

Genesis 16:1-16
The God Who Sees Our Need

Introduction: This account shows to us the rebuke of weak faith. There is often some tension over the delay of the promise.

- 1) **Abram's temporary failure in the ongoing growth of his faith—16:1-6**
 - a) Abram's temptation came in the person closest to him, his wife—16:1-2
 - Hagar is a Hebrew name meaning “to be a fugitive, to flee, flight”. She was from Egypt (cf. 12:16). Perhaps Abram named her as a reminder of his faithless flight to Egypt.
 - i) She was **correct** in her evaluation of her problem—Yahweh had prevented her, but this was seemingly in conflict with God's promise of an heir
 - ii) She was **incorrect** in her solution to the problem—follow the world's method, even it was legal and socially acceptable. From a horizontal perspective, it was the only solution to a horrific problem. Just because something is legal doesn't make it righteous.
 - iii) She was **selfward** in her anticipated solution—perhaps **I** will obtain children
 - (1) She wants to build a family through a surrogate mother
 - iv) Abram was wrong to listen to fleshly advice. (cf. Gen. 3:17)
 - b) Description of Abram's failure—16:3-4
 - i) Length of time since God's promise of a child (10 years)—16:3
 - ii) Note the immediate conception of the flesh
 - iii) Pregnant Hagar treated barren Sarah without honor or respect.
 - (1) Because she was now with child, she would become the primary wife in the eyes of their culture.
 - (2) This reflects the truth revealed in Prov. 30:21-23.
 - c) Fulfillment of fleshly methods bring about interpersonal conflicts—16:5-6
 - i) Sarai attempts to blame Abram for Hagar's attitude—16:5a, b
 - ii) Sarai attempts to sound spiritual in her accusation—16:5c “may Yahweh judge between you and me”
 - iii) Abram returns Hagar to the status of slave: do to her what is good in your sight—16:6a
 - (1) No thought of how God would want her to be treated
 - iv) Sarai treats her maid in the flesh and loses her maid—16:6b
 - (1) Here the irony is that the Jewish woman is afflicting the Egyptian. (cf. Ex. 1:11-12)
 - d) There is little difficulty in seeing what went wrong. Once the way of faith was abandoned and the way of human calculation was engaged, the family was caught up in a continuing chain of cause and effect that troubled them for ages. (Ross, 320)

- 2) **God's care for the one wrongly used by others—16:7-14**
 - a) Hagar headed in a familiar direction, toward her homeland—16:7
 - b) God made His presence known to her—16:7
 - c) God calls Hagar to think—16:8
 - i) Notice God's identification of Hagar
 - (1) He knows: her name, that she is Sarai's maid
 - (2) He questions: where do you belong? where do you think you are headed?
 - ii) Hagar answers honestly
 - d) God calls Hagar to humility—16:9
 - i) 2 commands—return and submit
 - ii) She was to no longer despise Sarai as she had been doing.
 - e) God makes gracious and merciful promises to Hagar—16:10-12
 - i) The gracious multiplication of descendants—16:10
 - (1) Many Arabs look back to Ishmael as their ancestor
 - ii) The identification of the child in her womb—16:11
 - (1) He knows she is pregnant and will carry the child to full term
 - (2) He knows the baby's gender
 - (3) He tells Hagar what to name her son and why
 - (a) Because Yahweh has listened to her misery (affliction) (cf. 16:6)
 - (b) This is the first named unborn child in the Bible
 - iii) The accurate description of child in her womb—16:12
 - (1) Wild in nature—independent, free-spirited, roving at will, solitary
 - (2) Antagonistic in relationships
 - (3) The recipient of retaliation from his enemies
 - (4) Side-by-side hostility
 - f) Hagar responds in faith—16:13-14
 - i) Recognized this visitor as God—16:13
 - (1) "The God of Seeing" or "The God of Sight"
 - ii) Reminder of God's dealing in her life—16:14
 - (1) Name of well—Beer-lahai-roi—"a well of the Living One who sees me"
- 3) **Abram's lasting reminder of functioning in the flesh—16:15-16**
 - a) Name of son—Ishmael—"God hears"
 - i) Hagar must have told Abram what Yahweh had told her
- 4) Application for us
 - a) In times of distress believers should pray to God because He hears the afflicted, He sees them in their need, and He will fulfill His promises. (Ross)
 - b) We are called to trust God and wait patiently for His promises, especially when those promises pertain to the Messiah. (cf. Luke 2:25, 38; 23:51; Titus 2:13; Jude 1:21)

Genesis 22:1-16
Yahweh Provides for Their Need

Introduction: We come this morning to what some have described as the Pinnacle of Abraham's Faith.

