

The Bible Ark Bible Study Program

Genesis – Verses 15:7–15:21; Verses 16:1–16:6, The Covenant Confirmed

Let us look to God for His blessing on our study today.

Heavenly father, thank you for the way that you have continued to bless us. Despite the fact that the Bible Ark has fallen further behind schedule, you have continued to bless me so that I have been able to work through these demanding collections of comments in Dr. Scofield's notes. Moreover, you have somehow used me as an instrument to bless others. It is a great mystery to me Father how you are able to use someone so weak as myself to accomplish your purpose. Father would you continue to bless me as I read and teach your excellent Word, and will you bless those that are listening with understanding of your word, the truth of your Word, and of the grace and love of our Lord and Savior Jesus Christ. We need your blessing Father. We are utterly dependent upon your blessing. We can do nothing without you. Bless us Father that the Spirit of God would be among us and lead us according to your will and purpose, as we study and as we go onward after our studies.

We pray in Jesus's name. Amen!

In our study today, we will be reading and discussing the remainder of Chapter 15, as well as the first 6 verses of Chapter 16. We will go through Dr. Scofield's comments on these verses, along with my own comments and review. Then I will read through these verses again a second time.

Genesis, Chapter 15, verses 7 through 21, Scofield's Comments (+Dale's comments)

BC 1913

7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that ^hpassed between those pieces.

^h *Miracles* (Old Testament). Genesis 19:24–26. (Genesis 5:24; John 2:1–10).

Before we move on to verse 18, let me urge you to listen to Dr. McGee's Thru the Bible broadcast on this passage of scripture. His teaching on this passage is exceptionally insightful. This is just one small example as to why I say that my Bible Ark Bible Study is a companion to Dr. McGee's Bible Bus. Dr. McGee is a real Bible teacher. All I can do for you is to read what is in the Bible and the notes from Dr. Scofield. Dr. McGee is the teacher. He is able to explain passages from the scriptures in a way that neither I nor Dr. Scofield's notes are able to. I know that some people do not like the sound of his voice, but you really should not be listening to his voice any more than you should be listening to mine. When we are studying or listening to the spoken Word of God, we should do our very best to hear Jesus. The words of the Bible are born hence and ultimately from Jesus. All that Dr. McGee, Dr. Scofield, and myself are attempting to do is to help you hear Jesus more clearly.

18 In the same day the LORD made a ⁱcovenant with Abram, ³saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

ⁱ *The Eight Covenants*. Exodus 19:25. (Genesis 1:28; Hebrews 8:10.).

3 The Abrahamic Covenant as formed (Genesis 12:1–4) and confirmed (Genesis 13:14–17; 15:1–7; & 17:1–8) is in seven distinct parts:

(1) "I will make of thee a great nation." Fulfilled in a threefold way: (a) In a natural posterity—"as the dust of the *earth*" (Genesis 13:16; John 8:37), viz. the Hebrew people [*that is to say "videlicet, the Hebrew people." "Viz." or "videlicet" is a Latin word that means, "in other words."*]. (b) In a spiritual posterity—"look now toward *heaven* ... so shall thy seed be" (John 8:39; Romans 4:16 & 17; Romans 9:7 & 8; Galatians 3:6 & 7, Galatians 3:29), viz. [*in other words,*] all men of faith, whether Jew or Gentile. (c) Fulfilled also through Ishmael (Genesis 17:18-20) .

(2) "I will bless thee." Fulfilled in two ways: (a) temporally (Genesis 13:14, 15, & 17; Genesis 15:18; Genesis 24:34 & 35); (b) spiritually (Genesis 15:6; John 8:56).

(3) "And make thy name great." Abraham's is one of the universal names.

(4) "And thou shalt be a blessing" (Galatians 3:13 & 14).

(5) "I will bless them that bless thee." In fulfillment closely related to the next clause.

(6) "And curse him that curseth thee." Wonderfully fulfilled in the history of the dispersion. It has invariably fared ill with the people who have persecuted the Jew—well with those who have protected him. The future will still more remarkably prove this principle (Deuteronomy 30:7; Isaiah 14:1 & 2; Joel 3:1–8; Micah 5:7–9; Haggai 2:22; Zechariah 14:1–3; Matthew 25:40 & 45).

