

The Bible Ark Bible Study Program

Genesis – Chapter 21 Verses 1–34, The Birth of Isaac

Hello my friends,

I cannot express how much it means to me that you have joined us in our study today. Thank you all so very much. It is wonderful that you are able to be here! And welcome to all of you who are joining us for the first time today!

Let us ask God to bless us in our study today.

Heavenly father, thank you that you are able to save us and redeem us from all of our sin, no matter how small or great that sin may be. There is no shame of ours which you are not able to cover nor is there any sin that you cannot heal. You make us free from all our sin and shame when we put our trust in the name of Jesus Christ and the sacrifice that He made for our redemption and justification, His death, burial, and resurrection.

Yet when we put our trust in Jesus Christ, we do not understand how great your love is for us. As we grow in faith and understanding of our Lord Jesus and of the Word of God, our understanding of your love, the love of our Lord Jesus, continues to grow day by day, as does our love for Jesus. It has been many years since I first believed on Jesus and my love for Him has multiplied many times over as I have come to understand His love for me. Nonetheless, I still do not understand how much you love me nor any other soul. Your love, your mercy, and your grace are all three all sufficient for all time. 10 trillion years from now your love, mercy, and grace will still be all sufficient for all your creation.

As we study your Word today, help us understand more perfectly your amazing love. Bless us, Father, that our love, our faith, our belief, and our trust in Jesus would grow and abound each passing day. Bless us also, Father, that our obedience in our Lord Jesus Christ would grow likewise.

We pray in Jesus's name. Amen!

Again, please forgive me for the delay in getting this Bible study out. This has been a difficult study to prepare for. In our last study I stated that I had been greatly hindered in the last couple of weeks. It has been even worse this week, and still God continues to bless me, sustain me, and to assure me. I am thoroughly exhausted, but the interesting thing is that my health seems to have improved a bit this last few days. God has led me in many ways to help me understand more about my two afflictions.

Through God's guiding hand, I have been able to make a few adjustments to my diet and supplement regimen that have brought on a bit of stability with my metabolic/fluid balance problem. I am still not able to work out, but I continue to gain muscle mass, as a result of the unique state that my metabolism is in right now. Moreover, I just recently was able to increase my primary anti-fungal treatment up to a level where it is continually diminishing the fungal infection with each meal, without triggering a bout of lactic acidosis. This is the first time in my life where I have had all four of these successes happen simultaneously. It is pretty exciting.

May the Good Lord continue to bless me with guiding and leading and continued healing. I pray Father! In Jesus name! Amen! May the name of our Lord and Savior be praised and glorified in all the Earth and all the heavens! Amen!

In this two-part study, we will be reading and discussing all 34 verses of Chapter 21. As with our last study, there are not many verses with comments, but we will need to look at all the verses in order to understand the comments. Therefore, we will be going through all the verses twice. We will study them on the first pass, and then I will read them again a second time without comments. In part one of the study, we will be studying verses 1 through 33. When we get to verse 33 there is a comment that is quite involved. We will deal with a portion of that comment, and then I will read through all the verses without comments. In part two of the study, we will be looking at the remaining portion of the comment on verse 33.

Genesis, Chapter 21, verses 1 through 34, Scofield's Comments (+Dale's comments)

According to the date at the top of the page, we open the first verse of our study today in the year BC 1898.

However, the chances are that some or all of these first sixteen verses of Chapter 21 took place in the following year (which would be BC 1897).

The birth of Isaac.

1 And the LORD visited Sarah as he had ^csaid, and the LORD did unto Sarah as he had spoken.

c Faith. Verses 1–6; Genesis 22:1–14. (Genesis 3:20; Hebrews 11:39).

2 For Sarah ^dconceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

d Miracles (Old Testament). Exodus 4:3, 4, 6 & 7. (Genesis 5:24; John 2:1–10).

3 And Abraham called the name of his son that was born unto him, whom ¹Sarah bare to him, ²Isaac.

¹ Sarah, type of grace, “the freewoman,” and of the “Jerusalem which is above.” See Genesis 17:15–19; Galatians 4:22–31.

“¹⁵And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. ¹⁶And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. ¹⁷Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? ¹⁸And Abraham said unto God, O that Ishmael might live before thee! ¹⁹And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.” – Genesis 17:15–19

“¹⁶Am I therefore become your enemy, because I tell you the truth? ¹⁷They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. ¹⁸But it is good to be zealously affected always in a good thing, and not only when I am present with you. ¹⁹My little children, of whom I travail in birth again until Christ be formed in you, ²⁰I desire to be present with you now, and to change my voice; for I stand in doubt of you. 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 4:22–27

Remember these next two verses 28 and 29 as we will see them again in the second clause of Scofield's comment.