- 1) **God tests the faithfulness of believers by asking them to surrender to Him the best they have—22:1-2 (Ross)**
 - a) The time—22:1 “after these things”
 - i) It is possible that Isaac was in his late teens or early 20's. Abraham would be 115-120.
 - (1) cf. that Sarah died in Gen. 23 at the age of 127, when Isaac was 37 years old
 - ii) “Here I am” refers not to location but to availability.
 - iii) Test—“to prove the quality of something or someone”
 - (1) Used of God testing of people—Ex. 15:25; 16:4; 20:20; Dt. 4:34; 8:2, 16; 13:3; Jdg. 2:22; 3:1; 2 Chr. 32:31; Ps. 26:2
 - (2) God later prohibited human sacrifice in the Law—Lev. 18:21; 20:1-5; Dt. 12:31; 18:10
 - b) The commands—22:2
 - i) Take, go, offer
 - (1) Isaac was Abraham's only/unique son, though Ishmael is still alive
 - ii) This would test Abraham's faith in God's consistency and God's faithfulness.
 - (1) God had never commanded such a thing before
 - (2) God's promise must be fulfilled through Isaac
 - iii) This would test Abraham's love and loyalty
 - (1) What Abraham decides reveals his true, ultimate love
 - (2) By giving up his son he would also be giving up the promise in God's covenant.
- 2) **Faithful believers are willing, by God's grace, to surrender the best they have to God, trusting that He will provide for them—22:3-10 (Ross)**
 - a) Abraham's response—22:3-8
 - i) Immediate obedience—22:3
 - (1) Got up early, made preparation
 - ii) Persistence—22:4
 - (1) A distance of @ 50 miles, which took 3 days, but that is when God told him where to go (cp. 22:2)
 - iii) Confidence of Abraham—22:5-8
 - (1) We will go and worship
 - (2) We will return
 - (a) Abraham's faith in his God and the unconditional covenant that guaranteed him an innumerable posterity quite evidently led him

to believe that God would perform a resurrection, were he to slay the son of promise. (McCune)

(b) God had to be able not only to resurrect Isaac from the dead, but also to reconstitute him from the ashes of being offered as a burnt offering. (MBC)

(3) God is providing—22:8

(a) God is providing a lamb, namely, you, Isaac.

iv) Cooperation of Isaac

(1) Carried the wood

(2) Allowed himself to be tied up and placed on the altar

b) The taking of the test—22:9-10

i) Obedience—22:9-10

(1) Faith does not reconcile 2 seemingly contradictory statements about Isaac (He will become a multitude but I want you to kill him now)

ii) Abraham believed that God would raise him from the dead—Heb. 11:17-19

3) Faithful believers receive God's provision for worship—22:11-19

a) God's approval—22:11-18

i) God prevents Isaac from being killed—22:10-12a

ii) God explains His purpose in the test—22:12b

(1) This is pre-incarnate person of God the Son.

(2) Abraham's faith has been vindicated by his works; his act of faith was the evidence of salvation he was already declared to have in 15:6. (Fruchtenbaum)

(3) His faith was the means of his salvation, while his works were the proof of the reality of his faith. (MacDonald)

b) God's provision—22:13-18

i) God provides a substitute—22:13-14

(1) Yahweh Yireh—"the LORD provides" (will see to it) indicating that when God "sees" a need He will provide for it

ii) God reaffirms His covenant for the 5th time—22:15-18

(1) The promise involves God's grace to Gentiles like us!

iii) To fear God is to reverence Him as sovereign, to trust Him implicitly, and to obey Him without sinful question.

