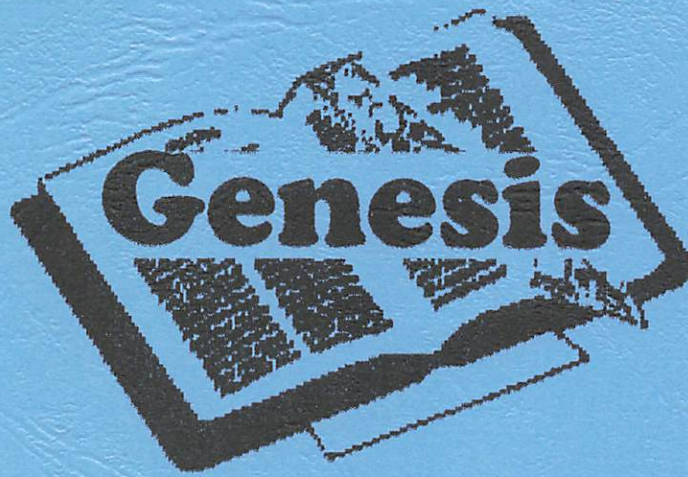


Self-Teaching OLD TESTAMENT



Year ONE - Book Two
Second Quarter
Chapters 14 - 26

For Teachers and Students

Benny B. Bristow

Self-Teaching
OLD TESTAMENT

Genesis

Second Quarter
Lesson Two - Year One
Chapters 13 - 26

For Teachers and Students

Benny B. Bristow

Dedication

This work is dedicated with love to my parents, my wife, our children and their mates, and grandchildren.

Also, to all in my spiritual family who have allowed me to teach and preach the word of God for more than forty years, and to all Bible teachers and students who sincerely want to study the word of God.

© Copyright 1996 by Benny B. Bristow

All rights reserved. No part of this publication may be reproduced, stored in retrieval system, or transmitted in any form by any means—electronic, mechanical, photocopy, recording, or otherwise—without prior permission of the copyright owner.

PREFACE

Welcome to GENESIS, First Quarter, Lesson One, and Year One of the "Self-Teaching Old Testament" for teachers and students. This work is presented to you with the hope that the message of the Old Testament will come alive in your study and teaching. Even though Christians are not living under the Law of Moses, these writings are very important in learning more about God, His dealings with others in previous centuries, His meticulous planning for the Age of His Son, and the many things relative to our origin, purpose, and eternal destiny.

Therefore, my love for the Lord, His word, and teaching it, inspired me to begin this "Self-Teaching Old Testament." This work has the same goal of the Self-Teaching New Testament, to leave behind an Old Testament study that will help teachers, teach more effectively, and students to learn. Hopefully this goal and dream will be accomplished through the proper use of this "Self-Teaching Old Testament."

As to the choice of versions, like the Self-Teaching New Testament, it was decided to also polish the King James Version for this work. Every effort has been made to make the text easier to read and to be understood without changing the original meaning.

Therefore, just as I have done in my preaching and teaching over the years, I used other versions to help polish the King James Version. The versions used for this purpose were: "The American Standard Version," "The New American Standard Version," and "The New King James Version." Gratitude is expressed to the scholars who made possible these versions of the Bible. Most quotations of selected Scriptures are from the New King James Version.

The "Self-Teaching Old Testament" is not designed to be a commentary, but rather contains short comments, definitions, geographical locations, along with biblical references, to help teachers to teach and students to study. Please note some of the features of this work designed to help teach the Old Testament more effectively:

- A polished King James Version is used for easier reading and study.
- Subtitles are placed before all sections.
- All Bible text is in **bold style** to distinguish it from comments and references.
- Each verse is identified by **book, chapter, and verse**.
- Ten point type with space between each verse is used for easy reading and teaching at a glance.

- Each book contains plenty of material for a thirteen week quarter.
- There is a review Crossword Puzzle with Scripture references after each chapter to promote study before class, and class review.
- Names, titles and places are defined.
- Thousands of Scripture references are given from both the Old and New Testaments. A select few are quoted.
- This Self-Teaching Old Testament is divided into Books of 13 chapters each so that students and teachers can take to class only the book that they are teaching or studying along with their Bibles to look up references.
- Abbreviations are used in the following ways: Books of the Bible. Example: Gen., Ex., Lev. To refer to verses in the same chapter where one is studying. Example: see vs. 1 or see vss. 4-6. When referring to related references. cf. = consider further or compare.

In doing research for this "Self-Teaching Old Testament," many commentaries, dictionaries, Bible encyclopedias, word studies, and "Online Bible" computer program were used. A special "thanks" is expressed to all authors of these important works. Your help was very essential and is fully appreciated.

Every possible effort has been made to make this work as free of errors as possible. All Scripture references have been personally checked by this author. However, in the event that an error is found, an apology is made for any inconvenience, and an effort will be made (when possible) in the future to correct it.

Be assured that my hope and prayer is that this "Self-Teaching Old Testament" will be used to the glory of God and for the teaching of His will and word more perfectly. This will always be my sincere prayer.

Benny B. Bristow, author
December 1996

GENESIS

Second Quarter

Lesson One - Year One

CHAPTER 14

Lot Is Captured By Kings

Gen. 14:1 And it came to pass in the days of **Amraphel** [the identity of this king is not known] **king of Shinar**, [the land where Babylon, Erech and Akkad were located, Gen. 10:10] **Arioch** [this name appears again in Dan. 2:14] **king of Ellasar**, [a town of lower Babylonia] **Chedorlaomer** [means a handful of sheaves] **king of Elam**, [east of Babylon] and **Tidal** [this king is not specifically known] **king of nations**,

Gen. 14:2 that these [kings] made war with **Bera** [means gift] **king of Sodom**, [there is no way to know for sure where these cities were located; they were evidently either what is now in the lower part of the Salt Sea or the southern end of the Dead Sea] and with **Birsha** [means son of wickedness] **king of Gomorrah**, [see comments on Sodom in this verse] **Shinab** [means father's tooth] **king of Admah**, [means fruit region] and **Shemeber** [means soaring aloft] **king of Zeboim**, [means a wild place] and the **king of Bela**, [means devouring] (the same is **Zoar**) [means the small; a city will be given this name, Gen. 19:22].

Gen. 14:3 All these [kings] were joined together in the **Valley of Siddim** (the same is the **Salt Sea**) [Deut. 3:17; later called the Dead Sea; the Bible calls it, the Sea of the Arabah or Plain, Josh. 3:16; and the East Sea, Joel 2:20; the northern part of this sea begins directly east of Jerusalem, as it receives the water from the Jordan River estimated on the average of six million tons of water every twenty-four hours; this valley is full of asphalt pits, vs. 10].

Gen. 14:4 Twelve years [from the beginning of his reign] they served **Chedorlaomer**, [a king of Elam, beyond Babylonia] and in the thirteenth year they rebelled [refused to serve him].

Gen. 14:5 And in the fourteenth year came **Chedorlaomer**, [see vs. 4] and the kings that were with him, and smote the **Rephaim** [a tribe of tall people; compare king Og and his iron bed measuring nine cubits long and four cubits wide, Deut. 3:11] in **Ashteroth Karnaim**, [means of two horns; may have been situated between two hills] the **Zuzim** [between Arnon and Jabbok; may have inhabited the country of

the Ammonites, settled by the Zamzummims, Deut. 2:20] in **Ham**, [thought to be in the territory of the Ammonites east of the Jordan] the **Emim** [a tribe or family of giant stature that inhabited the region east of the Dead Sea; related to the Anakim, Deut. 2:10] in **Shaveh Kiriathaim**, [plain of Kiriathaim; thought to be located between Dibon and Medeba].

Gen. 14:6 and the **Horites** [means dwellers in caves; they were later destroyed by the descendants of Esau, Deut. 2:12] in their mount **Seir**, [mountain range between the Dead Sea and the Gulf of Elam, cf. Deut. 2:12; Jer. 49:16] to **El Paran**, [the palm-tree or the Terebinth of Paran] which is by the wilderness [between the land of Edom and the country of Egypt, southwest of Palestine].

Gen. 14:7 And they returned [from El Paran, vs. 6] and came to **En Mishpat**, [means well or fount of judgment] (the same as **Kadesh**), [forty miles south of Beersheba and one hundred sixty-five miles northeast of Horeb] and smote all the country of the **Amalekites**, [a nomadic tribe who descended from Esau and occupied the peninsula of Sinai and the wilderness between the southern hill-ranges of Palestine and the border of Egypt, cf. 1 Sam. 15:7; 27:8] and also the **Amorites**, [mountaineers of Canaan] who dwelt in **Hazezon Tamar** [ancient name of Engedi; located midway up the western shores of the Dead Sea, cf. Josh. 15:62; 1 Sam. 24:1,2; Ezk. 47:10].

Gen. 14:8 And there went out the king of **Sodom**, [Bera, vs. 2] the king of **Gomorrah**, [Birsha, vs. 2] the king of **Admah**, [Shinab, vs. 2] the king of **Zeboim**, [Shemeber, vs. 2] and the king of **Bela** (the same is **Zoar**); [see vs. 2] and they joined battle with them in the **Valley of Siddim** [see vss. 3,10].

Gen. 14:9 against **Chedorlaomer** the king of **Elam**, [see vs. 4] **Tidal** king of nations, [see vs. 1] **Amraphel** king of **Shinar**, [see vs. 1] and **Arioch** king of **Ellasar**— [see vs. 1] four kings against the five.

Gen. 14:10 And the **Valley of Siddim** [see vss. 3,8] was full of slime [asphalt] pits; and the kings of **Sodom** and **Gomorrah** fled, and they fell there, [lost the battle] and those who remained fled to the mountain [of Moab].

Gen. 14:11 And they took all the goods of **Sodom** and **Gomorrah**, [for comments on these two cities, see vs. 2] and all their provisions, and went their way [toward Damascus].

Gen. 14:12 And they [the conquering kings who defeated the kings of Sodom and Gomorrah] took **Lot**, [means veil or covering] **Abram's brother's son**

[Abram's nephew; Lot was the son of Haran, Abram's brother, Gen. 11:27] **who dwelt in Sodom**, [vs. 2; Gen. 13:12] **and his goods, and departed**.

Gen. 14:13 **And there came one who had escaped**, [from captivity, thus a fugitive] **and told Abram** [means a high father or father of elevation; later called Abraham, Gen. 17:5] **the Hebrew**, [means from beyond the Euphrates; his descendants would be called by this name, cf. Gen. 39:14; 40:15] **for he dwelt by the oak trees** [or terebinth trees] **of Mamre** [see Gen. 13:18] **the Amorite, brother of Eshcol and brother of Aner**; [can know only that these were Canaanite Chieftains] **and these were confederate** [allies] **with Abram** [see vs. 24].

Gen. 14:14 **And when Abram** [see vs. 13] **heard that his brother** [nephew or brother's son; relative, cf. Gen. 13:8] **was taken captive, he armed** [led forth] **his three hundred and eighteen trained servants, born in his own house**, [along with the help of Mamre, Eshcol, and Aner, vs. 24] **and pursued them as far as Dan** [originally Laish or Leshem, Josh. 19:47].

Gen. 14:15 **And he divided himself** [his forces] **against them by night, and he and his servants** [along with his allies, vss. 13,24] **smote them, and pursued them to Hobah, which is north of Damascus** [a city of Syria located one hundred forty-five miles northeast of Jerusalem].

Gen. 14:16 **And he brought back all the goods**, [that had been taken] **and also brought back his brother Lot** [see vs. 14] **and his goods; also the women and the people** [freed them from being slaves].

Melchizedek and Abram

Gen. 14:17 **And the king of Sodom** [Bera, vs. 2] **went out to meet him** [Abram] **after his return from the slaughter of Chedorlaomer and the kings who were with him**, [vs. 9] **at the Valley of Shaveh (the same is the King's Valley)** [thought to be north of Jerusalem; the upper Kidron, see 2 Sam. 18:18].

Gen. 14:18 **And Melchizedek king of Salem** [king of righteousness, Heb. 7:1,2; Salem is the ancient name for Jerusalem, Ps. 76:2] **brought forth bread and wine**; [to refresh Abram and men after the battle, cf. Gen. 18:5] **and he was the priest** [one who is a mediator between man and God] **of God Most High** [he was involved in a spiritual mission that would involve Jesus, God's Son, Ps. 110:4; Heb. 5:5,6].

Gen. 14:19 **And he** [Melchizedek] **blessed him**, [Abram; he was carrying out his duty as a priest] **and said, "Blessed be Abram** [see vs. 13] **of God Most**

High, [both of these men have the same powerful God, vs. 18] **possessor of heaven and earth**; [the true God who made and possesses everything].

Gen. 14:20 **And blessed be God Most High**, [vss. 18,19] **who has delivered your enemies into your hand**" [God guided the success of the three hundred eighteen trained servants of Abram, along with his allies, vss. 15,16]. **And he** [Abram] **gave him** [Melchizedek] **a tenth of all** ["For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated 'king of righteousness,' and then also king of Salem, meaning 'king of peace,' without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually. Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils," Heb. 7:1-4].

Gen. 14:21 **And the king of Sodom** [Bera, vs. 2] **said to Abram**, [see vs. 13] **"Give me the persons**, [the souls of my people] **and take the goods to yourself"** [he had won the conquest and deserved the good].

Abram Refuses Spoils

Gen. 14:22 **And Abram** [see vs. 13] **said to the king of Sodom**, [Bera, vs. 2] **"I have lifted up my hand to the LORD, God Most High**, [he had evidently taken an oath to God] **the Possessor of heaven and earth**, [the God also of Melchizedek, vs. 18].

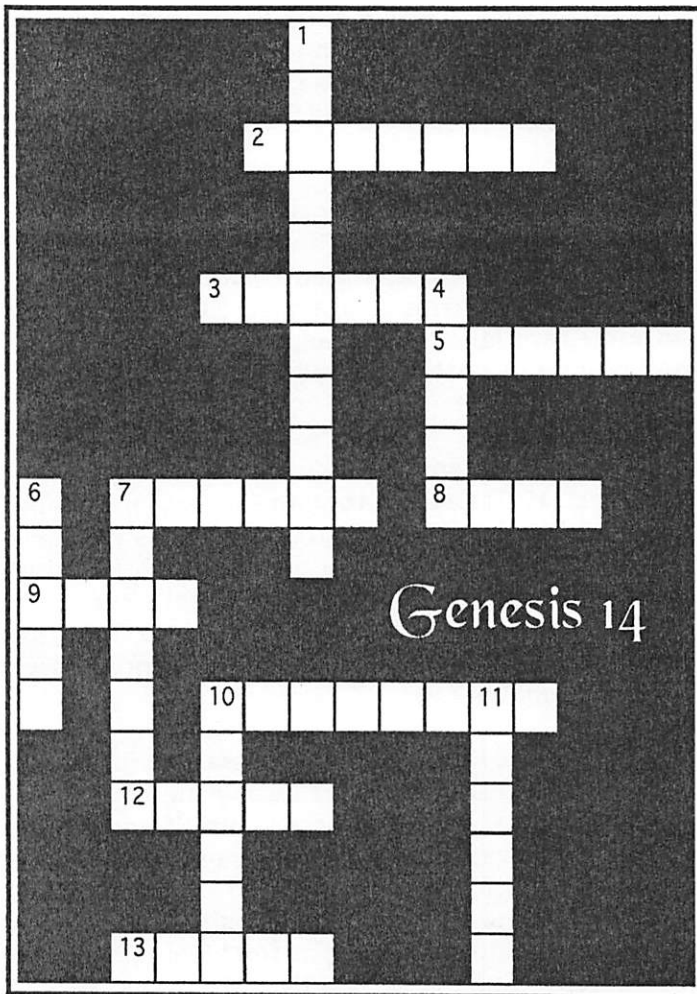
Gen. 14:23 **that I will not take a thread nor a shoe latchet**, [sandal strap; John the Baptist used the sandal strap as an illustration, John 1:27] **and that I will not take anything that is yours**, [even the smallest item possible, cf. 2 Kgs. 5:16] **lest you should say, 'I have made Abram rich'**—[not because he would not take gifts from heathen monarchs, because he received gifts from Pharaoh in Egypt, Gen. 12:16; but because he refused to be a partner with Sodom in obtaining riches; his partnership was with God, and He would not rob God of His glory].

Gen. 14:24 **except** [mentions one exception] **only that which the young men have eaten**, [his servants had evidently eaten some of their provisions, see vs. 11] **and the portion of the men who went with me: Aner, Eshcol, and Mamre**; [see vs. 13] **let them take their portion**" [Abram did not have the right to dictate concerning their portion; we can see honesty and fairness in the attitude and life of this man].

Lesson Two - Year One Second Quarter

CHAPTER 15

God's Promise To Abram



Gen. 15:1 After these things [the events just recorded concerning getting Lot and others freed] **the word of the LORD came to Abram** [means a high father or father of elevation; later called Abraham, Gen. 17:5; this is the first recorded place where God revealed Himself by His word] **in a vision**, [this experience happened at night, vs. 5, but was not an ordinary dream; this was one way that God showed Abram and others His divine future plans, Dan. 10:1; Acts 10:10,11] **saying, "Fear not, Abram. I am your shield**, [your constant covering and protection, Ps. 3:3; 5:12; 84:11; 91:4] **and your exceeding great reward"** [God would provide his needs in this life, and especially in the future, even to the point of giving him a great nation from his descendants, Gen. 12:1-3].

Gen. 15:2 And Abram [see vs. 1] said, "Lord GOD, what will You give me, seeing I go childless, [devoid of an offspring, Acts 7:5] **and the steward [heir] of my house is Eliezer** [means God is help; he was a faithful servant, cf. Gen. 24:2] **of Damascus?"** [an important city of Syria located one hundred forty-five miles northeast of Jerusalem].

Gen. 15:3 And Abram said, "Behold, to me You have given no seed; [offspring] **and, lo, one born in my house [Eliezer, vs. 2] is my heir."**

Gen. 15:4 And behold, the word of the LORD came to him, [see vs. 1] **saying, "This [your servant Eliezer, who was born in your house, vs. 3] shall not be your heir, but he who shall come forth out of your own body shall be your heir"** [your own flesh and blood; a son by Sarah, Gen. 17:16].

Gen. 15:5 And He brought him forth abroad, [outside] **and said, "Look now toward heaven**, [look into the night skies] **and number the stars, if you are able to number them"** [this was an impossible task by any human being due to their large number, but God calls them by name, Ps. 147:4]. **And He said to him, "So shall your seed [descendants] be"** [you will also be unable to number them].

Gen. 15:6 And he [Abram] **believed** [put his faith in or trusted] **in the LORD**, [Jehovah] **and He counted [reckoned] it to him for righteousness** [was counted righteous; Paul teaches that he was righteous without

Across

- 2 What Abram did to Melchizedek (14:19)
- 3 Another description for Melchizedek (14:18)
- 5 One of the men who went with Abram to battle (14:24)
- 7 A word describing Abram (14:13)
- 8 One of the words describing God (14:22)
- 9 King of Sodom (14:2)
- 10 The ones armed by Abram (14:14)
- 12 One of two cities losing their goods (14:11)
- 13 A group of those brought back by Abram (14:16)

Down

- 1 King of Salem (14:18)
- 4 A gift represented by a percentage (14:20)
- 6 A town north of Damascus (14:15)
- 7 Those who claimed the mountain of Seir (14:6)
- 10 A valley associated with the Salt Sea (14:3)
- 11 Something small that Abram would not take (14:23)

the Law of Moses, Rom. 4:3; James also shows that Abram's obedience was an essential part of his faith, Jas. 2:23; cf. Heb. 11:8-12; 17-19].

A Special Sacrifice

Gen. 15:7 And He said to him, "I am the LORD who brought you out of Ur of the Chaldeans, [sometimes considered the whole of Babylonia, but at other times a province toward Arabia; thus in the Tigris and Euphrates valley; the capital was Babylon] to give you this land to inherit it" [the Land of Canaan, Gen. 12:5].

Gen. 15:8 And he said, "Lord GOD, whereby [how] shall I know that I shall inherit it?" [Abram believed Him, vs. 6, but asked for a sign to be assured and to pass on to others; this was evidently the right thing to do, cf. Gen. 24:13,14].

Gen. 15:9 And He said to him, [to Abram] "Take Me [for Me] a heifer three years old, a female goat three years old, a ram three years old, [these same animals will be used later under the law, Ex. 29:15; Num. 15:27; 19:2; Deut. 21:3] a turtledove, and a young pigeon" [also commanded by the law, see Lev. 1:14; Lk. 2:24].

Gen. 15:10 And he [Abram] took to Him all these [the ones required, vs. 9] and divided them in the middle, [into equal parts; cut them in two] and laid each half over against the other; [this represents the customary way of making a covenant between two parties; the passing between the two halves represented their solum promise to keep the covenant; as to punishment for covenant breakers, see Jer. 34:18,19] but the birds he did not divide [later in the Levitical system, the birds were split at its wings, but not divided, Lev. 1:17].

Gen. 15:11 And when the birds [of prey] came down on the carcasses, [for the purpose of devouring them] Abram [see vs. 1] drove them away [he protected what had been consecrated to God].

Gen. 15:12 And when the sun was going down, [he must have waited patiently for God's appearance] a deep sleep fell upon Abram; [see vs. 1; compare to the time God caused a deep sleep to fall upon Adam before making the woman, Gen. 2:21,22] and, lo, a horror of great darkness fell on him [to represent a great calamity for the nation that will come from his descendants, vs. 13; Ex. 1:11].

Gen. 15:13 And He said to Abram, [see vs. 1] "Know of a surety that your seed [descendants] shall be a stranger in a land that is not theirs, and will serve

them, and they will afflict them four hundred years [evidently referring to Egypt; a round number for four hundred and thirty years is used; the exact number is later given as four hundred and thirty years, Ex. 12:41; Gal. 3:17].

Gen. 15:14 And also that nation whom they shall serve, [Egypt] I will judge; [God later sent the awful ten plagues on them, and then eventually destroyed Pharaoh and his army in the sea, Ex. 9:14; 14:28] and afterward [after God's judgment on Egypt] they shall come out with great substance [possessions, Ex. 6:6; 12:36].

Gen. 15:15 And you [specifically Abram's soul or spirit, Eccl. 12:7] shall go to your fathers [ancestors] in peace; [the bondage of his descendants just discussed will not affect Abram; he could die knowing that regardless of the burdens that would come upon his descendants, God would deliver them, Ex. 6:6] you shall be buried in a good old age [one hundred seventy-five, Gen. 25:7,8].

Gen. 15:16 But in the fourth generation [probably counting one hundred years as a generation, Ex. 12:40,41] they shall come here again, [Canaan, the promised land, vs. 7] for the iniquity of the Amorites [one of the chief nations who lived in the Land of Canaan before Israel; the other evil nations of Canaan will also be included] is not yet full" [complete; God will eventually cast them out, 1 Kgs. 21:26; Lev. 18:25].

Promise Of A Land

Gen. 15:17 And it came to pass, that when the sun went down and it was dark, [this would be a perfect setting to view the smoking furnace and torch] behold there was a smoking furnace and a burning torch [this is truly one of the divine symbols of God, cf. Ex. 19:18] that passed between those pieces [the passing between the two halves of the animals, vs. 9:10, represented the ratification of the covenant being made, vs. 18, and the solum promise to keep it].

