

## OT-OV

### Lesson 38

1. Last week I taught in part Gen 16:6. When time expired we were in the process of studying the Doctrine of Jealousy. Let's first review verses 1-6 as translated in the NIV.

Gen 16:1 Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar;

Gen 16:2 so she said to Abram, "The LORD has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her." Abram agreed to what Sarai said.

Gen 16:3 So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife.

Gen 16:4 He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress.

Gen 16:5 Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May the LORD judge between you and me."

Gen 16:6 "Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her.

1.1 I want to review some of that learned and then we will resume our study of Jealousy on page three.

Gen 16:6 "Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her.

1.2 Abram was in a spot. He could have freed Hagar but instead he chose to return her to a place of slavery.

1.3 Keep in mind Hagar represents the law, and Isaac represents faith and grace. The law like Hagar and Ishmael had a purpose in God's infinite wisdom.

2. Till faith, the law must be the handmaid of the Gospel, to slay us that God may make us alive.

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

3. But how sad that it pleased Sarai to treat Hagar harshly. The poor bond slave could not have avoided the liaison with Abram. Wounded pride causes jealousy; the fruit of jealousy is cruelty.

4. Human good is more dangerous than most Christians understand. Refusing to wait for God's timing can reap painful results.

5. Thus does one sin bring another with it.

Now let's return to our study of the Doctrine of Jealousy.

1. Jealousy is one of the most vicious facets of the old sin nature.

2. When someone is successful, there are always people who are jealous.

3. If the Lord is using and blessing you expect to be the object of sour grapes.

4. Jealousy is a mental attitude sin that can lead to bitterness, envy, sins of the tongue, murder, etc.

4.1 Jealousy can destroy the enjoyment of Category II love, i.e., love between the right man and right woman. Son 8:6

4.2 Jealousy can destroy anyone and can even lead to psychosis. Job 5:2 and Pro 14:30

5. If you feel strongly about something or someone it is then that jealousy, a horrific mental attitude sin, often raises its ugly head.

5.1 Often siblings are jealous, athletes are jealous, pastors are jealous of each other, professional people are jealous of one another, church members are jealous of one another, business peers are jealous of each other, as are partners in crime etc.

5.2 The sin of jealousy includes the concepts of covetousness, envy, the inability to accept rivalry and the inability to positively accept the prosperity of others.

5.3 The mental attitude sin of jealousy is therefore related to the sins of judgment, pride, refusing to forgive others, wanting to be first, not wanting others to have things unless you too can have the same etc.

5.4 Jealousy, as a mental attitude sin, is closely related to the heinous sin of pride. The sin of pride is the first of the seven major sins listed in Pro 6:16-19

5.5 Rivalry is not part of God's plan because it is He who determines promotions. 1Ti 2:1-3; Rom 13:1 and Psa 75:6-7

5.6 Matthew in chapter seven warns of judging; it is a terrible mental attitude sin with serious traumatic consequences and more often than not it has its dark roots in the mental attitude sin of jealousy or bitterness. Mat 7:1-5

5.7 God is the Mentor of every born again Christian and as such He from His omniscience and sovereignty has provided for us our very own spiritual life. It is perfect and includes a host of others who are none of our business.

5.7.1 Authority realms are there to protect us from one another. This is especially necessary given our terrible propensity to judge and be jealous, bitter etc.

5.7.2 Jealousy often motivates revenge and revenge puts us nose to nose with God just asking for "His knockout punch." Deu 32:35 and Rom 12:19

5.7.3 Revenge is a product of trifling with another man's wife. Pro 6:32-34

5.8 As the scripture says it is God who causes it to rain on the just and the unjust, therefore, there is no place in the realm of proper Christian thinking for jealousy. Mat 5:45

5.9 If it didn't rain on the just and the unjust then there would be secular and not supernatural motivation to "believe and be saved."

6. The source of jealousy like all mental attitude sins is the old sin nature where mental attitude sins insidiously poison our souls.

6.1 This is understandable when one considers that the "heart" is deceitful above all things and desperately wicked.

Jer 17:9 "The heart is deceitful above all things and desperately wicked; who can know it?"

6.2 The Bible says even the Lord Jesus Christ is sometime preached because of jealousy and contentions as opposed to proper motivation.