c) Conclusion—22:19

4) Things for us to remember

a) The only sacrifice of a human being which God has required and accepted was that of His own Son, who was the propitiation for our sins. As the God-Man He provided a substitutionary atonement which is eternally unique. (Davis)

- b) The one who fears God will obediently surrender to God whatever He asks, trusting in God's promises of provision and blessing. God will only ask you to do what He will enable you to do.
- c) Remember the truth of Romans 8:32

Judges 13:1-24
His Name is Wonderful

Introduction: We come to one of the darkest books of the Bible this morning. It is a book from which we too often shy away. No matter how dark humanity appears in the book of Judges, the brilliant light of the one True God shines brightly. He is the focus of the book of Judges, as He is in the rest of the books of Scripture.

1) **God announces a savior—13:1-7**

a) The setting—13:1-2

i) Their culture was dark and difficult:

(1) Israel's apostasy: ¹ *Now the sons of Israel again did evil in the sight of Yahweh,*

(2) Yahweh's judgment: *and Yahweh gave them into the hands of the Philistines* (who had invaded @ 1200 BC) *for forty years.* (the longest oppression in the book; from Judges 13 until 1st Sam. 7)

(3) But Israel does not cry out to Yahweh for help at this time. Thankfully God does not always wait for us to ask before He helps us.

(a) The people had grown accustomed to being under the Philistines' control. The new normal, or so they told themselves. Coexist!

ii) But God is up to something: ² *Now there was a certain man of Zorah* (15 straight west of Jerusalem, in the Sorek Valley), *of the tribe of the Danites, whose name was Manoah* (NB Noah, "rest"); *and his wife was unable to conceive and had borne no children.*

(1) Reminds us of Sarah (Gen. 11:30), Rebekah (Gen. 25:21), and Rachel (Gen. 39:31).

b) God's revelation concerning a savior—13:3-5 ³ *And the Angel of Yahweh appeared to the woman and said to her,*

i) The painful reality of her situation: *"Behold now, you are unable to conceive and have borne no children,*

(1) She is both childless and nameless

ii) The promise of a son: *but you have conceived and will give birth to a son.*

iii) The commands: ⁴ *Now therefore, be careful not to drink wine or strong drink, or to eat anything unclean.*

(1) Tough to abstain from wine when you live in the Valley of the Choice Vines (Sorek).

iv) The reasoning behind the commands: ⁵ *For behold,*

(1) Immediate reason: *you are pregnant and will give birth to a son; and no razor shall come on his head,*

(2) Ultimate reasons:

(a) *because the boy will be a Nazirite* (dedicated) *to God from the womb,*

(b) *and he will begin* (but never complete the task) *to deliver Israel from the hands of the Philistines."*

c) The woman's faithful initial, but incomplete, response—13:6-7

- i) ⁶ *Then the woman went and told her husband, saying, “A man of God came to me*
 - (1) His appearance: *and his appearance was like the appearance of the Angel of God, very awe-inspiring, but I did not ask him where he was from, and he did not tell me his name,*
 - (2) His message: ⁷ *and he said to me, ‘You will conceive and give birth to a son. So now, drink no wine or strong drink, and do not eat anything unclean because the boy will be a Nazirite (dedicated) from the womb to the day of his death.’”*
 - ii) In all the excitement, she left out a few things: the reminder of her barrenness, her responsibility to be careful, her son’s hair could not be cut, and that he would be a military leader against the Philistines.
 - iii) In all the excitement, she assumes: till the day of his death.
- 2) **God graciously repeats the announcement—13:8-14**
- a) The response of faith—13:8 ⁸ *Then Manoah prayed to Yahweh and said, “O Adonai (My Master or Sovereign), let the man of God You sent come again to us and teach us what we should do for the boy that will be born.”*
 - b) God’s gracious response—13:9 ⁹ *And God listened to the voice of Manoah, and the Angel of God came to the woman again as she was sitting in the field, but Manoah her husband was not with her.*
 - c) An excited response—13:10 ¹⁰ *Then the woman ran quickly and told her husband, “Behold, the man who came to me the other day has appeared to me!”*
 - d) A cautious response—13:11 ¹¹ *So Manoah got up, and followed his wife, and came to the man, and said to him, “Are you the man who spoke to the woman?” And he said, “I am.”*
 - e) A faithful response—13:12-14 ¹² *Then Manoah said, “Now when (not “if”) your words come to pass, what will be the boy’s rule of life, and his work?”*
 - i) ¹³ *So the Angel of Yahweh said to Manoah, “The woman should pay attention to **all** that I said. ¹⁴ She may not eat of anything that comes from the vine nor drink wine or strong drink, nor eat anything unclean; let her pay attention to **all** that I commanded her.”*
 - ii) It is not repeated that the boy will begin to deliver Israel. God seems content to work behind the scenes, delivering a people who did not seek deliverance through a deliverer who failed to see himself as such.
(Chisolm)
- 3) **Authentic worship of the one True God—13:15-20**
- a) Even though the Angel refuses hospitality—13:15-16 ¹⁵ *Then Manoah said to the Angel of Yahweh, “Please allow us to detain you and let us prepare a young goat for you.”*
 - i) ¹⁶ *And the Angel of Yahweh said to Manoah,*
 - (1) He refuses the meal: *“If you detain me, I will not eat your food.*