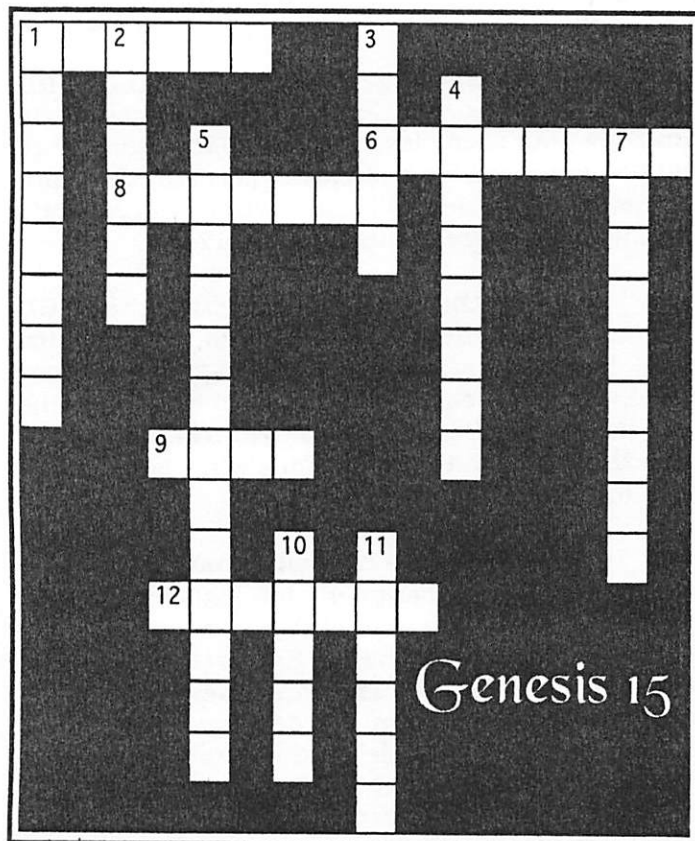
Gen. 15:18 In that day the LORD made a covenant [an agreement between two parties; in this example, God is the party who is greater, cf. Gen. 6:18] with Abram, [see vs. 1] saying, "To your seed [descendants] I have given this land, from the river of Egypt [the Nile representing the southern limits of Canaan] to the great river, the river Euphrates—[this would be the farthest eastern border; these boundaries were reached in the days of David and Solomon, 2 Sam. 8:3; 2 Chr. 9:26].

Gen. 15:19 the Kenites, [these inhabited the rocky and desert region between southern Palestine and the

mountains of Sinai] **the Kenizzites**, [mentioned only here; thought to dwell in the same region] **and the Kadmonites**; [context suggest an eastern people in the area of the Euphrates river].

Gen. 15:20 the Hittites, [descendants of Heth, Gen. 10:15; a powerful Syrian tribe, Gen. 23:3,5] **the Perizzites**, [a nation of people dwelling as nomads in the hills of central or southern part of the land of Canaan, Ex. 3:8,17; 23:23; 33:2; 34:11] **and the Rephaims**; [a tribe of tall people; compare king Og and his iron bed measuring nine cubits long and four cubits wide, Deut. 3:11; cf. Gen. 15:20; Josh. 17:15]

Gen. 15:21 the Amorites, [a nomadic tribe who descended from Esau and occupied the peninsula of Sinai and the wilderness between the southern hill-ranges of Palestine and the border of Egypt, cf. 1 Sam. 15:7; 27:8] **the Canaanites**, [inhabitants of Canaan who dwelt in the cities of the land] **the Gergashites**, [these were in possession of Canaan east of the Sea of Galilee before the children of Israel] **and the Jebusites** [another early tribe in the mountains of Canaan, see Num. 13:29; Josh. 11:3].



Across

- 1 The way the Lord appeared to Abram (15:1)
- 6 Those whose iniquity was not complete (15:16)

Down

- 1 What Abram drove away (15:11)
- 2 An important part of a soldier's armor applied to God (15:1)

- 8 A servant in Abram's house from Damascus (15:2)
- 9 Abram's descendants would serve and be afflicted-----hundred years (15:13)
- 12 A method of receiving land (15:8)

- 3 Something that God commanded Abram to count (15:5)
- 4 What God made with Abram (15:18)
- 5 That for which God counted Abram (15:6)
- 7 One of two rivers mentioned (15:8)
- 10 The way Abram would go to his fathers (15:15)
- 11 One of two kinds of birds used by Abram before God (15:9)

Lesson Three - Year One Second Quarter

CHAPTER 16

Hagar and Ishmael

Gen. 16:1 Now Sarai [means my princess; her name will be later changed to Sarah which means princess; she will be a mother of nations, Gen. 17:15,16; she was also Abram's half-sister on his father's (Terah) side, Gen. 20:12] **Abram's** [means a high father or father of elevation] **wife had bore him no children** [this was a real concern for Abram: "Look, You have given me no offspring; indeed one born in my house is my heir," Gen. 15:3]. **And she had a handmaid, an Egyptian**, [an Egyptian slave; she may have been one of the female servants given to Abram by Pharaoh, Gen. 12:16] **whose name was Hagar** [means a stranger or sojourner; she was symbolic of the covenant later made from Mount Sinai which gives birth to bondage, Gal. 4:24].

Gen. 16:2 And Sarai [see vs. 1] **said to Abram**, "[see vs. 1] **Behold now, the LORD has restrained me from bearing children** [she believed that the Lord had closed her womb from childbearing; God will later close up all the wombs of the house of Abimelech, Gen. 20:18]. **I pray you, go in to my maid**; [Hagar, her Egyptian slave, vs. 1] **it may be that I shall obtain children by her**" [this slave was owned by Sarai, therefore the fruit of her womb would also belong to Sarai; however, this was not God's plan!] **And Abram heeded the voice of Sarai** [did what she asked him to do; Sarai was wrong in devising a plan that was against God's will, but Abram was also wrong in accepting it; just as Eve influenced Adam to sin by giving the fruit to him, Gen. 3:6, so Sarai influenced Abram to participate in taking a second wife and producing an offspring that was against God's will, cf. Gen. 30:3,9].

Gen. 16:3 And Sarai, [see vs. 1] Abram's [see vs. 1] wife, took Hagar her maid, the Egyptian, [see vs. 1] after Abram had dwelt ten years [this much passing of time may have made both Sarai and Abram impatient and anxious about God's promise to give them seed; perhaps they thought that God needed some help; going ahead of God never pleases Him, cf. 2 John 9] in the land of Canaan, [a country west of the Jordan River and the Dead Sea, and between these waters and the Mediterranean Sea; later known as Palestine] and gave her [Hagar] to her husband Abram [see vs. 1] to be his wife [secondary wife, or as later called a concubine, Gen. 25:6; she did not have many of the same privileges as the true wife].

Gen. 16:4 And he [Abram] went in [sexually] to Hagar, [see vs. 1] and she conceived [Abram will be eighty six years old when this child will be born, vs. 16; having a child was the purpose for Sarai giving her Egyptian slave to Abram for wife, vs. 2]. And when she [Hagar] saw that she had conceived, [had become pregnant] her mistress [Sarai] was despised in her eyes [Hagar acted proud and disrespectful; barrenness was often considered dishonorable among the Hebrews, and such often promoted hatred and jealousy between women; cf. Hannah and Peninnah, 1 Sam. 1:6; Rachel and Leah, Gen. 30:1].

Gen. 16:5 And Sarai said to Abram, [see vs. 1] "My wrong [injury done to me] be upon you! [it's your fault; she blamed her husband for the pain she was suffering; Adam blamed the woman God had given him; Eve blamed the serpent, Gen. 3:12,13] I have given my maid [Hagar, an Egyptian slave, vs. 3] to your bosom; [for a close sexual intimate relation, vs. 4] and when she saw that she had conceived, [had become pregnant] I became despised in her eyes [see vs. 4]. The LORD judge between me and you" [compare this statement to what David said to Saul, 1 Sam. 24:12,15].

Gen. 16:6 But Abram said to Sarai, [see vs. 1] "Behold, your maid [Hagar] is in your hand; [she's still your slave, and in your control] do to her as it pleases you" [if Sarai had thought that Abram cared more about Hagar than herself because of her conception, this suggestion would remove all doubts; perhaps Abram was seeking to make peace, feeling guilt, simply yielding to Sarai's wishes, or seeking to be understanding, 1 Pet. 3:7; there did not seem to be any concern about the welfare of Hagar]. And when Sarai dealt harshly with her, [either with words or by physical treatment as a slave] she fled from her face [her presence; she ran away from home].

A Promise From God

Gen. 16:7 And the angel [messenger] of the LORD

[some have thought this to be the person of the Godhead whom we know as Jesus, John 1:1, but even if the angel of the Lord is a messenger speaking for Him, it is still the Lord; Hagar called the name of the Lord who spoke to her, "You-Are-the-God-Who-Sees," vs. 13; therefore, whether His messenger or the Lord, it is Him speaking; cf. Gen. 21:17,18; 22:11,15; 31:11] found her [Hagar] by a fountain of water in the wilderness, by a fountain on the way to Shur [means a wall; located "East of Egypt as you go toward Assyria," Gen. 25:18].

Gen. 16:8 And He [the angel of the Lord, vs. 7] said, "Hagar, Sarai's maid, [see vs. 1] from where have you come, and where will you go?" [sought information to begin conversation, cf. Gen. 3:9,11]. And she said, "I flee from the face [presence] of my mistress Sarai" [vs. 6].

Gen. 16:9 And the angel [messenger] of the LORD [see vs. 7] said to her, [Hagar] "Return to your mistress, [Sarai] and submit yourself under her hand" [go back and be her slave; Paul wrote, "Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back," Titus 2:9].

Gen. 16:10 And the angel [messenger] of the LORD [see vs. 7] said to her, [Hagar] "I will exceedingly multiply your seed [descendants] so that they shall not be numbered for multitude" [so many they cannot be counted; "He shall beget twelve princes, and I will make him a great nation," Gen. 17:20].

Gen. 16:11 And the angel [messenger] of the LORD [see vs. 7] said to her, [Hagar] "Behold, you are with child, [pregnant by Abram, vs. 4] and you shall bear a son, and shall call his name Ishmael [means the Lord has heard]. Because the LORD has heard your affliction [this statement explains why his name will be Ishmael].

Gen. 16:12 And he will be a wild man; [like a wild donkey, see Job's description, Job 39:5-8; he would grow up in the wilderness of Paran, become an archer, and marry a woman from Egypt, Gen. 21:20,21] his hand shall be against every man, and every man's hand against him [his descendants will be a warring and fighting people]. And he shall dwell ["from Havilah as far as Shur," Gen. 25:18] in the presence of all his brethren" [they will live in hostility toward their brothers; to see the accurate fulfillment of this prophecy of the Lord, one has only to study the history of the Arabs over the centuries].

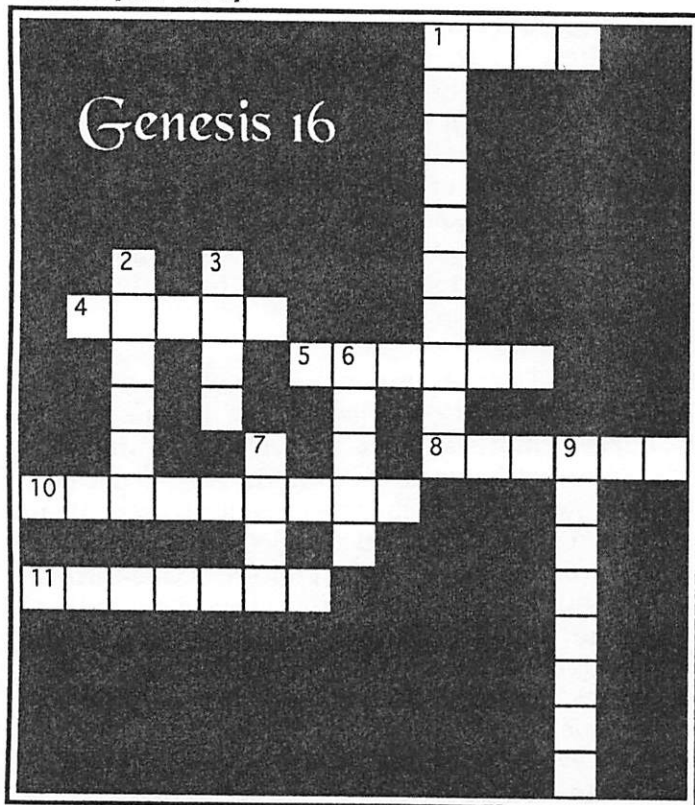
Gen. 16:13 And she [Hagar] called the name of the LORD who spoke to her, [the angel of the Lord, vs. 7,9,11] You God Who sees me; [without any doubt in

her heart, God had spoken to her, and He saw her condition and needs; Jacob felt this way when he ran from Laban, his father-in-law, Gen. 31:42] **for she said, Have I also here looked after Him who sees me?**" [Hagar felt that she had been in the very presence of God and yet was still living; she had not seen Him in the sense that would bring death; Moses will later be afraid to look at God and will hide his face, Ex. 3:6; Jacob will say at Peniel, "For I have seen God face to face, and my life is preserved," Gen. 32:30; the father of Samson, Manoah will say to his wife, "We shall surely die, because we have seen God," Jud. 13:22; she had seen Him in the sense of being aware of his power and concern; by faith, we must feel His power in our lives today].

Gen. 16:14 **Therefore the well was called Beer Lahai Roi;** [means well of the One who lives and sees me, cf. Isaac and this well, Gen. 24:62; 25:11] **behold, it is between Kadesh** [forty miles south of Beersheba and one hundred sixty-five miles northeast of Horeb, cf. Gen. 14:7] **and Bered** [a place in south Palestine; the only place in Scripture that this place is mentioned].

Gen. 16:15 **And Hagar bore Abram** [see vs. 1] **a son; and Abram called his son's name, whom Hagar bore,** [as the angel of the Lord said, vs. 11] **Ishmael** [means the Lord has heard].

Gen. 16:16 **And Abram** [see vs. 1] **was eighty-six years old, when Hagar** [see vs. 1] **bore Ishmael to Abram** [see vs. 1].



Across

- 1 The kind of man Ishmael would be (16:12)
- 4 An Egyptian maidservant (16:1)
- 5 One of two places to locate a well (16:14)
- 8 What Hagar was commanded to do to Sarai (16:9)
- 10 What Hagar did that caused her to despise her mistress (16:5)
- 11 The name of a son (16:11)

Down

- 1 Where Hagar was found (16:7)
- 2 A land where Abram and Sarai lived (16:3)
- 3 Where Abram placed Hagar concerning Sarai (16:6)
- 6 One who found Hagar (16:7)
- 7 What Sarai gave to her husband (16:3)
- 9 A word describing Hagar's descendants (16:10)

Lesson Four - Year One Second Quarter

CHAPTER 17

Abram's Circumcision and Promises

Gen. 17:1 **And when Abram** [means a high father or father of elevation; later called Abraham, Gen. 17:5] **was ninety-nine years old,** [thirteen years after the birth of Ishmael, Gen. 16:16] **the LORD appeared to Abram,** [cf. Gen. 15:1] **and said to him, "I am the Almighty God;** [Gen. 28:3; 35:11; the all sufficient One, Ps. 73:25] **walk before Me and be blameless** [be obedient, sincere, and walk in a way that is spiritually upright, cf. Job 1:1].

Gen. 17:2 **And I will make My covenant** [an agreement between two parties; in this example, God is the party who is greater, cf. Gen. 15:18] **between Me and you, and will multiply you exceedingly** [like dust of the earth that cannot be numbered, Gen. 13:16; like the stars that cannot be counted, Gen. 15:5]."

Gen. 17:3 **And Abram** [see vs. 1] **fell on his face,** [bowed to his knees and then put his face on the ground in reverential awe and worship, cf. vs. 17; Gen. 24:52; Num. 16:22; Mk. 14:35] **and God talked with him,** [Abram] **saying,**

Gen. 17:4 **"As for Me, behold, My covenant** [see vs. 2] **is with you,** [Abram] **and you shall be** [shall grow to or become] **a father of many nations** [physical nations, vs. 5, and spiritually all nations will be blessed through his seed, Gen. 22:18; read Paul's description of this, Rom. 4:11,12,16].

Gen. 17:5 **Neither shall your name anymore be called Abram,** [means a high father or father of elevation] **but your name shall be Abraham;** [the father of

a great multitude] **for a father of many nations have I made you** [physically this became true through the Ishmaelites, the Edomites, and the Israelites; spiritually, see vs. 4; from this time forward in both Testaments, this great man is called Abraham; remember, it was God who changed his name from Abram to Abraham, Neh. 9:7].

Gen. 17:6 And I will make you exceedingly fruitful, [his descendants would multiply and be many] **and I will make nations of you**, [see vs. 5; cf. vs. 16; Gen. 35:11] **and kings shall come out of you** [consider David and Solomon].

Gen. 17:7 And I will establish My covenant [see vs. 2] **between Me and you and your seed** [descendants] **after you in their generations, for an everlasting covenant, to be God to you, and to your seed** [descendants] after you.

Gen. 17:8 And I will give to you, and to your seed [descendants] **after you, the land in which you are a stranger**, [a foreigner, Gen. 13:15] **all the land of Canaan**, [a country west of the Jordan River and the Dead Sea, and between these waters and the Mediterranean Sea; later known as Palestine] **for an everlasting possession**; [as long as they were under this covenant and faithful to it; even when a new covenant would be given, Jer. 31:31-34, there would be a heavenly land of Canaan for the spiritual seed of Abram to enjoy; a better country, Heb. 11:16] **and I will be their God**" [Lev. 26:12; He would always be faithful to His promises as their God].

Sign of the Covenant

Gen. 17:9 And God said to Abraham, [see vs. 5] **"And as for you, you shall keep My covenant**, [see vs. 2] **you, and your seed** [descendants] **after you throughout their generations** [God has always demanded obedience and faithfulness from His children, Ex. 19:5].

Gen. 17:10 This is my covenant, [the sign of it, Gen. 9:12; see vs. 2] **which you shall keep, between Me and you and your seed** [descendants] **after you: Every male child among you shall be circumcised**; [a cutting around, the cutting off of the foreskin of males, Lev. 12:3].

Gen. 17:11 **and you shall circumcise** [see vs. 10] **the flesh of your foreskin**, [Paul writes that Abraham was circumcised as a seal of righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe" Rom. 4:11] **and it shall be a token** [sign] **of the covenant** [see vs. 2] **between Me and you** [to make of him a great nation to bless all families of the earth, Gen. 12:2,3; Acts 7:8].

Gen. 17:12 **And he who is eight days old** [Lev. 12:3] **shall be circumcised** [see vs. 10; both Jesus and Paul were circumcised on the eighth day, Lk. 2:21; Phil. 3:5] **among you, every male child in your generations**, [no exceptions given] **he who is born in your house** [the sons of slaves in a household] **or [sons of slaves] bought with money from any stranger who is not of your seed** [descendants].

Gen. 17:13 **He who is born in your house, household] and he who is bought with your money, must be circumcised**, [see vs. 10] **and My covenant shall be in your flesh** [because of this circumcision] **for an everlasting covenant** [see vs. 7,19].

Gen. 17:14 **And the uncircumcised male child whose flesh of his foreskin is not circumcised**, [see vs. 10] **that soul shall be cut off from his people**; [cut off from his nation and congregation of Israel, cf. Ex. 12:19; Lev. 17:4,10; Num. 15:30; 19:13] **he has broken My covenant**" [see vs. 2].

Gen. 17:15 **And God said to Abraham**, [the father of a great multitude] **"As for Sarai your wife, you shall not call her name Sarai**, [means my princess] **but Sarah** [means princess] **shall be her name** [first she wore a name that suggested that she belonged only to Abraham, my princess, but now she will be shared with other nations by a name that means princess].

Isaac Is Promised

Gen. 17:16 **And I will bless her, and give you a son also by her**; [for the first time, the Lord announces that Sarah will be the mother of Abraham's promised son, cf. Gen. 18:10] **then I will bless her, and she shall be a mother of nations**; [vs. 6; Gen. 35:11] **kings of people shall be of her**" [some of her descendants such as David, Solomon and others, will be kings; this woman (along with Abraham) will be a very important part of God's plan to bring His Son to earth to offer salvation to all nations].

Gen. 17:17 **Then Abraham** [see vs. 15] **fell on his face, and laughed**, [not a laughter of doubt or mockery, but evidently a laughter of joy, gladness, and gratitude: "And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God," Rom. 4:19,20] **and said in his heart, "Shall a child be born to him who is one hundred years old?** [the answer, only through the power of God; Abraham seems to be pondering the marvel and wonder of this awesome event]. **And shall Sarah**, [means princess] **who is ninety years old, bear?**" [bear a child; they

had (no doubt) longed for this good news for many years, and now at their old age it is going to happen].

Gen. 17:18 And Abraham [the father of a great multitude] **said to God, "O that Ishmael** [means the Lord has heard] **might live before You!"** [now that Abraham knows that his descendants will come through a son other than Ishmael, he expresses concern for Ishmael and his future; this is a request for him to God, and God hears and blesses Ishmael, vs. 20].

Gen. 17:19 And God said, "**Sarah** [means princess] **your wife shall bear you a son indeed,** [Gen. 18:10; 21:2] **and you shall call his name Isaac;** [means laughter] **and I will establish My covenant** [an agreement between two parties; in this example, God is the party who is greater, cf. Gen. 15:18] **with him for an everlasting covenant,** [just as He had promised Abraham, vs. 7] **and with his seed** [descendants] **after him.**

Gen. 17:20 And as for Ishmael, [means the Lord has heard] **I have heard you** [vs. 18; he had heard Abraham's prayer or request and will grant what he had asked; may be alluding to the meaning of Ishmael's name, "the Lord has heard"]. **Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly** [even though he is not the promised seed, God promises a blessing]. **Twelve princes shall he beget,** [be the father of] **and I will make him a great nation** [in the sense of a great physical nation, Gen. 25:12-16].

Gen. 17:21 But My covenant [see vs. 19] **I will establish with Isaac,** [means laughter] **whom Sarah** [means princess] **shall bear to you at this set time in the next year"** [Gen. 21:2; Ishmael would be blessed as a physical nation, but Isaac would be more; in addition to becoming a large physical nation inheriting a special land, Isaac would bring a spiritual blessing through God's covenant, Gen. 26:2-5].

Circumcision Begins

Gen. 17:22 And He left off [finished] **talking with him,** [Abraham] **and God went up from Abraham** [means the father of a great multitude; how thrilled this one hundred year old man must have been, and how close he must have felt to God, as God ceased His conversation; do we feel better after talking to God?].

