

**Chapter 21 | The Child of Promise**

Verses 1-2–

-**As he had said.** is faithful. He always keeps his promises. **At the set time** (the exact time). God does everything at the set time or the fulness of time (Galatians 4:4).

Verse 3–

-**Called his name of his son...Isaac.** Means, "laughter." A combination of *doubt* and *joy*.

Verse 4–8

-Circumcised on the eighth day. Circumcision made certain he was under the terms of the covenant (Genesis 17:6-8; 10,12).<sup>1</sup>

-The ability for Sarah to nurse (**given...suck**) is proof that God did a miraculous thing in the lives of Abraham and Sarah. He renewed Sarah's youth, which may be why Abraham said of Sarah, **she is my** sister in Genesis 20:2.

-He was weaned probably around age two or three years, and the event was marked by a **great feast**.

Verses 9-21

-Remember Abraham had another son by Hagar, his name was Ishmael. He was born due to Abraham's weakness in faith that the son would come through his wife, Sarah. He took matters into his own hands and the child was conceived through Sarah's Egyptian servant, Hagar.

-It appears from verse 9 that Ishmael was seen by Sarah, **mocking** (literally it could mean, mocking again). It looks like this occurred on the same day as the **great feast** that was held (vs. 8).

-Sarah told Abraham **cast out this bondwoman** (vs. 10). She could not even bring herself to say Hagar's name.

-Abraham is caught between a rock and a hard place. He loves his son, Ishmael, but he knows now that he is not the child that was promised. And, the **thing** (or, word) that Sarah instructed him to do **was very grievous in Abraham's sight** (vs. 11).

-Our lack of trust in God and his word, and our tendency to take matters into our own hands can result in long-lasting consequences.

-The Lord comes to his rescue, **Let not it be grievous in thy sight...for in Isaac shall thy seed be called** (vs. 12). It is to this verse that [Galatians 3:16](#) refers. **Thy seed** is "Christ."

Verses 22-33

-Recall Abimelech from chapter 20. Presumably, the Abimelech in verse 22 is the same. A Philistine king, Abimelech may be a title, like Pharaoh.

-He takes note that Abraham has become powerful and makes a treaty with him, after Abraham accuses Abimelech's servants of having stolen a well from him (verse 25).

-Abimelech and Abraham **made a covenant** (vs. 27). The Hebrew word **made** is "cut" (as in "they cut a deal"), but what did they cut? **Sheep and oxen**. This was the same type of sacrificial ritual as in Genesis 15:17-18, where only God passed through the cut animals. Here in Genesis 21:27 both Abraham and Abimelech walked through he cut animals and made the treaty.

-The place of the treaty was called Beersheba which can mean "well of the oath" and "well of the seven."

<sup>1</sup> See session 4 for explanation of how circumcision was a sign of the covenant.

-Abraham, **called there on the name of the LORD, the everlasting God** (vs. 33). Perhaps in doing so Abraham was recognizing that God's covenant he had made with him was actually coming to pass—that God would give him and his seed all this land forever.

It seems significant the Holy Spirit would add a footnote that Abraham sojourned in the Philistines' land many days. The phrase apparently means *many years* since he does not return to Beersheba until Isaac is grown ([Genesis 22:19](#)).

God had commanded circumcision for Abraham and his seed as a *token of the covenant betwixt me and you* ([Genesis 17:11](#)). Other societies<sup>2</sup> in the ancient Near East practiced circumcision. Since Ishmael would have also been circumcised, the practice would have spread through his line. The one exception were the Philistines.<sup>3</sup> Abraham was living in a society in which the culture and people had no connection with the Living God. The point being in adding this footnote; Yet, he remained faithful to God.

## Chapter 22 | The Substitute and Revelation

Verse 1

**-And it came to pass after these things.** After a period of time (first use: Genesis 4:3). Abraham had not heard from God for some time. God is often silent. The times he speaks in the Bible are few and far between. God's silence did not hinder Abraham's relationship with God.

**-God did tempt Abraham.** Hebrew word *nacah* | *naw saw*, means to "prove" (NKJV, tested). When God spoke this time, whatever might have been running through Abraham's head the Scripture does not say, Abraham was ready to obey, **Behold, here I am.** "Here I" not "we." Living in the land of the Philistines, he stood alone before the Lord.

Verse 2

**-Take now thy son...and offer him there for a burnt-offering.** God did not say *make* him a burnt-offering, rather to simply **offer him** which may indicate God was not expecting, nor intending Abraham kill his son. Today, we as Christians are to be *living sacrifices* (Romans 12:1).