Phi 1:14 And the great majority of the brethren having come to a state of settled confidence in the Lord, having been influenced by the gentle persuasion of my shackles to take that step of confidence, are more abundantly bold, fearlessly breaking their silence and speaking the Word of God.

Phi 1:15 In fact, certain ones even because of envy and rivalry, but also certain others because of good will are proclaiming the Christ.

Phi 1:16 Some indeed out of a spirit of love knowing that I am appointed for the defense of the good news, but others out of a partisan self-seeking spirit are proclaiming Christ, not with pure unadulterated motives, but insincerely, thinking to raise up additional afflictions to my already existing chains.

Phi 1:17 What is my feeling in view of these things? The only thing that follows is that in every manner whether in pretense or in truth, whether insincerely or sincerely, Christ is being proclaimed.

Phi 1:18 And in this I am rejoicing, and I will certainly continue to rejoice."

7. Negative volition toward doctrine inflames the sin of jealousy. 1Ti 6:3-4

1Ti 6:3 If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching,

1Ti 6:4 he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy (phthonos), strife, malicious talk, evil suspicions.

8. Jealousy is also a sin related to unbeliever reversionism. Rom 1:28-29

Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Rom 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy (phthonos), murder, debate, deceit, malignity; whisperers,

9. Ill-placed pride is a direct result of rejecting doctrine and tends to motivate great jealousy.

Acts 13:45 "But when the Jews saw the multitudes, they were filled with envy (zelos) and spoke against those things which were spoken by Paul, contradicting and blaspheming."

10. Jealousy was a motivating factor in the crucifixion of Jesus.

Mar 15:10 "For He knew that the chief priest had delivered him for envy (phthonos)."

11. Jealousy motivated the brothers of Joseph to sell him into slavery.

Acts 7:9 "And the patriarchs, moved with envy (zelos) sold Joseph into Egypt; but God was with him."

12. In Isa 11:13 jealousy is said to be a motivating factor which split the nation Israel.

Isa 11:12 He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth.

Isa 11:13 Ephraim's jealousy (Qana ... in a bad sense jealous or envious) will vanish, and Judah's enemies will be cut off; Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim.

13. So great was the sin of jealousy between man and wife in Israel that a special offering developed. Numbers 5:11-31.

Num 5:11 Then the LORD said to Moses,

Num 5:12 "Speak to the Israelites and say to them: 'If a man's wife goes astray and is unfaithful to him

Num 5:13 by sleeping with another man ... and her impurity is undetected

Num 5:14 and if feelings of jealousy come over her husband and he suspects his wife--or if he is jealous and suspects her even though she is not impure--

Num 5:15 then the husband will take his wife to the priest. The husband will ... prepare a grain offering for jealousy ...

Num 5:16 The priest shall ... have her stand before the LORD.

Num 5:17 Then he shall take some holy water in a clay jar and put some dust from the tabernacle floor into the water.

Num 5:18 ... the priest ... shall ... place in her hands the ... the grain offering for jealousy, while he himself holds the jar of bitter water that brings a curse.

Num 5:19 Then the priest shall put the woman under oath and say to her, "If no other man has slept with you and you have not gone astray and become impure while married to your husband, may this bitter water that brings a curse not harm you.

Num 5:20 But if you have gone astray while married to your husband and you have defiled yourself by sleeping with a man other than your husband"

Num 5:21 here the priest is to put the woman under this curse of the oath-" may the LORD cause your people to curse and denounce you when he causes your thigh to waste away and your abdomen to swell.

Num 5:22 May this water that brings a curse enter your body so that your abdomen swells and your thigh waste away." ""Then the woman is to say, "Amen. So be it....

Num 5:24 He shall have the woman drink the bitter water ...

Num 5:27 If she has defiled herself ... her abdomen will swell and her thigh waste away, and she will become accursed among her people.

Num 5:28 If, however, the woman has not defiled herself and is free from impurity, she will be cleared of guilt and will be able to have children.

Num 5:29 "This, then, is the law of jealousy when a woman goes astray and defiles herself while married to her husband,

Num 5:30 or when feelings of jealousy come over a man because he suspects his wife ...

14. The sin of jealousy is self-destructive.

Proverbs 14:30 "A sound heart is the life of the flesh; but jealousy, the rotting of the bones."

