

OT-OV

Lesson 48

1. Last week I taught in part The Doctrine of Ishmael.
2. I want to review some of that learned and then pick up with new material on page 2.

Doctrine of Ishmael

1. Ishmael was the firstborn son of Abraham by Hagar, an Egyptian maid of his wife Sarah. Abraham was 86 at the time and had lived in Canaan for 11 years.
2. Sarah gave her slave Hagar to Abraham to produce an heir for the family.
3. When Abraham was 99 God renewed His covenant with him; as part of this renewal God enjoined the circumcision of Ishmael as a sign of his membership in the covenant community.
4. God also announced that He would fulfill the divine promise through his wife Sarah, although Abraham looked on Ishmael with deep affection and prayed that he might be the promised heir (Gen 17:18).
5. Ishmael was circumcised at age 13. Fourteen years after the birth of Ishmael, Isaac was born to Sarah and Abraham. Ishmael as a teenager thought of himself as the first born and this did not sit well with Sarah; there was from every indication rivalry and jealousy between Sarah and Hagar over this matter.
 - 5.1 No doubt the problem was exacerbated by Abraham's attitude that Ishmael be the promised one.
6. Sarah insisted that Hagar and Ishmael leave to live in the wilderness of Beersheba, and later in the wilderness of Paran.
7. There is no record in the Scripture or elsewhere of animosity developing between Ishmael and Isaac as adults. For example both sons tended to the burial of Abraham in the cave of Machpelah (Gen 25:9).
8. The Scripture provides first indication of animosity in about 1400 B. C. when certain descendants living east of the Jordan are forced to accept Israel's return from Egypt. This occurred some 25 generations from Ishmael himself.
9. The next evidence of animosity recorded in Scripture (though problematic) occurs during the period of the judges.

10. Therefore Ishmael has received a bad rap from many of us for three reasons:

10.1 Ishmael is said to be a "wild ass of a man" even though the statement (which we will later analyze) is a compliment rather than a put down;

10.2 Mohammed, a possibly distant descendent of Ishmael, founded in c. 630 the Muslim religion which is definitely antagonistic toward all Jews and Christians;

10.3 Finally, the New Testament analogy found in Gal 4:21-5:1 is often erroneously interpreted as teaching Ishmael as a perverse individual and a thorn in the side of Israel. We will study this more later where we will learn Ishmael represents the law and Isaac grace and the law must be cast out because grace and law cannot coexist; they are like oil and water.

11. The names of Ishmael's sons were Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah (Gen 25:13-15).

12. As we studied last week, and as shown on two charts provided, Ishmael's descendents settled all over Arabia, (today's Saudi Arabia), the delta region of Egypt and lands east of the Promised Land.

13. Now for new material and point 14 where we were studying Tema (the ninth son of Ishmael) and where his descendants settled.

14. Nabonidus, son of Nebuchadnezzar, the last king of Babylon, lived at Tema in Saudi Arabia (modern Tayma) for a decade, building his palace there and beautifying and fortifying the city to rival Babylon; leaving the rule of Babylon to his son Belshazzar.

15. Jetur was one of the sons of Ishmael and a founder of a tribe living northeast of Israel. (Gen 25:15; 1Ch 1:31; 5:19)

15.1 He is thought to have lived in Ituraea. Ituraea appears only once in the Scriptures (Luk 3:1), where it designates a portion of the territory ruled over by Philip, the son of Herod the Great and brother of Herod Antipas.

Luk 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

15.2 The area later known as Ituraea was adjacent to Trachonitis in northeast Palestine, beyond the Jordan River.

15.3 After conquest by the Israelites in c. 1400 B. C. the land was occupied by the tribe of Manasseh (1Ch 5:18-22).

1Ch 5:18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skillful in war, were four and forty thousand seven hundred and threescore, that went out to the war.
1Ch 5:19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.
1Ch 5:20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.
1Ch 5:21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.
1Ch 5:22 For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

16. Naphish was the eleventh son of Ishmael (Gen 25:15; 1Ch 1:31) and founder of a clan with which the Israelite tribes east of the Jordan made war and subdued.

16.1 Naphish is also spelled Nephish in 1Ch 5:19 (KJV). This clan is not mentioned in later records, nor is positive identification possible.

17. Kedemah was the twelfth son of Ishmael (Gen 25:15; 1Ch 1:31).

17.1 The Hebrew name (Qdma) means "toward the east." It is possible that the Bene Qedem, "the children of the east" (Gen 29:1; Jdg 6:3-6,33, etc.), mentioned frequently in Biblical and extra-Biblical records, may be descendants of Ishmael.

Gen 29:1 Then Jacob went on his journey, and came into the land of the people of the east.

Jdg 6:3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;
Jdg 6:4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.
Jdg 6:5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.
Jdg 6:6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

Jdg 6:33 Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.
Jdg 6:34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.