“²⁸Now we, brethren, as Isaac was, are the children of promise. ²⁹But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.” – Galatians 4:28 & 29

Note that we are going to see this next verse (verse 30) again when we get to Scofield's comment on verse 10 of this 21st Chapter of Genesis.

“³⁰Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. ³¹So then, brethren, we are not children of the bondwoman, but of the free.” – Galatians 4:30 & 31

2 Isaac is typical in a fourfold way: (1) of the Church as composed of the spiritual children of Abraham (Galatians 4:28, *“Now we, brethren, as Isaac was, are the children of promise”*); (2) of Christ as the Son “obedient unto death” (Genesis 22:1–10; Philippians 2:5–8; (3) of Christ as the Bridegroom of a called-out bride (see Genesis Chapter 24; also, “Church,” Matthew 16:18 and references.); (4) of the new nature of the believer as “born after the Spirit” (Galatians 4:29, *“But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now”*).

This first passage from Genesis 22 is in reference to Scofield's statement, ‘of Christ as the Son “obedient unto death”.’

“¹And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. ²And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. ³And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. ⁴Then on the third day Abraham lifted up his

eyes, and saw the place afar off. ⁵And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. ⁶And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. ⁷And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? ⁸And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. ⁹And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. ¹⁰And Abraham stretched forth his hand, and took the knife to slay his son." – Genesis 22:1–10

This next passage from Philippians 2 is, also, in reference to Scofield's statement, 'of Christ as the Son "obedient unto death".'

"⁵Let this mind be in you, which was also in Christ Jesus: ⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." – Philippians 2:5–8

I am going to skip over both of these next two references regarding Scofield's statement, "of Christ as the Bridegroom of a called-out bride." He has a reference to the entire 24th Chapter of Genesis, which we will be getting to shortly, and his reference to Matthew 16:18 is a topic that we are not quite ready to get into right now.

With that let me read Dr. Scofield's comment to you again.

2 Isaac is typical in a fourfold way: (1) of the Church as composed of the spiritual children of Abraham; (2) of Christ as the Son "obedient unto death"; (3) of Christ as the Bridegroom of a called-out bride; (4) of the new nature of the believer as "born after the Spirit."

4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

The bondwoman and her son cast out (Galatians 4:21–31).

9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, ^eCast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

e Galatians 3:18; Galatians 4:30; 1st Timothy 1:7-10.

²This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? ³Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? ⁴Have ye suffered so many things in vain? if it be yet in vain. ⁵He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? ⁶Even as Abraham believed God, and it was accounted to him for righteousness. 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. ⁹So then they which be of faith are blessed with faithful Abraham. ¹⁰For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. ¹¹But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. ¹²And the law is not of faith: but, The man that doeth them shall live in them. ¹³Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: ¹⁴That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. ¹⁵Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 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. ¹⁷And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. ¹⁸For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. ¹⁹Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.” – Galatians 3:2–19

“Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman” – Galatians 4:30

⁸But we know that the law is good, if a man use it lawfully; ⁹Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, ¹⁰For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; ¹¹According to the glorious gospel of the blessed God, which was committed to my trust. ¹²And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; ¹³Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. ¹⁴And the grace of our Lord was exceeding abundant with faith

and love which is in Christ Jesus. ¹⁵This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.”
– 1st Timothy 1:8–15

I am going to pause here to call your attention to a few things. The first thing that I would like to point out is the reverence and respect that Abraham and Sarah had for each other. Let me explain.

Abraham was a very great man. He was able to assemble an army of 318 able bodied and willing fighting men out of his own household! How many other men were there in his household, and how many women and children were there? We must keep in mind that in Abraham's day it was more than acceptable for a great man such as Abraham to have multiple wives, and he had plenty of women in his life to choose from. However, Abram (High Father) only had one wife.

For nearly 60 years Abram was dedicated to Sarah. It was not until Sarai insisted that he take Hagar that Abram ever walked out of line. All Abram is guilty of is that he trusted his wife a little too much, and as we will learn in the next verse of Genesis Chapter 21 Abraham was grieved for his son Ishmael, not for Hagar. Abraham loved and adored Sarah, and when God told him that Sarah was going to give birth to a son, Abraham was overjoyed.

