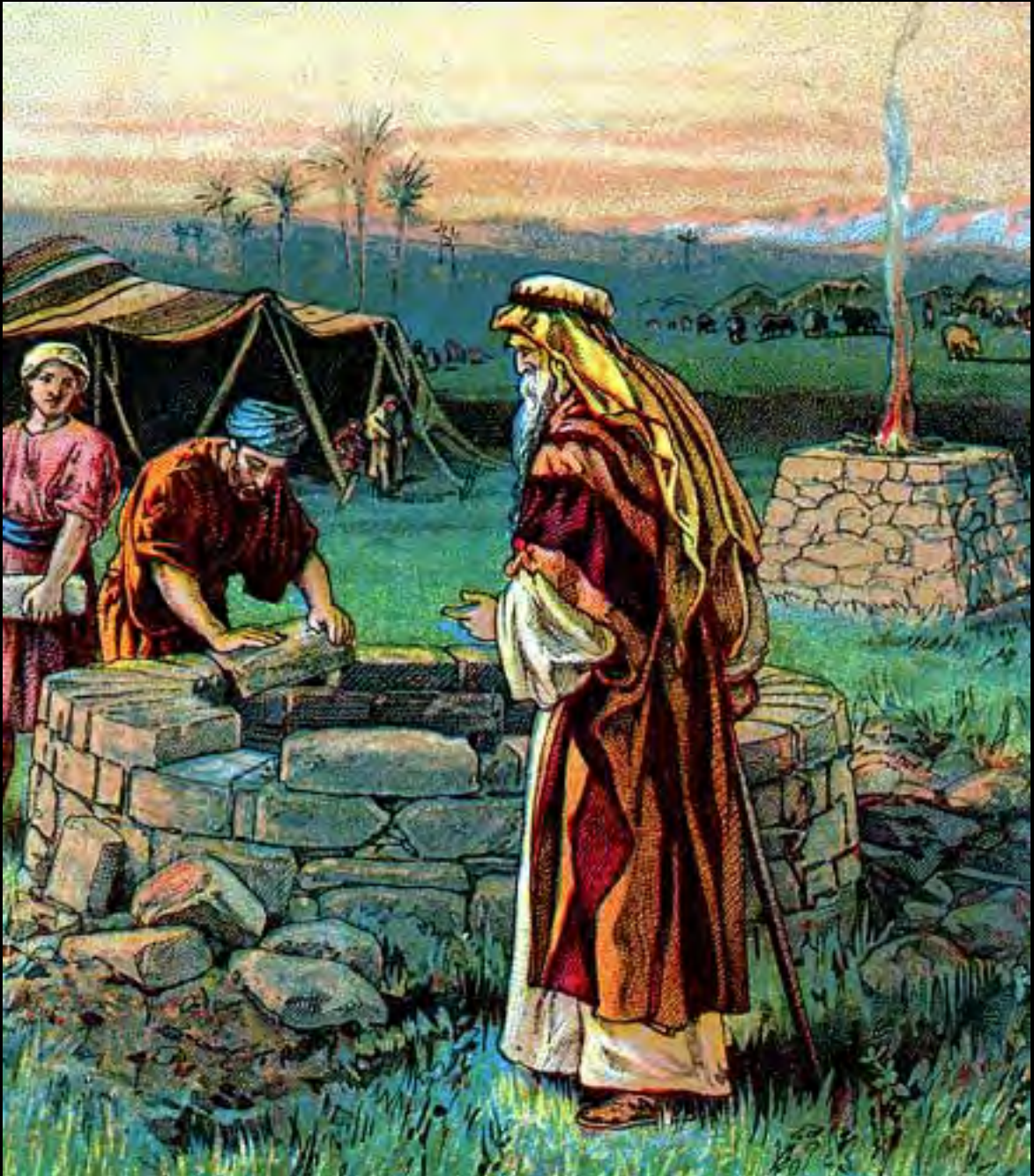


Pentwater Bible Church

Abraham Passes the Covenant to Isaac *Genesis Message Fifty-Four*



Pentwater Bible Church



Announcements

See us on Facebook 
Sunday Radio Teaching on WEEH 100.5 FM at 06:00 AM
Z95 FM at 9:30 AM; WMOM 102.7 FM at 11:00 AM & 9:00
PM & Internet <http://www.wmom.fm/> 11:00AM

Men's Bible Study and discussion Wednesdays from 7:00
PM to 8:30 Topic: "Israel; The Arabs & Islam." Next Session
will focus on founding of Islam.