Gen. 17:23 And Abraham [see vs. 22] **took Ishmael** [means the Lord has heard] **his son,** [from Hagar, Sarah's Egyptian slave, Gen. 16:2,3] **and all who were born in his house and all who were bought with his money, every male among the men of Abraham's house,** [Gen. 17:12,13] **and circumcised** [a cutting

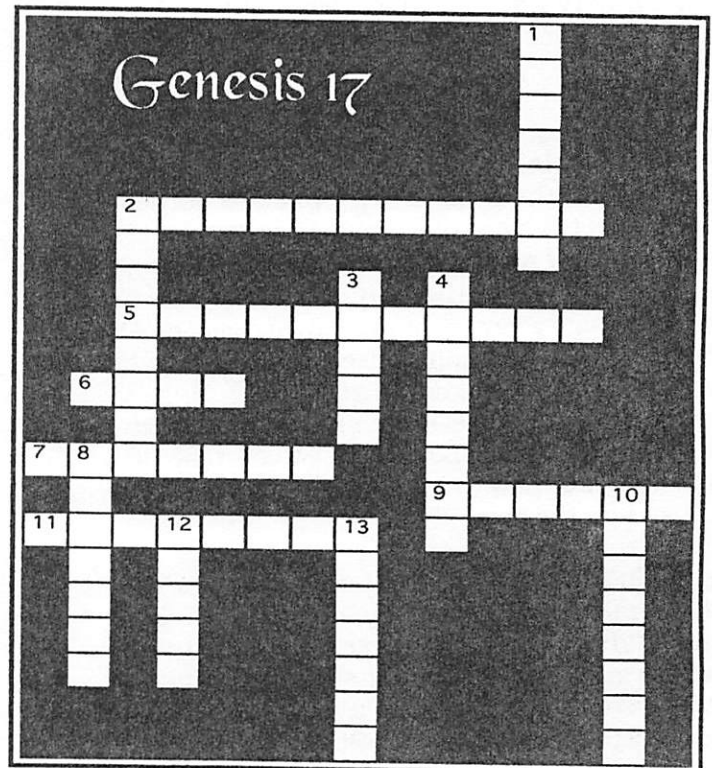
around, the cutting off of the foreskin of males, Lev. 12:3; cf. Gen. 17:10-14] **the flesh of their foreskin that very same day, as God had said to him** [Abraham had a faith that obeyed God, Heb. 11:8,17].

Gen. 17:24 And Abraham [means the father of a great multitude] **was ninety-nine years old when he was circumcised in the flesh of his foreskin** [at this old age, Abraham did not consider his body dead, Rom. 4:19; one is never too old to obey God].

Gen. 17:25 And Ishmael [means the Lord has heard] **his son was thirteen years old when he was circumcised** [see vs. 23] **in the flesh of his foreskin** [Josephus wrote that the ceremony of circumcision for the Arabs is usually delayed till the thirteenth year, ('Ant., i.13)].

Gen. 17:26 That very same day was Abraham [see vs. 24] **circumcised,** [see vs. 23] **and Ishmael** [see vs. 25] **his son** [these three verses (24-26) repeat verse 23 to emphasize that the performance of circumcision took place when Abraham was ninety-nine years old].

Gen. 17:27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised [see vs. 23] **with him** [Abraham took the lead in pointing his household to God; "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," Gen. 18:19].



Across

- 2 A commandment to every male in Abraham's family (17:10)
- 5 The nature of an important covenant (17:7)
- 6 How Abram was to act before the Lord (17:1)
- 7 To what Abram would be a father (17:4)
- 9 The specified day for circumcision (17:12)
- 11 That which God would make Abraham (17:6)

Down

- 1 Twelve who would come through Ishmael (17:20)
- 2 Something that God made with Abram (17:2)
- 3 A new name for Sarai (17:15)
- 4 Abraham's relationship to the land of Canaan (17:8)
- 8 An important name change (17:5)
- 10 Ishmael's age when circumcised (17:25)
- 12 The name of an important son (17:19)
- 13 Abraham's reaction to Sarah having a son (17:17)

Lesson Five - Year One

Second Quarter

CHAPTER 18

Visitors From Heaven

Gen. 18:1 And the LORD appeared to him [Abraham] by the oaks [terebinth trees] of Mamre, [this man was an Amorite, who (with his brothers Eshcol and Aner) was a friend and ally of Abram, Gen. 14:13,24; 13:18] as he sat in the tent door [a collapsible structure of cloth or skins supported on poles and secured by cords and ground pegs; the tent represents one of the earliest types of housing, Gen. 4:20; 9:21; it could be easily moved from place to place] in the heat of the day;

Gen. 18:2 And he [Abraham] lift up his eyes and looked, and, lo, three men stood by [nearby] him; [they were in the form of men, but two of them were angels, and the third one was the Lord, vss. 10,13,17; Gen. 19:1] and when he [Abraham] saw them, he ran to meet them from the tent door [they were nearby, but far enough away for him to run to them] and bowed himself to the earth, [not necessarily in worship, because he did not first know that they were angels; some have entertained angels without knowing it, Heb. 13:2; his bowing was an ancient act of courtesy; it was a custom to first bow to ones knees, and then place the forehead on the ground].

Gen. 18:3 and said, "My Lord, [he uses the word *Adonai* rather than *Yehovah*, compare vs. 1; he evidently did not know who these men were, but greeted them as guests with superior authority] if now I have found favor in Your sight, [a common expression of the Bible, Gen. 30:27; 47:29; Num. 11:15; 1 Sam.

20:29; Est. 5:8; 7:3] do not pass on by, I pray You, from Your servant [a genuine and humble invitation; a beautiful example of hospitality, cf. Rom. 12:13; 1 Tim. 3:2; Titus 1:8; 1 Pet. 4:9].

Gen. 18:4 Let a little water, I pray you, be brought, and wash your feet, [another important custom; travelers in sandals arrived with tired and dusty feet, Gen. 19:2; 24:32; 43:24] and rest yourselves under the tree.

Gen. 18:5 And I will bring a morsel [a small piece] of bread, [this was a modest expression by Abraham, because the morsel of bread represented a sumptuous feast of cakes, a good calf, butter and milk, vss. 7,8] and strengthen you your hearts [Jud. 19:5; eat until your hearts are content]. After that you may pass on, inasmuch as you have come to your servant" [since they had come to Abraham's tent, they should take the time and eat with him]. And they said, "Do, as you have said" [they accepted his generous offer of hospitality; like love, true hospitality must be offered and received]

Gen. 18:6 And Abraham [means the father of a great multitude] hastened into the tent [see vs. 1] to Sarah, [means princess] and said, "Make ready quickly three measures of fine meal; [uncertain the exact amount; some have estimated this to be fifty pounds] knead it, and make cakes on the hearth" [thought to be round unleavened cakes baked on hot stones].

Gen. 18:7 And Abraham [see vs. 6] ran to the herd, [Abraham considered this so important he hurriedly chose the calf himself] and took a calf tender and good, [chose the best he had in the herd] and gave it to a young man, [a young servant] and he [the young man] hastened to dress it.

Gen. 18:8 And he took butter and milk and the calf which he [the young servant] had dressed, [vs. 7] and set it before them; [the three important guests] and he stood by them under the tree, [see vs. 1] and they ate.

Sarah Laughed

Gen. 18:9 And they [the three men, but represented by the principle speaker; the Lord, vs. 13] said to him, "Where is Sarah [means princess] your wife?" [had these three men been only strangers passing by, they would not have known her name; however, with the Lord present, He knew everything, see vss. 10,13]. And he said, "Behold, in the tent" [see vs. 1].

Gen. 18:10 And He [the principle speaker of the three, the Lord, vs. 13] said, "I will certainly return to you

according to the time of life, [either in one year or the nine months required for this predicted birth] and lo, Sarah [means princess] your wife shall have a son" [not only would she conceive in her old age, but he specifies that the infant will be a son to carry on Abraham's seed]. And Sarah heard it in the tent door [see vs. 1] which was behind him.

Gen. 18:11 Now Abraham [means the father of a great multitude] and Sarah [means princess] were old and well stricken in age; [Abraham will be one hundred years old and Sarah ninety years old when this son is born, Gen. 17:17; Rom. 4:19; cf. Heb. 11:11,12] and it had ceased to be with Sarah after the manner of women [she had reached the age where her body had changed to the point that conception by natural means was impossible; only divine intervention could make her conception possible].

Gen. 18:12 Therefore Sarah [means princess] laughed within herself, [it was not an outward laugh, but the Lord knew that she laughed; it seems to be a different laugh from that of Abraham, Gen. 17:17; although a joyful thought to her, she must have also had mixed feelings of doubt due to the fact that she had never been able to conceive, and that she was too old, see vs. 13] saying, "After I am grown old, shall I have pleasure, my lord being old also?" [it seems that the news to Sarah was too good to be true: "And Sarah said, 'God has made me laugh, and all who hear will laugh with me,' " Gen. 21:6].

Gen. 18:13 And the LORD [one of the three men representing Jehovah] said to Abraham, [means the father of a great multitude] "Why did Sarah [means princess] laugh, saying, 'Shall I of a surety bear a child, who am old?' " [the reason is given by the Lord as to why Sarah laughed; the natural impossibility caused her to doubt].

Gen. 18:14 "Is anything too hard for the LORD?" [the answer to this question is no; it will not be too hard for Elizabeth in her old age to conceive, Lk. 1:18,24; or, it will not be too hard for a virgin named Mary to conceive before sexually knowing a man, Lk. 1:31-35]. At the time appointed I will return to you, according to the time of life, [see vs. 10] and Sarah [means princess] shall have a son" [as predicted in vs. 10].

Gen. 18:15 Then Sarah [means princess] denied, saying, "I laughed not," [since she had laughed within herself, vs. 12, she may have thought that she could deny doing so, but the Lord knows the heart and thoughts, Lk. 16:15; Acts 15:8] for she was afraid [fear is never an acceptable reason for lying, cf. Gen. 3:10; Deut. 9:19; Mt. 25:25]. And He said, "No, but

you did laugh" [the matter was settled, He knew the truth, and Sarah's silence showed that she was guilty; the Lord is always right!].

Destruction of Sodom Foretold

Gen. 18:16 And the men [they were in the form of men, but two of them were angels, and the third one was the Lord, vss. 10,13,17; Gen. 19:1] rose from there, [by the oaks of Mamre, vs. 1] and looked toward Sodom, [there is no way to know for sure where this city and the others in the area were located; it was evidently either what is now in the lower part of the Salt Sea or the southern end of the Dead Sea] and Abraham [means the father of a great multitude] went with them to bring [send] them on the way [another gesture of courtesy and respect].

Gen. 18:17 And the LORD said, [evidently to Himself] "Shall I hide from Abraham [means the father of a great multitude] that which I do; [His plans for considering the cities of Sodom and Gomorrah, see vss. 20,21].

Gen. 18:18 seeing that Abraham [see vs. 17] shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? [Gen. 12:3; 22:18; Abraham was an important part of God's future plan for nations, and therefore is brought into the confidence of God's work].

Gen. 18:19 For I have known him to the end, [He had known Abraham and chosen him] that he may command his children and his household after him, [the future plans of God for Abraham involved his family; therefore it was necessary for him to properly guide his children] that they may keep the way of the LORD, to do righteousness and justice, [this was taught and fulfilled in the nation that came from Abraham; they were taught, "You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates," Deut. 6:7-9] that the LORD may bring on Abraham [see vs. 17] that which He has spoken of him"

Gen. 18:20 And the LORD said, [speaking now to Abraham] "Because the cry of [outcry of wickedness against them, Gen. 19:13] Sodom and Gomorrah [there is no way to know for sure where these cities were located; evidently they were either in the lower part of the Salt Sea or the southern end of the Dead Sea] is great, and because their sin is very grievous; ["But the men of Sodom were exceedingly wicked

and sinful against the LORD," Gen. 13:13].

Gen. 18:21 I will go down now, and see whether they have done altogether according to the cry of it that has come to Me; [as He did at the Tower of Babel, Gen. 11:5; to view and consider what they were doing; His purpose seems to be in the form of a judicial action] **and if not, I will know**" [God has all power and knows all things, but in His dealings with people, He takes every possible step to be fair; by going down and ascertaining their condition, he can demonstrate divine justice that can be seen, even through the weak thoughts of man].

Abraham's Effort To Save Sodom

Gen. 18:22 And the men [the two who were angels; the Lord will talk further with Abraham, vs. 3; cf. Gen. 19:1,10] **turned their faces from there, and went toward Sodom,** [see vs. 20] **but Abraham stood yet before the LORD.**

Gen. 18:23 And Abraham [means the father of a great multitude] **drew near,** [to the Lord or Jehovah] **and said,** [Christians talk to God and make requests while praying, "Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God," Phil. 4:6] **"Will You also** [in Sodom and Gomorrah, vs. 22] **destroy the righteous with the wicked?** [Abraham has a special concern for saving Lot and his family, but his request no doubt includes any others considered righteous].

Gen. 18:24 Suppose there are fifty righteous within the city; [his first request; compared to the population of this city and others, the number is small] **will You** [Jehovah] **also destroy and not spare the place** [specifically Sodom, but Gomorrah and other surrounding cities are under consideration, Gen. 19:28,29] **the fifty righteous that are in it?**

Gen. 18:25 That be far from You [far be it from You] **to do such a thing as this, to slay the righteous with the wicked, and that the righteous should be as the wicked;** [his argument seems to be, if you do this, You will be punishing the righteous as though they are wicked] **that be far from You!** [far be it from You]. **Shall not the Judge of all the earth do right?"** [since Jehovah is the Judge, this is understood; Abraham is confident that He will not do this to the righteous, cf. Ps. 58:11].

Gen. 18:26 And the LORD said, [to Abraham's request] **"If I find in Sodom fifty righteous within the city,** [specifically of Sodom] **then I will spare all the place for their** [the righteous] **sakes"** [cf. Jer. 5:1].

Gen. 18:27 And Abraham [see vs. 23] **answered and said, "Behold now, I have taken it upon me to speak to the Lord,** [he has another request] **who am but dust and ashes:** [this is how Abraham felt compared to God, and yet he was speaking to God and asking Him to spare this wicked city; how small we should feel (compared to Him) when we pray and make requests to God; "Humble yourselves in the sight of the Lord, and He will lift you up," Jas. 4:10].

Gen. 18:28 Suppose there shall lack five of the fifty [forty-five] **righteous;** [see vs. 24] **will You destroy all the city for lack of** [on the account of] **five?"** And He said, **"If I find there forty-five, I will not destroy it"** [evidently there could not be found either fifty or forty-five; this explains why Abraham continues to lower the number in their behalf].

Gen. 18:29 And he spoke to him yet again, [the third time] **and said, "Suppose there shall be forty found there?"** [he is asking the Lord, if He would spare the city for the sake of forty]. And He said, **"I will not do it for the sake of forty"** [each time, the number of righteous requested could not be found].

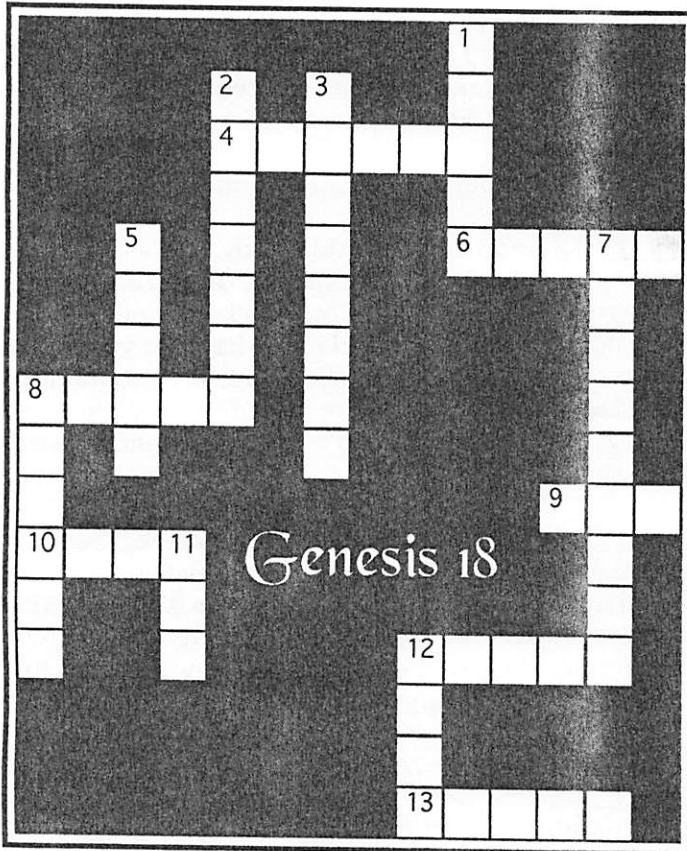
Gen. 18:30 And he [Abraham] **said to Him, "Oh let not the Lord be angry,** [for continuing to plead for even another number in Sodom] **and I will speak: Suppose thirty should be found there?"** And He said, **"I will not do it, if I find thirty there"** [as the number gets smaller, the hope of sparing this evil city becomes weaker].

Gen. 18:31 And he [Abraham] **said, "Behold now, I have taken it upon me** [have undertaken] **to speak to the Lord: "Suppose there shall be twenty** [righteous] **found there?"** And He said, **"I will not destroy it** [Sodom] **for the sake of twenty"** [who are righteous].

Gen. 18:32 And he [Abraham] **said, "Oh let not the Lord be angry,** [see vs. 30] **and I will speak but once more:** [this last time; compare this to Gideon and his request concerning the fleece of wool, Jud. 6:39]. **Suppose ten shall be found there?"** [Abraham must have thought that at least ten righteous souls could be found in Sodom] And He said, **"I will not destroy it** [Sodom] **for the sake of ten"** [this is the final death stroke for Sodom, Gomorrah, and the other cities; not even ten righteous could be found; in a short time, all will be burned with fire and brimstone, Gen. 19:28,29; what does the Lord see in our nation?].

Gen. 18:33 And the LORD went His way as soon as He had left off speaking [finished the conversation; there is nothing more to say on the subject; death is inevitable] **with Abraham;** [means the father of a great

multitude] and Abraham returned to his place [Mamre near Hebron, vs. 1].



Across

- 4 Why Sarah denied laughing (18:12)
- 6 The name of a place where the Lord appeared to Abraham (18:1)
- 8 That which Abraham associated with a morsel (18:5)
- 9 What Abraham saw standing by him (18:2)
- 10 Location of Sarah (18:9)
- 12 Something made from kneading (18:6)
- 13 The first number used by Abraham to spare Sodom (18:24)

Down

- 1 A city toward which Abraham's three visitors looked (18:16)
- 2 A reaction from Sarah (18:12)
- 3 A word used to describe Sodom's sin (18:20)
- 5 Something used to show hospitality (18:4)
- 7 Ten of these could not be found in Sodom (18:24)
- 8 A dairy product (18:8)
- 11 The last number used by Abraham to spare Sodom (18:32)
- 12 Abraham took this from the herd (18:7)

Lesson Six - Year One
Second Quarter
CHAPTER 19

Two Angels Visit Lot

Gen. 19:1 And there came [the] two angels [messengers; the two men who are called angels in Gen.

18:16,22] to Sodom [there is no way to know for sure where this city and the others in the area were located; it was evidently either what is now in the lower part of the Salt Sea or the southern end of the Dead Sea] at evening, and Lot [means veil or covering; Abram's nephew; Lot was the son of Haran, Abram's brother, Gen. 11:27] sat in the gate of Sodom [the text does not mention why he was at the gate, however, this was often a place where many activities took place: settlement of arguments, transacting of business, judgment, vs. 9, and visitation, cf. Gen. 34:20; Ruth 4:1; Prov. 31:23]. And Lot seeing them rose up to meet them, [perceived that they were stranger] and he bowed himself with his face toward the ground [the evil ways of this city had not destroyed his practice of courtesy and hospitality; his uncle Abraham had bowed in the same manner earlier to these two angels and the Lord, see Gen. 18:1,2].

Gen. 19:2 And he [Lot] said, "Behold now, my lords, [shows respect, but does not recognize them at this time as being angels] turn aside, I pray you, to your servant's house, [instead of living in a tent as Lot did in the plains, in Sodom he has a house] and stay all night, and wash your feet; [like Abraham, he extended the usual hospitality; compare to Abraham, Gen. 18:2-8] and you shall rise up early and go on your ways. And they said, "No, but we will stay in the street all night [this seems to be a test for Lot to see whether or not he will allow them to spend the night among the wicked men of the city; compare this test to Jesus and the two men on the road to Emmaus, Lk. 24:28,29].

Gen. 19:3 And he [Lot] urged them greatly; [he is very hospitable, but beyond this, he will not allow them in the street because of the evil city] and they turned in to him and entered his house. And he made them a feast, and baked unleavened bread, and they ate [made every effort to show respect and to make them comfortable by extending warm hospitality, cf. Gen. 18:6-8].

Gen. 19:4 But before they [the two guests and Lot's family] lay down, [for rest and sleep] the men of the city, even the men of Sodom, [see vs. 1] both old and young, [not even ten righteous could be found in this city; all ages had become corrupted with such evils and lustful practices] all the people from every quarter, surrounded the house [the sins of this city had corrupted all, and they now gather around Lot's house hoping to practice their evil and lustful desires].

Gen. 19:5 And they called to Lot, [see vs. 1] and said to him, "Where are the men who came in to you this night? [the news of their presence had spread to all the city]. Bring them out to us, that we may

know them" [the word know, as used here, means to have sexual relations with them; they wanted to fulfill their unnatural homosexual desires with them; even until today, their sin is called "Sodomy," and is fully condemned in God's word, Rom. 1:26-28].

Gen. 19:6 **And Lot** [see vs. 1] **went out to them** [these evil ones] **to the door, and shut the door behind him** [Lot is making an effort to keep them out of his house and from these two angels].

Gen. 19:7 **And said, "I pray you, brethren,** [fellow citizens] **do not do so wickedly** [considered what they desired to do as being wicked; there are those today who try to justify this practice by saying that the Bible does not condemn this; but calling wickedness good does not change it to being good!].

Gen. 19:8 **Behold now, I have two daughters who have not known a man;** [they were virgins; even if betrothed, they had not intimately known a man, cf. vs. 14] **let me, I pray you, bring them out to you, and you do to them as is good in your eyes; only do nothing** [neither violence or dishonor] **to these men,** [even though the laws of hospitality were very strict, even to protecting guests with one's life, how can one justify Lot offering his daughters to this lustful mob; it is true that he faced a painful choice, but it also suggests that the evil influence of this city had placed him into a situation that reflected the reaping of his choice in pitching his tent toward Sodom, Gen. 13:12; 2 Pet. 2:8; we can wonder why he did not trust God more to help him through this situation without sacrificing either the men or his daughters] **forasmuch as** [since this is the reason] **they have come under the shadow of my roof**" [for the purpose of being protected].

Gen. 19:9 **And they said,** [the men of the city] **"Stand back!"** [get out of our way]. **And they said again, "This one fellow** [Lot] **came in** [to Sodom] **to sojourn,** [a temporary resident] **and he keeps acting as a judge;** [implies that he had spoken against their evil ways before, but now they are referring to his decision to stop them from practicing evil with these two men] **now will we deal worse with you than with them**" [threatens Lot in their lustful anger with the same evil intents]. **And they pressed hard against the man Lot,** [as he continued to resist them refusing them entrance to his house] **and came near to break** [down] **the door.**

Gen. 19:10 **But the men** [the two angels] **put forth their hands, and pulled Lot** [see vs. 1] **into the house to them, and shut the door** [helped him get back inside to protect him; they will shortly be a part of getting him permanently out of this city, and away from these evil ones, vs. 16].

Gen. 19:11 **And they** [the two angels] **smote** [struck] **the men who were at the door of the house with blindness,** [as messengers of God, they did this with divine power; cf. 2 Kgs. 6:18; Acts 13:11] **both small and great,** [no person was exempt] **so that they wearied themselves** [due to blindness] **to find the door.**

Preparing To Leave Sodom

Gen. 19:12 **And the men said to Lot,** [see vs. 1] **Have you anyone else here?** [in Sodom]. **Son-in-law, your sons, your daughters,** [any other relatives other than those presently in his house] **and whatever you have in the city—**[persons and not things are mentioned] **bring them out of this place** [out of this wickedness; 2 Pet. 2:7,9; the happenings of that night had verified their wicked ways.

Gen. 19:13 **For we will destroy this place,** [Sodom] **because the cry of them** [outcry against them, Gen. 18:20] **has grown great before the face of the LORD, and the LORD has sent us to destroy it"** [the two angels now identify themselves as being sent by the Lord, and state their purpose as messengers, cf. 1 Chr. 21:15].

