

OT-OV

Lesson 55

1. Last week we returned to our study of Abraham and Lot. These two men are examples of a spiritual and a carnal believer.
2. We started by comparing the events of chapters eighteen and nineteen where Abraham was blessed and Lot was cursed.
3. I then taught chapter twenty-one where we analyzed the events surrounding the birth of Isaac, the child of the promise.
4. We then studied Chapter 22 and Abraham's big test. Doctrine became more real than reality. Abraham knew God would provide the lamb and it would not be Isaac.
5. Abraham did as God ordered; he took a step at a time, a day at a time knowing only that the end result would be for his good. Such is our job as we redeem the time because the days are evil. Eph 5:15-20; Col 4:5-6
6. In Chapter twenty-three we noted the death of Sarah and then in chapter twenty-four Abraham is seen sending his chief servant to get a wife for Isaac from his fellow Shemites.
7. The servant arrives finds Rebekah and agrees with her family on a dowry. All parties concerned are seeking the Lord's will for Rebekah. This is one of many arranged marriages described in Scripture.
8. In this case Rebekah had a say in the matter, she agreed and left for Beer Lahai Roi (50 miles south west of Beer-Sheba) where Isaac lived with his father Abraham.
9. Isaac went to meet Rebekah; he goes to meet her with great anticipation.

Gen 24:62 Now Isaac had come from Beer Lahai Roi for he was living in the Negev.
Gen 24:63 He went out to the field one evening to meditate, and as he looked up, he saw camels approaching.
Gen 24:64 Rebekah also looked up and saw Isaac. She got down from her camel
Gen 24:65 and asked the servant, "Who is that man in the field coming to meet us?" "He is my master," the servant answered. So she took her veil and covered herself.
10. The marriage is consummated

Gen 24:67 Isaac brought her into the tent of his mother Sarah, and he married Rebekah. So she became his wife, and he loved her; and Isaac was comforted after his mother's death.

11. Now we are ready for new material and point twelve.

12. Before Abraham's death Abraham took a concubine, her name was Keturah. We know little of her except she bore him six sons.

Gen 25:1 Abraham took another wife, whose name was Keturah.

Gen 25:2 She bore him Zimran, Jokshan, Medan, Midian, Ishbak and Shuah.

13. Abraham dies and leaves his great wealth to Isaac.

Gen 25:5 Abraham left everything he owned to Isaac.

Gen 25:6 But while he was still living, he gave gifts to the sons of his concubines and sent them away from his son Isaac to the land of the east.

Gen 25:7 Altogether, Abraham lived a hundred and seventy-five years.

Gen 25:8 Then Abraham breathed his last and died at a good old age, an old man and full of years; and he was gathered to his people.

14. Let's quickly review the Doctrine of Isaac.

14.1 Nothing is known of the early boyhood of Isaac.

14.2 We next see him big and strong enough to carry the wood for the altar fire up the mountain slope, not knowing that he himself would mount that altar.

14.2.1 The experience of being bound as a sacrificial victim and then delivered by divine intervention must have deeply affected his whole life.

14.3 Isaac was 37 years old when his mother died in Hebron. Three years later his marriage to Rebekah took place. In this he accepted the arrangement made by his father, as ordered by the Lord.

14.4 To safeguard the inheritance, Abraham sent all his other sons away, as he had done Ishmael, making Isaac sole heir (Gen 25:1-6).

Gen 25:1 Abraham took another wife, whose name was Keturah.

Gen 25:2 She bore him Zimran, Jokshan, Medan, Midian, Ishbak and Shuah.

Gen 25:3 Jokshan was the father of Sheba and Dedan; the descendants of Dedan were the Ashurites, the Letushites and the Leummites.

Gen 25:4 The sons of Midian were Ephah, Ephher, Hanoch, Abida and Eldaah. All these were descendants of Keturah.

Gen 25:5 Abraham left everything he owned to Isaac.

Gen 25:6 But while he was still living, he gave gifts to the sons of his concubines and sent them away from his son Isaac to the land of the east.

14.5 Isaac was 40 years old when he married, and he waited 20 years for offspring. Then came the twins, Esau and Jacob, bringing new conflict into the covenant home.

14.6 The favoritism of the parents fostered the struggle for power in the children, culminating in Jacob's deception by which he secured the patriarchal blessing.

14.7 Isaac's prosperity in Gerar made him unpopular, so that not only did the Philistine chief invite him to leave, but the herdsmen disputed his right to the wells which his servants dug.

Gen 26:18 Isaac reopened the wells that had been dug in the time of his father Abraham, which the Philistines had stopped up after Abraham died, and he gave them the same names his father had given them.

Gen 26:19 Isaac's servants dug in the valley and discovered a well of fresh water there.