Jdg 6:35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

Jdg 6:36 And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

Jdg 6:37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

18. The epithet "a wild ass of a man" ascribed to Ishmael in Gen 16:12 is not to be considered an opprobrium but one of praise.

Gen 16:12 And he will be a wild man (Onager); his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

18.1 The wild Onager (a wild ass found in the desert of the middle east) was the choicest animal on the Assyrian king's hunting list and a delicacy on the menus at royal banquets. Here it depicts the Bedouin freedom of the Ishmaelites in the southern wilderness.

19. Ishmael died at the age of 137. His burial place is unknown. The Muslims claim that he and his mother Hagar were buried in the Ka'aba at Mecca.

CHART SAUDI ARABIA

Gen 25:17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

20. In Gal 4:21-5:1 Paul interprets the narratives of Ishmael and Isaac allegorically. Remember Ishmael represents the law and Isaac represents grace.

Gal 4:21 Tell me, you who desire to be under the Mosaic Law, did you learn nothing from the law?

Gal 4:22 For it is written, Abraham had two sons, the one by a slave, the other by his right woman.

Gal 4:23 Ishmael was the son of Hagar a slave, Ishmael was born after the flesh; but Isaac was a product of the freewoman, Sarah, the product of a divine promise.

Gal 4:24 The events are an allegory: for the account teaches of two covenants; the one from Mount Sinai, which brings bondage, Hagar and her child are analogous with the law and bondage.

Gal 4:25 Hagar stands for Mount Sinai in Arabia and corresponds today to the present city of Jerusalem, Jerusalem at the time of Paul's writing was in slavery to the law and legalism.

Gal 4:26 But the Jerusalem which is from above is free, and she is our mother.

Gal 4:27 For it is written by Isaiah: "Be glad, O barren woman, who bears no children; break forth and cry aloud, you who have no labor pains; because the children of the barren woman now surpass the children of the slave."

Gal 4:28 Isn't it clear that you, like Isaac, are children of the promise.

Gal 4:29 In the days of Hagar and Sarah, Ishmael, who was born in the ordinary way, persecuted the son born by the power of the Spirit and it is the same today.

Gal 4:30 But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son."

Gal 4:31 Therefore, brothers, we are not children of the slave woman, but of the free woman. We are children of the promise as was Isaac.

Gal 5:1 Christ has set us free to live a free life. So stand firm and do not let anyone put the harness of the slavery of the law upon you.

20.1 In the above verses Paul uses Ishmael to teach Judaeo Christian legalists who were clinging to the ordinances of the Mosaic law that the Law must pass away (as Ishmael was sent away).

20.2 As Ishmael was a problem to the child of promise so also in the case of those legalists who came from James and John, they were a like problem. Legalism and grace cannot coexist.

21. Now let's see what we can learn from chapter eighteen.

Gen 18:1 The LORD appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day.

1. Vs 1: And the Lord appeared unto him ...

1.1 For every crisis there is a fresh supply of doctrine to meet the emergency; God is best seen during times of trauma; the exigencies of life demand God's renewal.

1.2 No matter what Abraham's progress, there was still more to know and so it is with us and thus it will be forever in time.

1.3 Abraham and Lot are finally ready for severe adversity pressure for in chapter nineteen we will see Lot brought to the edge of doom, his family lost, his wife judged and himself stripped bare of his possessions.

1.4 Before Abraham is ready to see the destruction and ruin in his nephew's life, he will again receive a promise of a son from both his and Sarah's loins.

1.5 Abraham will receive three heavenly messengers who will renew the promise of Isaac. Lot will receive two heavenly messengers who will warn him of an impending disaster in his life.

1.6 Both Abraham and Lot are believers but Abraham represents a mature believer and Lot an immature believer.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

2Pe 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked:

1.7 The lives of Abraham and Lot were contrasting, so also is the way God responded to each man.

1.8 The Lord appeared to Abraham and revealed His plans for his highly-favored servant. The Lord had to seek out Lot in the midst of his carnal surroundings and deliver him by force.

1.9 Abraham had been slowly and gradually brought to a place of divine friendship which would yield rich results; Lot by his selfish and willful choice had been brought to a place demanding discipline.

1.10 We likewise either live in communion with God using the two power options to overcome the world or we live outside His will in the world. In a sense we are either an Abraham or a Lot.

1.11 Abraham was a pilgrim and a stranger. He never bought any land until he purchased a cave in which he would bury Sarah.

1.12 He looked for a heavenly city whose builder and maker is God. (Heb 11:8-10)

Heb 11:8 By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going.

Heb 11:9 By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise.

Heb 11:10 For he was looking forward to the city with foundations, whose architect and builder is God.

1.13 The more Abraham knew God, the less he was interested in the world and its things. Little by little, he separated himself from the world and unto God. Abram was in the world but not of the world.

End Lesson