- (2) He desires an offering to Yahweh: *But if you prepare a burnt offering, offer it **to Yahweh.***” (not to one of the Philistine gods & goddesses)
- (3) *(For Manoah did not know that he was the Angel of Yahweh.)*
- b) Even though the Angel withholds His name—13:17-18 ¹⁷ *Then Manoah said to the Angel of Yahweh, “Who (what is the identity of) is your name, so that when (not “if”) your words come to pass we may honor [kabad] you?”*
- i) ¹⁸ *And the Angel of Yahweh said to him, “Why do you ask my name, seeing it is incomprehensible/beyond full human understanding [peli]?”*
- c) Their offering—13:19-20a ¹⁹ *So Manoah took the young goat with the grain offering and offering it upon the rock to Yahweh, and he did an incomprehensible thing [pala] while Manoah and his wife were watching. ²⁰ Now when the flame went up from the altar toward heaven, the Angel of Yahweh went up in the flame of the altar (transformed from a rock in v. 19) while Manoah and his wife were watching.*
- d) Their worship—*And they fell on their faces to the ground.*
- 4) **God fulfills His promise—13:21-24**
- a) Comprehension—13:21 ²¹ *Now the angel of Yahweh did not appear again to Manoah or his wife. Then Manoah understood that he was the Angel of Yahweh.*
- b) Balancing one’s understanding of God—13:22-23
- i) Reverence of God’s greatness—13:22 ²² *And Manoah said to his wife, “We will certainly die, because we have seen **God!** (cf. Ex. 33:20)*
(1) But this would hinder the fulfillment of the promise of a son!
- ii) Comfort from God’s goodness—13:23 ²³ *But his wife said to him, “If Yahweh wanted to kill us, (3 reasons why God won’t kill us)*
(1) *He would not have accepted a burnt offering and the grain offering from us. He would not have shown us all these things, nor would He have allowed us to hear such things at this time.”*
- c) Fulfillment of the promise—13:24
- i) ²⁴ *Then the woman gave birth to a son, and she named him Samson [Shimson]; and the child grew (physically), and Yahweh blessed him (spiritually).*
- ii) God grows a savior from scratch! (Davis)
- 5) Things we need to remember
- a) **God is wonderful** (Isaiah 9:6), **and does wonderful things.** Ps. 86:10-11.
- b) **God takes the initiative.** Be grateful that God does not wait to work in our lives until we ask. If He did, Jesus would not have come. John 3:16-31.
- c) **God is faithful.** Be grateful that, just as He was faithful to keep His promise to Manoah about a son yet to be born, so also He is faithful to keep His promise about His own Son. Gal. 4:4-7.

Psalm 110:1-7
Jesus the Messiah as King, Priest and Warrior

Introduction: This psalm is in book 5 of the Psalms, focusing on the blessings for the Gentile nations in the return of the King. This psalm is quoted in the NT more than any other psalm.

