

The logic behind the training of Isaac is that as people of faith, every blessing we receive from God must be incorporated into our faith walk. The training of Isaac is critical to Abraham's walk of faith, as the faith life must catch on with the next generation. It is also the will of God to be the God of Isaac. Isaac represents the next generation of people of faith who must rise and extend the frontiers of the life of faith.

The training of Isaac will take a combination of all that Abraham had become while he was waiting for Isaac to manifest physically. This is now the harvest time for the waiting period of faith. Isaac was raised by a father of faith, a prophet, a warrior, an altar builder, an intercessor and indeed the Abraham of God. We must be careful after the blessing has come, as to what we then do with the blessing. This is the time we must put things in the

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right perspective and not be carried away with the blessing and forget the commandments of the Lord. There are commanded instructions that come with every blessing of God.

Genesis 21:3 *“And Abraham called the name of his son who was born to him—whom Sarah bore to him—Isaac.”*

This is the beginning of the training of Isaac, giving the name Isaac as the Lord commanded.

Genesis 17:19&21 *“Then God said: ‘No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him.’ ‘But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year.’”*

That is obeying God, immediately and exactly in the naming of the blessing. No modification of any sort, but of extreme obedience. With this, Abraham established the steps of Isaac in the way of faith. As indeed, his name was given according to the word of the Lord. In Genesis 21:4, the circumcision of Isaac was done according to the commandment of the Lord. This is very important. As we pointed out earlier, circumcision

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is a sign; it is a seal of the righteousness of faith. So, by this act, Abraham sealed the righteousness of the faith of Isaac. By implication, Isaac would not have any choice but to walk in the way of faith. His fate was sealed in the covenant. Having a blessing not incorporated into the main stream of the covenant can be dangerous. Everything God has given us or blessed us with must come with us into the main stream of the covenant. They must be covenant extensions, fully integrated into our walk of faith.

The next significant thing Abraham did for Isaac was to wean him. Isaac must be weaned. It is amazing that Abraham did not make a great feast when Isaac was born, but the day Isaac was weaned (a type of growth and maturity), Abraham, the father of faith made a great feast! This is consistent with the value system of faith. Weaning is more important than birthing and naming. Weaning must be celebrated. Weaning is when we no longer use milk alone, but we are ready to engage strong meat. Weaning is when we have come of age.

Hebrews 5:13-14 *‘For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a*

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*babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil."*

This is technically what the feast is all about - a celebration of coming into full age and having our senses exercised to discern both good and evil. In the value system of faith, weaning is a big deal. It is the introduction of a baby to his adult diet and the subsequent withdrawal of the mother's milk. It is a change of diet, signifying growth, productivity and maturity.

Genesis 21:8 *"So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned."*

Another significant event here is the casting out of Hagar and Ishmael, as Isaac was being celebrated, Ishmael was scoffing. The one born according to the flesh was scoffing the one born of faith. We must never allow the flesh to scoff that which is of the Spirit. We must be sensitive to scoffers and deal with them decisively the way Abraham did. Scoffers must be cast out!

2 Peter 3:3 *"knowing this first: that scoffers will come in*



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*the last days, walking according to their own lusts,”*

In the Epistles, Apostle Paul gave us a vivid depiction of the story.

Galatians 4:21-28 *“Tell me, you who desire to be under the law, do you not hear the law? <sup>22</sup> For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. <sup>23</sup> But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, <sup>24</sup> which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar— <sup>25</sup> for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— <sup>26</sup> but the Jerusalem above is free, which is the mother of us all. <sup>27</sup> For it is written: “Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband.” Now we, brethren, as Isaac was, are children of promise.”*

It is a step of faith aimed at separating us from our mistakes, thereby, not allowing the flesh to mock the things of the Spirit. When the Father decides to celebrate one of us, we must join in the celebration and not scoff or mock what God is doing with our

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brother. We must not sit in one corner, playing the Ishmael game. For thirteen years or so, it had been Ishmael and Abraham, and now Ishmael could not stand the father celebrating Isaac. Possibly by now, he had an entitlement mind-set, saying, it is either the father is celebrating me or he is celebrating no one! With this mind-set Ishmael bade farewell to the faith family, never to come close again to the lifestyle of faith.

In the training of Isaac, Isaac had to learn never to scoff at what God is doing as he had seen the outcome of scoffing. He had to learn that age and longevity notwithstanding, flesh and blood cannot inherit the kingdom of God. On the part of Abraham, a step of faith may mean, carrying out the counsel of God even when a thing is displeasing unto you. Regardless of our feelings, fears and emotions, we must understand our 'Isaacs' must be prioritised above 'Ishmaels'.