Sarah absolutely revered Abraham. Look at what she says in verse 7: *“Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.”* She was greatly honored to bear a son unto Abraham. I am convinced that she dreamed of having a child with Abraham since they were first married, perhaps as many as 70 years did she have that dream.

Abraham and Sarah were more than a couple. They were devoted to one another as one soul, and their greatest desire in one another was to have a child. Listen to Sarah again, *“And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.”* Then in verse 8 we read that, *“Abraham made a great feast the same day that Isaac was weaned.”* Do you think that Abraham and Sarah were excited? Do you think that Abraham and Sarah loved each other? Do you think that they loved Isaac?

They believed God, and God blessed them. And why did they believe God? Because, they loved God. They still love God, even as you are hearing this message. For God is not the God of the dead, but of the living, just as God portrayed through Abraham, Sarah, and Isaac. Even though, Abraham was as good as dead, life came forth from his loins. Despite the deadness of Sarah's womb, she conceived and gave birth to the promise of the heir. Then when Isaac was 33 years old, he was sacrificed unto God, yet God provided a sacrifice in the stead of Isaac. All these things and many other parallels are all adumbrations of Jesus Christ. God foretold of the coming and of the works of Christ in the very lives of these patriarchs.

11 And the thing was very grievous in Abraham's sight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

BC 1892

I am perplexed over this date. I do not see how we could have advanced 7 years from Chapter 20 to verse 17 of Chapter 21. I can see how verse 22 (a little further down the page) could be 7 years later, but that would be nothing more than a guess by anyone. Which verse or verses on this page has Dr. Scofield meant for this date to apply to? I do not know. How did he reason that the date of BC 1892 should be an applicable date to anything on this page? Your guess is as good as mine. It just goes to show how difficult it is to apply dates to the Bible in general, and especially in the book of Genesis.

17 And God heard the voice of the lad; and the ^aangel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

a Hebrew 1:4, *note*.

We will skip over this reference once more. As I stated in our last study, we may take a look at it when we get Chapter 28.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

Abraham at Beer-sheba.

22 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

30 And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place Beersheba; because there they sware both of them.

32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the ^beverlasting ¹God.

b *Deity (names of)*. Genesis 35:11. (Genesis 1:1; Malachi 3:18.)

1 "Everlasting God" (Hebrew *El Olam*).

(1) The Hebrew *Olam* is used in Scripture: (a) of secret or hidden things (e.g. Leviticus 5:2, "hidden"; 2nd Kings 4:27, "hid"; Psalm 10:1, "hidest"); (b) an indefinite time or age (Leviticus 25:32, "at any *time*"; Joshua 24:2, "in old *time*"). Hence the word is used to express the eternal duration of the being of God (Psalm 90:2, "From everlasting to everlasting"), and is the Hebrew synonym of the Greek *aion*, age or dispensation. See Genesis 1:27 & 28, *note 4*.

This first passage is in reference to subclause "a," "of secret or hidden things."

"¹And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. ²Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty. ³Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty. ⁴Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. ⁵And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: ⁶And he shall bring his trespass offering unto the LORD for his sin

which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin."

– Leviticus 5:1–6

This next verse from 2nd Kings is not an especially solid illustration of the point that Dr. Scofield is trying to make, which is another reference to subclause "a," "of secret or hidden things." It seems that he has chosen it simply because it contains the English word "hid." We simply do not have the time today for me to give you a proper background to the meaning of this verse. If you are familiar with the story of the woman that provided a room in her house for Elisha, then you may recognize this particular verse pertaining to the son of the woman.

"And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me."

– 2nd Kings 4:27

This next passage from Psalm 10 is another reference to subclause "a," "of secret or hidden things."

¹Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble? ²The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. ³For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth. ⁴The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. ...

¹¹He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

¹²Arise, O LORD; O God, lift up thine hand: forget not the humble. ¹³Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it. ¹⁴Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless. ...

¹⁶The LORD is King for ever and ever: the heathen are perished out of his land. ¹⁷LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: ¹⁸To judge the fatherless and the oppressed, that the man of the earth may no more oppress." – Psalm 10:1–4, 11–14, & 16–18

I do not feel that we are far enough along to look at this next verse (verse 32) from Chapter 25 of Leviticus. It is a rather weak reference in the first place, and it would take me far too long to explain the concepts behind this verse to you. I believe that it would be far better to examine the topic at a more appropriate time.

This next passage from the 24th Chapter of Joshua is a reference to subclause "b," "an indefinite time or age."

