March 31, 2019

DEATH OF A PRINCESS

Preached by Gerry Breshears

Genesis 23

I. ABRAHAM WALKS THROUGH THE VALLEY WHERE DEATH HAS CAST ITS SHADOW

A. Away from home in Beersheba (21:31; 22:19), in Hebron, an early home (13:18; 14:13; 18:1), a beautiful place when his beautiful wife dies

B. Sarah is a (1) ______________ of (2) ______________, one of those “of whom the world was not worthy” a faithful (3) ______________ (Heb. 11:11; 1 Pet. 3:3-6) who has known great (4) _______________ and great (5) ______________

II. THE MIGHTY PRINCE IS A FOREIGNER AND A STRANGER

III. ABRAHAM (6) _______________ THE PLOT IN THE LAND OF (7) _________________ HE WON BY (8) _______________

A. An act of (9) _______________ in the promise of God (Jer. 32)

B. The promise is still (10) _______________ through their son and descendants

C. Hebron becomes the second most holy place in Israel (Gen. 25:9; 49:31-32; 50:13; 2 Sam 2:1-4; 5:1-3)

IV. FOR JESUS FOLLOWERS

A. Nothing on earth finally (11) _______________ the pilgrims and strangers passing through this land because we are creatures of (12) _________________ (13) _________________ in time

B. Lament: the bold faith to feel and cry authentic, trusting that the LORD has His ear to our hearts. He works compassionately and graciously bringing beauty for ashes

C. GRIEVE . . .

1. With sadness and sorrow but without (14) ________________

2. Your (15) _______________ loss as a (16) ________________ person

3. In (17) ________________

4. (18) ________________

D. HELPING

1. (19) ________________ the loss

2. Be present. Weep. Support (20) ________________


4. Invite (21) _______________ feelings and (22) _______________ compassionately without giving an “at least,” a “but,” or an explanation

5. Listen for the still small voice of the LORD who became a man of sorrows, acquainted with grief.

DISCUSSION QUESTIONS

1. How can you “live as God’s slave showing proper respect for everyone” (1 Pet. 2:16-17) in a culture of contempt?

2. What does it mean to be “a foreigner and a stranger” in this world as a child of God?

3. Do you have a place to gathered with and to your family?

4. What was a time when you “mourned and wept”? What was helpful to you in that time?

5. What can you do now to prepare for the times of loss and grief?

FILL IN THE BLANK

GENESIS

IN THE BEGINNING...
Sarah lived to be a hundred and twenty-seven years old. She died at Kiriath Arba (that is, Hebron) in the land of Canaan, and Abraham went to mourn for Sarah and to weep over her.
Then Abraham rose from beside his dead wife and spoke to the Hittites. He said, "I am a foreigner and stranger among you. Sell me some property for a burial site here so I can bury my dead."
The Hittites replied to Abraham, "Sir, listen to us. You are a mighty prince among us. Bury your dead in the choicest of our tombs. None of us will refuse you his tomb for burying your dead."
7Then Abraham rose and bowed down before the people of the land, the Hittites. 8He said to them, "If you are willing to let me bury my dead, then listen to me and intercede with Ephron son of Zohar on my behalf so he will sell me the cave of Machpelah, which belongs to him and is at the end of his field. Ask him to sell it to me for the full price as a burial site among you."
Ephron the Hittite was sitting among his people and he replied to Abraham in the hearing of all the Hittites who had come to the gate of his city.
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"No, my lord," he said. "Listen to me; I give you the field, and I give you the cave that is in it. I give it to you in the presence of my people. Bury your dead."
Again Abraham bowed down before the people of the land and he said to Ephron in their hearing, "Listen to me, if you will. I will pay the price of the field. Accept it from me so I can bury my dead there."
Ephron answered Abraham, "Listen to me, my lord; the land is worth four hundred shekels of silver, but what is that between you and me? Bury your dead."
14 Ephron answered Abraham, "Listen to me, my lord; the land is worth four hundred shekels of silver, but what is that between you and me? Bury your dead." 16 Abraham agreed to Ephron's terms and weighed out for him the price he had named in the hearing of the Hittites: four hundred shekels of silver, according to the weight current among the merchants.
17 So Ephron's field in Machpelah near Mamre – both the field and the cave in it, and all the trees within the borders of the field – was deeded \(^{18}\) to Abraham as his property in the presence of all the Hittites who had come to the gate of the city.
19 Afterward Abraham buried his wife Sarah in the cave in the field of Machpelah near Mamre (which is at Hebron) in the land of Canaan. 20 So the field and the cave in it were deeded to Abraham by the Hittites as a burial site.
I. Abraham walks through the valley where death has cast its shadow
I. Abraham walks through the valley where death has cast its shadow
A. Away from home in Beersheba, in Hebron, an early home, a beautiful place when his beautiful wife dies
BRESHEARS VALLEY


