

GENESIS Lesson 23 – 4/14/19

Ishmael is “cast” out

21:14: And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

A man devoted to God will always rise up early. This was the habit of Abraham (see Gen. 19:27; 22:3).

For many of us, waking up can be one of the most difficult and dreaded parts of going to work. But the testimony of many successful people is that rising early is key to their success.

Robert Brault said, “One key to success is to have lunch at the time most people have breakfast.”

Some studies show that 90% of business executives wake up before 6am on weekdays, and nearly 50% of self-made millionaires wake up at least three hours before their workday begins.

Lamentations 3:22-23:

²² It is of the Lord's mercies that we are not consumed, because his compassions fail not.

²³ They are new every morning: great is thy faithfulness.

Proverbs 8:17: I love them that love me; and those that seek me early shall find me.

Psalms 5:3: My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.

Your spiritual life will greatly increase if you devote time to pray in morning, every morning.

“George Müller benefited greatly during his life by rising up early. Once he traveled to another place and lived in a brother’s home. He rose at six o’clock, but the other brother rose earlier than he did. He wondered and asked why the other brother would rise so early. The brother answered, "The book of Leviticus says that one cannot offer the dung of the sacrifices on the altar. I cannot offer my dung-hour to God." From that day, Mr. Müller prayed to have the strength to do the same. He agreed that if a young Christian does not rise early in the morning, he cannot grow.”

<https://www.ministrysamples.org/excerpts/THE-SECRET-TO-RISING-UP-EARLY.HTML>

And early in the morning Abraham did that which God commanded him to do. He sent Hagar and Ishmael away, even if it hurt him. Abraham did what God asked of him regardless of how he felt or thought about it.

“Abraham, you have to send the boy away.” So Abraham sent Hagar and her son away, and all he sent them with was a bottle of water and a loaf of bread. Ishmael was now around 19-20 years of age.

This is a picture of the conflict between the flesh and the spirit. Only when you send the flesh away will spirit be free to reign. The flesh has no inheritance with the spirit. So finally, the conflict is over, flesh has been “cast out” no matter how painful it was.

Hebrews 12:4: Ye have not yet resisted unto blood, striving against sin.

21:15: And the water was spent in the bottle, and she cast the child under one of the shrubs.

21:16: And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

21:17: And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

21:18: Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

Like Abraham in 20:13, Hagar wanders in the wilderness of God's will (21:14). Eventually the water runs out, the bread is all gone, and she fears that along with her son, they both will die. The Hagar begins to weep. The world's provisions will one day run out, and when they do where will you be?

I wonder if Hagar remembers the promise God gave her in Genesis 16.

Gen. 16:10: And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

So, despite the promise of God, she cries, waiting for her son to die. How easy is it for to forget, rather dismiss the promises of God!

And sometimes God lets us reach our limit. Hagar cried, she did not though, cry unto God.

But God sought her where she was and gave her the comfort of all comforts: "Fear not." Hagar's message of comfort is the same as that

given in Joshua 1, Daniel 9, Luke 24, and Revelation 1, and many other places.

God repeats his promise (see Genesis 16) to Hagar, but this time Ishmael has been born, and is of age, and can hear.

Both Sarah and Hagar are given promises about their children before they have them, and then these same promises are repeated after the boys are born. This is the second time that Hagar has been “kicked out of house and home,” but she was given the promise of Genesis 21:18 way back in Genesis 16.

21:19: And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

21:20: And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21:21: And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

It was God who commanded her to arise; “Get up from your under your circumstance.” And she arose, it was God who opened her eyes. And when He opened her eyes, she saw the provision of God. We may ask, “Was the well already there?” Could it be that as soon as the water was consumed that she wallowed in her circumstances to the point she couldn’t see the well, even though it was nearby, close enough to where she could see it?

Compare God’s provision to man’s—a bottle of water vs a well of water. The same can be seen with the Samaritan woman’s pitcher, she

is a drawing water from a well that will too be consumed, but Christ offers water from the living well which shall never run dry (see John 4).

It takes a revelation from God to see the water of life—it was God who opened Hagar’s eyes. The well was within her reach, she could see it, it was right next to her. Men and women perish every day within inches of eternal life. Here in America we have churches on every corner, the average Christian will not drive more than 15 minutes in order to go to church.