The Lord indeed testified 'in Isaac your seed shall be called'. This venture of faith also entrusts Ishmael into God's hands, so that he can also go his way to fulfil his destiny.

## Chapter 24

# WORSHIP, THE ULTIMATE EXPRESSION OF FAITH

## LOOK AT ABRAHAM YOUR FATHER

**G**enesis 22:1-5 *“Now it came to pass after these things that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am.” Then He said, “Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him.<sup>4</sup> Then on the third day Abraham lifted his eyes and saw the place afar off.<sup>5</sup> And Abraham said to his young men, “Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you.”*

The above instruction underscores why Isaac must be trained to walk the faith path. In this unique faith instruction, Isaac would have to yield his will absolutely to that of his father to allow for a faith journey into worship to discover a place in God called 'Jehovah Jireh'. This is the ultimate test of faith for Abraham, which also is a continuation of the lessons of faith for Isaac. Abraham rose early in the morning and saddled his donkey. By this, Isaac is beginning to learn the importance of rising early in the morning to obey God, carrying out the instructions of God early in the morning as the first and most important agenda of the day.

He rose up early in the morning and he was ready to carry out the will of God. Isaac learnt that you have to prepare for God and indeed the things of God, early in the

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morning and that you must be exact in locating the will of God even if it will take three days. You must continue to search until you locate the exact place, as God must be obeyed exactly. It was this act of faith that made Abraham the first man to worship in the entire bible.

Worship is a concept born out of revelation. It is surrendering our will, resources and indeed our all to the Lord. Worship indeed is not about music. The act of worship is the obedience of faith. Worship is an act of faith, as men of faith are also men of worship. Worship can be expressed in songs, dance, etc. but essentially, the heart of worship is deeper than just singing. Abraham neither sang, danced or shouted for joy here, and yet he called the entire episode worship. So the real heart of worship is the lifestyle of faith that does not question the integrity of the word of God. Worship is a man taking his beloved son to go sacrifice at Moriah.

The heart of worship is using the blessing of God to do absolutely the will of God without questioning the how, where, what, who and when God decides to be worshipped. It is indeed worshipping the Father in Spirit and in Truth. Those who worship the Father must do so in Spirit and in Truth. Real worship is spiritual. It is a deep interaction that gives expression to spiritual realities and spiritual ordinations that set the stage for the will of God to be done on the earth. This is why men of faith must not be emotional, but must be in sync with the demands of God within their spirits to establish the word of God in

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Spirit and in Truth.

John 4:23-24 *“But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.”*

Another testimony to the spiritual nature of worship was what transpired on the day of Pentecost and in the home of Cornelius. On the day of Pentecost, as they were baptized in the Holy Spirit, they began to declare the wonderful works of God (Acts 2:11). In the home of Cornelius, as they got filled with the Holy Spirit, they magnified God (Acts 10:46).

Philippians 3:3 *“For we are the circumcision, who worship God in the Spirit,<sup>[a]</sup> rejoice in Christ Jesus, and have no confidence in the flesh,”*

Notice the 'Spirit' is capital S, so, it means who worship God in the Holy Spirit.

## Chapter 25

# A PLACE CALLED JEHOVAH JIREH

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**G**enesis 22:6-19 *“So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. <sup>7</sup> But Isaac spoke to Abraham his father and said, ‘My father!’ And he said, ‘Here I am, my son.’ Then he said, ‘Look, the fire and the wood, but where is the lamb for a burnt offering?’ And Abraham said, ‘My son, God will provide for Himself the lamb for a burnt offering.’ So the two of them went together. Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. <sup>10</sup> And Abraham stretched out his hand and took the knife to slay his son. But the Angel of the LORD called to him from heaven and said, ‘Abraham, Abraham! So he said, ‘Here I am.’ And He said, ‘Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.’ Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. <sup>14</sup> And Abraham called the name of the place, The-LORD-Will-Provide; <sup>[a]</sup> as it is said to this day, ‘In the Mount of the LORD it shall be provided.’ Then the Angel of the LORD called to Abraham a second time out of heaven, <sup>16</sup> and said: ‘By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son— <sup>17</sup> blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. <sup>18</sup> In your seed*



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*all the nations of the earth shall be blessed, because you have obeyed My voice.”<sup>19</sup> So Abraham returned to his young men, and they rose and went together to Beersheba; and Abraham dwelt at Beersheba.”*

In Genesis 22:8, Isaac had to learn another lesson, which is: faith in the provision of God. The bottom line here is the faithfulness of God. As we move on along the line of faith and worship, there is a supply of the Spirit for whatsoever is missing. There is always a missing element as we move along the lines of faith. We must be fully persuaded that God would provide Himself the lamb for a burnt offering. We do not see Isaac questioning Abraham about how on earth that would happen in the wilderness. Isaac simply trusted that God would provide Himself.

