

ABRAM HAD THE COVENANT RECONFIRMED BY GOD: AROUSED FAITH — THE STEPS TO A FRESH, STIRRING EXPERIENCE WITH GOD GENESIS 17:01–05, 15–27

Introduction

Abram was desperate. He had been wanting a son ever since his marriage to Sara, and they most likely had been married for over fifty years. Thus, Abram’s longing — his hopes and dreams — to have a son had been gnawing at him for over fifty years. But Sara had been unable to bear children. In desperation, when Abram was an old man, Sara had suggested that Abram take her maid, Hagar, and try to bear a son through her before it was too late. This Abram did, and Ishmael was born. Abram’s dreams for a son were finally realized in Ishmael. Did Abram ever expect to have another son, a son other than Ishmael? Not likely, for he was now ninety-nine years old, and Sara was eighty-nine, both well beyond childbearing years. Abram was well aware of this fact; verse 17 tells us this. Apparently, Abram had felt that Ishmael was the son promised by God, that God was going to fulfil His promises through Ishmael. Abram loved Ishmael dearly. Note verse 18, where Abram cried out for God to remember and bless Ishmael. Ishmael was thirteen years old, and because of Abram’s life-long desire for a son, he no doubt loved Ishmael more deeply than the average father. The bond between them was probably closer than the bond between most fathers and sons. Apparently, Abram had become comfortable and settled in life, somewhat complacent and lethargic, slumbering and slacking off. Abram just accepted reality: he was too old to bear any more children, and Ishmael was the only child he had. Thus, he felt Ishmael was bound to be the son promised by God.

But as this passage so clearly reveals, this was not God’s plan. Ishmael was not the promised seed, not the son promised to Abram. Thus Abram’s faith needed to be aroused once again. Abram needed God to arouse — stir, quicken, awaken — his faith to look beyond Ishmael...

- beyond the present
- beyond the physical
- beyond the possible

Abram needed to be renewed, to look at the impossible and to believe in the miraculous power and works of God. Note how this is exactly what we need. When a believer becomes comfortable — at ease, complacent, and lethargic in life, he needs to be aroused by God. He needs a fresh, stirring experience with God similar to Abram’s experience. This is the subject of this important passage: *Abram Had the Covenant (Promises) Reconfirmed by God: Aroused Faith — the Steps to a Fresh, Stirring Experience with God, Genesis 17:1-27.*

- I. Step 1: receiving a fresh revelation from God: God is the Almighty God (v. 1).
- II. Step 2: making a new commitment to walk before God and to live a blameless, perfect life (vv.1-2).
- III. Step 3: humbling oneself before God and listening to God (vv. 3-5).
- IV. Step 4: hearing and believing God's covenant or promises (vv. 6-8).
- V. Step 5: keeping the covenant and sharing in the ritual of the covenant: keeping its meaning always in one's mind (vv. 9-14).
- VI. Step 6: changing the relationship to one's family (vv. 15-18).
- VII. Step 7: accepting the will and purpose of God (vv. 19-21).
- VIII. Step 8: making a public decision and obeying God's instructions, His Word (vv. 22-27).

I. *Genesis 17:01 Receiving Fresh Revelation*

How can we arouse our faith, have a fresh, stirring experience with God? Step one is to receive a fresh revelation from God, that God is *the Almighty God* (El Shaddai). This was exactly what Abram needed, to see God as *the Almighty God, as El Shaddai*. God was about to tell Abram that he and Sara were to have a son despite their advanced age. They were well beyond childbearing years: Abram was ninety-nine years old and Sara eighty-nine. It was Physically impossible for them to conceive a child. Thus what Abram needed was to see God as *El Shaddai*, the Almighty God, the God who possessed all might and power, the God who could do anything. Almighty God could quicken the bodies of Abram and Sara and make them fertile and cause a son to be born to them. Abram needed to believe this promise; P needed to believe the impossible. Therefore, God revealed Himself as the Almighty God, the God of all power, the God who could fulfil His promise and who could meet the needs of Abram and his dear wife. (See *Almighty God*, Gen 17:1.)