Verses 3-12-

Abraham began the task of preparing his son Isaac for the offering but as he **stretched forth his hand** to slay his son, the **angel of the LORD** (Yahweh) said, **Lay not your hand upon the lad, neither do anything unto him.** The angel of the LORD here is the Lord himself (a theophany of the preincarnate Christ).

-Notice the emphasis given when the angel of the LORD called, **Abraham, Abraham.** It appears God uses this repetition throughout Scripture when he gives specific directions to those he calls out to:

Genesis 46:2: Jacob, Jacob.

<sup>2</sup> Elwell, Walter A., and Philip Wesley Comfort. *Tyndale Bible dictionary* 2001 : n. pag. Print. Tyndale Reference Library.

<sup>3</sup> Faust, Avraham. "The Bible, Archaeology, and the Practice of Circumcision in Israelite and Philistine Societies." *Journal of Biblical Literature*, vol. 134, no. 2, 2015, pp. 273–290. *JSTOR*, [www.jstor.org/stable/10.15699/jbl.1342.2015.2936](http://www.jstor.org/stable/10.15699/jbl.1342.2015.2936).

Exodus 3:4: Moses, Moses

1 Samuel 3:10: Samuel, Samuel

Luke 10:41: Martha, Martha

Luke 22:31: Simon, Simon

Acts 9:4: Saul, Saul

Other times the emphasis is elsewhere:

Matthew 7:21: Lord, Lord

Matthew 23:37: Jerusalem, Jerusalem

Mark 15:34: Eloi, Eloi (My God, my God).

**-For now I know** (vs. 12) is a figure of speech (an anthropopatheia; or condescension) meaning ascribing to God what belongs to human and rational beings, creatures or inanimate things.

Genesis 8:1: The LORD smelled a sweet savor.

Jeremiah 2:13: Fountain of Living waters.

Hosea 11:10: He shall roar like a lion.

Verses 13-14

**-Ram caught in the thicket.** Here is the doctrine of substitution is clearly stated, where one day Jesus Christ would be offered as a substitution in our place once for all (Hebrews 10:10).

-When the name Jehovah is used, it is created by adding vowels to the consonants of the Hebrew divine name, YHWH. Therefore, **YeHoWaH**, in English: **Jehovah-jireh**, Hebrew: The LORD (YHWH) will provide, or see.

-And, **in the mount of the LORD it shall be seen.** The place of this substitution was the exact spot where later the Temple would be built, and it would surely be seen (2 Samuel 24:25; 1 Chronicles 21:26).

-One day the Lord Jesus will return to this spot to sit on the throne of David (Isaiah 2:2,3).

Verses 15-19

**The LORD called unto Abraham...the second time.** This is during the same event on Mt. Moriah. The first time the LORD spoke was for substitution (the ram for the boy), the second time was for an oath of revelation, that is,

\*multiplying Abraham's seed as the **stars of the heaven**,

**-sand of the sea shore.**

**-possess the gate of his enemies**

**\*In thy seed all the nations of the earth shall be blessed;**

**-Because thou hast obeyed my voice.**

**All the nations...blessed** (vs. 18). It was never a secret that God would one day bless the uncircumcised nations. This was not the mystery revealed to Paul. What was revealed to Paul by the Spirit and then revealed to us was of Christ and his church (Ephesians 5:32): That Gentiles would be fellow heirs of the same body (i.e. the church is the body of Christ, not the bride, rather one flesh, Ephesians 5:31).

**Returned** from the mountain **and went...Beersheba; and Abraham dwelt at Beersheba.**

Verses 20-24

The narrative gives us an introduction to **Rebekah**, the future wife of Isaac.

The dawning of a new life appears with the mention of the birth of Rebekah. In chapter 23 we read of the setting sun in the life of another, Sarah.

### **Chapter 23 | The Death of Sarah**

**And Sarah was an hundred and seven and twenty years old** (127 years old) when she died. She is the only woman in the Bible whose age, at time of her death, is recorded. It is unknown how old Isaac was when his father took the journey to the mountain. But he was thirty-seven when his mother died (She gave birth when she was 90 years old, and died at 127 years old). Sarah died without seeing the fulfillment of the promises (Hebrews 11:11-13).

-Abraham needs to bury Sarah, but has no land in which to do so. He negotiates with the sons of Heth (Canaanites and ancestors of the Hittites) for a cave in which to bury his dear wife. Heth offers to give him the cave, but Abraham refuses and purchases the cave from a prominent Hittite named Ephron. By God given rights Abraham owned all of the land, but he graciously pays for the cave of Machpelah. It is the first plot of land that Abraham purchased in the Land.

**-The field, and the cave...were made sure** (that is, deeded over to Abraham). It became the buryingplace for generations to come as they await the day of resurrection.