I see the condition of my fellow countrymen, my dad witnessed to all his neighbors, good people, I met them, but they want nothing to do with the gospel.

Your own water must first run out before you will be ready and willing to drink God’s water. Jesus said, “Ye will not come to me, that ye might have life” (John 5:40).

What God promises, God supplies. He had promised to make of Ishmael a great nation, God wasn’t about to let the child die.

“...God was with the lad; and he grew...and became an archer...”

Ishmael became the ancestor of the Arab people, this is taught by both Jewish and Islamic traditions. According to the Muslim tradition, Muhammad was a descendant of Ishmael.

It is interesting that God tells us Ishmael became an archer. An archer holds a bow in his hand.

Rev. 6:2 tells us this of the Antichrist: “And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.”

The Antichrist is holding a bow, the Holy Spirit is connecting Ishmael to the Antichrist. In the Bible the Antichrist is called the Assyrian, and he will be half-Jew, half-Arab.

Muslims similarly to the Jews are waiting for their “savior.” In their “theology” they are waiting for the Mahdi, the 12th Imam.

The coming Mahdi will likely be descended from Ishmael and Isaac if he were to be the Antichrist.

“...dwelt in the wilderness of Paran...” The wilderness of Paran located in the eastern present-day Sinai Peninsula; it bordered Egypt, which was to the west. Today it is part of modern-day Egypt.

21:22: And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

21:23: Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

21:24: And Abraham said, I will swear.

21:25: And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away.

21:26: And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

21:27: And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

21:28 And Abraham set seven ewe lambs of the flock by themselves.

21:29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

21:30: And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

21:31: Wherefore he called that place Beersheba; because there they sware both of them.

21:32: Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

Now Abimelech, the king of the Philistines appears on the scene once more. And he approaches Abraham and asks that with an oath he would promise not to harm his descendants, Abimelech knew that God was with Abraham and now he also sees the blessing of God upon Abraham: "God is with thee in all that thou doest."

But again, there is conflict between two groups of people. First it was over grazing rights between Lot's cowboys and Abraham's cowboys. Now it is a conflict over water rights.

Today in the Middle East the conflict is just as much over water right as it is over land. Water in the Middle East is scarce.

The six-day war in 1967 was preceded by a series of confrontations between Israel and its Arab neighbors from November 1964 to May 1967 over control of water sources in the Jordan River basin.

So Abraham and Abimelech made a covenant and the covenant again was sealed with animals. This time it was Abraham who was giving flocks to Abimelech, but Abraham separated seven ewe lambs and these were to be a witness and the place was called Beersheba, which means “Well of Seven.”

Notice again, Abimelech does right by Abraham, he gives the well back pleading ignorance of what his servants did to Abraham.

21:33: And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

“**And Abraham planted a grove.**” Here we are introduced to the word grove. A grove is a group of trees planted together. In ancient times, that’s where people worshipped; in the midst of a group of trees.

But the planting of a grove near the place where God was worshipped was forbidden by God, for this is what the pagans did. It possible that Abraham did not know that this was unacceptable to God.

Deut. 16:21: Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

Ex. 34:12-13: Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves:

Thus Abraham becomes the author of this practice, “Abraham planted a grove in Beersheba, and called there on the name of the LORD...” This later becomes a snare to Israel and Judah,

2 Kings 17:10: And they set them up images and groves in every high hill, and under every green tree:

Num. 33:52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

Solomon introduced the worship of pagan deities: Ashtoreth, Milcom, and Chemosh, by these Israel sinned.

1 Kings 11:5-7:

⁵ For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

⁶ And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.

⁷ Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

It is often the “godly” men that introduce us to false worship. Most doctrines contrary to the Bible were introduced by “godly” men.

Even today it is “godly” men who are responsible for much of the false teaching that exists in many churches today.

Jude 1:4: For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

God does not hide the sins of men, even those of the “most godly.”

The Apparent Contradiction

21:34: And Abraham sojourned in the Philistines' land many days.

There is an apparent contradiction between verse 32 and verse 34 in this chapter.