Thought 1. God is the Almighty God; He possesses all might and all power. He can do all things; in fact, there is nothing that God cannot do.

Thus, when we face difficult, impossible circumstances, we should seek God, seek the power and promises of God. We should seek a fresh revelation from God, to see God as the Almighty God, as the God who can do all things.

Mat 19:26 *Jesus looked at them and said, "With man this is impossible, but with God all things are possible."*

Mat 28:18 *Then Jesus came to them and said, "All authority in heaven and on earth has been given to me."*

Luke 1:37 *"For nothing is impossible with God."*

Eph 3:20 *Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us.*

Heb 7:25 *Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.*

Jude 1:24 *To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy.*

Rev 19:6 *Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: "Hallelujah! For our Lord God Almighty reigns."*

Job 42:2 *"I know that you can do all things."*

Psa 115:3 *Our God is in heaven; he does whatever pleases him.*

GENESIS 17:01 ALMIGHTY GOD (*EL SHADDAI*)

When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty; walk before me faithfully and be blameless."

Genesis 17:01

The Hebrew means God Almighty or Almighty God. This name for God is used forty-eight times in the Old Testament, thirty-one times in the book of Job alone, and seventeen times in the rest of the Old Testament. The name *Almighty* (*Shaddai*) stresses both the power of God and the sufficiency of God. The Almighty God has the *power* to meet the needs of His people, no matter how great the needs may be, and the Almighty God is *sufficient* to meet the needs of His people. He is sufficient both in power and in possessions. He *has enough sufficiency, enough power and enough blessings* to take care of His people and His creation.

It should be noted that the Hebrew word "shaddai" is sometimes traced back to a Hebrew root that means breast but later came to mean *mountain*.

Other meanings have even been suggested for shaddai, but the strongest evidence by far is that El Shaddai means God Almighty or Almighty God. In the words of the great Lutheran scholar H.C. Leupold:

It would appear that this name Shaddai, comes from the root shadad, which may mean, "deal violently, " but would in reference to God signify "to display power. " This derivation is so natural and the sense so satisfactory that efforts to lay inferior and unworthy meanings into this divine name should not have been made (H.C. Leupold. Genesis, Vol. 1, p. 512).

=> El Shaddai, Almighty God, has the power to fulfil His promises and covenants (Ge.17:1; 28:3; 35:11; 48:3).

=> El Shaddai, Almighty God, has the power to give mercy (Gen 43:14).

- => El Shaddai, Almighty God, has the power to bless, to give all the blessings needed in life, including the assurance of the blessings of heaven (Gen 49:25).
- => El Shaddai, Almighty God, has the power to reveal Himself to men (Num 24:4, 16).
- => El Shaddai, Almighty God, has the power to discipline (Ruth 1:20; Job 5:17; 6:4; see Jn. 15:2; Heb 12:10).
- => El Shaddai, Almighty God, cannot be understood, not perfectly (Job 11:7).
- => Man should return to the Almighty (Job 22:23).
- => Believers are to abide and live under the shadow of the Almighty (Psa 91:1).
- => El Shaddai, Almighty God, demands that we live a life of separation from the world (2 Cor 6:17-18).
- => El Shaddai, Almighty God, is the living and true God, the Sovereign Lord of the universe (Rev 1:8).
- => El Shaddai, Almighty God, is holy (Rev 4:8).
- => El Shaddai, Almighty God, shall rule and reign over the earth in the end time (Rev 11:17).
- => The wicked shall suffer the judgment and drink of the wrath of the Almighty (Job 21:20; Isa 13:6; Joel 1:15; Rev 16:14; 19:15). □