15. Jealousy is designated in the scripture as a devastating sin.

Proverbs 27:4 "Wrath is cruel, and anger is outrageous, but who is able to stand before jealousy?"

16. Jealously prevailed in David's kingdom, the 10 tribes in the north were jealous of Judah in the south.

2Sa 19:41 Soon all the men of Israel were coming to the king and saying to him, "Why did our brothers, the men of Judah, steal the king away and bring him and his household across the Jordan, together with all his men?"

2Sa 19:42 All the men of Judah answered the men of Israel, "We did this because the king is closely related to us. Why are you angry about it? Have we eaten any of the king's provisions? Have we taken anything for ourselves.

17. So much for the Doctrine of Jealousy, now let's continue with our study of Genesis chapter sixteen and verse seven where Hagar encounters a Theophany.

Gen 16:7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

18. Vs 7: "The Angel of the Lord ...

19. John Barnhouse has written of this phrase "The Angel of the Lord:"

"A study of this phrase with a complete concordance will reveal that this messenger of Jehovah was none other than the Lord Jesus Christ."

19.1 Given the fact the appearance occurred before the resurrection and ascension of Christ we call it "a Theophany."

19.2 What a lesson in humility that the Lord Jesus Christ, the Second Person of the Trinity, was willing to be the messenger to a mistreated Egyptian slave girl!

19.3 His job was to bring to her a message of grace. She was a special person because she carried the child of Abraham - who himself was the father of the Jewish nation, God's people.

19.4 Let me give you 5 points on the phrase "the Angel of the Lord."

19.4.1 The Angel of The Lord is identified as Jehovah in several Scriptures. In the Old Testament Lord is Yehovah and in the New Testament Lord is kurios. Angel in the Old Testament is Malach and in the New Testament it is angelos. Let's look at several Scriptures where the Angel of the Lord is, at least from the context, Christ.

Gen 16:7 And the "angel of the LORD" found Hagar by a fountain of water in the wilderness, by the fountain in the way to Shur (a city west of Beersheba on the route to Egypt).

Gen 22:11 And the "angel of the LORD" called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

Gen 22:12 And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

Exo 3:2 And the "angel of the LORD" appeared unto Moses in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Zec 1:12 Then the "angel of the LORD" (Yehovah) answered and said, O LORD (Yehovah) of hosts (Tsava), how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

Jdg 6:11 And there came an "angel of the LORD", and sat under an oak and which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

Jdg 6:12 And the "angel of the LORD" appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valor.

Acts 7:30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an "angel of the Lord" in a flame of fire in a bush.

Acts 7:31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

19.4.2 Many Angels and even one called "an angel of the Lord" are distinguished from Jehovah in other Scriptures. It is therefore difficult to always identify the Angel of The Lord, i.e., whether the Angel is Christ or an "angel,"

Exo 14:19 And the "angel of God" (Elohim), which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

19.4.3 The Angel of Jehovah is often the Second Person of the Trinity but not always therefore the context must be taken into consideration. The Second Person of the Trinity is the visible God of the New Testament.

Joh 1:14 And the Word became flesh and dwelt among us and we beheld His glory the glory as of the only begotten of the Father full of grace and truth.

Joh 1:18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

19.4.4 Both the Angel of Jehovah and Jesus Christ are sent by the Father.

19.4.5 Since both the Father and the Holy Spirit cannot be seen by man, and since Christ has been seen, it is concluded that Christ is very often the Angel of Jehovah in both the Old and New Testaments unless the context demands otherwise.

19.5. Technically, an appearance of Jesus Christ before His resurrection is called a Theophany; an appearance after His resurrection is called a Christophany.

19.5.1 An example of a Theophany:

Exo 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Exo 3:3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

Exo 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

Exo 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Exo 3:6 Moreover he said, I am the God of thy father, the God of ... Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Exo 3:7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

Exo 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

19.5.2 An example of a Christophany:

Acts 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

Acts 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

Acts 9:5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

Acts 9:6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

Acts 9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

Acts 9:8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

Acts 9:9 And he was three days without sight, and neither did eat nor drink.

Acts 9:10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

Acts 9:11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

19.6 So much for the identification of the Angel of the Lord; now let's return to our study of Gen 16:7.

End Lesson Taught 5-2-2