THE VALLEY WAS ORIGINALLY SETTLED BY ALEXANDER BRESHEARS, (B. 1807, D. 1876) AND HIS WIFE MARGARET (BRESHEARS) BRESHEARS (B. 1811, D. 1864). THEY ARRIVED FROM LAWRENCE COUNTY, TENN. IN 1832 OR 1833. ALEX AND MARGARET SETTLED ON THE EAST SIDE OF THE 600 ACRE VALLEY ALONG THE POMME DE TERRE RIVER.

HENRY JR. AND HIS WIFE ATSEY ELIZABETH (ETHERIDGE) BRESHEARS, (B. 1806, D. 1888) WITH OTHER FAMILIES, FOLLOWED ALEX AND MARGARET FROM LAWRENCE COUNTY, TENN. IN 1838. THEY ALONG WITH THEIR 7 CHILDREN ARRIVED IN MO. IN THE WINTER OF 1838 WHERE 8TH CHILD, HENRY THOMAS BRESHEARS (B. 1838, D. 1921) WAS BORN ENROUTE IN POLK COUNTY, TENN. WHERE HENRY'S BROTHER JOHN LIVED. AFTER ARRIVAL IN BRESHEARS VALLEY CO. MO., WHERE THE AVERY CEMETERY NOW STANDS.

SETTLED HIGH ON THE HILL ON THE WEST SIDE NEAR WHERE THE AVERY CEMETERY NOW STANDS. BRESHEARS DESCENDANTS SPENT THEIR LIVES HERE AND SUCCEEDED BOTH ALEXANDER AND HENRY JR. AND THEIR FAMILIES. THE TOWN OF AVERY, NAMED IN 1889 BY STILL CLINGS TO THE WEST HILL NEAR HENRY JR.'S HOME SITE AND IS STILL POPULATED BY DESCENDANTS WHO NUMBER IN THE THOUSANDS TODAY. THE TOWN OF AVERY, NAMED IN 1889.

BRESHEARS VALLEY IS THE FINAL RESTING PLACE OF MANY BRESHEARS DESCENDANTS AND DESCENDANTS OF RELATED FAMILIES SUCH AS HENDERSON, HOLLEY, IHRIG, JORDAN, KENNEDY, MCKENZIE, MILL PIPPINS, SOUTHARD, AND TIPTONS. MANY OF THE PRESENT GENERATION OF THOSE DESCENDANTS FEEL A STRONG ATTACHMENT TO THE VALLEY AND RETURN OFTEN TO TOUCH BASE WITH THEIR HERITAGE.
11 And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise.
I. Abraham walks through the valley where death has cast its shadow
B. Sarah is a _________ of ________
I. Abraham walks through the valley where death has cast its shadow

B. Sarah is a **woman** of ______
I. Abraham walks through the valley where death has cast its shadow
   B. Sarah is a **woman** of **faith**
I. Abraham walks through the valley where death has cast its shadow

B. Sarah is a **woman** of **faith**, one of those "of whom the world was not worthy"
I. Abraham walks through the valley where death has cast its shadow

B. Sarah is a **woman of faith**, one of those "of whom the world was not worthy" a faithful ______
I. Abraham walks through the valley where death has cast its shadow

B. Sarah is a **woman** of **faith**, one of those "of whom the world was not worthy" a faithful **wife**
I. Abraham walks through the valley where death has cast its shadow

B. Sarah is a **woman of faith**, one of those "of whom the world was not worthy" a faithful **wife** who has known great _______ and great _____

DEATH OF A PRINCESS
I. Abraham walks through the valley where death has cast its shadow

B. Sarah is a **woman** of **faith**, one of those "of whom the world was not worthy" a faithful **wife** who has known great **sorrow** and great ____

**DEATH OF A PRINCESS**
I. Abraham walks through the valley where death has cast its shadow

B. Sarah is a **woman of faith**, one of those "of whom the world was not worthy" a faithful **wife** who has known great **sorrow** and great **joy**
Then Abraham said, "I am a foreigner and stranger among you. Sell me some property for a burial site here so I can bury my dead." The Hittites replied to Abraham, "Sir, listen to us. You are a mighty prince among us."
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Then Abraham said, "I am a foreigner and stranger among you. Sell me some property for a burial site here so I can bury my dead." The Hittites replied to Abraham, "Sir, listen to us. You are a mighty prince among us."
II. The mighty prince is a foreigner and a stranger
III. Abraham ___________ the plot in the land of ________ he won by __________

DEATH OF A PRINCESS
III. Abraham purchased the plot in the land of ____________ he won by ____________

DEATH OF A PRINCESS
III. Abraham purchases the plot in the land of promise he won by _________.