February 29th Women's ministry teaching through "Living
by the Book," 1st Session at Joan's House Reading The Bible
for All it is Worth

Potluck February 19th Sign up Today!

Pray for John Ferguson, as he had hernia surgery on Friday

Skype our Service at PentwaterBibleChurch

Share Your Church With Others

Sunday Service February 12, 2012 *11:00 AM*

Introduction Music: And He Shall Purify
G.F. Handel

Opening Prayer:

Hymn #1: We Shall Meet Some Day
Tillit S. Teddlie

Hymn #2 Come Thou Long Expected Jesus
Charles Wesley

Message: The Covenant Passes to Isaac
Genesis Chapter 25: 1-23

Hymn # 3: Does Jesus Care?
Frank E. Graeff

&

Offering:

Benediction:

Closing Music: Doxology
Maranatha Music

WE SHALL MEET SOME DAY

1. How our hearts ache with grief as we say good - by; We shall
 2. When we've all crossed the stream with its roll - ing tide, We shall
 3. What a glo - ri - ous thought, as we say good - by, We shall

meet some day; Where no sor - row or tears ev - er
 meet some day; In the cit - y of rest on the
 meet some day; In that beau - ti - ful home that's pre -
 we shall meet

Chorus

dim the eye, We shall meet some day. We shall meet where no
 oth - er side, We shall meet some day.
 pared on high, We shall meet some day. we shall meet

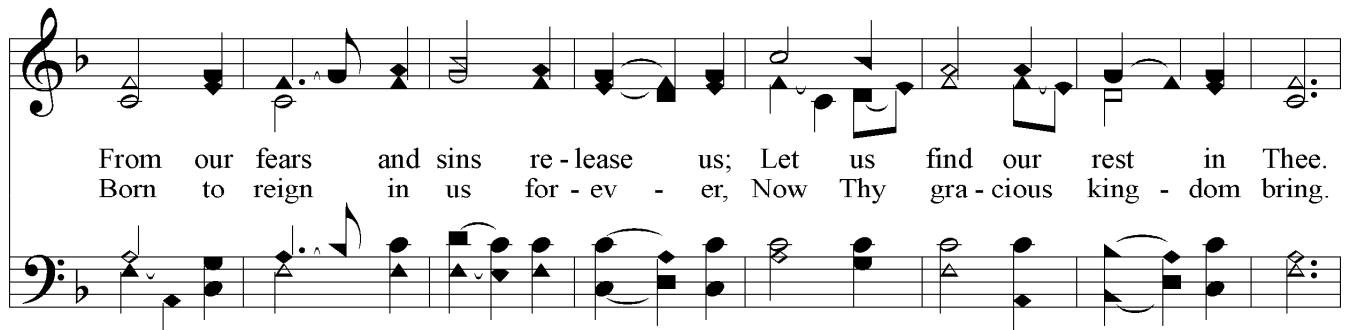
storm clouds gath - er, We shall meet some day; By the riv - er of
 shall meet

life, spar - kling, cool, and clear, We shall meet some day.
 we shall meet

COME, THOU LONG-EXPECTED JESUS



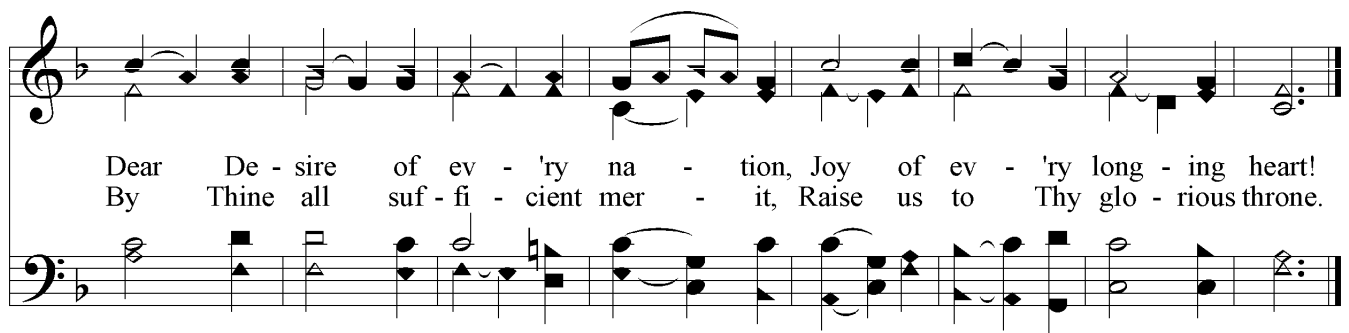
1. Come, Thou long ex - spect - ed Je - sus, Born to set Thy peo - ple free.
2. Born Thy peo - ple to de - liv - er, Born a child and yet a King,



From our fears and sins re - lease us; Let us find our rest in Thee.
Born to reign in us for - ev - er, Now Thy gra - cious king - dom bring.