But we now that Abraham was at Beersheba, but we are told that he was in the land of the Philistines, and in verse 32 Abimelech and Phicol leave Abraham and we are told they “returned into the land of the Philistines.”

If we apply some common sense we can figure out what happened. There must be a gap between verse 33 and 34, sometime between these two verses, having made peace with Abimelech, Abraham decides to go back to the land of the Philistines as he pastures his flock.

Abraham Offers Up Isaac

22:1: And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

22:2: And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

22:3: And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

22:4: Then on the third day Abraham lifted up his eyes, and saw the place afar off.

22:5: And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

22:6: And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

This chapter of Genesis is a favorite one among the saints of God, and favorite Bible story we tell our children.

This story is full of typology. It depicts God the Father sacrificing His only begotten Son as a demonstration of His love.

It is the only type in the OT that foreshadows the requirement of a human sacrifice in order to expiate (to put an end to) sin. Sin came into the world by a man and it was through a man that sin would leave this world.

God “tempted” Abraham. “Wait a minute? God did what?”

James 1:13: Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

The definition of tempt: to try to get (someone) to do wrong, especially by a promise of reward. But the time our Bible was translated tempt also meant: to try or test. So context will tell you what definition you are to apply. Here we know that God “tried” or “tested” Abraham. He tested Abraham’s faith. God tested Abraham’s love.

One commentator said: “Show me what a man loves and what scares him, and I’ve got the man’s number...If a man has never been tested on the point of what he loves most, he has never been tested at all.”

Has God tested you to the point you were willing to give what you love most for God? Well, Abraham was. The mark of a man who loves God is obedience. (John 14:15: If ye love me, keep my commandments.)

Abraham was tested over his love for God. The faithful man not only will be tested (vs.1), but will be tested on the thing he loves most (vs. 2) and his response will be to go where God tells him to go (vs. 3).

God said, “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there...”

John 3:16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:35: The Father loveth the Son, and hath given all things into his hand.

Abraham was a type of “the Father” who loved his Isaac, a type of “the Son.” God the Father and God the Son are the antitypes (the real thing) of this story.

And Abraham did as God told him, as he always did, and took his son and went to the place he was instructed to go to.

Now God called Isaac, Abraham’s only son: “...thine only son Isaac...” Was Isaac Abraham’s only son? Then why does God call him so?

Because the other son was “cast” out having no part of the inheritance. The only son also means the only son who gets the inheritance. This is the doctrine of the Firstborn. (See our notes on “Book of Revelation Lesson 3). God always guards the types in the scripture regarding His Son, no matter what you or I think of it.

“...the land of Moriah...” that is where Christ was crucified, outside of Jerusalem. **“...upon one of the mountains...”** this was on Calvary or Golgotha. Undoubtedly Isaac walked the path Christ walked. Remember typology and God’s hand in this.

Abraham was commanded to sacrifice Isaac! Think about that for a moment. God was asking for a human sacrifice!

Jer. 19:5: They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:

Jer. 32:35: And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

So in this story we have the son (vs. 3), we have the wood (vs. 3), the instrument for piercing the side (vs. 6), and the fire (vs. 6). What does the fire represent?

Acts 2:31: He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

“...took two of his young men...” Two thieves went with Christ to be crucified.

“Then on the third day...” for three days Abraham is walking toward Moriah, pondering the fate of his son, three agonizing days! Three days the Father waited for His Son to rise from the dead; we are told in the gospels, “then on the third day...he shall rise again!”

“I and the lad will go yonder and worship, and come again to you.” Here we see that what took place on mount Calvary was a transaction between the Father and the Son only. The Son was the only one who could be the propitiation for sin between man and God. This also speaks of the resurrection. Abraham believed that God could raise his son up again from the dead.

Hebrews 11:18-19: Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

“...Abraham took the wood...and laid it upon Isaac his son...” this speaks of the cross, the wood that Christ was laid on.

Isaac was no longer a child at this point, he was a full-grown man. He could have resisted, his dad was now an old man. But instead of resisting, Isaac quietly obeys his father. There is nothing recorded here of a protest. Isaac completely subjects himself to his father's will by carrying the wood on his own shoulders.