Gen. 19:14 **And Lot** [see vs. 1] **went out,** [from his house] **and spoke to his sons-in-law, who married his daughters,** [some have thought these two men to be only engaged or betrothed to Lot's two daughters back home, but had not taken them or known them sexually, vs. 8; others consider the sons-in-law married to two other daughters of Lot; if Lot had two other daughters, they were destroyed] **and said, Get up, get you out of this place; for the LORD will destroy this city!"** **But he** [Lot] **seemed as one who mocked to his sons-in-law** [they did not believe him; however, Lot still can be praised for an effort to save them, cf. Lk. 17:28,29].

Gen. 19:15 **And when the morning arose,** [dawned] **the angels** [in the form of two men, vs. 5,12] **hastened** [urged] **Lot,** [see vs. 1] **saying, "Arise, take your wife and your two daughters who are here,** [perhaps compared to the sons-in-law (possibly two other daughters) who were out there who mocked, vs. 14] **lest you be consumed in the iniquity** [punishment] **of the city"** [Sodom].

Gen. 19:16 **And while he** [Lot] **lingered,** [hesitated] **the men** [angels] **laid hold on his hand, and on the hand of his wife, and on the hands of his two daughters,** [God sent Lot out of this city, vs. 29; Peter says that He delivered righteous Lot, 2 Pet. 2:7] **the LORD being merciful to him,** [because if He had allowed him to linger, Lot and family would have perished] **and they brought him forth** [safely] **and set him outside**

the city [this was the only way to be saved from the destruction, cf. Ps. 34:22].

Gen. 19:17 And it came to pass, when they [the two angels in the form of men, vs. 1,12,16] had brought them [Lot, his wife, and two daughters, vs. 16] outside, [the city] that he [one of the angels] said, "Escape for your life! [both bodies and souls were in danger] Look not behind you, [this applied to both Lot and his family, see vs. 26; those in the kingdom today are not to look back, Lk. 9:62; Phil. 3:13,14] neither stay anywhere in all the plain [this will also be destroyed, vs. 28]. Escape to the mountain, [the high hills near the plain; the place that God chose as a refuge from the fire and brimstone] lest you be consumed.

Gen. 19:18 And Lot [see vs. 1] said to them, [the angels in the form of men, vs. 5,12,15] "Oh, not so, my Lords! [either Lot was referring to the two men in a honorable and respectable way, or else he was referring to the Lord Himself who was represented by these angels; compare to Peter's answer at Joppa, Acts 10:14].

Gen. 19:19 Behold now, your servant has found grace [favor] in your sight, [on this grounds, he wishes to make a request] and you have magnified your mercy, [whether referring to Jehovah Himself, or messengers from Him, Jehovah is a merciful God, Ex. 34:6; Deut. 4:31] which you have shown to me in saving my life; [from the fires of Sodom] but I cannot escape to the mountain, [the high hills near the plain] lest some evil [specifically the disaster of Sodom] overtake me and I die [Lot should have placed all his trust in the lord who was delivering him; it is so easy to turn the all powerful God into a small God; "Is anything too hard for the LORD?" Gen. 18:14].

Gen. 19:20 Behold now, this city [Zoar, vs. 22] is near to flee to, and it is a little one; Oh let me escape there, (is it not a little one?) [Lot was not requesting a large city, but a little one; surely the Lord would spare such a small one for him] and my soul shall live" [the problem of wickedness was not like the other large cities].

Gen. 19:21 And he said to him, "See, I have accepted you concerning this thing also, [his request had been granted in addition to all other mercies, see vs. 19] in that I will not overthrow this city for which you have spoken" [Zoar would be spared for Lot and family].

Gen. 19:22 Hurry you, escape there. For I cannot do anything until you come [arrive] there" [Lot is holding up God's work; there must not be any further

delay]. Therefore the name of the city was called Zoar [means little or insinificant; the original name of this city was Bela, Gen. 14:2].

Destruction of Sodom and Gomorrah

Gen. 19:23 The sun had risen on the earth [fully] when Lot [see vs. 1] entered into Zoar [see vs. 22].

Gen. 19:24 Then the LORD rained [Jehovah caused it to rain] on Sodom and Gomorrah [along with Admah and Zebolim, Deut. 29:23; Hos. 11:8; of the cities of the plain, only Zoar escaped] brimstone [connected with sulphur] and fire from the LORD [a miraculous fire from God; whether He used a volcano or some other source we are not told; however, it was done by the Lord; fire and brimstone are used to represent eternal punishment, cf. Rev. 20:10; 21:8] out of the heavens [if God used volcanos, they can spew their hot lava into the heavens, and then rains upon the earth].

Gen. 19:25 And He overthrew those cities, [Sodom, Gomorrah, Admah, and Zebolim, vs. 24] all the plain, [where these cities were located; some have thought either what is now the south part of the Dead Sea, or the land south of it] all the inhabitants of the cities, [only Lot, his wife, and two daughters escaped this fire, vs. 16; all others were destroyed by this fire] and that which grew on the ground [all living plant life from the ground; this garden of the Lord, Gen. 13:10, was turned into a barren land; cf. Ps. 107:34].

Gen. 19:26 But his wife [Lot's wife] looked back from behind him, [evidently went behind him, and without his permission, looked back even though the angel had forbidden it, vs. 17] and she became [because of disobedience] a pillar of salt [there have been all kinds of explanations about how this happened, but it should be enough to know, that in area of the Salt Sea, she became a statue or column of fossil salt; her disobedience becomes a warning to all; Jesus used her example in His teaching, "Remember Lot's wife," Lk. 17:32].

Gen. 19:27 And Abraham [means father of a multitude; uncle to Lot, Gen. 12:5] got up early in the morning [the morning of the destruction of these cities] to the place where he stood before the LORD [where he sought to save Sodom if even ten souls could be found, Gen. 18:22-32].

Gen. 19:28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain; [sometimes called the Jordan circle; thought to have been located either in the south part of the Dead Sea or just south of it] and beheld, and lo, the smoke of the country went up as the smoke of a furnace [cf. Rev. 9:2; the God (whom Abraham served) had allowed

him to see His promise and power at work; this great man of faith must have been once again thrilled to know that he believed in the true and all powerful God].

Gen. 19:29 And it came to pass, when God destroyed the cities of the plain, [Sodom, Gomorrah, Admah, and Zeboim, vs. 24] that God remembered Abraham, [means father of a multitude; remembered especially his deep concern for Sodom, Gen. 18:32; the choice of his nephew, Lot] and sent Lot [means veil or covering; see vs. 1] out of the midst of the overthrow, [Lot and family] when He overthrew the cities in which Lot dwelt [his home was in Sodom, and God successfully delivered him from all of this destruction].

Sins of Lot's Daughters

Gen. 19:30 And Lot [see vs. 1] went up out of Zoar, [means little, vs. 20; it does not say how long he stayed in Zoar] and dwelt in the mountains, [Moab on the east side of the Dead Sea where the Lord had first told him to go, vs. 17,19] and his two daughters with him; [he doubts God again; he first doubted safety in the mountains, and after he talked God into sparing Zoar, he does not stay there] for he feared to dwell in Zoar [after the awful destruction of the other cities, Lot desires the mountains; he should have obeyed God at first—God always knows what is best]. And he dwelt in a cave, [this was perhaps the safest house he could find in the mountains] he and his two daughters.

Gen. 19:31 And the firstborn [oldest] said to the younger, "Our father is old, and there is not a man on the earth [there was not one in the mountain; God had spared the little city of Zoar where they stayed for a while; she may be referring to their own family and relatives] to come in to us [sexually for conception] after the manner [custom] of all the earth [reproducing offspring].

Gen. 19:32 Come, let us make our father drink wine, [implying the kind of wine that will intoxicate him] and we will lie [sexually] with him, that we may preserve seed [lineage] of our father" [this daughter of Lot was making every effort to justify her wrong; even if she had no lustful motive caused from living in the evil city of Sodom, she was still wrong in the sins that she planned and carried out, along with her sister; God knew how to carry on the lineage without her help].

Gen. 19:33 And they made their father [Lot] drink wine that night. And the firstborn [oldest daughter] went in, and lay [sexually] with her father, and he perceived not [did not know] when she lay down or when she arose [because of the wine; many have tried to excuse their evil actions on the grounds that they were drunk and didn't know what they were doing; they forget that they are responsible for getting drunk;

if Lot had refused his daughters to make him become intoxicated, all of this would have been avoided; "Wine is a mocker, strong drink is a brawler, and whoever is led astray by it is not wise," Prov. 20:1].

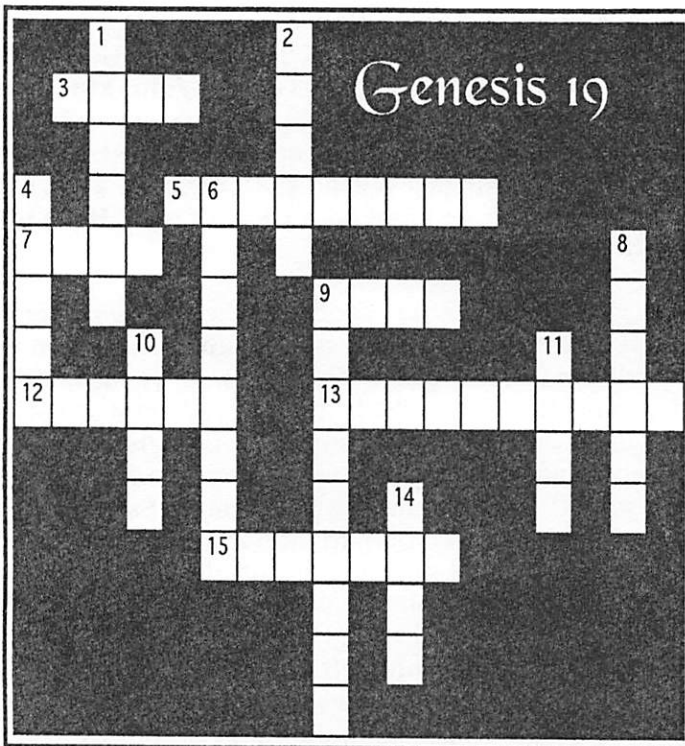
Gen. 19:34 And it came to pass on the morrow, [the following night] that the firstborn [oldest daughter] said to the younger, [daughter] "Behold, I lay [sexually] last night with my father; let us make him drink wine tonight also, and you go in, and lie [sexually] with him, that we may preserve seed [lineage] of our father" [she is making every effort to carry on this lineage; compare Sarah making an effort to help God with lineage when she gave Hagar, her Egyptian slave, to her husband, Gen. 16:1-4].

Gen. 19:35 And they made their father [Lot] drink wine that night also. And the younger [daughter] arose, and lay [sexually] with him, and he perceived not when she lay down or when she arose [see vs. 33].

Gen. 19:36 Thus were both the daughters of Lot [see vs. 1] with child [pregnant] by their father [after this incident, Lot disappears from sacred history except for others referring to his name; see Deut. 2:9,19; Ps. 83:8; Lk. 17:28,29,32; 2 Pet. 2:7; not even his death is recorded].

Gen. 19:37 And the firstborn [oldest daughter] bore a son, and called his name Moab; [means from the father] the same is the father of the Moabites [from this son came a people who first dwelt on the rich highlands northeast of the Dead Sea, between Jabbok and Arnon, Deut. 2:9; however, they were later driven southward by the Amorites, south of the Arnon, cf. Num. 25:1] to this day.

Gen. 19:38 And the younger, [daughter of Lot] also bore a son, and called his name Ben-Ammi; [means son of my people] the same is the father of the children of Ammon [who were called the Ammonites; a people often mentioned with the Moabites, descendants of Moab, who was a half-brother Ben-Ammi, Jud. 10:6; 2 Chr. 20:1; the Ammonites represented a nation of unsettled people who lived on the territory between the Jabbok and the Arnon] to this day.



Across

- 3 An intoxicant given to Lot (19:32)
- 5 A physical problem (19:11)
- 7 Lot's son by his firstborn daughter (19:37)
- 9 Something shut by the men in Lot's house (19:10)
- 12 Something commanded to save life (19:17)
- 13 Something that was baked (19:3)
- 15 The future plans for a city (19:14)

Down

- 1 An item made of salt (19:26)
- 2 One description of those surrounding Lot's house (19:4)
- 4 What Abraham saw in the direction of Sodom and Gomorrah (19:28)
- 6 Something that Lot did (19:16)
- 8 Two messengers to Sodom (19:1)
- 9 Two people representing a compromise (19:8)
- 10 A physical feature applied to the Lord (19:13)
- 14 A little city that was spared (19:22)

Lesson Seven - Year One Second Quarter

CHAPTER 20

Abraham and Abimelech

Gen. 20:1 And Abraham [means father of a multitude] **journeyed from there** [Mamre, Gen. 18:1] **toward the south country**, [Negeb; southern Palestine, cf. Gen. 12:9; 13:1] **and dwelt between Kadesh and Shur**, [the southern region that was desert, Gen. 16:13,14; 16:7] **and sojourned** [lived temporarily] **in**

Gerar [a country south of Gaza; thought to be the south country of later Palestine].

Gen. 20:2 And Abraham [see vs. 1] **said of Sarah** [means princess] **his wife, "She is my sister"** [the same deception that Abraham used with Pharaoh when he went down into Egypt, Gen. 12:12-20]. **And Abimelech** [means father king, or Melech is father; a title also used by other Philistine kings similar to the Egyptian kings being Pharaohs; these kings collected beautiful women into their harem, Gen. 12:15; Est. 2:3] **king of Gerar** [see vs. 1] **sent and took Sarah** [into his harem].

Gen. 20:3 But God came to Abimelech [see vs. 2] **in a dream by night**, [the usual way that God spoke to heathen kings, cf. Gen. 41:1-24] **and said to him, "Behold, you are but a dead man, because of the woman whom you have taken**, [God would cause him to die because of what he had done in regard to Sarah] **for she is a man's wife"** [married to a husband named Abraham].

Gen. 20:4 But Abimelech [see vs. 2] **had not come near her**; [sexually; thus, when Sarah conceives to bring forth Isaac, it can be only Abraham's Son] **and he said, "Lord, will you slay also a righteous nation?"** [the same argument was used by Abraham concerning Sodom, Gen. 18:23-25; cf. Num. 16:22].

Gen. 20:5 Did he [Abraham] **not say to me, 'She is my sister?'** [vs. 2]. **And she, [Sarah] even she herself said, 'He is my brother.'** **In the integrity** [innocence] **of my heart and innocency of my hands** [he had a clear conscience] **have I done this"** [this king recognized adultery and made his plea of innocence before the Lord, cf. 1 Kgs. 9:4; 2 Kgs. 20:3].

Gen. 20:6 And God said to him [Abimelech] **in a dream**, [see vs. 3] **"Yes, I know that you did this in the integrity** [innocence] **of your heart** [God knows every thought and intention of the heart]. **For I also withheld you from sinning against Me**; [if Abimelech had touched Sarah sexually, it would have been a sin against both Sarah and God] **therefore I did not allow you to touch her** [God is specifically protecting the woman who will give birth to the chosen seed, Gen. 21:1-3].

Gen. 20:7 Now therefore **restore the man** [Abraham] **his wife; for he is a prophet**, [a spokesman for God who speaks by divine guidance, 1 Sam. 9:9; as a prophet, he can intercede for Abimelech; this is the first place in the Bible that the word prophet is mentioned] **and he will pray for you and you shall live** [God will grant the request of Abraham, cf. Job 42:8]. **And if you restore her not, know that you shall**

surely die, [God does not make idle threats, this will surely happen; Adam, Eve, and later Korah, Dathan, and Abiram, learned that when God promises death, it happens, Gen. 2:17; Num. 16:32,33] **you and all who are yours**" [it would affect his whole household, his people, vs. 18].

Abimelech Seeks Restitution

Gen. 20:8 Therefore Abimelech [see vs. 2] rose early in the morning, [suggests that this was an important and urgent matter; he was anxious to carry out his divine orders] and called all his servants, and told all these things in their ears; [all the things that the Lord had revealed to him in this dream concerning Sarah and Abraham, vs. 6] and the men were very afraid [very much frightened].

Gen. 20:9 Then Abimelech [see vs. 2] called Abraham [means father of a multitude] and said to him, "What have you done to us? [includes himself with his people]. And wherein [how] have I sinned against you, [what sin have I unwittingly or unknowingly committed against you?] that you have brought on me and on my kingdom a great sin? [this incident (involving Sarah) was considered a great sin due to God's reaction and punishment to him; "the Lord had closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife," vs. 18]. You have done deeds to me that ought not to be done" [Abraham had taken advantage of him; these are words of reproach against Abraham].

Gen. 20:10 And Abimelech [see vs. 2] said to Abraham, [see vs. 9] "What did you see, [the king seeks a reason to explain his actions] that you have done this thing?"

Gen. 20:11 And Abraham [see vs. 9] said, "Because I thought, [in his heart] surely the fear of God is not in this place, [Gerar, vs. 1] and they will slay me for my wife's sake [this was his first reason or apology given for his unfair behavior; Isaac will later follow this same example, Gen. 26:6-9].

Gen. 20:12 And moreover [besides the reason just given] she [Sarah his wife] is my sister [half sister; he seems to be saying that half of what he said was true]. She [Sarah] is the daughter of my father, [Terah] but not the daughter of my mother; [Sarah's mother was another wife of Terah other than Abraham's mother] and she became my wife [Gen. 11:29; marriage to one's half-sister was later forbidden under the Jewish law, see Lev. 18:9,11; 20:17].

Gen. 20:13 And it came to pass, [this is Abraham's third reason given, trying to justify his conduct to-

ward Abimelech] when God caused me to wander from my father's house, [Gen. 12:1,9,11; cf. Heb. 11:8] that I said to her, [Sarah] 'This is your kindness which you shall shew to me: [all of this was planned in advance for all similar situations, and Abimelech had not been singled out as the only one] at every place wherever we shall come, say of me, "He is my brother" ' " [cf. Gen. 12:13].

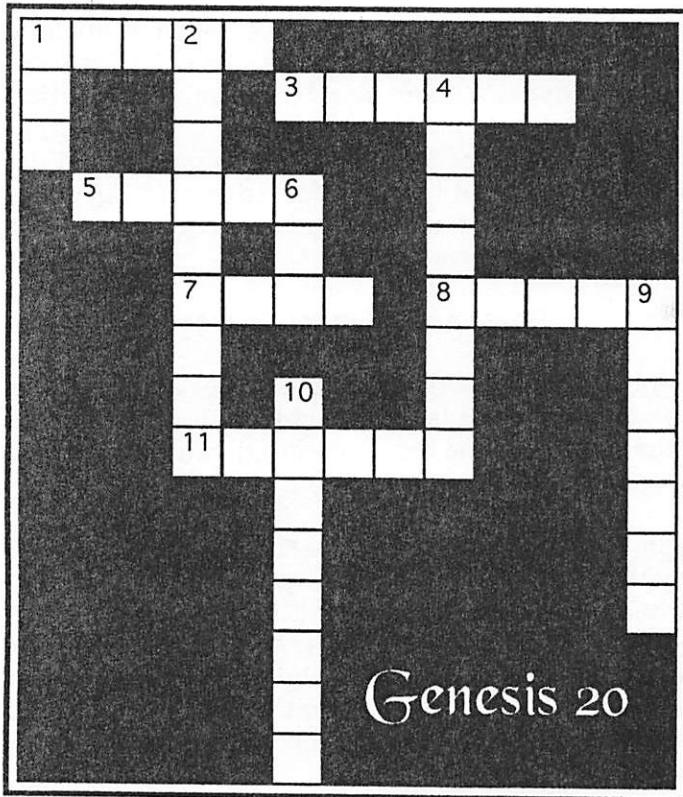
Gen. 20:14 And Abimelech [see vs. 2] took sheep, oxen, male and female servants, and gave them to Abraham; [means father of a multitude; by these gifts, it seems that Abimelech at least understood why Abraham had done this thing, even though he did not accept it as being right] and restored to him Sarah his wife [these gifts, along with restoring Sarah, are to remove any wrong on his part, and to help remove God's hand from punishing him; he needs a prayer from Abraham, vs. 17,18].

Gen. 20:15 And Abimelech [see vs. 2] said, "Behold, my land is before you; dwell where it pleases you" [his attitude is opposite to that of Pharaoh; in Egypt, Abraham was asked to leave and was sent away, Gen. 12:19,20, but here he is invited to stay].

Gen. 20:16 And to Sarah [means princess] he said, "Behold, I have given your brother a thousand pieces [the weight of each is not given] of silver; [some have thought that this is in addition to the gifts mentioned in vs. 14, however, it is more likely referring to the total value of his gifts in vs. 14] behold, it is for you a covering of the eyes to all who are with you, and with all other" [this would cover the offense against her; since Abimelech had publicly taken Sarah, this seems to be his way of publicly restoring her to her husband to avoid any further problems or embarrassment; perhaps this is also his way of confessing any wrong and seeking forgiveness]. Thus she was reproved [she was fully vindicated].

Gen. 20:17 So Abraham [father of a multitude] prayed to God; [made a request to God] and God healed Abimelech, [see vs. 2] his wife, and his maidservants; [because of the incident with Sarah, God had stopped procreation in his whole house, vs. 18] and they bore children [the wombs are now open for childbearing].

Gen. 20:18 For the LORD had fast closed up all the wombs of the house of Abimelech, [had prevented conception and produced barrenness, cf. Gen. 16:2] because of Sarah, Abraham's wife [thus, God had been successful in keeping Abraham and Sarah from harm as He continues His plans to begin an important nation to bless all nations].



Across

- 1 Where Abraham sojourned (20:1)
- 3 A relative to Abraham (20:5)
- 5 Something that God had closed (20:18)
- 7 What Abimelech set before Abraham (20:15)
- 8 A kind of animal given as a gift (20:14)
- 11 What God did for Abimelech after prayer (20:17)

Down

- 1 One who rebuked a king for taking Sarah (20:3)
- 2 King of Gerar (20:2)
- 4 A number applied to silver (20:16)
- 6 What was brought on Abimelech's kingdom (20:9)
- 9 A profession of an important man (20:7)
- 10 Sarah's relationship to Abraham's father (20:12)

Lesson Eight - Year One Second Quarter

CHAPTER 21

Isaac's Birth and Circumcision

Gen. 21:1 And the LORD [Jehovah] visited Sarah [means princess; in the same way He visited Hannah, 1 Sam. 2:21] **as He had said**, [as He had promised] **and the LORD did to Sarah as He had spoken** [Gen. 17:19; 18:10,14; Gal. 4:23,28].

Gen. 21:2 For Sarah [see vs. 1] **conceived** [became

pregnant] **and bore Abraham** [means father of a multitude] **a son in his old age**, [one hundred years old, vs. 5; Sarah was ninety, Gen. 17:17] **at the set time of which God had spoken to him** ["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," Heb. 11:11; God made a promise and kept His word; not through Hagar, but the promise was for Sarah to have a son, Gen. 17:21; 18:10,14].

Gen. 21:3 And Abraham [see vs. 2] **called the name of his son who was born to him, whom Sarah** [see vs. 1] **bore to him, Isaac** [means laughter; not only did He foretell that Abraham and Sarah would have a son, but God also named him, Gen. 17:19].

Gen. 21:4 And Abraham [see vs. 2] **circumcised** [a cutting around, the cutting off of the foreskin of males, Lev. 12:3] **his son Isaac** [see vs. 3] **when he was eight days old**, [when commanding circumcision, God specified, "He who is eight days old among you shall be circumcised," Gen. 17:12] **as God had commanded him** [God commanded Abraham to be circumcised, and all the men of his house, and all born in his house or bought with money from a stranger, Gen. 17:11,27].