Is - rael's Strength and Con - so - la - tion, Hope of all the earth Thou art;
By Thine own e - ter - nal Spir - it Rule in all our hearts a - lone;



Dear De - sire of ev - 'ry na - tion, Joy of ev - 'ry long - ing heart!
By Thine all suf - fi - cient mer - it, Raise us to Thy glo - rious throne.

WORDS BY CHARLES WESLEY (1744)

MUSIC BY ROWLAND H. PRICHARD (1831), ARR. BY RALPH VAUGHAN WILLIAMS (1951)

Dentwater Bible Church

Genesis Message Fifty-Four The Covenant Passes to Isaac

February 12, 2011
Daniel E. Woodhead

Review:

ELIEZER MEETS THE FAMILY

Genesis 24: 28-33

Rebecca again showing her sense of urgency runs to her mother's house. She hastened home to relate all that had occurred to "*her mother's house*," When the news had been broadcast within the house the result was that Rebecca's brother Laban came out also with a sense of urgency. He was not included in the family genealogy, which was presented in chapter twenty-two. Laban's motivation was chiefly that of the wealth Rebecca saw and received gifts from. For text says Laban spoke to Eliezer and said, "*Come in, thou blessed of Jehovah.*" He saw the material blessings, which were apparent in the gifts. Laban then provided the room for Eliezer, food and shelter for the camels and water to wash their feet. Eliezer was given food but would not partake of it until he made it known why he had come. The mission was more important to him than eating.

Genesis 24: 34-49

Eliezer largely retells the story of Abraham sending him back to Mesopotamia to find a wife for Isaac. He tells the story that God has blessed Abraham in wealth and gave him a child when he was one hundred years old. He makes the statement that Sarah was old. In fact she was ninety when she gave birth. Abraham has truly been blessed. It will be Isaac not Ishmael or Eliezer who will receive the inheritance of Abraham's wealth and covenant with God. Islam claims that Abraham visited Arabia with the inheritor Ishmael. This text refutes that notion. God told Abraham that He would also bless Ishmael but His covenant would be established with Isaac.

God planned to bring the Messiah through Abraham to Isaac, Jacob then through the tribe of Judah.

He finishes his discourse with a question asking for her hand (*now if ye will deal kindly and truly with my master, tell me*), if not I will leave (*That I may turn to the right hand, or to the left*). He did have that possibility of rejection in his mind from the inception of Abraham's charge to him and the required oath.

ELIEZER AND REBECCA GO BACK TO CANAAN

Genesis 24: 50-60

Laban and his father Bethuel both recognized that these events were divine as they said, "*The thing proceedeth from Jehovah.*" Both of them consent to the marriage, which is typical of this type of negotiation in the ancient biblical times. Eliezer being now relieved that his earlier concern had been relieved and he prayed (*bowed himself down to*

the earth unto Jehovah). Now Eliezer begins to shower Rebecca with gifts. She gets jewels of silver gold and clothing. Further he gives precious gifts to her mother and brother Laban. Once they settled down to the meal they celebrated long into the night. Rising early in the morning Eliezer requested leave to return to Abraham and Isaac with his bride. They wanted to keep her with them יָמִים אֹ עֶשְׂרִי, (*Yameem O Asor*) “*some days, or rather ten;*” but when she was consulted, she decided to go right away. Rebecca was ready to meet her husband. “*Then they sent away Rebekah their sister* (Laban being chiefly considered, as the leading person in the affair) *and her nurse*” The Hebrew describing the nurse is *meneket* is really a wet nurse, such as Hatshepsut (Pharaoh’s daughter) needed for the baby Moses in Exodus 2:7. In Genesis 35: 8 Rebekah’s nurse is identified as Deborah, and her death and burial are recorded. She was obviously a valued member of the family. The mother and Laban give her the parting wish that she might be exceedingly fruitful and become the mother of many offspring. “*Become thousands of myriads*” is a hyperbolic expression for an innumerable host of children. Both of the children she will have Esau and Jacob will bring forth generations of thousands of offspring, Arabs and Israelis.