The next lesson of faith is that whenever God gave Abraham a word or a revelation, he would always memorialise the word by building an altar to God. In this place again Abraham built an altar and surprisingly, Isaac yielded his will to that of his father Abraham, and this pleased God. This is comparing spiritual things with spiritual. Abraham and Isaac here in worship were acting beforehand, the script of our redemption realities; that the only begotten son of a father would completely yield his will to that of his father, even until death.

Faith is therefore, an absolute act of worship exemplified by the complete and total yield of our will to that of the father. This is an act of faith that pleased the father. It is in

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Spirit and in Truth.

Hebrews 11:17-19 *“By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, ‘In Isaac your seed shall be called,’ concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.”*

What led to this level of faith and worship is in verse 19, where Abraham concluded that God was able to raise Isaac from the dead. This is the picture of the resurrection of our Lord Jesus Christ. Abraham judged God faithful ever before he lifted up the knife to kill Isaac. Faith comes alive when we make conclusions and draw inferences from the word of God.

At the end of the day, there was the supply of the Spirit, a ram caught in the thicket. As they were coming up the mountain on one side without a lamb, God had prepared a ram for them. They were expecting a lamb, but God provided a ram. This established an eternal truth, that when we are in faith, God meets us beyond the point of our needs.

Ephesians 3:20 *“<sup>o</sup> Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,”*

So, this revelation is a place, a place in God, and that place is called Jehovah- Jireh, 'the-Lord-will-provide'. Indeed the Lord provided!

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The aim of this book is to take us from faith to faith, from wherever we are in our faith walk to the place called Jehovah-Jireh, the place in God, where our obedience of faith unlocks the abundant supply of the Spirit of God; a place where obedience of faith connects us to the provision of the Father. There is a place in God where worship leads to a chain of occurrences of covenant provisions, blessings and pronouncement.

Genesis 22:15-18 *“Then the Angel of the LORD called to Abraham a second time out of heaven,”<sup>16</sup> and said: “By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son—<sup>17</sup> blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.”<sup>18</sup> In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”*

Can you beat this?

I know religiously and erroneously, people call the name of God Jehovah-Jireh. Jehovah-Jireh is not the name of God; it is the name of the place where obedience unlocks the blessing.

I do hope this book has been a blessing as we have severally looked at the rock from which we were hewn - Abraham our father.

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My closing comment will be to wish you all of God's best as spelt out in Isaiah 51:3.

Welcome to the mount of the Lord where it shall be seen.  
The pathway to Jehovah- Jireh is the pathway of Moriah!

This is the word of faith that we teach.

The grace of our Lord Jesus Christ be with your spirit.

### **Addendum**

There are many odds that stood in the way of Abraham emerging as an icon of faith.

1. His age: He was seventy-five years old when he began his faith journey. This is an age in life one is usually considered too old to relocate from the known to the unknown. In many quarters, this is beyond retirement age.
2. His status: Abraham was not a poor man when he began his faith walk. He could have been blinded by all he had before he ventured into a faith walk. He must have left behind, lands, businesses, ties, and other factors of production to begin afresh on a faith note.
3. His fears and feelings, (especially the fear of death). He had fears like every one of us. But in spite of his fears, he still continued on the faith pathway, showing us that great faith is all about overcoming our fears. We are overcomers, meaning we come over fears.
4. He was an idol worshipper. His background was that of

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idolatry. He was never a church boy. And everyone around him worshipped idols.

5. He experienced delays in the physical manifestation of his faith. He had to wait for a son for twenty five years. Other people around him who are not on the faith pathway simply had sons and daughters. But he had to put up with the inability to father a child for many years and yet he pressed on in faith.

6. God never specifically spoke to him about forsaking idols and yet he clung to God forever, never to return to the idols.

7. God was to him a relatively unknown God by the time Abraham started interacting with Him as there was no previous interaction between him and God. The man of faith Abraham sacrificed all to a relatively unknown, perhaps, a new God.

8. In the space of almost twenty five years, God only spoke to him about ten times; the word of God was very rare in those days.

9. He didn't have a church he attended, he didn't have a pastor, no books on faith to read, no television programmes on faith, no faith seminars, no bible schools, and yet, he became an icon of faith.

10. He did not have believing friends, peers and neighbours; no one to compare notes with, and yet, Abraham forged ahead on this lonely faith path.

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So, what is your excuse today? I dare say to you that you do not have any choice than to walk the path of faith because, you have above measure, all that Abraham never had.  
This is it folks!