Gen. 21:5 And Abraham [means father of a multitude] **was one hundred years old** [in his old age, vs. 2] **when his son Isaac** [see vs. 3] **was born to him** [Sarah had been barren all those years and was past the age to have children; Abraham was "as good as dead," Heb. 11:12, but God still gave them Isaac].

Gen. 21:6 And Sarah [means princess] **said, "God has made me to laugh**, [the name of her son means laughter, and God, through this son, had made her laugh; not the kind of laughter that she had when she doubted, Gen. 18:11-13, but now a laughter of great joy and faith] **so that all who hear will laugh with me"** [not laugh AT her, but WITH her; through Isaac and all the others through the years, God will send His Son to bring eternal laughter, joy and life, John 10:10].

Gen. 21:7 And she said, "Who would have said to Abraham [see vs. 5] **that Sarah** [see vs. 6] **would nurse children?** [this is a miraculous thing; God and His power had made her laugh, vs. 6]. **For I have borne him a son in his old age"** [see vs. 2,5].

Hagar and Ishmael Sent Away

Gen. 21:8 And the child [Isaac] **grew and was weaned** [it is impossible to know his exact age; in some cultures, children may have reached the age of three years old before weaning]. **And Abraham** [see vs. 5] **made a**

great feast the same day that Isaac [see vs. 3] **was weaned** [this was an early custom and is still practiced in the East; perhaps this could be compared to a birthday party today].

Gen. 21:9 And Sarah [see vs. 6] **saw** [at the feast] **the son of Hagar** [Ishmael] **the Egyptian, whom she** [Hagar] **had borne to Abraham,** [see Gen. 16:4,15] **mocking** [scorning or laughing; perhaps this was a part of the persecution mentioned by Paul, Gal. 4:29].

Gen. 21:10 Therefore she [Sarah] **said to Abraham,** [see vs. 5] **"Cast out** [drive away] **this bondwoman** [even though Sarah had given her to Abraham for wife, Gen. 16:3] **and her son; [Ishmael] for the son [Ishmael of this bondwoman [Hagar] shall not be heir with my son, even with Isaac"** [means laughter; the covenant that God had made, specified Isaac, Gen. 17:21, but Sarah was not taking any chances with Ishmael; therefore, she wanted him cast out, cf. Gal. 3:18; 4:30].

Gen. 21:11 And the thing was very grievous [distressing or displeasing] **in Abraham's sight because of his son** [regardless of the problems, Abraham still had natural feelings for this son; he had shown love and concern by pleading to God in regard to Ishmael's future, Gen. 17:18].

Gen. 21:12 And God said to Abraham, [means father of a multitude] **"Let it not be grievous** [distressing or displeasing] **in your sight because of the lad** [Ishmael] **or because of your bondwoman** [Hagar]. **In all that Sarah** [means princess] **has said to you,** [to cast them out, vs. 10] **hearken to her voice; for in Isaac** [means laughter] **shall your seed be called** [once again God reassures Abraham that the promised seed would be through Isaac, cf. Rom. 9:8,9; Heb. 11:18].

Gen. 21:13 And also of the son [Ishmael] **of the bondwoman** [Hagar] **I will make a nation,** [vs. 18; as He had already promised, Gen. 17:20] **because he is your seed"** [descendant or offspring; for Ishmael's lineage, see Gen. 25:12-18].

Gen. 21:14 And Abraham [see vs. 12] **rose up early in the morning,** [this was his custom when important things were happening concerning God's will, cf. Gen. 19:27; 22:3] **and took bread and a bottle** [skin] **of water;** [food to sustain the lives of Hagar and son until they could find another source of sustenance] **and putting it** [the food and water] **on her shoulder, he gave it and the child** [Ishmael; thought to be around the age of seventeen years old, cf. Gen. 16:16; 21:5,8] **to Hagar,** [means a stranger or sojourner] **and sent her away** [Abraham is freeing himself of this responsibility; as slaves, they were sent from the pro-

tection of his house; "And a slave does not abide in the house forever, but a son abides forever," John 8:35]. **And she departed and wandered** [implies that they were lost and did not know where they were going] **in the wilderness of Beersheba** [the uncultivated dry and deserted land between Palestine and Egypt; located in the Negeb; approximately twenty-seven miles southwest of Hebron].

Hagar and Ishmael Delivered

Gen. 21:15 And the water in the bottle, [skin] **was used up and she placed the child** [Ishmael, who was exhausted from the heat and thirst] **under one of the shrubs** [to shelter him from the sun].

Gen. 21:16 And she [Hagar] **went and sat down over against** [across from] **him a good ways off, a distance, as it were a bowshot;** [the distance of the target of an archer] **for she said, "Let me not see the death of the child"** [the boy]. **And she sat over against** [across from] **him, and lifted her voice and wept** [this is the grief of a mother who feels totally helpless to save her son].

Gen. 21:17 And God heard the voice of the lad [it does not mention that they prayed, but He heard the groans of pain that he (also Hagar) was in; remember, God has made a promise concerning this boy, Gen. 17:20]. **And the angel** [messenger] **of God called to Hagar** [means a stranger or sojourner] **out of heaven,** [God responds to their needs; no physical appearance is mentioned; only the voice] **and said to her, "What ails you, Hagar?"** [God knew, but asks the question for her response, cf. Adam and Eve, "Where are you?" Gen. 3:9]. **Fear not, for God has heard the voice of the lad where he is** [near the point of death, vs. 16].

Gen. 21:18 Arise, lift up the lad, [boy] **and hold him in your hand,** [take hold of his hand] **for I will make him a great nation"** [in the way that God had promised Abraham, Gen. 17:20].

Gen. 21:19 And God opened her [Hagar's] **eyes, and she saw a well of water** [God directed her to find this water]. **And she went and filled the bottle with water, and gave the lad** [boy] **drink** [God saved their lives].

Gen. 21:20 And God was with the lad; [boy; God providentially guided him, not because he was the promised seed, but because God had promised Abraham to bless him and make him fruitful, and multiply him exceedingly, Gen. 17:20] **and he grew and dwelt in the wilderness,** [Paran, vs. 21; he lived an unsettled life as opposed to being settled in a specific place] **and became an archer** [one who skillfully

used the bow; the Angel of the Lord had foretold, "He shall be a wild man; his hand shall be against every man, and every man's hand against him," Gen. 16:12].

Gen. 21:21 **And he dwelt in the wilderness of Paran;** [the desert area south of the Land of Canaan; between Canaan and Sinai, cf. Gen. 14:6; Num. 10:12; 12:16] **and his mother** [Hagar; at first Sarah's Egyptian slave, Gen. 16:3; it was customary for the father to select a wife for his son, Gen. 24, but Hagar, the mother, did so for Ishmael; instead of choosing him a wife from Abraham's family, she turned to her native land] **took for him** [Ishmael] **a wife out of the land of Egypt** [first called Mizraim, Gen. 10:6; the country occupying the northeast angle of Africa; along with China, the oldest country in the world still existing; bounded on the north by the Mediterranean Sea, on the east by Palestine and the Red Sea, on the south by Nubia, and on the west by the Great Desert; it is divided into upper Egypt, the valley of the Nile, and lower Egypt, the plain of the Delta; the Nile river has made the land fertile over the years, cf. Gen. 26:1].

A Peace Treaty With Abimelech

Gen. 21:22 **And it came to pass at that time,** [shortly after the events just discussed] **that Abimelech** [means father king, or Melech is father; a title also used by other Philistine kings similar to the Egyptian kings being Pharaohs; these kings collected beautiful women into their harem, Gen. 12:15; Est. 2:3] **and Phichol the chief captain of his host** [commander and chief of his army] **spoke to Abraham,** [means father of a multitude] **saying, "God is with you in all that you do** [this conclusion came from observing Abraham in Gerar, and his prosperity].

Gen. 21:23 **Now therefore swear to me here by God that you will not deal falsely with me, nor with my son, nor with my son's son;** [Abimelech fears Abraham because God is with him in all things; he wishes to make a sworn treaty or covenant of peace, verified by God, to protect himself and his offspring; this may have come because of the servants taking a well, vs. 25] **but according to the kindness that I have done to you, you shall do to me and to the land** [people in the land] **in which you have sojourned"** [resided temporarily].

Gen. 21:24 **And Abraham** [means father of a multitude] **said, "I will swear"** [Abraham seems to agree to the request, but needs to work through a problem between them, see vss. 25-26].

Gen. 21:25 **And Abraham** [see vs. 24] **reproved** [rebuked] **Abimelech** [see vs. 22] **because of a well of water, which Abimelech's servants had violently**

taken away [this was a serious offense since water was the lifeblood for their lifestyle and prosperity; compare this to Isaac's experience with wells, Gen. 26:15,18,20-22].

Gen. 21:26 **And Abimelech** [see vs. 22] **said,** [gives his argument of defense] **"I do not know who has done this thing;** [he was not aware of the problem] **neither** [second argument] **did you tell me,** [third argument] **nor had I heard of it until today"** [there is no grounds on which to doubt his sincerity; Abraham evidently believed him].

Gen. 21:27 **And Abraham** [means father of a multitude] **took sheep and oxen and gave them to Abimelech,** [see vs. 22; the animals needed to make a covenant] **and both of them made a covenant** [an agreement between two parties, cf. Gen. 15:9,10].

Gen. 21:28 **And Abraham** [see vs. 27] **set seven ewe lambs of the flock by themselves** [to be used as a witness that Abraham had dug a particular well, vss. 29,30].

Gen. 21:29 **And Abimelech** [see vs. 22] **said to Abraham,** [see vs. 27] **"What is the meaning of these seven ewe lambs which you have set by themselves?"** [vs. 28].

Gen. 21:30 **And he** [Abraham] **said, "For these seven ewe lambs you shall take of my hand,** [from Abraham] **that they may be a witness to me that I have dug this well"** [this represents an ancient legal transaction to give Abraham all future rights to this well].

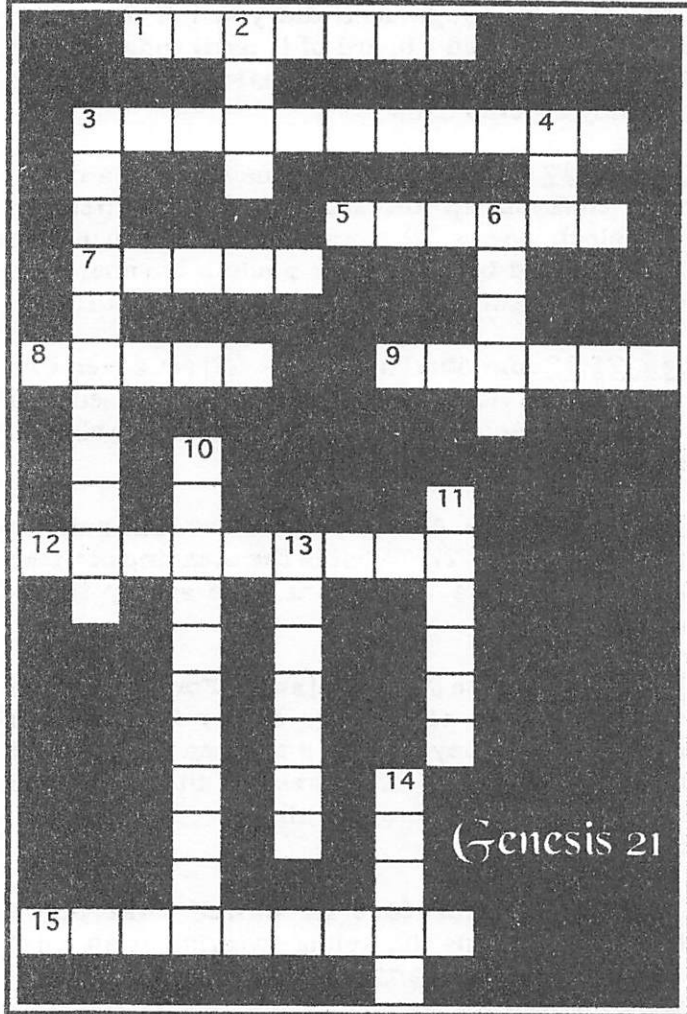
Gen. 21:31 **Therefore he called that place Beersheba,** [means the well of swearing or an oath] **because they** [both parties, Abraham and Abimelech] **swore an oath there.**

Gen. 21:32 **Thus they made a covenant** [an agreement between two parties] **at Beersheba** [see vs. 31]. **Then Abimelech** [see vs. 22] **rose up, and Phichol the chief captain of his host,** [the commander and chief of Abimelech, vs. 22] **and they returned to the land of the Philistines** [Philistia; also called Palestine; a plain on the southwest coast of Palestine; forty or fifty miles long on the coast of the Mediterranean Sea from the desert of Shur to the plain of Sharon].

Gen. 21:33 **And Abraham** [see vs. 27] **planted a grove** [a tamarisk tree] **in Beersheba,** [see vs. 31] **and called there** [at Beersheba] **on the name of the LORD,** [Jehovah] **the Everlasting God** [the true and powerful God of eternity, Gen. 35:11; Deut. 33:27; "Before the mountains were brought forth, or ever You had formed

the earth and the world, even from everlasting to everlasting, You are God," Ps. 90:2].

Gen. 21:34 And Abraham [see vs. 27] sojourned in the Philistines' land [Beersheba may at first have been considered a part of the Philistines' land; or perhaps he was on the edge, near the border, and often over into their land] many days.



- | Across | Down |
|---|--|
| 1 A word used to describe distance (21:6) | 2 A water source (21:19) |
| 3 The name of a land where Abraham sojourned many days (21:3) | 3 The name of a land where Abraham sojourned many days (21:34) |
| 5 What Ishmael became (21:20) | 4 A kind of lamb (21:28) |
| 7 A word associated with Sarah (21:6) | 6 An Egyptian (21:9) |
| 8 A special son (21:3) | 10 A form of surgery (21:4) |
| 9 The occasion for a great feast (21:8) | 11 What would be made from Hagar's son (21:13) |
| 12 The name of a wilderness (21:14) | 13 Age of Abraham when Isaac was born (21:5) |
| 15 A description of Hagar (21:10) | 14 This person received a visit from the Lord (21:1) |

Lesson Nine - Year One Second Quarter

CHAPTER 22

Offering Issac A Test of Faith

Gen. 22:1 And it came to pass after these things [these happenings represent enough time for Isaac to grow to be a young lad] that God did prove [tried or tested; not tempted in the evil sense, Jas. 1:13; but God tried his faith, cf. Ex. 16:4; Deut. 8:2; Ps. 26:2; Heb. 11:17; Jas. 1:2,3] Abraham, [means father of a multitude] and said to him, "Abraham!" And he said, "Behold, here I am" [he responded to God's call, ready to obey as he had done in the past, Heb. 11:8].

Gen. 22:2 And He said, "Take now your son, your only son [only son of Sarah; the only son to bless all nations, cf. vss. 12,16; Heb. 11:17] Isaac, [means laughter] whom you love, [compare this event to God giving His only begotten Son in sacrifice on the cross, John 3:16; 1 John 4:9] and go to the land of Moriah, [one of the mountain ranges where Jerusalem is located; this Moriah is considered the place where Solomon built his temple, 2 Chr. 3:1] and offer him there for a burnt offering [an offering that was consumed by fire so that the smoke of it could ascend to God; an act of sacrifice and submission to the will of God, cf. Lev. 4] on one of the mountains which I will tell you" [or point out; God is totally guiding this event].

Gen. 22:3 And Abraham [see vs. 1] rose early in the morning [as was his custom when carrying out a divine order, cf. Gen. 19:27; 20:8; 21:14] and saddled his donkey, and took two of his young men with him, [they are not named, but they were needed to assist Abraham in various ways, vs. 5] and Isaac [means laughter] his son; and split the wood for the burnt offering, [it seems that Abraham split the wood himself, rather than having a servant to do it] and arose and went to the place of which God had told him [the land of Moriah, vs. 2].

Gen. 22:4 Then on the third day [the time required to travel from Beersheba to Moriah, Gen. 21:33] Abraham [see vs. 1] lifted up his eyes, and saw the place afar off [in these mountains, some have reported being able to see approximately three miles, but the exact distance is not given].

Gen. 22:5 And Abraham [see vs. 1] said to his young men, [see vs. 3] "Abide you here with the donkey, and the lad [Isaac; Abraham did not allow anyone present for this awesome and spiritual experience other than himself and his son] and I will go yonder and

worship, [by offering a burnt offering, vs. 2] **and come again to you**" [how could Abraham promise these men that they would return when he knew that he was commanded to offer his son in death? He could promise them because of his faith in God: "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, Heb. 11:17-19].

Gen. 22:6 And Abraham [means father of a multitude] **took the wood of the burnt offering, and laid it on Isaac his son;** [as a young lad, he was more physically fit to carry the load (Abraham is more than one hundred years old); Isaac is carrying the wood designed to destroy him; compare this to Jesus carrying the cross on which He would die, John 19:17] **and he took the fire in his hand,** [probably the materials needed to start a fire such as special stones] **and a knife,** [a sharp instrument used to slay and cut up animals for sacrifice] **and they both went together** [what a time of quiet and meditation this must have been for Abraham; his faith is being tested beyond human imagination; without God, every step would have been hopeless—steps of pain and defeat].

Gen. 22:7 And Isaac [means laughter] **spoke to Abraham** [see vs. 6] **his father and said, "My father!"** **And he said, "Here I am, my son"** [something was on his mind, and Abraham was ready to answer him]. **And he said, "Behold the fire and the wood,** [what was needed to burn an offering] **but where is the lamb** [the animal to be slain] **for a burnt offering?"**

Gen. 22:8 And Abraham [see vs. 6] **said, "My son, God will provide Himself a lamb for a burnt offering"** [this is an expression of faith; this kind of faith is needed today in the hearts of all Christians. Paul expressed it: "for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day," 2 Tim. 1:12]. **So they both** [the two of them] **went together.**

Abraham Obeyed God

Gen. 22:9 And they came to the place [in the land of Moriah, vs. 2] **of which God had told him** [God had chosen this place, therefore it is very important]. **And Abraham** [see vs. 6] **built an altar** [a raised place made either of earth or stone, Ex. 20:24,25, to offer sacrifices or for a memorial; Abram will also build other altars between Bethel and Ai, at Hebron, and at Moriah, Gen. 13:18; 22:9] **there and laid the wood in order; and bound Isaac** [means laughter] **his son** [surely Isaac submitted to his father's wishes as an obedient

son; Abraham had great faith that God was able to raise him up, Heb. 11:19] **and laid him on the altar, upon the wood** [Abraham offered up Isaac—his only begotten son was the sacrifice, Heb. 11:17; Jas. 2:21].

Gen. 22:10 And Abraham [see vs. 6] **stretched forth his hand and took the knife to slay his son** [nothing is mentioned that Isaac resisted his father at any time; Abraham was one hundred years old plus the age of Isaac, but he still could bind his son; this implies no resistance from Isaac].

Gen. 22:11 And the angel [messenger] **of the LORD** [Jehovah, Gen. 16:7] **called to him out of heaven, and said, "Abraham,** [see vs.6] **Abraham!"** [the same way he was called when this test began, vs. 1; there is urgency in this call from the Lord]. **And he said, "Here I am"** [he responded to God's call, ready to obey as he had done in the past, Heb. 11:8].

Gen. 22:12 And He said, "Lay not your hand on the lad, [the boy Isaac] **neither do anything to him;** [the test is completed and Abraham has passed; he loved and believed in Isaac, but he loved and believed in God more; Abraham's obedience has fully pleased God, cf. 1 Sam. 15:22] **for now I know that you fear God,** [reverential fear, Eccl. 12:13] **seeing you have not withheld your son, your only son from Me"** [his works had both proven and shown his faith, Gen. 26:5; "Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect?" Jas. 2:21,22].

Gen. 22:13 And Abraham [father of a multitude] **lifted up his eyes and looked,** [implies that the voice directed him to look] **and behold behind him was a ram** [a male sheep] **caught in a thicket by his horns** [just as Abraham had told his son, God will provide, vs. 8; the ram had not been entangled or trapped by accident]. **And Abraham went and took the ram, and offered him up** [to Jehovah as the smoke ascended from the altar] **for a burnt offering instead of his son** [in a figurative sense, Abraham had received his son from the dead, Heb. 11:19].

Gen. 22:14 And Abraham [see vs. 13] **called the name of that place Jehovah-jireh;** [Jehovah Will See Or Provide] **as it is said to this day, "In the mount of the LORD it shall be provided"** [on this same mountain, God's temple will stand where many animal sacrifices will be offered to God; however, more importantly, on this same mountain, God's only begotten Son will be offered on the cross as the Lamb of God who takes away the sins of the world, John 1:29; John 3:16; 1 Pet. 2:24].

God's Blessing Renewed

Gen. 22:15 And the angel [messenger] of the LORD [see vs. 11] called to Abraham [means father of a multitude] out of heaven the second time, [see the first time, vs. 11].

Gen. 22:16 and said, "By Myself [his word, authority, and power] have I sworn, says the LORD, [cf. Ps. 105:9; Lk. 1:73; His oath could not be by anyone greater, cf. Heb. 6:13-15] for because you have done this thing, [passed this test of faith] and have not withheld your son, your only son, [this was the strongest test of faith, and Abraham passed it; one's faith is tested when asked to obey a command that can be understood; it is tested even more when asked to obey something that does not make sense; but the ultimate test is to obey (as did Abraham) when asked to do something (such as killing a son) that seemed wrong].

Gen. 22:17 that in blessing I will bless you, [repeats God's original promise to Abraham, Gen. 12:2,3] and in multiplying I will multiply your seed as the stars of the heaven, [a number beyond human numbering, but God calls them by name, Ps. 147:4; cf. Gen. 15:5] and as the sand which is on the seashore; [this figure also suggests a number beyond counting, Gen. 13:16] and your seed shall possess the gate of their enemies [God would protect them from their enemies and guide them to conquer as they won their victories].

Gen. 22:18 And in your seed [turns now to the spiritual blessings] shall all the nations of the earth be blessed, [through Abraham's seed, Christ the Savior would come to bless all nations: "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," Gal. 3:8; cf. Gal. 3:16,18] because you have obeyed my voice" [Abraham had obeyed and passed the test of faith, and God is pleased with him, cf. Gen. 18:19; 26:5].

Gen. 22:19 So Abraham [means father of a multitude] returned to his young men, [the two left behind with his donkey, vs. 5] and they rose up and went together to Beersheba; [means the well of swearing or an oath] and Abraham dwelt at Beersheba.