ISAAC AND REBECCA MEET AND MARRY

Genesis 24: 61-67

They began their long journey of a month or more back to Beer-Lahai-roi. The text says that “*damsels*” rode with her. The story now switches to the scene in the south country, which is the Negev desert.

The specific location is *Beer-lahai-roi* According to Genesis 16:14, this is the name of a well situated in the Negev. It could have been part of an oasis to which sheep-breeders came for water and pasturing. Isaac was engaging in evening prayer time when he saw the caravan approaching in the distance. He was anticipating his wife’s arrival. Rebecca noticed him and got off her camel asking Eliezer who was that man in the distance. The Hebrew word translated “*alighted*” is נָפַל *Naphal*, which means to *fall*. The imagery we get here is that when she saw Isaac she fell off her camel. This might very well be love at first sight! She then veiled her face. This is a display of modesty. We see that Sarah in Genesis 12: 14, was not veiled. This shows that Israelite women were not normally veiled. Tamar put on a veil only to disguise herself before Judah (Genesis 38:14). There is some evidence that the veiling of the bride was part of the marriage ceremony. Rebekah’s veiling herself is a signal to Isaac that she is his bride.

Eliezer then recounted all the events of acquiring Rebecca to Isaac. This is followed by a simple wedding ceremony. Isaac took her into his mother’s tent. Sarah had been dead for three years and the tent was still erect waiting occupancy. They completed their physical union and Isaac loved her. By this act, Rebekah formally becomes the successor to Sarah the matriarch. The continuity of the generations and the providential ability to pass the covenant is assured. Rebecca was a comfort to him since his mother’s death. We see here in the story of Isaac taking Rebecca as his wife the components of a biblical marriage.

1. Commitment to each other for a lifelong union.
2. Love, which is a decision not just a deep romantic or sexual attachment. There must be a commitment *to love* the one you marry.

3. Adherence to the marriage ceremony of the culture within the society we live, i.e. rings, vows, license, blood tests etc.
4. Finally a sexual union where the two become one flesh as God has intended.

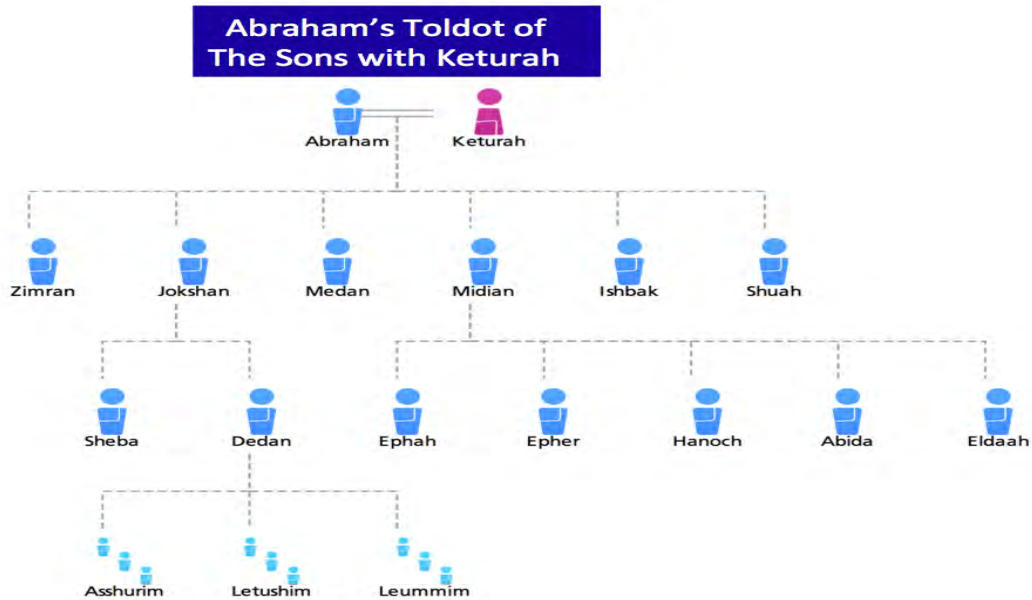
Today's Message:

ABRAHAM MARRIES KETURAH

Genesis 25: 1-4

¹And Abraham took another wife, and her name was Keturah. ²And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. ³And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. ⁴And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah (ASV 1901).