Gen 26:20 But the herdsmen of Gerar quarreled with Isaac's herdsmen and said, "The water is ours!" So he named the well Esek, because they disputed with him.

Gen 26:21 Then they dug another well, but they quarreled over that one also; so he named it Sitnah.

Gen 26:22 He moved on from there and dug another well, and no one quarreled over it. He named it Rehoboth, saying, "Now the LORD has given us room and we will flourish in the land."

14.8 At his return to Beersheba the Lord again renewed His divine promise.

Gen 26:23 From there he went up to Beersheba.

Gen 26:24 That night the LORD appeared to him and said, "I am the God of your father Abraham. Do not be afraid, for I am with you; I will bless you and will increase the number of your descendants for the sake of my servant Abraham."

14.9 But Isaac had his sorrows there too. Esau's Hittite wives distressed both he and Rebekah, but still more painful was his son Jacob's deceit, instigated by his mother.

Gen 26:34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

Gen 26:35 Which were a grief of mind unto Isaac and to Rebekah.

14.10 There Isaac saw his two sons part company. Isaac was already old and virtually blind when Jacob left for Padan-aram. Padan-aram is a region which lies largely east and north of the upper Euphrates River as it flows south and then turns east. The district lies opposite the north east corner of the Mediterranean Sea, east of the Orontes River.

14.10.1 Twenty years later, when Jacob returned, Isaac was still alive, but dwelling in Hebron. There he died, at the age of 180.

14.11 Isaac was neither as great as Abraham nor as colorful as Jacob. Yet he fulfilled an important place in the history and destiny of Israel.

14.12 The meekness of Isaac is seen in his unresisting submission to his father in becoming the sacrifice on the altar of Moriah, and in his refusal to argue when the herdsmen of Gerar laid claim to the wells.

14.13 He was of an affectionate nature, deeply attached to his mother, grieving her passing, and then comforted in his love for Rebekah. His meditative spirit may have contributed to his outgoing affection.

14.14 He was a man in touch with God. Though he did not have dramatic visitations granted his father Abraham, he nevertheless had communication with heaven, and obeyed God's commandments. The altar, the tent, and the well symbolize the chief interests of his life.

14.15 He is included in the roster of the heroes of faith in (Heb 11). His benedictions upon Jacob and Esau are there declared to be the result of doctrine in his soul. No doubt his experience on Mount Moriah helped to make him a man of faith.

Heb 11:20 By faith Isaac blessed Jacob and Esau concerning things to come.

14.16 Isaac is presented in (Rom 9:7) as a typical case of sovereign election. So far as the covenant was concerned, Ishamael was ruled out, as were the sons of Keturah. Natural generation does not give one a place in the kingdom of God. That is the privilege of the called, whose calling is made evident by their faith.

Rom 9:7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."

Rom 9:8 In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.

Rom 9:9 For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."

Rom 9:10 Not only that, but Rebekah's children had one and the same father, our father Isaac.

Rom 9:11 Yet, before the twins were born or had done anything good or bad-- in order that God's purpose in election might stand:

Rom 9:12 not by works but by him who calls-- she was told, "The older will serve the younger."

Rom 9:13 Just as it is written: "Jacob I loved, but Esau I hated."

14.17 The birth of Isaac was the fruit of faith - not only Abraham's, but Sarah's. Her incredulous laughter gave place to faith, and the senile womb revived. So spiritual birth is always a miraculous operation in response to faith.

Heb 11:11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

14.18 Abraham's faith also centered in Isaac. He believed the word of God vis-a-vis all natural impossibilities. He took a hard look at his own impotence and at Sarah's 90 years, and still believed God.

14.18.1 It was this faith that gave Abraham a standing in righteousness before God. Isaac, therefore, was the fruit of doctrine in his soul (Rom 4:18-25).

Rom 4:18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be."

Rom 4:19 Without weakening in his faith, he faced the fact that his body was as good as dead--since he was about a hundred years old-- and that Sarah's womb was also dead.

Rom 4:20 Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God,

Rom 4:21 being fully persuaded that God had power to do what he had promised.

Rom 4:22 This is why "it was credited to him as righteousness."

Rom 4:23 The words "it was credited to him" were written not for him alone,

Rom 4:24 but also for us, to whom God will credit righteousness-- for us who believe in him who raised Jesus our Lord from the dead.

Rom 4:25 He was delivered over to death for our sins and was raised to life for our justification.

14.19 The command to offer Isaac on the altar further tested Abraham's faith. How could the death of Isaac fit in with all the divine promises? Abraham had the answer of faith, that "God was able to raise him up, even from the dead."

14.20 So Isaac became a figure of life from the dead, or, to give it a New Testament turn, the new life in Christ (see Heb 11:17-19; Rom 6:3-5).