II. *Genesis 17: 01—02 Making a New Commitment*

How can we arouse our faith, have a fresh, stirring experience with God? Step two is to make a new commitment to walk before God and to live a perfect or blameless life. The believer's life is not a static, complacent life. When God gives us a fresh revelation — some new insight or knowledge — He expects us to act, to put the new knowledge to use, and to grow thereby. This was true of Abram. God gave Abram a fresh revelation of Himself as the Almighty God, but God also told Abram to recommit his life and to do so more diligently than ever before. God charged Abram to make two commitments:

1. He was *to walk before God*: this means to live step by step in the presence of God; to live moment by moment in fellowship with God; to live in an unbroken consciousness of God; to be always aware of God's presence, power, and security. Three pictures are painted by this descriptive phrase.
 - => To walk before God means that we live before Him in a spirit of devotion, worship, fellowship and service.
 - => To walk before God means that we do not walk behind Him nor ahead of Him. But we walk before Him, conscious that He can see us and that He has the power to look after and care for us.

=> To walk before God means that we are aware of His power to see and know all, aware that He will judge us for all we do.

Rom 6:4 *We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.*

Gal 5:16 *So I say, live by the Spirit, and you will not gratify the desires of the sinful nature.*

Eph 5:15 *Be very careful, then, how you live — not as unwise but as wise.*

Col 2:6 *So then, just as you received Christ Jesus as Lord, continue to live in him.*

Heb 4:13 *Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.*

1 John 1:7 *But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.*

1 John 2:6 *Whoever claims to live in him must walk as Jesus did.*

2. He was to *be perfect or blameless (tamim)*. This means just what the Hebrew word says: to be sound, complete, without any lack or failure whatsoever; it means to be blameless, without blemish. Scripture is *not teaching sinless perfection*, for no person has or ever will live a *sinless* and perfect life, no person other than Jesus Christ our Lord. But Scripture is teaching *holiness*, that Abram and all other believers are to walk before God diligently seeking to live perfect, blameless lives. We are...

- to live holy lives before Him
- to develop a heart that is single-minded, set upon God first and foremost throughout all of life
- to live lives that are wholly devoted to the Lord
- to be conformed to the image of Christ
- to please God with all our hearts

Thought 1. We live in days of immorality, lawlessness, and violence; and tragically we make excuse after excuse for our loose living. We do our own thing, live like we want, and try to excuse our sinful behaviour by blaming society, environment, circumstances, or the weakness of human nature. But note the words of Arthur W. Pink as he explains the kind of life we are to live before God:

It [the word "perfect"] is the same word which is translated forty-four times "without blemish." Then, did God really say to Abram, "Be thou perfect?" He certainly did. And how could He say anything less? What lower standard than that of perfection can the Perfect One set before His creatures? Only too often men whittle down the Word to make it square with their own conceptions. All through the Scriptures, the standard of perfection is set before us. The law required that Israel should love

the Lord their God with all their hearts. The Lord Jesus bade His disciples, 'Be ye therefore perfect as your Father which is in heaven is perfect' (Mt. 5:48). And the teaching of the Epistles is all summed up in that Word, "Christ also suffered for us, leaving us an example, that ye should follow His steps" (1 Pet 2:21). Is not that [the steps of Jesus] the standard of perfection? Brethren, such is the standard set before us. This is that which we are constantly to strive after. With nothing short may we be satisfied. It is because such is the standard that none in the flesh have ever realized it, that each and all must say with the apostle,

Phil 3:12-14 *Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.*

*Yet, nevertheless, the Word to us today is the same as that to Abram of old: "Be thou perfect." Does someone murmur, "An impossible standard!" Then remember that it was El Shaddai who gave it. Who dares to talk of "impossibilities" when the Almighty is our God? Has He not said "My grace is sufficient for thee"? Then, do not charge Him with setting before us an unattainable standard: rather let us charge ourselves with failure to rest upon His Almighty arm, and confess with shame that the blame is ours through not appropriating His all-sufficient grace. (Arthur W. Pink. *Gleanings in Genesis*, p. 188)*

Why do we walk before God and diligently seek to live perfect or blameless lives? Because God has saved us and given us eternal life. He has forgiven our sins and accepted us, and He continues to forgive our sins when we stumble and fall — all to the praise of His eternal mercy and grace.