This is the last mention of the chronological activities of Abraham during his life. He lived for 175 years in total and was 137 years old when Sarah died. So from the time Sarah died Abraham would live another thirty-eight years. During that time he married Keturah (Perfume) and had six sons with her. Two of them the text follows into the third and fourth generation-Midian and Jokshan. Some of the medieval Jewish commentators (Rashi) believe that Keturah and Hagar (the sojourner) are the same person. This can only be a fanciful observation since the text does not state this anywhere and the meaning of the two Hebrew names are different. Some have inferred this because Keturah is called a concubine in I Chronicles 1: 32. The text here calls her his wife Hebrew *isha* אִשָּׁה. Further since taking Hagar, as a concubine was not his idea it was Sarah's it is safe to conclude that Keturah was his wife. Now all the sons of Keturah became future Arabian tribes and settled in Northwest Arabia and the Sinai.





The names may still be found among the Arabian tribes, but the most reliable evidence is from the Scripture. *Zimran* is the city west of Mecca, on the Red Sea; of *Jokshan* on the Red Sea or with the Himyaritish tribe of *Jakish* in Southern Arabia; of *Ishbak* with the name *Shobek*, a place in the Edomites country. There is evidence that *Medan* and *Midian* are on the eastern coast of the Gulf of Aqaba, The relationship of these two tribes will explain the fact, that the *Midianim*, Genesis 37:28, are called *Medanim* in Genesis 37: 36. The Midianites were hostile to Israel during the wilderness wanderings; its fertility cult proved to be too much for them to resist their corrupting influence. They engaged in a bloody clash with Israel, and in the time of the Judges, they exerted dominance over the Israelites, who fought a war of liberation under Gideon to rid themselves of them. This record of kinship with Midian was amicable early on though. The story of Moses' flight from Pharaoh to Midian, where he found refuge and intermarried with the priestly family, corroborates the earlier record of amicable relationships between Israel and Midian. Of the sons of Jokshan, *Sheba* was probably connected with the Sabaeans, who are associated in Job 6:19 with *Tema*, are mentioned in Job 1:15 as having stolen Job's oxen and asses, and were neighbors of the Nabataeans in the vicinity of Syria. *Dedan* was probably the trading people mentioned in Jeremiah 25:23 along with *Tema* and *Bus* (Isaiah 21:13; Jeremiah 49:8), in the neighborhood of Edom (Ezekiel 24:15), with whom the tribe of *Banu Dudan*, has been compared. Both settled in Northern Arabia and are mentioned in Isaiah 21: 13. On their relation to the Cushites of the same name, (Genesis 10:7 and 28), Of the sons of Dedan, the *Asshurim* have been associated with the warlike tribe of the *Asir* to the south of Hejas, the *Letushim* with the *Banu Leits* in Hejas, and the *Leummim* with the tribe of the *Banu Lâam*, which extended even to Babylon and Mesopotamia. Of the descendants of Midian, *Ephah* is mentioned in Isaiah 60:6, in connection with Midian, as a people trading in gold and incense. *Epher* has been compared with the *Banu Gifar* in Hejas; *Hanoah*, with the place called *Hanakye*, three days' journey to the north of Medinah; *Abidah* and *El-daah*, with the tribes of *Abide* and *Vadaa* in the neighborhood of Asir. All this shows that Abraham

retained his vitality even into old age and produced many nations. This was in fulfillment of God's promises to Abraham that he would become great (Genesis 12:2) since many nations view him as their ancestor (Genesis 17: 4).

THE BEQUEATHMENT OF THE COVENANT

Genesis 25: 5-6

⁵And Abraham gave all that he had unto Isaac. ⁶But unto the sons of the concubines, that Abraham had, Abraham gave gifts. And he sent them away from Isaac his son, while he yet lived, eastward, unto the east country (ASV 1901).

Previously God had declared that Isaac alone was to be the true heir of The Covenant; here Isaac becomes the major beneficiary of his father's estate as well. Abraham gave all that he had to Isaac. All is a direct reference to the Covenant that God made with him to be passed down to Isaac who was the child of promise. In later times under the Mosaic Covenant (Deuteronomy 21: 15-17) inheritance would be established under the Law and have specific divisions among sons. Isaac was to become a patriarch of the Nation Israel. In order to effect minimal animosity between Isaac and Keturah's sons Abraham he gave them some of the estate and then sent them away to the east region (The Sinai and Arabia) while he was still living. Abraham must have loved all these boys; he gave them gifts. He also sent them away with gifts to make sure that Isaac would get a good start. He knew the prophecies regarding Ishmael who would bring discord to Isaac and the Hebrews so distancing the other Arabs from Isaac had to be accomplished. Although Abraham tried to prevent friction by sending them away it did not prevent trouble in the centuries that followed. It only gave Isaac some peacetime before the troubles began. The division of the inheritance while he yet lived was also geared toward preventing disputes for a term after he died. As we have seen the sons of Keturah then went into the areas of modern day Trans-Jordan and Saudi-Arabian.