(7) "In thee shall all the families of the earth be blessed." This is the great evangelic promise fulfilled in Abraham's Seed, Christ (Galatians 3:16; John 8:56–58). It brings into greater definiteness the promise of the Adamic Covenant concerning the Seed of the woman (Genesis 3:15).

NOTE. - The gift of the land is modified by prophecies of three dispossessions and restorations (Genesis 15:13, 14, & 16; Jeremiah 25:11 & 12; Deuteronomy 28:62–65; Deuteronomy 30:1–3). Two dispossessions and restorations have been accomplished. Israel is now in the third dispersion, from which she will be restored at the return of the Lord as King under the Davidic Covenant (Deuteronomy 30:3; Jeremiah 23:5–8; Ezekiel 37:21–25; Luke 1:30–33; Acts 15:14–17).

See, for the other seven covenants: *Edenic* (Genesis 1:28); *Adamic* (Genesis 3:15); *Noahic* (Genesis 9:1); *Abrahamic* (Genesis 15:18); *Mosaic* (Exodus 19:25); *Palestinian* (Deuteronomy 30:3); *Davidic* (2nd Samuel 7:16); *New* (Hebrews 8:8).

This first passage from Genesis gives us the formation of the Abrahamic Covenant.

"¹Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: ²And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: ³And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." – Genesis 12:1–3

These next three passages from Genesis gives us the confirmation of the Covenant.

"¹⁴And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: ¹⁵For all the land which thou seest, to thee will I give it, and to thy seed for ever. ¹⁶And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. ¹⁷Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." – Genesis 13:14–17

"⁴And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. ⁵And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." – Genesis 15:4 & 5

"¹And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. ²And I will make my covenant between me and thee, and will multiply thee exceedingly. ... ⁶And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. ⁷And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. ⁸And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." – Genesis 17:1, 2, & 6–8

These next eight passages that Scofield refers us to all pertain to how God made from Abraham a great nation. These first two speak to how Abraham's children are great in natural posterity—"as the dust of the earth," which is what we just

read from Genesis 13:16. Dr. Scofield also gives us this following passage from the Gospel of John in that same connection. I would say that it is not especially on topic with the connection that he is making, but there is an underlying message that works.

In this passage Jesus is speaking to the Pharisees after the Feast of Tabernacles. The Pharisees' contention is that they are all Israelites, and, therefore, they are all Abraham's children. Nevertheless, Jesus is telling them that their true father, their spiritual father, is not Abraham. This is a great section of scripture. I wish that I had time to read the whole thing to you.

"³³They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? ... ³⁷I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. ³⁸I speak that which I have seen with my Father: and ye do that which ye have seen with your father. ³⁹They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. ⁴⁰But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham."
— John 8:33, & 37–40

These next four passages all speak to how Abraham's children are great in spiritual posterity.

"¹⁶Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, ¹⁷(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. ¹⁸Who against hope believed in hope ..." — Romans 4:16–18

"⁷Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. ⁸That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. ⁹For this is the word of promise, At this time will I come, and Sara shall have a son." — Romans 9:7–9

"⁷Know ye therefore that they which are of faith, the same are the children of Abraham. ⁸And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."
— Galatians 3:7 & 8

"¹⁴That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. ... ¹⁶Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" — Galatians 3:14 & 16

This last passage speaks to how Abraham is made great through the children the subsequent nations of his son Ishmael.

“And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.” – Genesis 17:20

Now that I have read all of those passages to you let me read the first point of the comment to you again.

Scofield states that the first of the seven distinct parts of the Abrahamic Covenant is:

“I will make of thee a great nation.” Fulfilled in a threefold way: (a) In a natural posterity—“as the dust of the earth,” viz. [in other words] the Hebrew people. (b) In a spiritual posterity—“look now toward heaven ... so shall thy seed be,” viz. all men of faith, whether Jew or Gentile. (c) Fulfilled also through Ishmael.

These next five passages that Scofield refers us to all pertain to how God will bless Abraham in both temporal blessings and spiritual blessings. We already read verses 13:17 & 15:18 from Genesis, where God tells Abram to rise and walk through the land and that his land will be from the river of Egypt unto the river of Euphrates.

This next passage details a few more blessings that God gave to Abraham. In this passage Abraham’s servant is speaking to Rachael and her family about his master, Abraham.