DEATH OF A PRINCESS
III. Abraham ___________ purchases the plot in the land of ___________ he won by _________

promise conquest
III. Abraham **purchases** the plot in the land of **promise** he won by **conquest**

A. An act of _______ in the promise of God
III. Abraham _purchases_ the plot in the land of _promise_ he won by _conquest_

A. An act of _faith_ in the promise of God

DEATH OF A PRINCESS
2"I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. 3I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

7The LORD appeared to Abram and said, "To your offspring I will give this land."
2"I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. 3I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

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7The LORD appeared to Abram and said, "To your offspring I will give this land."
III. Abraham \textit{purchases} the plot in the land of \textit{promise} he won by \textit{conquest}

A. An act of \textit{faith} in the promise of God

B. The promise is still \underline{________} through their son and descendants

\textbf{DEATH OF A PRINCESS}
III. Abraham _purchases_ the plot in the land of _promise_ he won by _conquest_

A. An act of _faith_ in the promise of God

B. The promise is still _future_ through their son and descendants

DEATH OF A PRINCESS
III. Abraham purchases the plot in the land of promise he won by conquest

A. An act of faith in the promise of God
B. The promise is still future through their son and descendants
C. Hebron becomes the second most holy place in Israel
IV. For Jesus Followers

DEATH OF A PRINCESS
The Hittites replied to Abraham, “Sir, listen to us. You are a mighty prince among us. Bury your dead in the choicest of our tombs. None of us will refuse you his tomb for burying your dead.” Then Abraham rose and bowed down before the people of the land, the Hittites.
IV. For Jesus Followers
As our cultural climate becomes more polarized, angry, & intolerant, the church has a wide-open opportunity to be the countercultural community it's called to be: unified, humble, and dignifying those we disagree with. Church: be different.
Be Jesus
Preston Sprinkle
IV. For Jesus Followers

A. Nothing on earth finally ________ the pilgrims and strangers passing through this land because we are creatures of ________ ________ in time

DEATH OF A PRINCESS
A. Nothing on earth finally satisfies the pilgrims and strangers passing through this land because we are creatures of _________ in time

IV. For Jesus Followers
A. Nothing on earth finally satisfies the pilgrims and strangers passing through this land because we are creatures of eternity in time
A. Nothing on earth finally satisfies the pilgrims and strangers passing through this land because we are creatures of eternity stranded in time.
IV. For Jesus Followers

B. Lament: the bold faith to feel and cry authentic
IV. For Jesus Followers

B. Lament: the bold faith to feel and cry authentic, trusting that the LORD has His ear to our hearts.
IV. For Jesus Followers

B. Lament: the bold faith to feel and cry authentic, trusting that the LORD has His ear to our hearts. He works compassionately and graciously bringing beauty for ashes.
IV. For Jesus Followers

C. Grieve . . .
Grief is a journey, often perilous and without clear direction.
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Grief is a journey, often perilous and without clear direction. The experience of grieving cannot be ordered or categorized, hurried or controlled, pushed aside or ignored indefinitely.
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Grief is a journey, often perilous and without clear direction. The experience of grieving cannot be ordered or categorized, hurried or controlled, pushed aside or ignored indefinitely. It is inevitable as breathing, as change, as love. It may be postponed, but it will not be denied.

Molly Fumia
IV. For Jesus Followers

C. Grieve . . .

1. with sadness and sorrow but without

_______,’ _________,’ _________

DEATH OF A PRINCESS
IV. For Jesus Followers

C. Grieve . . .

1. with sadness and sorrow but without ___________ denial, ___________, _______
IV. For Jesus Followers

C. Grieve . . .

1. with sadness and sorrow but without denial, despair, _______
IV. For Jesus Followers

C. Grieve . . .

1. with sadness and sorrow but without denial, despair, defeat
IV. For Jesus Followers

C. Grieve . . .

1. with sadness and sorrow but without ___ denial, ___ despair, ___ defeat

2. your _____ loss as a ______ person
IV. For Jesus Followers

C. Grieve . . .

1. with sadness and sorrow but without denial, despair, defeat

2. your own loss as a _______ person
IV. For Jesus Followers

C. Grieve . . .

1. with sadness and sorrow but without **denial, despair, defeat**

2. your **own** loss as a **whole** person
IV. For Jesus Followers

C. Grieve . . .

1. with sadness and sorrow but without denial, despair, defeat

2. your own loss as a whole person

3. in ________________

DEATH OF A PRINCESS
C. Grieve . . .