Gen. 22:20 And it came to pass after these things, [specifically the experiences on Moriah, and his return to Beersheba] that it was told Abraham, [means father of a multitude] saying, "Behold, Milcah [means Queen or counsel; cf. Gen. 11:29] has also borne children to your brother Nahor; [means snorting or panting; he married Milcah, the daughter of his brother Haran, Gen. 11:29; this brief history of Abraham's brother is given to show that God is preparing a future

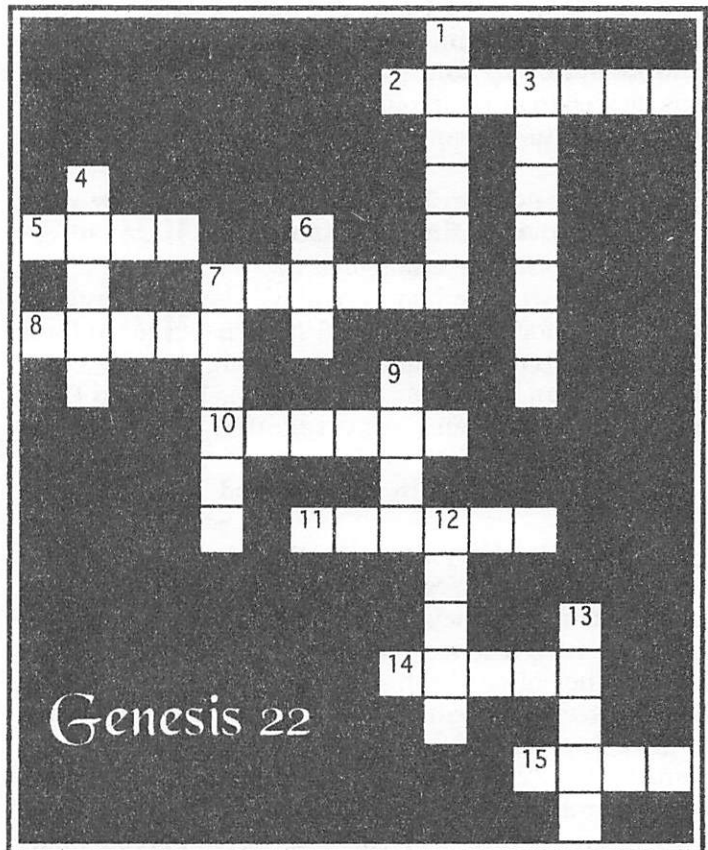
wife for Isaac; Nahor and Milcah are the parents of Rebekah, the one whom God will providentially provide for Isaac, Gen. 24:13-15].

Gen. 22:21 Huz his firstborn, [thought to have begun the people of Uz, the country of Job, cf. Job 1:1] Buz his brother, [means contempt; thought to have begun an Arabian tribe, Jer. 25:23] and Kemuel [means congregation of God] the father of Aram,

Gen. 22:22 Chesed, [may be the name from which the Chaldeans came] Hazo, Pildash, Jidlaph, [nothing more is known about these three sons] and Bethuel" [means abode of God; nephew of Abraham, and father of Rebekah, Gen. 24:15,24,47; 28:2].

Gen. 22:23 And Bethuel [see vs. 22] begot Rebekah [means one who ensnares; her brother is Laban, and she will become Isaac's wife, Gen. 24:15,29,67]. These eight [sons] Milcah [see vs. 20] bore to Nahor, [see vs. 20] Abraham's brother [cf. Gen. 11:29].

Gen. 22:24 And his [Nahor's, vs. 20] concubine, [secondary wife, cf. Gen. 25:6; she did not have many of the same privileges as the true wife] whose name was Reumah, [means raised or elevated] bore also Tebah, Gaham, Thahash, and Maachah [the Maachathites may have come from these four sons, cf. Deut. 3:14; Josh. 12:5; please note, Nahor, Ishmael, and Jacob—each had twelve sons].



Across

- 2 What Abraham and son planned to do when they left the men (22:5)
5 This was needed for a burnt offering (22:6)
7 The concubine of Nahor (22:24)
8 An instrument of death (22:10)
10 The wife of Nahor, Abraham's brother (22:20)
11 What Abraham did that caused God to make powerful promises (22:18)
14 The one who stopped Abraham from slaying his son (22:11)
15 An animal often used for sacrifices (22:7)

Down

- 1 A land for a special burnt offering (22:2)
3 What was done to Abraham's donkey (22:3)
4 A very important part of a ram (22:13)
6 A child born to Nahor (22:21)
7 The concubine of Nahor (22:24)
9 Something associated with an entrance (22:17)
12 The men who were with Abraham (22:5)
13 Something that Abraham built (22:9)

Lesson Ten - Year One Second Quarter

CHAPTER 23

Sarah's Death and Burial

Gen. 23:1 And Sarah [means princess] was one hundred and twenty-seven years old; [since she was near ninety one when Isaac was born, Gen. 17:17, Isaac would now be about thirty-six years old] **these were the years of the life of Sarah** [she had lived a rich spiritual life, and left behind a beautiful example of a true wife for others to follow, "as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror," 1 Pet. 3:6].

Gen. 23:2 And Sarah [see vs. 1] died in Kirjath Arba; **(the same is Hebron)** [Josh. 14:15; Jud. 1:10; located about twenty miles south of Jerusalem, cf. Gen. 13:18] **in the land of Canaan**, [a land later called the promised land and Palestine; the country west of the Jordan River and the Dead Sea, and between these waters and the Mediterranean Sea] **and Abraham** [means father of a multitude] **came to mourn for Sarah and to weep for her** [Abraham may have had herds in both Beersheba and Hebron, Gen. 22:19; perhaps while he was in Beersheba, Sarah died in Hebron some twenty-four miles away; if so, this explains how he came and engaged in the customary period of mourning].

Gen. 23:3 And Abraham [see vs. 2] **stood up from before** [or sitting with or beside] **his dead**, [his wife

Sarah] **and spoke to the sons of Heth**, [Canaan was Heth's father, Gen. 10:15, and the Hittites descended from him] **saying**,

Gen. 23:4 "I am a stranger and a sojourner [temporary resident] **with you. Give me a possession of a burying place** [the first time a grave or tomb is mentioned in the Scriptures; even though this land would someday belong to his descendants, Abraham did not personally own any land: "And God gave him no inheritance in it, not even enough to set his foot on. But even when Abraham had no child, He promised to give it to him for a possession, and to his descendants after him," Acts 7:5] **among you, that I may bury my dead out of my sight**" [all of this land would be an inheritance of his descendants, and it must have seemed right to Abraham to have a burying place for his beloved wife, Sarah and family].

Gen. 23:5 And the children of Heth [see vs. 3] **answered Abraham**, [see vs. 2] **saying to him**,

Gen. 23:6 "Hear us, my lord, [honors Abraham] **you are a mighty prince among us**; [literally a prince of Elohim, a prince of God] **bury your dead in the choicest of our sepulchres**; [graves or burial places] **none of us will withhold from you his sepulchre, that you may bury your dead**" [this was truly a courtesy that shows respect and honor to Abraham].

Gen. 23:7 And Abraham [see vs. 2] **stood up** [the custom was to sit while buying or transacting business; now he stands up] **and bowed himself to the people of the land, even to the sons of Heth** [see vs. 3; Abraham did not bow in worship, but in respectful appreciation for their offer and honor to him].

Gen. 23:8 And he [Abraham] **spoke with them**, [the sons of Heth, vs. 3] **saying**, "If it is your wish that I **bury my dead** [his wife Sarah] **out of my sight**, [as he had requested, vs. 4] **hear me, and approach Ephron the son of Zohar for me** [the owner of the land; the request is for a mediator who was needed to purchase this property].

Gen. 23:9 that he [Ephron] **may give me** [allow me to purchase, vs. 13,16] **the cave of Machpelah** [means double; located before Mamre in the land of Canaan, vs. 17; Gen. 49:30] **which he has, which is at the end of his field**; [Abraham had evidently already seen and walked over the property and knew its exact location] **for as much money as it is worth** [later determined to be four hundred shekels of silver, vs. 15] **let him give it me for a possession of a burying place among you**" [Abraham declined it as a gift].

Gen. 23:10 And Ephron [owner of the land] **dwelt**

[was sitting] **among the children of Heth**; [see vs. 3] **and Ephron the Hittite answered Abraham** [see vs. 2] **in the audience** [presence] **of the children of Heth; even all who went in at the gate of his city**, [the place where business was transacted, cf. Gen. 19:1] **saying**,

Gen. 23:11 "No, my lord, [honors Abraham] **hear me; the field I give you**, [a gift without money] **and the cave that is in it** [Abraham wanted only the portion at the end of the field containing the cave, vs. 9]. **I give it to you in the presence of the sons of my people**; [a legal transaction with witnesses] **bury your dead**" [some have doubted the sincerity of Ephron thinking he had ulterior motives, but the text does not suggest this].

Gen. 23:12 **And Abraham** [see vs. 2] **bowed himself down before the people of the land** [a gesture of gratitude and appreciation; this indicates that Abraham considered his offer of the gift genuine and from the heart; there are still today many who give out of love and respect for God].

Gen. 23:13 **And he** [Abraham] **spoke to Ephron** [the owner of the land] **in the hearing of the people of the land**, [the citizens of Hebron in the land of Canaan, vs. 2, were witnesses] **saying**, "But if you will give it, [agree to sell] **I pray you, hear me. I will give you money for the field**, [Abraham would accept the burying place, only if he could purchase it; its value is four hundred shekels of silver, vs. 15] **take it from me** [money for its value] **and I will bury my dead there.**"

Gen. 23:14 **And Ephron** [the owner of the land] **answered Abraham, saying to him**, [they take turns as they continue this business transaction].

Gen. 23:15 "My lord, [continues to honor Abraham, see vs. 6] **listen to me; the land is worth four hundred shekels of silver**, [this was before the days of coins, therefore, he is speaking of weight, thus, Abraham "weighed out the silver," vs. 16; it is impossible to know the exact amount of this silver, cf. Gen. 20:16] **what is that between me and thee? Therefore bury your dead**" [Ephron's last offer to give the land to Abraham; it seems that he wants to maintain a respectful relationship with Abraham].

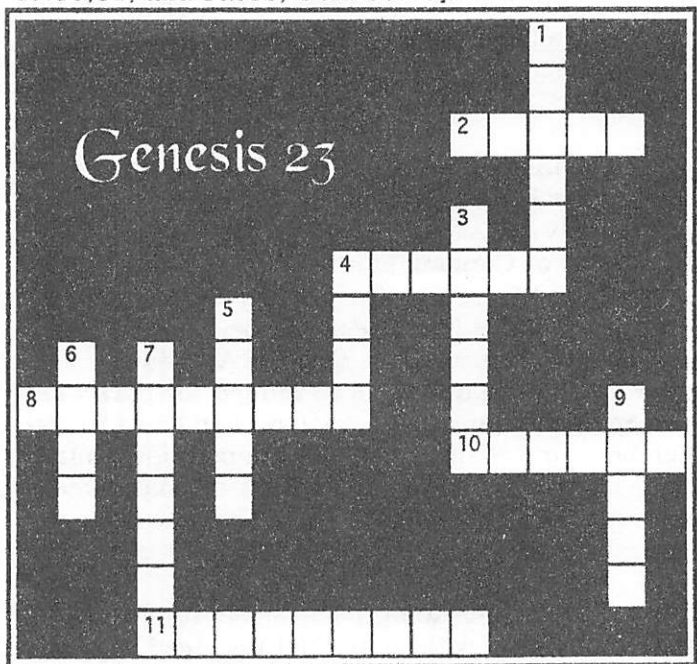
Gen. 23:16 **And Abraham** [father of a multitude] **listened to Ephron**; [to the value he placed on the land] **and Abraham weighed out for Ephron the silver which he had named** [see vs. 15] **in the hearing of the sons of Heth**, [the mediators of this transaction, see vss. 3,8] **four hundred shekels of silver, current money** [commercial standard] **with the merchant** [the price was fair market value; no favors or discounts are mentioned].

Gen. 23:17 **And the field of Ephron** [the original owner] **which was in Machpelah**, [means double; in the land of Canaan, cf. Gen. 49:30] **which was before** [near or east of] **Mamre**, [this man owned an important oak grove that was known as "the plain of Mamre;" this place was an important part of Abraham's life, cf. Gen. 13:18; 14:13; 18:1-33] **the field and the cave which was in it, and all the trees which were in the field**, [it was customary to name all these things in a deed; Abraham wanted everything specified so that problems would be avoided in the future] **that were within all the surrounding borders were deeded over** [transferred legally].

Gen. 23:18 **to Abraham** [means father of a multitude] **for a possession in the presence of the sons of Heth, before all who went in at the gate** [where business was transacted] **of his city** [all this legal action was witnessed by these sons of Heth as well as the other people].

Gen. 23:19 **And after this**, [legally buying of the property] **Abraham** [see vs. 18] **buried Sarah** [means princess] **his wife in the cave at the field of Machpelah facing Mamre** [see vs. 17] **(the same is Hebron)** [Josh. 14:15; Jud. 1:10; located about twenty miles south of Jerusalem, cf. Gen. 13:18] **in the land of Canaan** [a land later called the promised land and Palestine; the country west of the Jordan River and the Dead Sea, and between these waters and the Mediterranean Sea].

Gen. 23:20 **And the field and the cave that is in it, were deeded over to Abraham** [compare Jer. 32:10,11] **by the sons of Heth** [see vs. 17] **as property for a burial place** [Abraham accomplished his goal: the burial of Sarah in this cave will be followed by Abraham, Gen. 25:9; Isaac and Rebekah, Gen. 49:30,31, and Jacob, Gen. 50:13].



Across

- 2 Something Abraham offered to give (23:13)
4 Another name for Kirjatharba
8 A special cave for burial (23:9)
10 Zohar's son (23:8)
11 A word describing a temporary resident (23:4)

Down

- 1 The land where Sarah was buried (23:19)
3 A title applied to Abraham (23:5)
4 Abraham spoke to this man's sons (23:3)
6 An Egyptian (21:9)
5 Where a cave was located (23:11)
6 An important part of a city (23:18)
7 Associated with the weight of silver (23:15)
9 What Abraham did to show respect (23:7)

Lesson Eleven - Year One Second Quarter

CHAPTER 24

Seeking A Wife For Isaac

Gen. 24:1 And Abraham [mean father of a multitude] was old, well stricken [advanced] in age: [about one hundred and forty years old, Gen. 25:20] and the LORD had blessed Abraham in all things [God kept His promise, and will continue to do so, vs. 35; Gen. 12:2; 13:2].

Gen. 24:2 And Abraham [see vs. 1] said to the eldest servant of his house, [thought to be Eliezer, Gen. 15:2,3] who ruled over all that he had, ["all his master's goods were in his hands," vs. 10] "Put, I pray you, your hand under my thigh,

Gen. 24:3 and I will make you swear by the LORD, the God of heaven and the God of the earth, [a form of oath that bound this servant both to God and Abraham; the only other time that this kind of taking an oath is recorded is when Jacob used this with his son Joseph, Gen. 47:29] that you shall not take a wife for my son [Isaac] from the daughters of the Canaanites, [the various tribes living west of the Jordan River and the Dead Sea] among whom I dwell; [to carry out God's plan to become a great nation, and eventually bless all nations, it was essential to keep Abraham's family pure from these Canaanite people; cf. 2 Cor. 6:14-17].

Gen. 24:4 but you shall go to my country [not to the Ur of the Chaldeans, but to the region around the Euphrates River; Mesopotamia, to the city of Nahor, vs. 10: the general area where Abraham's father, Terah

and family settled after leaving Ur of the Chaldeans, cf. Gen. 28:2] and to my relatives, and take a wife for my son Isaac" [means laughter; it was important to Abraham for Isaac to marry within his family; because this was also important to God].

Gen. 24:5 And the servant [Eliezer, see vs. 2] said to him, [Abraham] "Suppose the woman will not be willing to follow me to this land?" [this servant poses for Abraham another point of view; he imagines the difficulty of getting a woman to leave home with a stranger, to go to a strange land, and to marry a man whom she has never met; however, Abraham is planning all of this with faith in God, Heb. 11:9]. **Must I take your son back to the land from where you came?**" [this represented an alternate plan].

Gen. 24:6 And Abraham [see vs. 1] said to him, [his servant] Beware that you do not take my son back there" [this did not please Abraham; God's future plan for Abraham's seed involved the land of Canaan, not Mesopotamia, Gen. 7:5; 17:8].

Gen. 24:7 The LORD God of heaven, [see Gen. 12:1] who took me from my father's [Terah's] house and from the land of my kindred, [first from the Ur of the Chaldeans, and later from Haran, Gen. 12:1,5] and who spoke to me and who swore to me, [made a covenant with Abraham, Gen. 15:17,18] saying, 'To your seed [descendants] I will give this land,' He will send His angel before you, [Abraham through faith expresses what will happen; the Lord had used His angel many times to guide Abraham and his family, Gen. 16:7; 21:17; 22:11] and you shall take a wife for my son from there [with no doubt, from Mesopotamia].

Gen. 24:8 But if [not that Abraham had any doubts, but to satisfy Eliezer] the woman is not willing to follow you, [back to the promised land] then you shall be clear [free] from this my oath; [to seek Isaac a wife from his country and relatives, vs. 4] only do not take my son back there" [Isaac, under no circumstances was to go to Mesopotamia to live; the woman must come to him; God's promises to make a great nation from Abraham had to be fulfilled in the Land of Canaan].

Gen. 24:9 And the servant [Eliezer, see vs. 2] put his hand under the thigh of Abraham his master, [as he had requested, vs. 2] and swore [took an oath] to him concerning this matter [based on Abraham's request and stipulations].

Gen. 24:10 And the servant [Eliezer, see vs. 2] took ten camels from the camels [these were used to carry all the gifts for a dowery, also all the men, vs. 32, and

burdens; these also showed the wealth and honor of his master, and would be used to transport a bride and others back to Isaac, vs. 61] **of his master, [Abraham] and departed;** [Abraham had buried Sarah in Hebron, Gen. 23:19, but he probably returned to the South; because later when Eliezer returned, it is said of Isaac, "Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South," vs. 62] **for all the goods of his master were in his hand** [it was his decision as to what should be taken on this mission, see vs. 2]. **And he arose, and went to Mesopotamia,** [means between the rivers; the country between the Tigris and Euphrates rivers; this area of central Mesopotamia is also called Padan Aram, Gen. 25:20] **to the city of Nahor** [city of Haran, where Nahor settled, cf. Gen. 11:31,32; 27:43].

Gen. 24:11 **And he [Eliezer] made his camels kneel down** [for rest; camels were taught to kneel from an early age] **outside the city** [Haran, city of Nahor, vs. 10] **by a well of water at evening time, the time when women go out to draw water** [this was a custom that women carried out each morning and evening; the well was the lifeline of a community, cf. Ex. 2:16; 1 Sam. 9:11; John 4:6-12].

Prays To God For Guidance

Gen. 24:12 **And he [Eliezer] said, "O LORD God of my master Abraham,** [means father of a multitude, cf. vss. 27,42,48; Gen. 26:24; 32:9] **I pray You, give me success this day,** [in fulfilling his mission] **and show kindness to my master Abraham** [to point out the right woman for Isaac, would be a kindness toward Abraham; this servant was only a human instrument for this purpose].

Gen. 24:13 **Behold, I stand here by the well of water,** [vs. 11] **and the daughters of the men of the city come out to draw water** [the stage is now set for God to show him the right woman].

Gen. 24:14 **Now let it come to pass,** [seeks a sign from God] **that the damsel [girl or young woman] to whom I say, 'Let down your pitcher, [jar or pail for drawing water] I pray you, so that I may drink,' and she shall say, 'Drink, and I will also give your camels drink;'**—let her be the one whom You have appointed for your servant Isaac [means laughter; at this point, Eliezer places the choice into God's hands for a decision]. **And by this I shall know** [this will be the sign] **that You have shown kindness to my master** [Abraham, vs. 12].

The Meeting of Rebekah

Gen. 24:15 **And it came to pass, before he had fin-**

ished speaking, [not audibly, but from his heart, vs. 45] **that behold,** [God is fully guiding this mission for Abraham; God is at work fulfilling His promises, Gen. 17:16,21] **Rebekah** [means ensnarer] **who was born to Bethuel,** [means abode of God] **son of Milcah,** [means Queen or counsel; cf. Gen. 11:29] **the wife of Nahor, Abraham's brother,** [Abraham knew about this daughter, Gen. 22:20,23] **came out with her pitcher** [jar or pail for drawing water] **on her shoulder.**

Gen. 24:16 **And the damsel [girl or young woman] was very fair to behold,** [beautiful, Gen. 26:7; compare to Sarah, Gen. 12:11; to Rachel, Gen. 29:17] **a virgin; no man had known her** [sexually; had no sexual relations with a man]. **And she [Rebekah] went down to the well** [many wells of this time had inside steps leading closer to the water] **and filled her pitcher,** [jar or pail for drawing water] **and came up** [from the well].

Gen. 24:17 **And the servant [Eliezer] ran to meet her,** [she must have seemed to him the one whom God would choose] **and said, "Let me, I pray you, drink a little water from your pitcher"** [jar or pail for drawing water; these are the words of the sign that the servant had made with God, vs. 14].

Gen. 24:18 **And she said,** [it seems without hesitation] **"Drink, my lord." And she quickly let down** [from her shoulder, vs. 46] **her pitcher** [jar or pail for drawing water] **to her hand, and gave him [Eliezer] a drink.**

Gen. 24:19 **And when she had finished giving him [Abraham's servant] a drink, she said, "I will also draw water for your camels, until they have finished drinking"** [step by step, Rebekah is meeting the conditions of the sign that Eliezer had placed before God, vs. 14].

Gen. 24:20 **And she quickly emptied her pitcher** [jar or pail for drawing water] **into the trough,** [usually a gutter carved into a stone] **and ran again to the well to draw water, and she drew for all his camels** [she enthusiastically carried out her responsibilities; how thrilled Eliezer must have been with the actions of this beautiful woman].

Gen. 24:21 **And the man, [Eliezer] wondering at her, remained silent,** [waits before speaking; seems to be making sure by seeking full assurance from God] **to know whether the LORD had made His journey prosperous** [successful] **or not** [see vss. 12,56].

Gen. 24:22 **And it came to pass, when the camels had finished drinking,** [camels require several min-

utes for drinking, but both the servant and Rebekah wait patiently for them to finish] **that the man took a gold ring** [nose ring, vs. 47] **weighing a half-shekel** [about one fifth of one ounce or 5.5 grams] **and two bracelets for her wrists weighing ten shekels of gold,** [about four ounces or 110 grams].

Gen. 24:23 and said, "Whose daughter are you? Tell me, I pray you, is there room in your father's house for us to lodge?" [these two questions suggest that this servant believes that God has answered his prayer, and that if all other requirements prove true, she is the one whom he is seeking].

Gen. 24:24 And she [Rebekah] said to him, [Eliezer] "I am the daughter of Bethuel [means abode of God] the son of Milcah, [means council; the mother is named to show that Rebekah was not born to one of Nahor's concubines, vs. 15] whom she bore to Nahor" [one of Abraham's three brothers, vs. 15; Gen. 22:23; cf. Gen. 11:27].

Gen. 24:25 Moreover she [Rebekah] said to him, [Eliezer, Abraham's servant] "We have enough of both straw and feed, and room to lodge" [now he knows, Rebekah has passed all the tests].

Gen. 24:26 And the man [Eliezer] bowed down his head and worshiped the LORD [he gives God honor, reverence, and praise, for leading him to find this special woman for Isaac, see vs. 48,52].

Gen. 24:27 And he [Eliezer] said, [as he worshiped God] "Blessed be the LORD, the God of my master Abraham, [means father of a multitude] who has not forsaken His mercy and His truth toward my master [God had fulfilled His promise to bless Abraham, and now Rebekah and Isaac can carry on God's important promise]. As for me, the LORD has led me on the way [while on the way or journey] to the house of my master's brethren" [Abraham's relatives or kinsman].

Gen. 24:28 And the damsel [girl or young woman] ran and told those of her mother's [Milcah's] house these things [all about her experiences with Abraham's servant; it was natural for a daughter to share such things with her mother].

Gen. 24:29 Now Rebekah [means ensnarer] had a brother, whose name was Laban, [means white; he is later called the Syrian, Gen. 25:20] and Laban ran out to the man, [Eliezer] at the well [Laban takes the lead for his father, but his father was still a part of this experience, vs. 50].