THE DEATH OF ABRAHAM

Genesis 25: 7-11

⁷And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years. ⁸And Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people. ⁹And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre. ¹⁰The field which Abraham purchased of the children of Heth. There was Abraham buried, and Sarah his wife. ¹¹And it came to pass after the death of Abraham, that God blessed Isaac his son. And Isaac dwelt by Beer-lahai-roi (ASV 1901).

Abraham lived for one hundred and seventy-five years. This was a fulfillment of God's promise to him that he would be buried at a good old age (Genesis 15: 15). Isaac

was seventy-five years old when Abraham died and passed the Covenant to his heir. Jacob and Esau Isaac's children were fifteen years at the time of his death so he got to enjoy his grandchildren for that amount of time. Even though the book of Genesis is written chronologically the story of Jacob and Esau does not get told until later in the narrative. The text says that Abraham *was gathered to his people, which* is a clear reference to the after life (OT Sheol). This phrase, peculiar to the Old Testament, is also used of Ishmael, Isaac, Jacob, Aaron, and Moses. We also see it in Judges 2: 10 as a reunion. Death for us must be looked upon as a transition to Heaven where one is united with one's ancestors. This interpretation contradicts the unbelievers or atheists beliefs that there is no after live. We will see others that have gone on before us when we get to Heaven and rejoice at the reunion.

Abraham then is buried in the tomb at Machpelah in the cave he purchased where Sarah was buried. The two half-brothers Isaac and Ishmael came together to honor their father at the time of death by burying him. Ishmael although excluded from the blessings of the covenant, was acknowledged by God as the son of Abraham by a distinct blessing (Genesis 17:20), and was thus elevated above the sons of Keturah. The final stage of the transference of the Abrahamic Covenant then took place by God Himself blessing Isaac. After that Isaac continued to live in Beer-lahai-roi.