¹And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. ²And Joshua said unto all the people, Thus saith the LORD God of

Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. ³And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. ⁴And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.” – Joshua 24:1–4

Personally, I feel that Psalm 139 is a much better example of the first two subclauses than any of the examples that Scofield has given us. Again, those two subclauses are stated as, “a” (“of secret or hidden things”) and “b” (“an indefinite time or age”). Let me read the first 18 verses of Psalm 139 to you, so that you can see what I mean.

¹(To the chief Musician, A Psalm of David.) O LORD, thou hast searched me, and known me. ²Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. ³Thou compassest my path and my lying down, and art acquainted with all my ways. ⁴For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. ⁵Thou hast beset me behind and before, and laid thine hand upon me. ⁶Such knowledge is too wonderful for me; it is high, I cannot attain unto it. ⁷Whither shall I go from thy spirit? or whither shall I flee from thy presence? ⁸If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. ⁹If I take the wings of the morning, and dwell in the uttermost parts of the sea; ¹⁰Even there shall thy hand lead me, and thy right hand shall hold me. ¹¹If I say, Surely the darkness shall cover me; even the night shall be light about me. ¹²Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. ¹³For thou hast possessed my reins: thou hast covered me in my mother's womb. ¹⁴I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. ¹⁵My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. ¹⁶Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. ¹⁷How precious also are thy thoughts unto me, O God! how great is the sum of them! ¹⁸If I should count them, they are more in number than the sand: when I awake, I am still with thee.”

Did you catch that? ... “in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.” Then he says, “How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand.” Finally, he says, “when I awake, I am still with thee.”

God's thoughts for you and I are more than the sand. His thoughts for each person in His creation are more than the sand. In continuance our parts were

fashioned before any fiber of our being was yet formed. Yes, you and I were meticulously designed before we were physically created. God's thinks of us even when we are sleeping, and when we awake, He is still thinking about us.

How great is God's love for each and every one of His creations! How great is His love for you, my dear friend!

This last passage from Psalm 90 will be made self-evident when I read Scofield's comment to you again.

"¹(A Prayer of Moses the man of God.) Lord, thou hast been our dwelling place in all generations. ²Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. ³Thou turnest man to destruction; and sayest, Return, ye children of men. ⁴For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." – Psalm 90:1–4

The note that Dr. Scofield refers us to for Genesis 1:27 & 28 states the following:

A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God.

Now let me read the first clause of Dr. Scofield's comment to you again.

1 "Everlasting God" (Hebrew *El Olam*).

(1) The Hebrew *Olam* is used in Scripture: (a) of secret or hidden; (b) an indefinite time or age. Hence the word is used to express the eternal duration of the being of God ("From everlasting to everlasting"), and is the Hebrew synonym of the Greek *aion*, age or dispensation.

(2) The ideas therefore of things kept secret and of indefinite duration combine in this word. Both ideas inhere in the doctrine of the dispensations or ages. [In other words, both ideas are inherent in the doctrine of the dispensations.] They are among the "mysteries" of God (Ephesians 1:9 & 10; Ephesians 3:2-6; Matthew 13:11). The "everlasting" God (*El Olam*) is, therefore, that name of Deity in virtue of which He is the God whose wisdom has divided all time and eternity into the mystery of successive ages or dispensations. It is not merely that He is everlasting, but that He is God over everlasting things. See, for other names of Deity, Genesis 1:1, *note*; 2:4, *note*; 14:18, *note*; 15:2, *note*; 17:1, *note*; 1st Samuel 1:3, *note*.

You may recall that there were a couple of previous Bible studies where I stated that we were going down a "rabbit hole." Perhaps I was being a bit irreverent when I stated it that way. This, of course, is a reference to the story of Alice in Wonderland. When Alice fell into the rabbit hole she discovered a vast unseen world of great wonder, and that is all I meant by the use of that reference. However, we are not dealing with fairy tales. We are dealing with God's truth. It may have seemed like we were taking a little bit of a detour in our ventures down the rabbit hole; howbeit, in reality, the Holy Spirit was simply preparing us, so that we would

be prepared to learn of these mysteries that Dr. Scofield is alluding to here in this comment of his.

When I was studying this comment and the references that he has given us, it was plain for me to see that the underlying topic was something that I was not expecting to have to deal with until we were well into the Gospel of Matthew. I was trying to figure out how I could communicate to you the essence of Dr. Scofield's point of emphasis, without delving any further into the topic than we really needed to. However, I found that I was unable to rest upon a few simple verses of scripture. As I followed each principle, I found that it was not satisfactory to leave these principles standing on their own. They, each one, are begging for further elucidation. When I read through Chapter 13 of Matthew, I understood that the Spirit was leading us to deal with this topic right now.