Gen. 24:30 And it came to pass, when he [Laban,

Rebekah's brother, vs. 29] saw the ring [nose ring, vs. 47] and bracelets upon his sister's wrists, [vs. 22] and when he heard the words of Rebekah [means ensnarer] his sister, saying, "Thus spoke the man to me," [she reported what had happened, and what he said] that he went to the man [Abraham's servant, Eliezer]. And behold, he stood by the camels at the well [evidently waiting for an invitation].

Gen. 24:31 And he [Laban] said, "Come in, [inside the house] you blessed of the LORD! [a usual form of greeting, cf. Gen. 14:19; 26:29; Ruth 2:20; 1 Sam. 15:13; Laban worshiped idols, Gen. 31:19,30, but he still knew about the true God]. Why do you stand outside? [he extends to Eliezer warm and friendly hospitality]. For I have prepared the house, and a place for the camels" [just as Rebekah had told him, vs. 25].

Gen. 24:32 And the man [Eliezer] came into the house. And he [Laban] unloaded the camels, and gave straw and feed for the camels, [this was an important task; such animals were essential for their travel and lifestyle of that day, cf. Gen. 43:24; Jud. 19:21] and water to wash his feet [a necessary act of hospitality, Gen. 18:4; 19:2] and the feet of the men [Eliezer had evidently brought servants with him] who were with him.

Gen. 24:33 And there was set food before him [Eliezer] to eat, but he said, "I will not eat until I have told my errand" [his mission to find a wife for Isaac was more important than eating; compare this attitude to Jesus and His Father's will, "Jesus said to them, 'My food is to do the will of Him who sent Me, and to finish His work,' John 4:34]. And he [Laban] said, "Speak on."

Requesting Rebekah For Isaac

Gen. 24:34 So he said, "I am Abraham's servant [see vs. 2; Eliezer, Gen. 15:2].

Gen. 24:35 And the LORD has blessed my master [Abraham] greatly, and he has become great; [he was a wealthy man because of God's blessings, Gen. 13:2; vs. 1] and He has given him [Abraham] flocks, and herds, silver and gold, male and female servants, and camels and donkeys [the things that represented great wealth at this time].

Gen. 24:36 And Sarah [means princess] my master's [Abraham's] wife bore a son [Isaac] to my master when she was old; [some over ninety years old, Gen. 17:17] and to him [Isaac] has he given all that he has [Isaac is the sole heir, Gen. 21:10; 25:5].

Gen. 24:37 And my master [Abraham] made me swear, saying, "You shall not take a wife for my son [Isaac] from the daughters of the Canaanites, [the various tribes living west of the Jordan River and the Dead Sea] in whose land I dwell; [see vs. 3].

Gen. 24:38 but you shall go to my father's house, [country, vs. 3] and to my relatives, [kinsman] and take a wife for my son" [Isaac].

Gen. 24:39 And I said to my master, [Abraham] "Suppose the woman will not follow me" [to this land, vs. 5].

Gen. 24:40 And he [Abraham] said to me, [Eliezer] "The LORD, before whom I walk, [by faith, Heb. 11:8,9; cf. Gen. 17:1] will send His angel [messenger] with you and prosper your way; [as you journey on your mission] and you shall take a wife for my son [Isaac] of my relatives, [kinsman] and from my father's house.

Gen. 24:41 Then you will be clear [free] from this my oath when you come to my relatives; and if they will not give her to you, then you shall be clear [free] from my oath" [he repeats the conversation that he had with Abraham before leaving home, vss. 5-8].

Gen. 24:42 And I came this day to the well, and said, 'O LORD God of my master Abraham, [means father of a multitude] if you will now prosper my way in which I go, [this mission to find a wife for Isaac, vs. 12].

Gen. 24:43 behold, I stand by the well of water; [vs. 13] and it shall come to pass, that when the virgin [one who has never known a man sexually, cf. vs. 16] comes forth to draw water, and I say to her, "Give me, I pray you, a little water from your pitcher [jar or pail for drawing] to drink,"

Gen. 24:44 and she says to me, "You drink, and I will draw for your camels also;" [vs. 19] let her be the woman whom the LORD has appointed for my master's son' [Abraham's son, Isaac].

Gen. 24:45 And before I had finished speaking in my heart, [he did not pray audibly, but God sees and hears the heart, vs. 15] behold, Rebekah [means one who ensnares] came forth with her pitcher [jar or pail for drawing water] on her shoulder; and she went down to the well [some wells of this time had steps leading down near the water] and drew water. And I said to her, 'Let me drink, I pray you.'

Gen. 24:46 And she made haste [quickly] and let

down her pitcher [jar or pail for drawing water] from her shoulder, and said, 'Drink, and I will give your camels a drink also.' So I drank, and she gave the camels a drink also.

Gen. 24:47 And I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, [means abode of God; nephew of Abraham, see vss. 15,24; 28:2] Nahor's [means snorting or panting; he married Milcah, the daughter of his brother Haran, Gen. 11:29] son, whom Milcah [means Queen or counsel; cf. Gen. 11:29] bore to him.' And I put the nose ring on her nose, and the bracelets on her wrists [cf. vs. 22].

Gen. 24:48 And I bowed down my head, and worshiped the LORD, [vs. 52] and blessed the LORD God of my master Abraham, who [the Lord] had led me [Eliezer] in the right way to take the daughter [Rebekah] of my master's brother for his son [Isaac].

Gen. 24:49 And now if you will deal kindly and truly with [to] my master, [Abraham] tell me. And if not, tell me, that I may turn to the right hand or to the left" [he needed to know in this final test if she was indeed the one; the final decision was in the hands of Laban her brother, and her father, Bethuel, vs. 50; if not, he must seek another].

Rebekah Agrees To Go To Isaac

Gen. 24:50 Then Laban [means white; he is later called the Syrian, Gen. 25:20; Rebekah's brother] and Bethuel [Rebekah's father, see vs. 47] answered and said, "The thing proceeds from the LORD; [the servant Eliezer had been called, "blessed of the Lord," vs. 31] so we cannot speak to you bad or good [this matter is in the hands of the Lord; they would not hinder His work].

Gen. 24:51 Behold, Rebekah [means one who ensnares] is before you; take her and go, [they do not oppose the decision that she had already begun earlier when she accepted the jewelry, vss. 22,30] and let her be the wife of your master's son, as the LORD has spoken."

Gen. 24:52 And it came to pass when Abraham's servant [Eliezer] heard their words, he worshiped the LORD, bowing himself to the earth [see vs. 26].

Gen. 24:53 And the servant [Eliezer] brought forth jewels [jewelry] of silver, jewels [jewelry] of gold, and garments, and gave them to Rebekah [see vs. 51; these betrothal presents were of great value]. He also gave to her brother [Laban] and to her mother [Milcah, vs. 47] precious things [many valuable ar-

ticles].

Gen. 24:54 And they ate and drank, he [Eliezer] and the men [evidently servants who accompanied him] who were with him, [now that the business has been settled, he is ready to eat; before all was complete, he had refused to eat, vs. 33] and stayed all night [vs. 25]. And they arose in the morning, and he [Eliezer] said, "Send me away to my master" [he was ready to report the good news to Abraham, and how the Lord had prospered his journey, vs. 56].

Gen. 24:55 And her [Rebekah's] brother [Laban] and her mother [Milcah, vs. 47] said, "Let the damsel [girl or young woman] abide with us a few days, at the least ten; after that she may go" [they felt the need to keep her longer, and prepare to let her go; the decision for her to leave had come quickly].

Gen. 24:56 And he [Eliezer] said to them, [her family, vs. 55] "Do not hinder me since the LORD has prospered my way [he asked them to lay aside personal feelings, and to allow the Lord to carry on His work]. Send me away that I may go to my master" [Abraham, vs. 54; he also wanted to return to Isaac with his new bride].

Gen. 24:57 And they [Laban, Bethuel, and Milcah, vss. 50,55] said, "We will call the damsel, [girl or young woman; Rebekah] and ask her personally" [this effort represents their final hope of keeping her for a few days longer, vs. 55].

Gen. 24:58 And they called Rebekah, [means one who ensnares] and said to her, "Will you go with this man?" [Eliezer]. And she said, "I will go" [she was fully convinced that all of this represented God's will; she was saying yes to the Lord].

Gen. 24:59 And they sent away Rebekah [see vs. 58] their sister [their family, see vs. 60] and her nurse, [Deborah, Gen. 35:8] and Abraham's servant [Eliezer] and his men [evidently the servants who had accompanied him, vs. 54].

Gen. 24:60 And they blessed Rebekah, [see vs. 58] and said to her, "You are our sister, [a member of our family, vs. 59] may you become the mother of thousands of ten thousands; [an expression to suggest a number of descendants beyond counting, cf. Gen. 17:16] and may your seed [descendants with her marriage with Isaac] possess the gate of those who hate them" [may God protect them from their enemies and guide them to conquer as they win their victories; see Gen. 22:17].

Gen. 24:61 And Rebekah [see vs. 58] arose, and her

damsels, [her maids] and they rode on the camels and followed the man [Eliezer, Abraham's servant]. And the servant [Eliezer] took Rebekah and went his way [departed on his journey back to Abraham].

Marriage Of Isaac and Rebekah

Gen. 24:62 And [moves time forward to the time Eliezer, Rebekah, and company arrive] Isaac [means laughter] came from the way of the well, Beer Lahai Roi, [means well of the One who lives and sees me; the same well where the angel of the Lord appeared to Hagar when she ran from Sarah; see Gen. 16:7,14] for he dwelt in the South country [Negev; southern part of Palestine, Gen. 12:9; 20:1; Isaac made this his home after the death of Abraham, Gen. 25:11].

Gen. 24:63 And Isaac [see vs. 62] went out to meditate in the field at the evening; [his meditation could have been about God, Ps. 1:2, or on the anticipation of the arrival of a bride] and he lifted up his eyes, and looked, and behold, the camels were coming [this was his first view of the arrival of his new bride; what a tremendous part she would have in the remaining years of his life!].

Gen. 24:64 And Rebekah [means one who ensnares] lifted up her eyes, and when she saw Isaac, [see vs. 63; her first glimpse of her new groom] she dismounted the camel [this action evidently involved following the customs of the land both here and her home country].

Gen. 24:65 For she had said to the servant, [Eliezer] "What man is this who walks in the field to meet us?" [once she knows it is Isaac, she carries out the customs of a bride]. And the servant had said, "It is my master" [Eliezer referred to both Abraham and Isaac as his master, vss. 14,27,36,37,42,48]. Therefore she took a veil [a wrap; a covering of her face and body] and covered herself.

Gen. 24:66 And the servant [Eliezer] told Isaac [see vs. 62] all the things that he had done [perhaps the same way he reviewed it all to Laban and Bethuel, vss. 34-49; it was not necessary to record the details here, since they had already been recorded two times].

Gen. 24:67 Then Isaac [see vs. 62] brought her [Rebekah] into his mother Sarah's tent; [for a description of a tent, see Gen. 18:1; this was appropriate since Sarah was deceased, Gen. 23:2] and he took Rebekah [see vs. 64] and she became his wife, [the marriage ceremony at this time consisted of making a covenant and then taking a woman for wife before witnesses; compare the marriage of Ruth and Boaz, Ruth 4:13; cf. Gen. 2:23,24] and he loved her [she had

every characteristic necessary to capture the love of Isaac's heart; she was beautiful, sexually pure, unselfish and concerned about the needs of others, sacrificial, God fearing, and God sent]. **And Isaac** [means laughter] **was comforted after his mother's** [Sarah's] **death** [although he still loved his mother and her memory, Rebekah made it possible for him to go on with his life as they began their own family and home].

Lesson Twelve - Year One Second Quarter

CHAPTER 25

Abraham Marries Keturah

Gen. 25:1 Then Abraham [means father of a multitude] again took a wife, [concubine, vs. 6] and her name was Ke-tu'rah [means incense, cf. 1 Chr. 1:32].

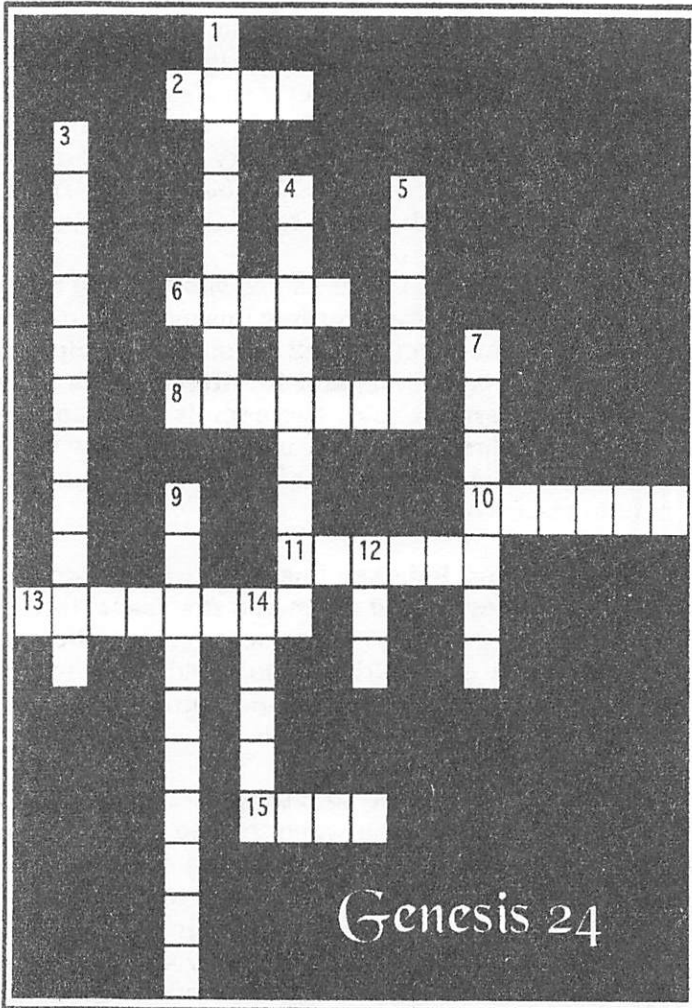
Gen. 25:2 And she [Ke-tu'rah, vs. 1] bore him Zim'ran, [1 Chr. 1:32; his descendants are not mentioned] Jok'shan, [means Fowler; his sons were Sheba and De'dan, vs. 3; cf. 1 Chr. 1:32] Me'dan, [means object of worship; cf. 1 Chr. 1:32] Midi-an, [means strife; from him came the Midi-an-ites, or Arabians dwelling in the desert of Arabia and Sinai, Gen. 37:28; Ex. 3:1; Num. 25:6; Jud. 6:1; Moses fled to this land from Egypt, Ex. 2:15; 3:1] Ish'bak, [the progenitor of a tribe of northern Arabia, cf. 1 Chr. 1:32] and Shuah [consider one of Job's friends, Beldad the Shuhite, Job 2:11; 1 Chr. 1:32].

Gen. 25:3 And Jok'shan [see vs. 2] begot Sheba, [his identification is uncertain; may have been the Sabaeans, Job 1:15; 6:19] and De'dan [see 1 Chr. 1:32]. And the sons of De'dan were As-shu'rim, [began a tribe; seems to be associated with southern Arabia, cf. Ezek. 27:23] Le-tu'shim, [his identification is uncertain; may be a tribe rather than an individual] and Le-um'mim [a tribe that is associated with Babylon and Mesopotamia].

Gen. 25:4 And the sons of Midi-an [see vs. 2] were: E'phah, [means darkness; cf. 1 Chr. 1:33; Isa. 60:6] E'pher, [means a calf; cf. 1 Chr. 1:33] Ha'noch, [nothing is known about this third son of Midian] A-bi'dah, [means father of knowledge, cf. 1 Chr. 1:33] and El'dah [his identification is uncertain; some think their descendants lived near Asir]. All these were the children of Ke-tu'rah [see vs. 1; she gave Abraham six sons, seven grandsons, and three great-grandsons].

Gen. 25:5 And Abraham [see vs. 1] gave all that he had to Isaac; [means laughter; none of the sixteen descendants from Keturah received any inheritance from Abraham; cf. Gen. 15:4].

Gen. 25:6 but to the sons of the concubines [secondary wives, Hagar and Keturah] which Abraham [means father of a multitude] had, [Ishmael and the sons of Keturah, vs. 2] Abraham gave gifts [all of these received their gifts from Abraham while he was still living so that at his death, all of his inheritance could go to Isaac the heir of promise, Gen. 17:19] and



Genesis 24

Across

- 2 Where Isaac and Rebekah spent their first night of married life (24:67)
6 A brother to Rebekah (24:29)
8 A beautiful virgin (24:16)
10 Ten animals for travel (24:10)
11 The place from which animals drank water (24:20)
13 What Abraham's servant asked the Lord to show (24:12)
15 Where the camels were made to kneel (24:11)

Down

- 1 Something that Isaac did (24:63)
3 A land where the city of Nahor was located (24:10)
4 Jewelry of gold (24:22)
5 A position on the body for an oath (24:2)
7 A container for water (24:14)
9 A place where Abraham did not want Isaac to seek a wife (24:3)
12 A word associated with the age of Abraham (24:1)
14 Animal feed (24:25)

while he was still living, he sent them away eastward, from Isaac [means laughter] his son, to the east country [both the Ishmaelites and the descendants of Keturah settled east of Canaan in the land of Arabia].

Gen. 25:7 And these are the days of the years [each day has been given a value; these days were lived by faith in God] of Abraham's [see vs. 6] life which he lived, [a summation of his important role in preparing for a great nation to bless all nations] one hundred and seventy-five years.

Gen. 25:8 Then Abraham [see vs. 6] breathed his last [ceased breathing] and died in a good old age, an old man and full of years, [even though he died younger than the other patriarchs, his years were full and truly prosperous] and was gathered to his people [his spirit departed and joined those who had gone before; compare the death of Isaac and Jacob, Gen. 35:29; 49:33].

Death and Burial of Abraham

Gen. 25:9 And his [Abraham's] sons Isaac [means laughter] and Ishmael [means the Lord has heard] buried him [Abraham; the sons of Keturah are not mentioned in this funeral service of Abraham; these two represented the oldest sons, and at least for this occasion, were reconciled] in the cave of Machpelah, [means double; a cave located before Mamre in the land of Canaan, Gen. 23:17; Gen. 49:30] in the field of Ephron [the original owner of the cave] the son of Zohar the Hittite, [the Hittites descended from him] which is before Mamre; [an important oak grove that was known as "the plain of Mamre;" cf. Gen. 13:18; 14:13; 18:1-33; see Gen. 23:19].

Gen. 25:10 the field which Abraham [see vs. 6] purchased [for four hundred shekels of silver, Gen. 23:15, 16] from the sons of Heth [Canaan was Heth's father, Gen. 10:15, and the Hittites descended from him]. There Abraham was buried, and [with] Sarah [means princess] his wife.

Gen. 25:11 And it came to pass after the death of Abraham, [means father of a multitude] that God blessed his son Isaac [means laughter; God continues to bless Isaac just as He did Abraham; both physical and spiritual blessings are included]. And Isaac dwelt by the well Beer Lahai Roi [means well of the One who lives and sees me; the same well where the angel of the Lord appeared to Hagar when she ran from Sarah; see Gen. 16:7, 14; cf. Gen. 24:62].

Generations of Ishmael

Gen. 25:12 Now these are the generations [records

or genealogy] of Ish'ma-el, [means the Lord has heard] Abraham's son, whom Hagar [means a stranger or sojourner] the E-gyp'tian, Sarah's [means princess] handmaid, [Gen. 16:15] bore to Abraham [means father of a multitude; God had promised Abraham to make Ishmael fruitful and to multiply him exceedingly, Gen. 17:20; thus, the fulfilling of this promise is mentioned before returning to Isaac the true spiritual heir].

Gen. 25:13 And these are the names of the sons of Ishmael, [see vs. 12] by their names, according to their generations [births]: The firstborn of Ishmael, Ne-ba'joth, [means heights; his people, the Nabaiothaeans, settled in northern Arabia and possessed abundant flocks, Isa. 60:7] and Ke'dar [means black skin; a tribe spreading between Arabia Petraea and Babylon; referred to as archers who were mighty men, Isa. 21:17] and Ad'be-el [means a miracle of God; thought to be the progenitor of an Arabian tribe] and Mib'sam, [means sweet odor; nothing is known of them].

Gen. 25:14 and Mish'ma [means hearing, cf. 1 Chr. 1:30] and Du'mah [means silence; from him came dwellers of Arabia, cf. Isa. 21:11] and Mas'sa, [means burden; an Arab tribe near the Persian Gulf, cf. 1 Chr. 1:30].

Gen. 25:15 Ha'dar, [means chamber; called Hadad in 1 Chr. 1:30; some identify them with a tribe in Yemen] and Te'ma, [means desert; on the Persian Gulf; dwellers of Arabia, cf. 1 Chr. 1:30] Je'tur, [a people of Ituraea, 1 Chr. 1:31; 5:19] Na'phish, [means breathing or respiration; unable to identify, cf. 1 Chr. 1:31] and Ked é-mah [means eastward; descendants are unknown, 1 Chr. 1:31].

Gen. 25:16 These are the sons of Ishmael, [see vs. 12] and these are their names, [by which their descendants were called] by their towns and by their camps, [they moved about as Nomadic tribes] twelve princes according to their nations [tribes or divisions].

Gen. 25:17 And these are the years of the life of Ishmael, [see vs. 12] one hundred and thirty-seven years: [Isaac lived forty-three years longer than Ishmael, Gen. 35:28] and he breathed his last and died; and was gathered to his people [see vs. 8].

Gen. 25:18 And they [Ishmael's sons and tribes] dwelt [settled] from Havi-lah [on the Euphrates River near its junction with the Tigris] to Shur which is east of Egypt, as you go toward As-syri-a [north Arabian desert region]. And he [Ishmael, vs. 17] died in the presence of all his brethren [the angel of the Lord had said that he would dwell in the presence of all his

brethren, Gen. 16:12; this is fulfilled also in his death].

Generations of Isaac—Jacob and Esau

Gen. 25:19 And these are the generations [records or genealogy] of Isaac, [means laughter] Abraham's son. Abraham [means father of a multitude] begot Isaac; [see Matthew's genealogy, Mt. 1:2].

Gen. 25:20 and Isaac [see vs. 19] was forty years old when he took Re-bekáh [means one who ensnares] as wife, [Sarah had been dead three years when Isaac married Rebekah, see Gen. 23:1; she was ninety when Isaac was born and died thirty-seven years later] the daughter of Bethuel [means abode of God; nephew of Abraham, see Gen. 24:15,24; cf. Gen. 28:2] the Syrian [called this because he dwelt in the land of Aran's descendants, cf. Gen. 28:5; Hosea 12:12] of Padan Aram, [Mesopotamia the city of Nahor, Gen. 24:10; Haran, Gen. 27:43] the sister to Laban [means white] the Syrian [cf. Gen. 22:23; 24:29].

Gen. 25:21 And Isaac [see vs. 19] intreated [pleaded or prayed to] the LORD for [in behalf of] his wife, [Rebekah] because she was barren; [like Sarah, Rebekah was barren for a purpose; God used this condition to show His power above nature to set forth the importance of the promised seed; thus, the pregnancies of both Sarah and Rebekah were made possible by the grace of God; cf. Hannah, the mother of Samuel, and Elizabeth, the mother of John the Baptist, 1 Sam. 1:6; Lk. 1:7] and the LORD answered him, [Isaac] and Rebekah [see vs. 20] his wife conceived [became pregnant, cf. Rom. 9:10].