Mat 5:48 *"Be perfect, therefore, as your heavenly Father is perfect."*

2 Cor 13:11 *Finally, brothers, good-bye. Aim for perfection, listen to my appeal, be of one mind, live in peace. And the God of love and peace will be with you.*

Phil 3:15 *All of us, then, who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you.*

Col 1:28 *We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.*

2 Tim 3:16-17 *All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.*

Heb 6:1 *Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God.*

James 1:4 *Perseverance must finish its work so that you may be mature and complete, not lacking anything.*

3. Note the result of walking before God and seeking to be perfect or blameless: God says that He will fulfil His covenant, His promises in the life of the believer (v. 2). God made a covenant with Abram: if Abram would walk before God diligently seeking to be perfect or blameless, then God would fulfil His promises; He would send *the promised seed* through Abram's descendants. God gives the same assurance to us all: God will fulfil His promises in the life of any person who walks before Him and diligently seeks to be perfect or blameless.

Mat 7:21 *“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.”*

Rom 4:20-21 *Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised.*

2 Cor 1:20 *For no matter how many promises God has made, they are “Yes” in Christ. And so through him the “Amen” is spoken by us to the glory of God.*

2 Pet 1:4 *Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.*

1 John 2:25 *And this is what he promised us — even eternal life.*

III. **Genesis 17:03–05 Humbling Oneself before God**

How can we arouse our faith, have a fresh, stirring experience with God? Step three is to humble ourselves before God and to listen to God, to His Word, to what He has to say to us. No doubt, Abram immediately fell on his face at the first appearance of God. The brightness of God's glory would strike any person to the ground. The point is this: Abram humbled himself before God; he got as low as he could to show reverence for God, that he was ready to listen and to receive whatever message God had for him. God said two things to Abram:

1. God reminded Abram that it was he who had been chosen to receive the covenant of the promised seed. He and he alone, not someone else, had been chosen to be the father of many nations.

Thought 1. The stress is upon God's call, the appointment of Abram to be God's servant. When God calls us — any of us — to serve Him, we must humble ourselves before Him and listen to His call.

2. God changed Abram's name to Abraham (v. 5). The meaning of Abram is *high father*, the meaning of Abraham is the *father of a multitude*. This experience with God was to be a turning point in Abram's life: *the promised seed* was soon to be born through

Sarai. Thus, God gave Abram a new name to remind him of this experience with God: God's great call and covenant, of God's great assurance to fulfil His promise.

Thought 1. God has given the believer the very name of His own dear Son, *Christian* (Acts 11:26; 26:28; 1 Pet 4:16). The great need of the hour is for believers to humble themselves before God and remember the great name He has given them, the name of *Christian*. The name should remind us...

- of our conversion experience
- of other deep experiences with God
- of God's great call to us, the great task He has given each of us to do
- of God's promises (covenant) of His assurance to fulfil the promises made to us

VI. *Genesis 17:15–18 Abraham's Family, Sara*

How can we arouse our faith, have a fresh, stirring experience with God? It is by changing our relationship to our family.

1. Note that God honoured Sara, greatly honoured her. Did Abraham harbour feelings against Sara, secretly blaming her for not being able to bear children? Did he treat her like he should, in love and respect? Was his relationship with her as strong as it should have been? We know that he mistreated her on two occasions, once before this encounter with God and once after (Gen 12:11-16; 20:2-18). Whatever the case, God honoured Sara, and He instructed Abraham to so honour her.
 - a. God gave Sara a new name, "Sarah," and He told Abraham to call Sara by that name. "Sarah" means *princess*. Abraham was hereafter to look upon Sarah as a princess, and he was to call and treat her like a princess. Some scholars say that "Sara" means *strife, contention, quarrelsome*. (Herbert Lockyer. *All the Women of the Bible*. Grand Rapids, MI: Zondervan, 1967, p. 155; H.D.M. Spence and Joseph S. Exell, Editors. *The Pulpit Commentary*, Vol. 1, p. 236). If so, then the name change to Sarah (princess) was of extreme significance to Abraham. Whereas his wife's name had signified strife and contention, now her name was to indicate the traits and character of a princess.
 - b. God blessed Sarah and appointed her to bear the promised seed (v. 16). Note that God said He would bless Sarah twice. And then Abraham heard the very words he had waited all his adult life to hear: Sarah was to bear him a son. And not only a son, but she was to be the mother of nations (plural); kings of peoples (plural) were to come from her.