Heb 11:17 By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son,

Heb 11:18 even though God had said to him, "It is through Isaac that your offspring will be reckoned."

Heb 11:19 Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death.

Rom 6:3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?

Rom 6:4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

Rom 6:5 If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.

14.21 He also appears here as a prefiguration of Christ, the obedient Son, who was "obedient unto death, yea, the death of the cross."

15. Let's take a look at the Doctrine of Rebekah.

15.1 Rebekah was a daughter of Bethuel, sister of Laban, wife of Isaac, and mother of Esau and Jacob.

15.2 A servant of Abraham was sent to obtain a wife for Isaac.

15.3 When he arrived at the well outside the city of Nahor in Padan-aram, he asked for a sign that he might make the proper choice.

15.4 When Rebekah came with her pitcher, she offered to draw water for him and his camels. He took this as the requested sign.

15.5 She was beautiful and her conduct indicated that she was generous and hospitable.

15.6 He gave her expensive presents which he had brought, asked her name and if he could lodge at her father's house.

15.7 When he was welcomed in her home, he would not accept the father's hospitality until he had explained his errand.

15.8 When Rebekah's father and brother heard his story, they allowed her to decide whether she would leave home, go to a strange country, and marry a man she had never met.

15.9 That she was given a choice indicates a custom in upper-class patriarchal families.

15.10 She left her home and became Isaac's wife, and shared his prosperous life near Beersheba.

Gen 24:66 Then the servant told Isaac all he had done.

Gen 24:67 Isaac brought her into the tent of his mother Sarah, and he married Rebekah. So she became his wife, and he loved her; and Isaac was comforted after his mother's death.

15.11 After 20 years of barrenness, Rebekah bore twin sons, Esau and Jacob.

Gen 25:21 Isaac prayed to the LORD on behalf of his wife, because she was barren. The LORD answered his prayer, and his wife Rebekah became pregnant.

Gen 25:22 The babies jostled each other within her, and she said, "Why is this happening to me?" So she went to inquire of the LORD.

Gen 25:23 The LORD said to her, "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger."

Gen 25:24 When the time came for her to give birth, there were twin boys in her womb.

Gen 25:25 The first to come out was red, and his whole body was like a hairy garment; so they named him Esau.

Gen 25:26 After this, his brother came out, with his hand grasping Esau's heel; so he was named Jacob. Isaac was sixty years old when Rebekah gave birth to them.

15.12 Jacob was the favorite of his mother and she approved his purchase of the birthright from his brother.

15.13 Even then she did not leave things entirely in God's hands, but persuaded Jacob to obtain the blessing by deceit.

15.14 When Jacob had to flee from the wrath of Esau, Rebekah urged him to go to her people in Padan-aram, and she presumably died before his return.

15.15 She was buried in the cave of Machpelah near her mother-in-law Sarah. (Gen 49:31).

Gen 49:31 There Abraham and his wife Sarah were buried, there Isaac and his wife Rebekah were buried, and there I buried Leah.

Gen 49:32 The field and the cave in it were bought from the Hittites."

16. Before we look at the Doctrine of Jacob, let's see why Jacob is called the Supplanter or Chiseler.

Jacob Gets Isaac's Blessing

Gen 27:1 When Isaac was old and his eyes were so weak that he could no longer see, he called for Esau his older son and said to him, "My son." "Here I am," he answered.

Gen 27:2 Isaac said, "I am now an old man and don't know the day of my death.

Gen 27:3 Now then, get your weapons-- your quiver and bow-- and go out to the open country to hunt some wild game for me.

Gen 27:4 Prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing before I die."

Gen 27:19 Jacob said to his father, "I am Esau your firstborn. I have done as you told me. Please sit up and eat some of my game so that you may give me your blessing."

Gen 27:20 Isaac asked his son, "How did you find it so quickly, my son?" "The LORD your God gave me success," he replied.

Gen 27:21 Then Isaac said to Jacob, "Come ì near so I can touch you, my son, to know whether you really are my son Esau or not."

Gen 27:22 Jacob went close to his father Isaac, who touched him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau."

Gen 27:27 So he went to him and kissed him. When Isaac caught the smell of his clothes, he blessed him and said, "Ah, the smell of my son is like the smell of a field that the LORD has blessed.

Gen 27:28 May God give you of heaven's dew and of earth's richness-- an abundance of grain and new wine.

Gen 27:29 May nations serve you and peoples bow down to you. Be lord over your brothers, and may the sons of your mother bow down to you. May those who curse you be cursed and those who bless you be blessed."

Gen 27:3 After Isaac finished blessing him and Jacob had scarcely left his father's presence, his brother Esau came in from hunting.

End Lesson