1. with sadness and sorrow but without **denial, despair, defeat**
2. your **own** loss as a **whole** person
3. in **community**
IV. For Jesus Followers

C. Grieve . . .

1. with sadness and sorrow but without denial, despair, defeat

2. your own loss as a whole person

3. in community

4. ____________

DEATH OF A PRINCESS
IV. For Jesus Followers

C. Grieve . . .

1. with sadness and sorrow but without denial, despair, defeat

2. your own loss as a whole person

3. in community

4. hopefully
IV. For Jesus Followers
D. Helping

DEATH OF A PRINCESS
IV. For Jesus Followers
   D. Helping

   1. _______________ the loss

DEATH OF A PRINCESS
IV. For Jesus Followers

D. Helping

1. **Acknowledge** the loss
IV. For Jesus Followers

D. Helping

1. **Acknowledge** the loss

2. Be present.
IV. For Jesus Followers

D. Helping

1. **Acknowledge** the loss

2. Be present. Weep.
IV. For Jesus Followers

D. Helping

1. **Acknowledge** the loss

2. Be present. Weep. Support _______
IV. For Jesus Followers

D. Helping

1. **Acknowledge** the loss

2. Be present. Weep. Support **silence**
IV. For Jesus Followers

D. Helping

1. **Acknowledge** the loss

2. Be present. Weep. Support **silence**

3. Touch.
IV. For Jesus Followers

D. Helping

1. **Acknowledge** the loss

2. Be present. Weep. Support **silence**

3. Touch. Listen.
IV. For Jesus Followers

D. Helping

1. **Acknowledge** the loss

2. Be present. Weep. Support **silence**

IV. For Jesus Followers

D. Helping

1. **Acknowledge** the loss

2. Be present. Weep. Support **silence**

IV. For Jesus Followers

D. Helping

1. **Acknowledgment** the loss

2. Be present. Weep. Support **silence**

IV. For Jesus Followers

D. Helping

1. **Acknowledge** the loss

2. Be present. Weep. Support **silence**

IV. For Jesus Followers

D. Helping

1. **Acknowledge** the loss

2. Be present. Weep. Support **silence**

IV. For Jesus Followers

D. Helping

1. **Acknowledge** the loss

2. Be present. Weep. Support **silence**

IV. For Jesus Followers
   D. Helping
      4. Invite ___ feelings and ______ compassionately
IV. For Jesus Followers

D. Helping

4. Invite **all** feelings and ______
compassionately
IV. For Jesus Followers

D. Helping

4. Invite **all** feelings and **listen** compassionately
IV. For Jesus Followers

D. Helping

4. Invite *all* feelings and *listen* compassionately without giving an "at least,"

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IV. For Jesus Followers

D. Helping

4. Invite all feelings and listen compassionately without giving an "at least," a "but,"
IV. For Jesus Followers

D. Helping

4. Invite all feelings and listen compassionately without giving an "at least," a "but," or an explanation
IV. For Jesus Followers

D. Helping

4. Invite all feelings and listen compassionately without giving an "at least," a "but," or an explanation

5. Listen for the still small voice of the LORD who became a man of sorrow, acquainted with grief
The road ahead is hard to face
I’ve been down it before
I know the sights I know the smells
I know it all way too well
Can’t walk away can't just pretend
Still don't know how it will end
All I know is that this road
Is the one I'm on again
Can’t walk away can't just pretend
Still don't know how it will end
All I know is that this road
Is the one I'm on again
My precious girls watch me walk
Watch what I do hear how I talk
What I want for them to see
Is Your strength alive in me
My body may fail
My courage may fade
My spirit may grow weak in me
But Yours never runs out
It remains the same
You are the strength I need
The road I'm on I don't walk alone
My wife walks next to me
In some ways that road is harder than mine
A different reality
So much to bear when I'm not there
Plus she cares for me
God I beg on behalf of her
Be the strength she needs
The road I'm on I don't walk alone
My wife walks next to me
In some ways that road is harder than mine
A different reality
So much to bear when I'm not there
Plus she cares for me
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My body may fail
My courage may fade
My spirit may grow weak in me
But Yours never runs out
It remains the same
You are the strength I need