Note the plural: only one nation, the Israelites, ever descended from Sarah. This must, therefore, refer to the spiritual people, the promised seed of believers from *every nation*, who were to believe God and His promises even as Abraham had. Sarah was, most definitely, to bear nations and kings of peoples (plural), bear the nation of Israel and the new race of believers from every nation of the earth. Sarah, Abraham's wife,

was honoured by God, greatly honoured. Consequently, Abraham was to change his behaviour, his relationship toward his wife: he was to call her *Sarah*, the princess, a woman worthy of honour from all the nations and kings of the earth.

Thought 1. Every husband should treat his wife with respect and love, especially if she is a true believer and follower of God. The Christian wife has the promises of God at her disposal. She can claim God's promises and bring great blessing upon the family. Thus, she should be treated as the princess of the family and household.

Thought 2. If the Christian husband wants an aroused faith, a fresh, stirring experience with God, he may need to change his relationship with his wife. He may need to change his behaviour toward her, begin to treat her with a renewed love and respect, treat her as the princess of the home.

Eph 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her.

Col 3:19 Husbands, love your wives and do not be harsh with them.

Thought 3. Warren W. Wiersbe says this about mothers:

Motherhood should be highly esteemed, and the birth of a baby welcomed with joy. While God does not call all women to marry, or all married women to bear children, He does have a special concern for both mothers and children (Psa 113:9; 127:3-5; Mat. 19:14). In a selfish society, too many people see motherhood as a barrier and children as a burden. In fact, some people consider children such a burden that they destroy them before they have an opportunity to become a blessing.

*The womb of the mother is a holy of holies where God is at work (Psa 139:13-18). How tragic that we turn that womb into a tomb, that holy of holies into a holocaust. (Warren W. Wiersbe. *Be Obedient*, p. 71)*

2. Note that Abraham worshipped in astonishment and prayer (vv. 17-18). He fell to his face again, utterly astonished, laughing with joy and rejoicing flooding his heart. A believer who has been broken, truly broken, while God is flooding him with assurance knows what Abraham was experiencing. He was astonished, just amazed that such a thing could be. Note that he thought to himself, wondered at what he had heard:

“How can Sarah and I have a child? I am one hundred and Sarah is ninety years old. Such is just too wonderful to be true. But it is true, for God has promised it.”

But then, within just a few moments, Abraham thought of his son Ishmael, the only son he had ever known, the son who was then thirteen years old and whom he had grown to love, the son whom he had thought was to be the promised seed. It dawned upon Abraham that his relationship with Ishmael was being changed, that Ishmael was not the promised seed. He had been wrong about Ishmael: all his hopes and dreams had been wrapped up in the boy, misplaced and out of line with God's will.

Immediately, Abraham cried out for God to also bless Ishmael, that God would not forget the son whom he loved so much, that God might let Ishmael live under His very special blessing (v. 18).

Thought 1. Every father should love his children as Abraham loved Ishmael, and he should cry out for God to bless his children, to bless them in a very special way. In fact, a father must love and pray for his children before God will ever arouse his faith, before God will ever give him a fresh, stirring experience with Himself.