THE GENERATIONS OF ISHMAEL

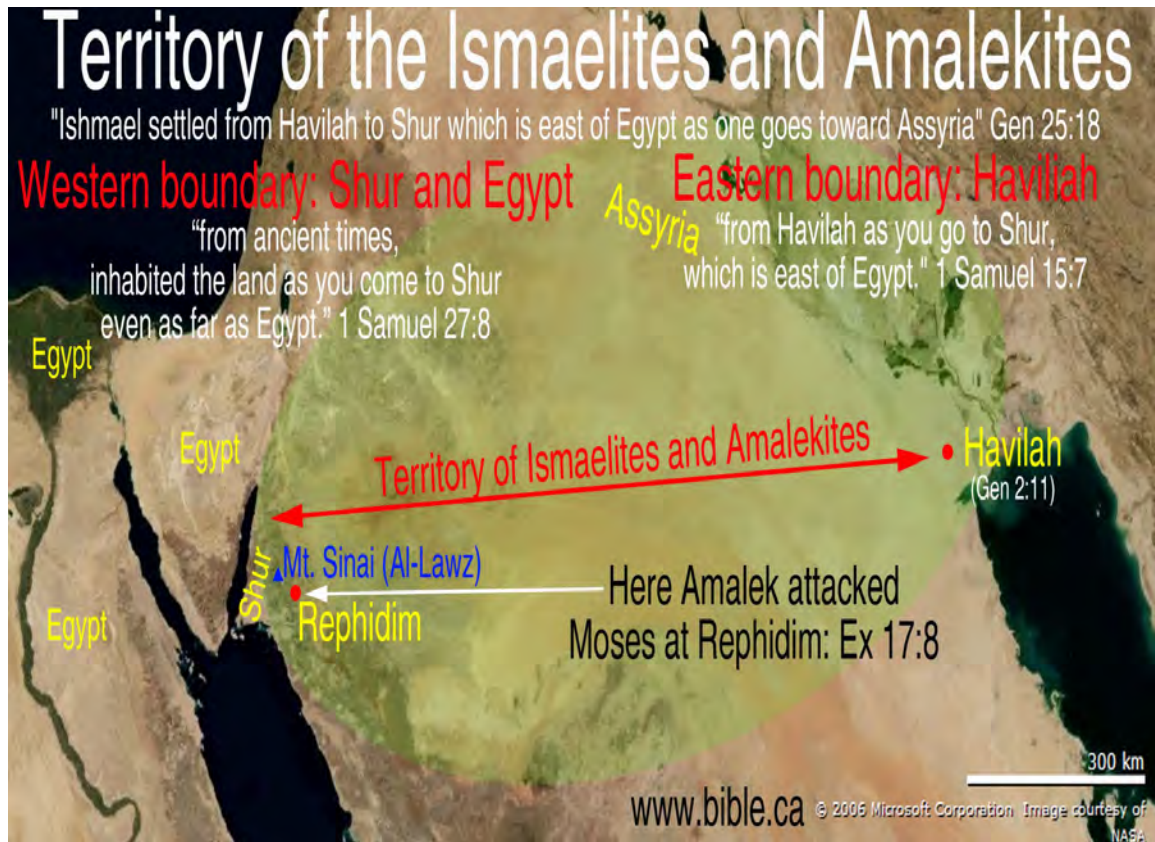
Genesis 25: 12-18

¹²Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. ¹³And these are the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebaioth, and Kedar, and Adbeel, and Mibsam, ¹⁴and Mishma, and Dumah, and Massa, ¹⁵Hadad, and Tema, Jetur, Naphish, and Kedemah. ¹⁶These are the sons of Ishmael, and these are their names, by their villages, and by their encampments. Twelve princes according to their nations. ¹⁷And these are the years of the life of Ishmael, a hundred and thirty and seven years. And he gave up the ghost and died, and was gathered unto his people. ¹⁸And they dwelt from Havilah unto Shur that is before Egypt, as thou goest toward Assyria. He abode over against all his brethren (ASV 1901).

Some of these sons are also mentioned in extra biblical sources; others are known only from other biblical texts, while two—Hadad and Kedmah—we can't yet identify.

Some of the names in this chapter are separated out according to Keturah or Ishmael's Toldot, are in other biblical text combined. So for example, Isaiah 60:6–7 has Midian, Ephah, and Sheba—all Keturah tribes—side by side with Kedar and Nebaioth. Jeremiah 25:23 pairs Dedan with Tema, and Ezekiel 27:21 has Kedar with Sheba. The same commingling occurs in the some of the extra biblical sources. For example the “Annals of Tiglath-Pileser III,” which cite Massa, Tema, and the Idiba'ileans who are all Ishmaelites in Genesis, together with Sheba and Ephah, who are descendants of Keturah. This illustrates the comingling of the tribes through intermarriage. The Hebrew term *he abode*

over against all his brethren means to fall upon. First, it means to live side by side but also to live in a state of hostility. It is used in Deuteronomy 21: 16 and in Job 1: 11, 6: 28, and 21: 31. It is a fulfilment of Genesis 16: 12.

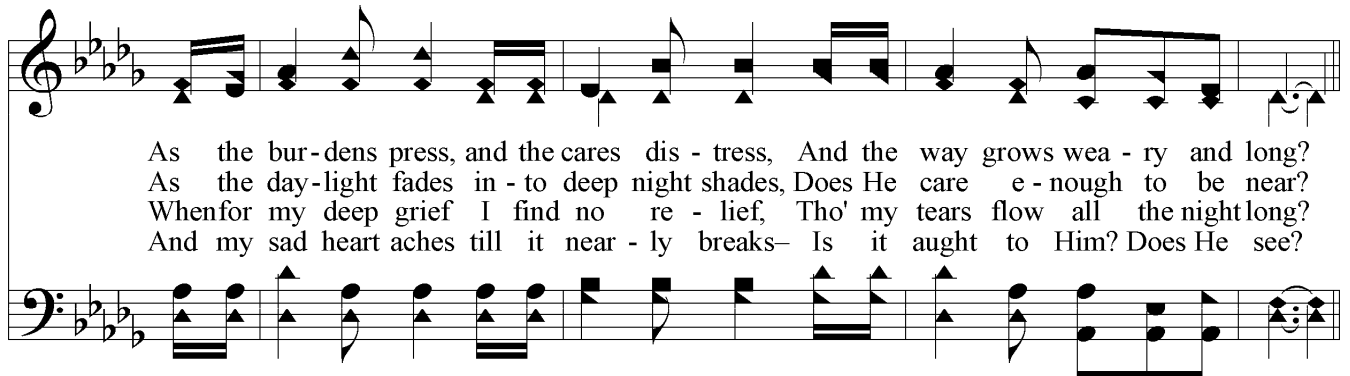


NEXT WEEK: GENERATIONS OF ISAAC: ESAU & JACOB
Please Call or e-mail with any questions or comments.
Daniel.Woodhead@pentwaterbiblechurch.com Toll Free 877-706-2479

DOES JESUS CARE?