“And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.” – Genesis 24:35

These two remaining passages pertain to the spiritual blessings. The first one is from Genesis 15:6, “And he believed in the LORD; and he counted it to him for righteousness.”

This next one picks up shortly there after we left off reading in Chapter 8 of the Gospel of John, where Jesus was speaking with the Pharisees.

“⁵²Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. ⁵³Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? ⁵⁴Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: ⁵⁵Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. ⁵⁶Your father Abraham rejoiced to see my day: and he saw it, and was glad. ⁵⁷Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? ⁵⁸Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” – John 8:52–58

So those are the passages that were all in connection with the temporal and the spiritual blessings. The third point about making Abraham’s name great does not have any scripture references. The fourth point, “And thou shalt be a blessing,” directs us to this next verse from Galatians.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."
– Galatians 3:29

As with the third point, Scofield does not refer to any scripture with his fifth point, "I will bless them that bless thee." However, he does say that same references for the sixth point support the fifth point.

There are seven passages that are given to support the sixth point, that God will "curse him that curseth thee."

"And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee." – Deuteronomy 30:7

"¹For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. ²And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors." – Isaiah 14:1 & 2

I wish we had time to read this whole section. This section in Joel is a very rich section of prophecy in connection with the redemption of the nation of Israel after the return of Christ.

"And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it."
– Joel 3:8

"⁷And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. ⁸And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. ⁹Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." – Micah 5:7–9

"²¹Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; ²²And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. ²³In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts." – Haggai 2:21–23

This reference to Zechariah 14:1–3 seems to be another one of Dr. Scofield's incomplete references. Verses 1–3 of Chapter 14 do not tell the story that he is attempting to tell; we really have to drop down to verse 12 before that part of the story begins in earnest. This is an important story, but it is a long story. I do not feel that it would be appropriate to give you a short version of it, because of its

importance. Therefore, being short on time, I am going to skip over this passage. All that I can say is that Chapter 14 of Zechariah gives to us a great deal of detail concerning the judgement upon the rebellious nations that Jesus will perform in His second coming, in all His power and glory.

We looked at this passage from Matthew not very long ago. It is the last portion of what is known as the Olivet Discourse that Jesus gave a couple of days before he was crucified. Jesus starts out by saying, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." From that point He describes how He will divide the nations as one divides the sheep from the goats; He describes the works that characterize the righteous nations and the wicked nations; and then He tells of their recompense for their works, as we see in verses 40 & 45.

⁴⁰And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. ...

⁴⁵Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. ⁴⁶And these shall go away into everlasting punishment: but the righteous into life eternal." – Matthew 25:40, 45, & 46

However, notice what He says in verse 46, some will "go away into everlasting punishment: but the righteous into life eternal." We are told that each individual is judged according to their eternal destiny. Therefore, He begins by speaking about nations, but He ends the discourse by speaking about individuals. So you see, there is quite a lot to talk about in this passage.

Now that we have covered those seven passages let me read the sixth point of Dr. Scofield's comment to you once more.

The sixth of the seven distinct parts of the Abrahamic Covenant is:

"And curse him that curseth thee." Wonderfully fulfilled in the history of the dispersion. It has invariably fared ill with the people who have persecuted the Jew—well with those who have protected him. The future will still more remarkably prove this principle. [As we just learned about from the passages that we read from.]

For Scofield's seventh point, "In thee shall all the families of the earth be blessed," we already looked at Galatians 3:16, "make thy seed as the dust of the earth." We also looked at the passages from John 8:56–58, "Your father Abraham rejoiced to see my day." Both of these passages speak of the great evangelic promise fulfilled.

Concerning this next verse, Dr. Scofield tells us that, "It brings into greater definiteness the promise of the Adamic Covenant concerning the Seed of the woman," and then he refers us to this verse. I cannot see how referring to this verse accomplishes that. I understand the connection, but it is not at all a direct connection. How does this verse bring that connection into "greater definiteness?"

I do not quite understand where he is going with that statement. Perhaps this will all make more sense to you.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” – Genesis 3:15

Now that we have touched on those three passages let me reread the seventh point of Dr. Scofield’s comment.

The seventh of the seven distinct parts of the Abrahamic Covenant is:

“In thee shall all the families of the earth be blessed.” This is the great evangelic promise fulfilled in Abraham's Seed, Christ. It brings into greater definiteness the promise of the Adamic Covenant concerning the Seed of the woman.