Gen. 25:22 And the children [twins] struggled together within her; [an agitation that was beyond normal within her womb] and she [Rebekah] said, "If it be so, [this unusual struggling] why am I this way?" [why has the Lord allowed me to be pregnant, if there is already suggested turmoil between them?]. And she [Rebekah] went to enquire of the LORD [either by personal prayer, or through a man of God].

Gen. 25:23 And the LORD said [He gives the explanation] "Two nations [the founders of two nations: the Israelites from Jacob, and the Edomites from Esau, cf. Gen. 17:4-6,16; 24:60] are in your womb, and two manner of people shall be separated from your body; [these two nations will be opposite in manners, customs, and religion; there will be a perpetual variance between them and their nations] and the one people shall be stronger than the other; [although the Edomites from Esau began strong, eventually the Israelites from Jacob became stronger] and the older [Esau and the Edomites] shall serve the younger" [Jacob and the Israelites; in David's time, while king

of Israel, the Edomites were captured and served in bondage].

Gen. 25:24 And when her [Rebekah's] days to be delivered [to give birth] were fulfilled, [the full nine months] behold, there were twins in her womb [see vs. 22].

Gen. 25:25 And the first [Esau] came out red [red hair]. He was like a hairy garment all over; [this will be an identifying characteristic of Esau throughout his life, Gen. 27:11,16,23] and they called his name Esau [means the hairy one; he will be called Edom which means red, vs. 30].

Gen. 25:26 And afterward his brother [Jacob] came out, and his hand took hold on Esau's [see vs. 25] heel; and his name was called Jacob [means supplanter]. And Isaac [means laughter] was sixty years old when she [Rebekah] bore them [gave birth to the twins; Isaac and Rebekah had been married twenty years when these twins were born, vs. 20].

Esau Sells Birthright To Jacob

Gen. 25:27 When the boys grew, [to adulthood] Esau [see vs. 25] was a cunning hunter, [sought game for food, Gen. 27:3] a man of the field; [roamed through the fields hunting animals] but Jacob [see vs. 26] was a plain [quiet] man, dwelling in tents [for a description of a tent, see Gen. 18:1; he loved to stay at home living a quieter and domesticated lifestyle].

Gen. 25:28 And Isaac [see vs. 26] loved Esau, [see vs. 25] because he ate of his venison; [game, Gen. 27:4,19,25,31] but Rebekah [means one who ensnares] loved Jacob [means supplanter; this showing favoritism by these parents divided this family, and later led to sin, jealousy, hatred, lying, deceit, and murder in the heart; the end results will be a separation of these two sons, cf. Gen. 27:6-10,41,43].

Gen. 25:29 And Jacob [see vs. 28] cooked pottage; [a lentil stew, vs. 34] and Esau [means the hairy one] came in from the field, and he was faint [weary and famished].

Gen. 25:30 And Esau [see vs. 29] said to Jacob, [see vs. 28] "Feed me, I pray you, with that same red pottage, [lentil stew, vs. 34] for I am faint [weary and famished]. Therefore his name was called Edom [means red; he seems to make a word play on the word red; the man with red hair, seeks red lentil stew, and is given the name Edom which means red].

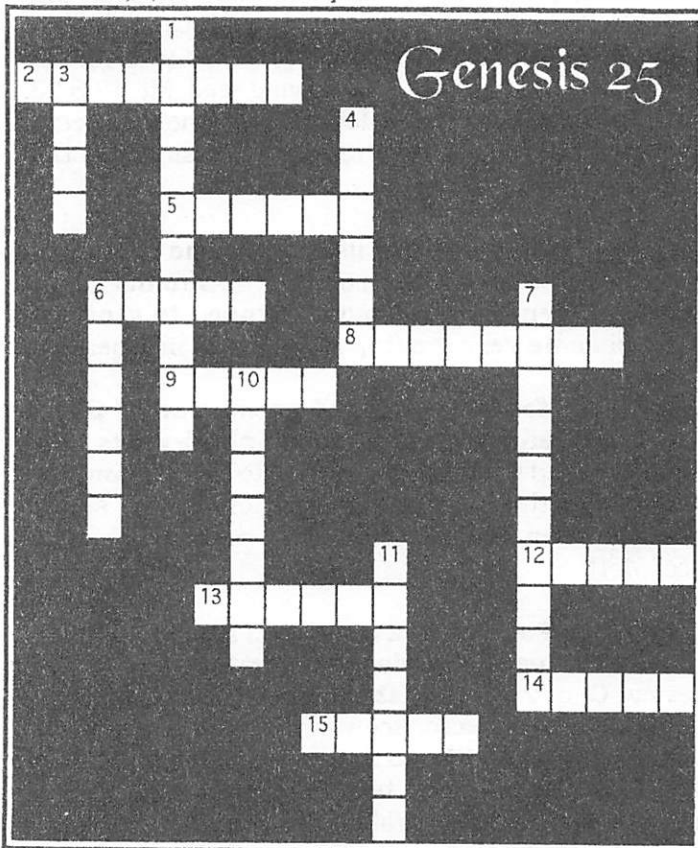
Gen. 25:31 And Jacob [see vs. 28] said, "Sell me this day your birthright" [there were many privileges that went with being the firstborn and having the birth-

right; in this case, in addition to all the other physical advantages, there was the inheritance of the land of Canaan and the covenant blessings through the family of Abraham].

Gen. 25:32 And Esau [see vs. 29] said, “Behold, I am at the point to die; [he tries to justify what he is doing] and what profit shall this birthright be to me?” [he saw more value in eating, than in his birthright; he evidently never expected to use it].

Gen. 25:33 And Jacob [see vs. 28] said, “Swear to me this day” [Jacob wanted this oath to make sure that the agreement was securely bound]. And he swore [took an oath] to him, and sold his birthright to Jacob [Esau’s actions in selling his birthright is later referred to as a profane or godless act, see Heb. 12:16; how often weak humanity fails to consider the importance of spiritual things—even their own souls, “For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?” Mt. 16:26].

Gen. 25:34 Then Jacob [see vs. 28] gave Esau [see vs. 29] bread and lentil [a vegetable similar to beans and peas] stew; and he ate and drank, rose up, and went his way [in a crafty way, Jacob had taken advantage of his brother and obtained something of great value]. Thus Esau [see vs. 29] despised his birthright [failed to see its value; in every generation, millions also sell spiritual rights by rejecting Jesus to live for the flesh, cf. Rom. 8:5,6; Gal. 5:19-21].



Across

- 2 A vegetable for stew (25:34)
- 5 The skill of Esau (25:27)
- 6 What was finally in Rebekah’s womb (25:24)
- 8 Ishmael’s firstborn son (25:13)
- 9 A word describing Rebekah’s firstborn (25:25)
- 12 A son who received all (25:5)
- 13 To whom Abraham was gathered at his death (25:8)
- 14 The age of Isaac when he married Rebekah (25:20)
- 15 The sixth child of Abraham by Keturah (25:2)

Down

- 1 Something purchased (25:31)
- 3 Another name for Esau (25:30)
- 4 A problem faced by Rebekah (25:21)
- 6 The number of princes who came from Ishmael (25:16)
- 7 Secondary wives (25:6)
- 10 One of two sons who buried Abraham (25:9)
- 11 A wife for Abraham (25:1)

Lesson Thirteen - Year One Second Quarter

CHAPTER 26

Isaac and Abimelech

Gen. 26:1 And there was a famine [means a hunger, empty stomach; usually caused by a drought] in the land, besides the first famine that was in the days of Abraham [when he went down into Egypt, Gen. 12:10]. And Isaac [means laughter] went to Abimelech [means father king, or Melech is father; a title also used by other Philistine kings similar to the Egyptian kings being Pharaohs; these kings collected beautiful women into their harem, Gen. 12:15; Est. 2:3] king of the Philistines, [a people who lived on the southwest coast of Palestine; forty or fifty miles long on the coast of the Mediterranean Sea from the desert of Shur to the plain of Sharon] to Gerar [a country south of Gaza; thought to be the south country of later Palestine].

Gen. 26:2 And the LORD appeared to him, [Isaac] and said, “Do not go [as your father Abraham did] down into Egypt; [called Mizraim, Gen. 10:6; the country occupying the northeast angle of Africa; along with China, the oldest country in the world still existing; bounded on the north by the Mediterranean Sea, on the east by Palestine and the Red Sea, on the south by Nubia, and on the west by the Great Desert; it is divided into upper Egypt, the valley of the Nile, and lower Egypt, the plain of the Delta; the Nile river has made the land fertile over the years] dwell in the land

of which I shall tell you [in Gerar, vss. 1,6; the land of Canaan may also be included].

Gen. 26:3 Sojourn [be a temporary resident] in this land, [Gerar and Canaan, vss. 1,6] and I will be with you and will bless you; [as He had promised Abraham, Gen. 22:17] for to you and your seed, [descendants] I will give all these countries, [lands; Canaan and the surrounding land] and I will perform the oath which I swore to Abraham your father [what the Lord had promised Abraham, is now passed on to Isaac, see Gen. 13:15; 15:18].

Gen. 26:4 And I will make your seed [descendants] to multiply as the stars of heaven, and I will give to your seed [descendants] all these countries; [lands, see vs. 3] and in your seed shall all the nations of the earth be blessed; [through this nation, the Savior will come to earth to bless all nations, Gen. 12:3].

Gen. 26:5 because Abraham [means father of a multitude] obeyed My voice and kept my charge, My commandments, My statutes, and My laws" [whatever God commanded, Abraham obeyed from leaving home to go to a strange land to offering his only begotten son, Gen. 22:16,18; cf. Heb. 11:8,9,17-19].

Gen. 26:6 So Isaac [means laughter] dwelt in Gerar [see vs. 1].

Isaac Deceives Abimelech

Gen. 26:7 And the men of the place [Gerar, vs. 6] asked him about his wife [Rebekah; they were no doubt attracted by her beauty, Gen. 24:16]. And he said, [to these men] "She is my sister;" [Isaac is doing just what his father Abraham did concerning his mother in Egypt and Gerar, Gen. 12:13; 20:2,12,13] for he feared to say, "She is my wife," lest, [as he evidently thought this to himself] the men of the place should kill me for Rebekah, [means one who ensnares] because she is fair [beautiful] to look on [see Gen. 24:16].

Gen. 26:8 And it came to pass, when he [Isaac] had been there [in Gerar, vs. 6] a long time, that Abimelech king of the Philistines [means father king, or Melech is father; a title also used by other Philistine kings similar to the Egyptian kings being Pharaohs; these kings collected beautiful women into their harem, Gen. 12:15; Est. 2:3; cf. Gen. 21:34] looked through a window, and saw, and behold, Isaac [see vs. 6] was caressing [showing endearment] to Rebekah [see vs. 7] his wife [his actions were only those of a husband toward a wife, and not a sister].

Gen. 26:9 And Abimelech [see vs. 8] called Isaac,

[see vs. 6] and said, "Behold, of a surety she is your wife [he didn't ask Isaac if Rebekah was his wife, because the king was an eyewitness to Isaac caressing her, vs. 8]. And how did you say, 'She is my sister'?" [vs. 7]. And Isaac said to him, [Abimelech] "Because I said, 'Lest I die on account of her' " [review vs. 7].

Gen. 26:10 And Abimelech [see vs. 8] said, "What is this you have done to us? [perhaps the tradition of what another Abimelech experienced with Abraham, had been kept alive, see Gen. 20:9,10]. One of the people might easily have lain [sexually] with your wife, and you would have brought guilt on us" [he considered adultery a great and serious sin, Gen. 20:9, and feared the consequences of being guilty].

Gen. 26:11 And Abimelech [means father king, or Melech is father; a title also used by other Philistine kings similar to the Egyptian kings being Pharaohs; these kings collected beautiful women into their harem, Gen. 12:15; Est. 2:3] charged all his people, saying, "He who touches this man [harms Isaac physically] or his wife [defiles her sexually] shall surely be put to death" [this was the penalty for adultery, cf. Ex. 20:10].

Isaac Becomes Rich

Gen. 26:12 Then Isaac [means laughter] sowed in that land, [now without any fear of Abimelech, and with the blessing of God] and reaped in the same year a hundredfold [this kind of harvest was considered by Jesus a top yield from sowing seed, Mt. 13:8,23; Mk. 4:8]. And the LORD blessed him [the true secret to his success, vs. 3, as a temporary resident in this land, vss. 16,17].

Gen. 26:13 And the man [Isaac] became great, [became rich and prospered; compare this to his father, Abraham, Gen. 24:1,35] and continued to grow until he became very great; [very rich and prosperous].

Gen. 26:14 for he [Isaac] had possession of flocks and herds and a great number of servants, [the things needed in this age and land to be rich] and the Philistines [those living in the land of Canaan, see vs. 1] envied him [because of his success and riches, cf. Eccl. 4:4].

Gen. 26:15 For all the wells which his father's servants had dug in the days of Abraham his father, [review Gen. 21:25-31] the Philistines [those living in the land of Canaan, see vs. 1] had stopped them and filled them with earth [envy usually finds a way to harm the ones envied; before Joseph's brothers sold him into slavery, they first envied him, Gen. 37:11].

Gen. 26:16 And Abimelech [see vs. 11] said to Isaac, [means laughter] "Go from us; for you are much mightier than we" [this was causing friction between Abimelech's men and there may have been the fear of Isaac getting too powerful; compare this to Pharaoh when such fear led him to place Israel into bondage, Ex. 1:8-11].

Isaac and Abimelech—the Wells

Gen. 26:17 And Isaac [means laughter] departed from there, [Gerar, vs. 1] and pitched his tent [a collapsible structure of cloth or skins supported on poles and secured by cords and ground pegs; the tent represents one of the earliest types of housing, Gen. 4:20; 9:21; it could be easily moved from place to place] in the valley of Gerar, [a flat plain; usually watered by mountain streams; thought to be the plain southeast of Gaza] and dwelt there.

Gen. 26:18 And Isaac [see vs. 17] dug again [reopened] the wells of water, which they [Abraham's servants] had dug in the days of Abraham [means father of a multitude; as Abraham moved about over the land, it was often necessary to dig wells for his flocks and herds; he had dug wells here as he did in Beersheba, Gen. 21:25-31] his father, for the Philistines [see vs. 1] had stopped them up after the death of Abraham [this action was against the covenant that Abraham and Abimelech had made together, see Gen. 21:27-31]. And he called their names [the names of the wells] the same names which his father had called them [this is an example of true restoration; God's word represents God's original wells and names, and when man has gone astray by filling the wells, they need to be reopened and given the same names, Jude 3].

Gen. 26:19 And Isaac's [see vs. 17] servants dug in the valley, and found there a well of springing [flowing and living] water [such a spring was used by Jesus to teach about the living water of eternal life, John 4:14].

Gen. 26:20 And the herdsmen of Ge'rar [see vs. 1; Abimelech's herdsmen, cf. Gen. 21:25] quarrelled with Isaac's [see vs. 17] herdsmen, [compare this quarrelling to the herdsmen of Abraham and Lot, Gen. 13:7] saying, "The water is ours" [they resented Isaac being on this land and tried to refuse him water rights]. And he [Isaac] called the name of the well E'sek, [means strife or contention] because they quarrelled with him.

Gen. 26:21 And they [Isaac's servants] dug another well, and quarrelled for that also [just like the first one, vs. 20]. And he called the name of it Sit'nah

[means enmity or contention].

Gen. 26:22 And he moved from there, and dug another well, and they did not quarrel over it [patiently Isaac made every effort to resist returning evil; finally, doing good for evil brought success, cf. Rom. 12:21]. And he called the name of it Re-ho'both, [means spaciousness; by moving farther away, the space between them must have helped solve their problems] And he [Isaac] said, "For now the LORD has made room for us, [Isaac did his part, and then trusted God to providently make room] and we shall be fruitful in the land" [just as God had promised, Gen. 17:6].

Gen. 26:23 And he [Isaac] went up from there [his camp near the well Re-ho'both, vs. 22] to Beersheba [the uncultivated dry and deserted land between Palestine and Egypt; located in the Negeb; approximately twenty-seven miles southwest of Hebron].

Gen. 26:24 And the LORD appeared to him [Isaac] the same night, [that he arrived at Beersheba, vs. 23] and said, "I am the God of Abraham [means father of a multitude] your father: fear not, for I am with you [when He spoke these words to Abraham, He added, "I am your shield, your exceedingly great reward," Gen. 15:1]. And I will bless you and multiply your seed [descendants] for My servant Abraham's sake" [it all began with Abraham and Sarah, and now it is renewed with Isaac while keeping His promise to Abraham].

Gen. 26:25 And he [Isaac] built an altar [a raised place made either of earth or stone, Ex. 20:24,25, to offer sacrifices or for a memorial] there, and called on the name of the LORD, [this had been an important part of Abraham's life, Gen. 13:4,18; 22:9; in all generations, as God's creation, we need to call on Him in thanksgiving in our hearts. "I will offer to You the sacrifice of thanksgiving, And will call upon the name of the LORD, Ps. 116:17] and pitched his tent [see vs. 17] there; and there Isaac's [means laughter] servants dug [began to dig; they eventually finished digging it when they found water, vs. 32] a well [with all his flocks and herds, this was the only way for him to exist in any place where the water was not already available].

Gen. 26:26 Then A-bim é-lec [means father king, or Melech is father; a title also used by other Philistine kings similar to the Egyptian kings being Pharaohs; these kings collected beautiful women into their harem, Gen. 12:15; Est. 2:3] went to him from Ge'rar [a country south of Gaza; thought to be the south country of later Palestine] with A-huz'zath, [means possession] one of his friends, and Phi'chol the chief captain of his army [the same name of the chief cap-

tain in Abraham's day, see Gen. 21:22,32, but since many years have passed, Abimelech may have been a dynasty title, and Phichol the name given to all chief captains].

Gen. 26:27 And Isaac [means laughter] said to them, "Why have you come to me, since you hate me, and have sent me away from you?" [see vs. 16].

Gen. 26:28 And they [Abimelech, Ahuzzah, and Phichol] said, "We saw certainly that the LORD was with you, [it seems that now they fear, how powerful he has become, and want some protection for the future] and we said, 'Let there be now an oath between us, even between us and you, and let us make a covenant [an agreement between two parties] with you,

Gen. 26:29 that you will do us no hurt, [history is repeating itself; the same happened to Abraham, Gen. 21:23] since we have not touched you, and as we have done nothing to you but good, [he seems to forget the problems with the wells, cf. vss. 12-22] and have sent you away in peace [this is said to answer Isaac's complaint that they hated him and sent him away, vs. 27]. **You are now the blessed of the LORD"** [this may have been flattery to get their covenant].

Gen. 26:30 And he [Isaac] made them a feast, [eating a meal together often accompanied the making of a covenant and the taking of an oath, cf. Gen. 19:3; 31:54] and they ate and drank.

Gen. 26:31 And they [the parties making the covenant] arose early in the morning, and swore an oath to one another; and Isaac [means laughter] sent them away, and they departed from him in peace.

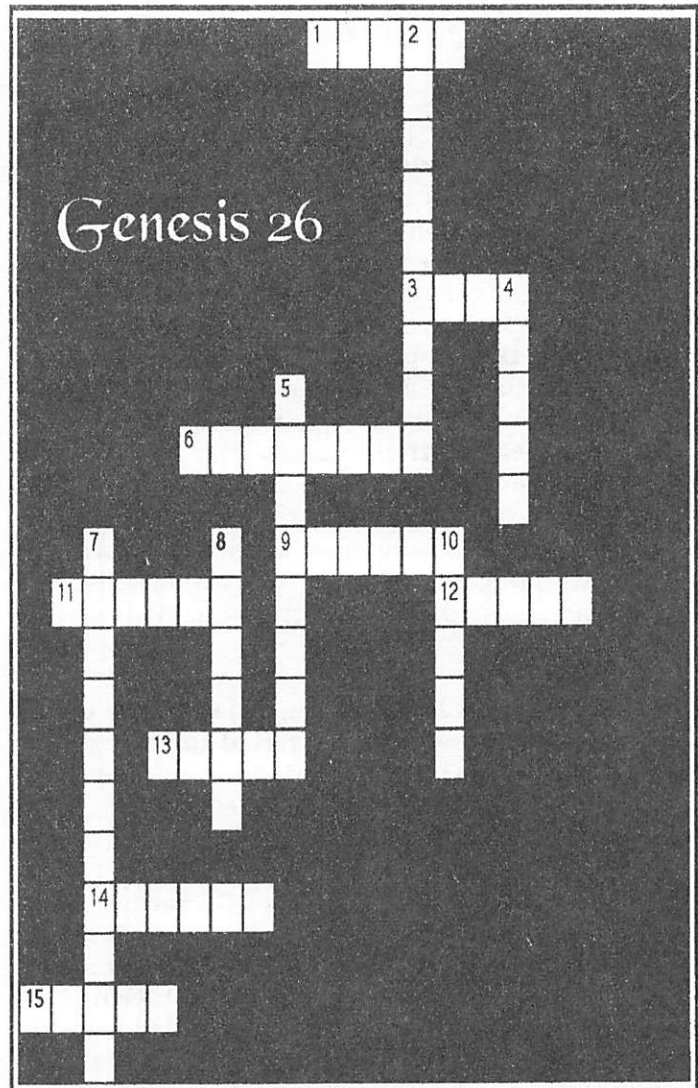
Gen. 26:32 And it came to pass the same day, [that the covenant was made, and the men left in peace, vs. 31] that Isaac's [see vs. 27] servants came in and told him about the well which they had dug, [they had begun digging this well earlier when Abimelech and men came to visit, vs. 25] and said to him, "We have found water" [this was good news, a great blessing, and essential to live in this place].

Gen. 26:33 And he called it Shebah [oath or seven; Abraham had also dug a well in this place some eighty years earlier with Abimelech, Gen. 21:30, who was probably another man; it seems that Isaac follows the same example of his father and made a covenant]. **Therefore the name of the city is Beersheba** [well of the oath or well of the seven; for location, see vs. 23] to this day [Isaac re-established the same name given to this place by Abraham, Gen. 21:31].

Esau's Foreign Wives Grieve Isaac

Gen. 26:34 And Esau [Jacob's twin brother; means the hairy one; he will be called Edom which means red, Gen. 25:30] was forty years old when he took to wife [married] Ju'dith [means celebrated or object of praise] the daughter of Be-e're [means of a well or well finder] the Hittite, [descendants of Heth, cf. Gen. 23:3] and Bash é-math [means sweet-smelling] the daughter of Elon [means a terebinth] the Hit'tite [Esau later married Ishmael's daughter, Ma'ha-lath, Gen. 28:9].

Gen. 26:35 And they were a grief of mind [bitterness of spirit, Gen. 27:46] to Isaac [means laughter] and Rebekah [means one who ensnares].



Across

- 1 A place where Isaac traveled (26:1)
- 3 What Abraham obeyed (26:5)
- 6 The name of a well (26:22)
- 9 How the Philistines felt toward Isaac (26:14)
- 11 Esau's first wife (26:34)
- 12 Where Isaac was forbidden to go (26:2)
- 13 Something associated with taking an oath (26:30)
- 14 Something that came to the land (26:1)
- 15 What Isaac dug (26:18)

Down

- 2 The one who saw Isaac showing endearment with his wife (26:8)
- 4 Something associated with heaven (26:4)
- 5 An agreement between two parties (26:28)
- 7 The amount that Isaac received when he sowed the land (26:12)
- 8 The name of a well that named a city ((26:33)
- 10 A penalty for anyone who would touch Rebekah (26:11)