- Superscription: a Psalm (of praise) of David (cf. Matt. 22:43)
 - But David does not write about himself

The actions of God the Father—110:1-2a (Messiah as King awaiting His coronation)

- 1) The Father grants honor to the Son—110:1 ¹The utterance of Yahweh to my Adonai, “Sit at My right hand,
 - a) What is the limitation? until I make Your enemies a footstool for Your feet.” (cf. Josh. 10:24-25; 1st Kings 5:3)
 - i) Those enemies referred to in Ps. 107-109
 - b) Cf. Phil. 2:9-11
- 2) The Father grants authority to the Son—110:2 ² *Yahweh will extend Your strong scepter (royal authority and dominion) from Zion.*
 - a) Cf. Ps. 2:9; Rev. 19:15

The words of God the Father to God the Son—110:2b-4 (Messiah as King-Priest)

- 1) A command to the Son—110:2b Rule (with authority) in the midst of Your enemies!
 - a) Cf. Genesis 49:8-12
- 2) A promise to the Son—110:3
 - a) ³ *Your people will be free will offerings in the day of Your power, in holy garments, from the womb of the dawn;*
 - b) *the dew of Your youth (youthful warriors) is Yours.*
 - c) Cf. Romans 11:26-27
- 3) A reminder of God’s oath to the Son—110:4 ⁴ *Yahweh has sworn and will not change His mind,*
 - a) God’s two previous oaths to Abraham (Gen. 22:16-18) & David (Ps. 89:35-36)
 - b) What did the Father say to the Son? “*You are a (non-Levitical, distinct from Aaron’s line) priest forever after the order of Melchizedek.*”
 - i) Cf. Melchizedek in Gen. 14:18-20; Heb. 5-7
 - ii) David functioned as a King-Priest at various times (cf. 1st Chron. 15; 2nd Sam. 6), as did Solomon (1st Kings 8).
 - iii) The Son functions as a King-Priest by exercising authority of the Levites, and at times leading corporate worship (offering sacrifices and prayers).
- 4) Cf. Zech. 6:12-13
- 5) Jesus’ 3-fold work as our priest:
 - a) As Advocate He addresses our sin—1st John 2:1

- b) As Intercessor He addresses our prayer—Heb. 7:24-25
- c) As Great High Priest He addresses our sorrows—Heb. 4:14-16

Words to God the Father—110:5-7 (Messiah as Warrior)

- 1) Where is this King-Priest (God the Son)?—110:5a ⁵ *Adonai^{pl} is at Your right hand;*
 - a) Negatively: not a reminder because the Father has forgotten
 - b) Positively: a recognition of the Father's work
- 2) What will this King-Priest (God the Son) accomplish?—110:5b-7 (because the Son has been granted honor and authority, He will accomplish the following) (cf. Num. 24:15-19 & Rev. 19:11-21 and the Battle of Armageddon at the end of the Tribulation)
 - a) *He will crush (Gentile) kings in the day of His anger.*
 - b) ⁶ *He will judge among the (Gentile) nations, filling them with corpses;*
 - c) He will defeat Anti-Christ—*He will crush the head over a great land.*
 - d) ⁷ *From the brook by the road He will drink;*
 - i) Renewed physically and emotionally: *therefore He will lift up His (own) head.*
- 3) Cf. Zech. 14:2-3

Used in the NT

- 1) Psalm 110:1—Proves Jesus is the Messiah
 - a) Tuesday of the Passion Week, used by Jesus—Matt. 22:44; Mark 12:36; Luke 20:42-43—The Pharisees respond with silence
 - b) Friday of the Passion Week, used by Jesus—Matt. 26:64; Mark 14:62; Luke 22:69
 - c) Peter contrasted Jesus with David on the Day of Pentecost—Acts 2:34-35
 - d) Contrasted with angels—Heb. 1:13
- 2) Psalm 110:4
 - a) Priest by God the Father's design—Heb. 5:6, 10
 - b) Priest outside the line of Aaron by God's design—Heb. 7:17, 21

Take-home truth: This is why Psalm 2:12 says, “*Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him.*”