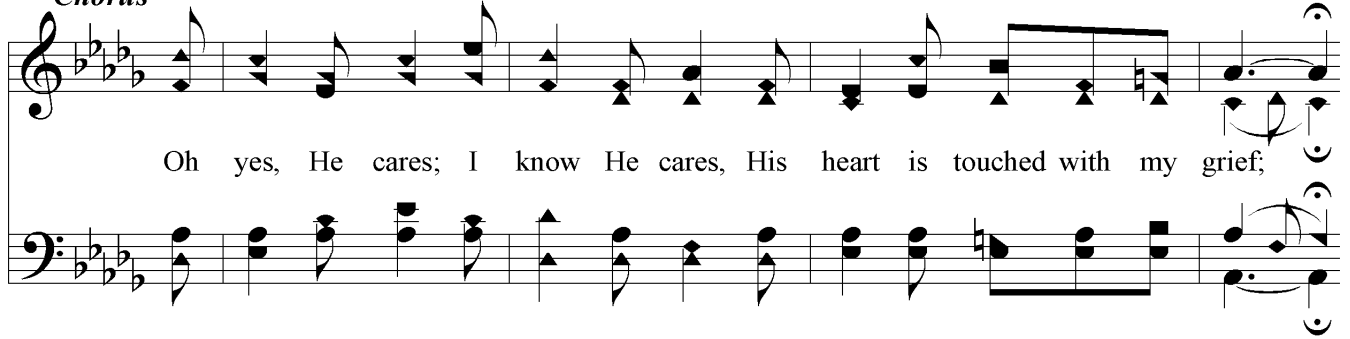


1. Does Je-sus care when my heart is pained Too deep - ly for mirth or song;
2. Does Je-sus care when my way is dark With a name - less dread and fear?
3. Does Je-sus care when I've tried and failed To re - sist some temp - ta - tion strong;
4. Does Je-sus care when I've said "good-bye" To the dear - est on earth to me,

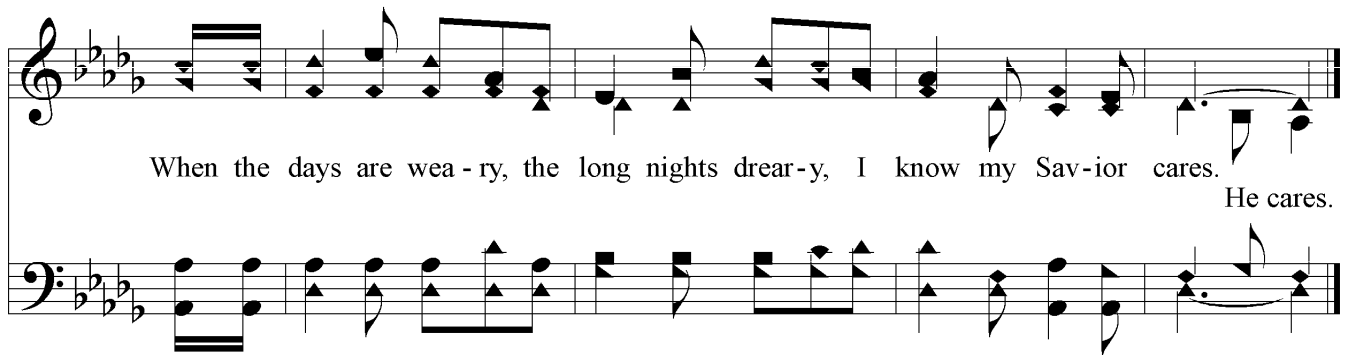


As the bur - dens press, and the cares dis - tress, And the way grows wea - ry and long?
As the day - light fades in - to deep night shades, Does He care e - nough to be near?
When for my deep grief I find no re - lief, Tho' my tears flow all the night long?
And my sad heart aches till it near - ly breaks - Is it aught to Him? Does He see?

Chorus



Oh yes, He cares; I know He cares, His heart is touched with my grief;



When the days are wea - ry, the long nights drear - y, I know my Sav - ior cares. He cares.