He rounds up these seven points with a note at the bottom of the comment. In the first part of his note he states, “The gift of the land is modified by prophecies of three dispossessions and restorations.” In our study today we just read the passages from Genesis 15:13–16 that he refers us to where it is stated in verse 13, “Know of a surety that thy seed shall be a stranger in a land that is not theirs.” In addition to that he gives us the following three passages in that same connection.

“And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.” – Jeremiah 25:11

“⁶²And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. ⁶³And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. ⁶⁴And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. ⁶⁵And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:” – Deuteronomy 28:62–65

“¹And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, ²And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; ³That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.” – Deuteronomy 30:1–3

Finally, Scofield gives us the remaining four passages to speak to his statement, that Israel “will be restored at the return of the Lord as King under the Davidic Covenant.”

⁶⁵Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. ⁶In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. ⁷Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; ⁸But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.”
– Jeremiah 23:5–8

²¹And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: ²²And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: ²³Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. ²⁴And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. ²⁵And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. ²⁶Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. ²⁷My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.” – Ezekiel 37:21–27

³⁰And the angel said unto her, Fear not, Mary: for thou hast found favour with God. ³¹And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. ³²He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: ³³And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” – Luke 1:30–33

¹⁵And to this agree the words of the prophets; as it is written, ¹⁶After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: ¹⁷That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.” – Acts 15:15–17

With that I will read the finalizing point of Dr. Scofield's comment to you once more.

NOTE. - The gift of the land is modified by prophecies of three dispossessions and restorations. Two dispossessions and restorations have been accomplished. Israel is now in the third dispersion, from which she will be restored at the return of the Lord as King under the Davidic Covenant.

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Genesis, Chapter 16, verses 1 through 6, Scofield's Comments (+Dale's)

The birth of Ishmael.

1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took ¹Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

1 Hagar is a type of the law "which gendereth to bondage" (Galatians 4:24 & 25).

"²¹Tell me, ye that desire to be under the law, do ye not hear the law? ²²For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. ²³But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. ²⁴Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. ²⁵For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. ²⁶But Jerusalem which is above is free, which is the mother of us all. ²⁷For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband."

– Galatians 4:24–27

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

God did not take pleasure in the birth of Ismael. As we will see later, God blessed Hagar and He blessed Ismael, but He did not bless Abraham because of Ishmael. God never gave any instruction to Abram or to Sarai to use Hagar as a surrogate mother, and as we will learn, God tells Abraham that Ishmael must depart. As we have already seen, in a few of the scripture references that we have already read during our studies, God made it very clear that the godly line must come through Sarah. Abraham and Sarah are God's chosen vessels, but He cannot bless them as a family until Ishmael and Hagar have been sent away.

God does not condone multiple wives or concubines. People can sometimes get the wrong impression about what the Bible says in this regard. The Bible records the fact that it happened, but it never says that it was a good thing or that it was something that was according to God's direction or according to His implicit will. God allowed Abram to follow through with the conception of Ismael according to God's permissive will, not according to His perfect will. This course of action did not affect God's plans or purposes, but it certainly delayed Abraham and Sarah's blessings and caused endless grief in their family.

Genesis, Chapter 15, verses 7 through 21, without Comments

7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Genesis, Chapter 16, verses 1 through 6, without Comments

1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

That completes our study for today. In our next study, we will look at the rest of Chapter 16, and the first seven verses of Chapter 17, where we will see how the birth of Ishmael marks the beginning of strife and complication for Abram and his family.

Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](#). Just visit Dalet.us for more information.

Please understand that this program, the Bible Ark, is meant to be a complement to the Thru the Bible Bible Study program, by Dr. J. Vernon McGee. It is in not meant to be a replacement.

My hope and my prayer is that you will sit down with me with your Bible open and that you will read the Bible with me as I speak. Then go listen to the Thru the Bible broadcast. With such an approach to Bible study, your growth in the understanding of the Word of God will exceed your greatest expectations.

You can find out everything that you need to know about the Thru the Bible program by visiting the ttb.org Website.

I hope and pray that you are all able to join us again in our next study. May God bless you with great blessings my beloved friends.

Dale Trussell, June 1st, 2021