Eph 6:4 *Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.*

Col 3:21 *Fathers, do not embitter your children, or they will become discouraged.*

1 Pet 3:7 *“Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers. [by application, the same would apply to children.]”*

VII. **Genesis 17:19–21** *Accepting the Will and Purpose of God*

How can we arouse our faith, have a fresh, stirring experience with God? Accept and surrender to the will and purpose of God. As stated above, Abraham’s dreams had been wrapped up in Ishmael, misplaced and out of line with God’s will (see note, *Introduction*, Gen 17:1-27; also note, pt. 2, Gen. 17:15-18). Abraham needed to see — clearly see — the will and purpose of God, and he needed to willingly accept and surrender to God’s will. Thus God reconfirmed His will and purpose; He drove His will into Abraham’s heart:

⇒ Sarah was to bear a son, the promised seed (v. 19).

⇒ the son was to be named Isaac (note that God Himself named the son, v. 19).

⇒ the covenant established with Isaac was to be an everlasting covenant (v. 19).

⇒ Ishmael was to be blessed, especially blessed, in answer to Abraham’s prayer:
Ishmael was to become a great nation of twelve rulers (v. 20).

Note that God reconfirmed His will a third time in verse 21: the covenant of the promised seed and promised land was to be established with Isaac, not with Ishmael nor with anyone else. The promised Saviour was to come through Isaac and his descendants, the Jews. As Scripture clearly says, “Salvation is of the Jews” (Jn. 4:22). Note also that God set the time for Isaac’s birth: he was to be born about one year later (v. 21).

Thought 1. We must follow the example of Abraham: accept and surrender to the will and purpose of God. Whatever God calls us to do, we must do it. We must surrender to His will for our lives. This is the only way we can ever have an aroused faith. God cannot give us a fresh, stirring experience with Himself unless we surrender to His will.

Psa 40:8 *“I desire to do your will, O my God; your law is within my heart.”*

Psa 143:10 *“Teach me to do your will, for you are my God; may your good Spirit lead me on level ground.”*

Prov 23:26 *“My son, give me your heart and let your eyes keep to my ways.”*

Luke 9:23-24 *Then he said to them all: “If anyone would come after me, he must deny himself and take up his cross daily and follow me.”*

Luke 14: 33 *“In the same way, any of you who does not give up everything he has cannot be my disciple.”*

Rom 12:1-2 *Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is — his good, pleasing and perfect will.*

Gal 5:24 *Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.*

VIII. Genesis 17:22–27 Decision and Obedience to God’s Will

How can we arouse our faith, have a fresh, stirring experience with God? Make a public decision and obey God’s instructions, His Word. Note: as soon as God had finished speaking with Abraham, Abraham got up and acted: he took his whole household and did exactly what God said to do. He obeyed God’s instructions, God’s Word. His decision was made public, for God’s instructions were to involve the whole household.

1. Abraham led his whole household to obey God, to enter into the covenant relationship: all the men and boys were circumcised (v. 22).
2. He took the lead, setting the example in the covenant relationship at an old age: he was circumcised at age ninety-nine (v. 23).
3. He led his own child to obey God, to enter into the covenant relationship — at the early age of thirteen (v. 25).
4. The account is re-emphasized: to stress the importance of the covenant relationship (v. 27).

Thought 1. Every adult should make a public decision and obey God’s instructions, His Word. And every adult should lead his or her household to obey God, to enter into the covenant relationship with God: to accept the promised Saviour and the promised land of heaven. If we want God to arouse our faith, to give us a fresh, stirring experience with Himself, we must obey His Word. We must publicly act on His Word, witness and bear testimony to our household.

Acts 11:13-14 *He told us how he had seen an angel appear in his house and say, “Send to Joppa for Simon who is called Peter. He will bring you a message through which you and all your household will be saved.”*

Mark 5:19 *Jesus did not let him, but said, “Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you.”*

Acts 16:14-15 *One of those listening was a woman from the city of Thyatira named Lydia, a dealer in purple cloth. When she and the members of her household were baptised, she invited us to her home. “If you consider me a believer in the Lord,” she said, “come and stay at my house.” And she persuaded us.*

Acts 16:31 *“Believe in the Lord Jesus, and you will be saved — you and your household.” ■*