Therefore, I am going to do the best I can to convey the mystery to you in this study. However, my dear friend, this is what you need to understand. The mystery is a mystery, because it is far too wide and deep for us to ever fully comprehend. When Moses wrote of the mystery, he understood a bit more about it than did the patriarchs that told him about it. Likewise, the prophets were given a little better understanding than Moses. Then when Jesus taught His apostles and His disciples, they were given an even greater understanding. Over the centuries, the Holy Spirit has continued to expand upon the mystery to those that are faithful to God and that love the Word of God.

Today, we are going to begin learning things about the mystery that have not been understood before now. I am not suggesting that we are adding anything to the Word of God. Not at all! Remember the road to Emmaus, where Jesus took the things written in the Old Testament and showed to His disciples how they spoke of Him and His death, burial, and resurrection. We have the exact same situation here with these passages. The Holy Spirit has a message for you and I, and it is amazing! It is so completely amazing that it is going to take a circumnavigation of the Earth to get the point across. It is not the circumnavigation that has anything to do with the message; it is simply the means to communicate it. It is the stage for the scene, and you and I are the actors. The message will be revealed in the quest. Indeed, it has already begun to be revealed.

Please do not get the idea that I think that I am some super special envoy of God's elite endued with special knowledge. I am not! I am so completely unworthy of my office and the truths of the Word of God that the Lord has blessed me with, but God has had mercy on me. I do not understand why. I am only a messenger. I am doing the best I can to be a faithful messenger to my Lord and Savior.

With that, let us peel back the cover and see what it is that the Spirit wants to show to you and I.

In this first passage from Chapter 1 of Ephesians, Dr. Scofield is referring us to verses 9 and 10, but these verses cannot be understood without understanding the verses that come before. Therefore, let us start with verse one.

"¹Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: ²Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. ³Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: ⁴According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:" – Ephesians 1:1–4

Here in verse 4 is the key to everything, "love." Paul tells us that "we should be holy and without blame before him in love."

"⁵Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, ⁶To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. ⁷In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; ⁸Wherein he hath abounded toward us in all wisdom and prudence; ⁹Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:" – Ephesians 1:5–9

It is here in verse 9 that Scofield is drawing our attention to the mention of the word "mystery." Paul states, "Having made known unto us the mystery of his will." It is well to observe who's will Paul is talking about. Note what he said in the beginning of verse 4, "According as he hath chosen us in him." What Paul is saying here is that "He (God the Father) hath chosen us in Him (Jesus Christ)." Then in verse 5 Paul states, "Having predestinated us unto the adoption of children by Jesus Christ to himself." Therefore, it is God the Father that has predestinated us according to His will. The mystery is that which is of the will of God the Father, and He makes that mystery known unto us "according to his good pleasure which he hath purposed in himself."

Now when we get to our study in the epistle to the Ephesians, Dr. Scofield is going to tell us that the mystery is "the Church." However, this next verse (number 10) makes it quite clear that it is a whole lot more than just the Church. In fact, Jesus makes that quite clear in the Gospel of Matthew, which we will see in a few minutes.

"⁹Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: ¹⁰That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:" – Ephesians 1:9 & 10

Notice what it says there, "gather together in one all things in Christ." It does not say, "gather together in one the Church in Christ." It says, "all things."

¹⁰That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: ¹¹In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: ¹²That we should be to the praise of his glory, who first trusted in Christ.” – Ephesians 1:10–12

What is Paul saying here in verse 12? ... who does Paul mean when he says “we?” Paul is talking to those in Ephesus that have put their trust in Jesus Christ as their Savior. So then, who are those that first trusted in Christ? These are the believers that trust Christ in the dispensation of Grace. This is the Church. This is the Bride of Christ. We “the Bride of Christ” are the praise of His glory. I would love to delve deeper into this topic right now, but that will have to wait until a different day.

¹²That we should be to the praise of his glory, who first trusted in Christ. ¹³In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, ¹⁴Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.” – Ephesians 1:12–14

Of course, in Chapter 3 Paul expands upon this further, and here in verse 10, Paul the apostle introduces us to the idea of dispensations. The Greek word that is translated to the English word, “dispensation” is the word “οἰκονομία” (oy-kon-om-ee'-ah), from which our English word of economy is derived from. The Greek word oikonomia can mean “administration (of a household or an estate)”; “the management, oversight, or administration, of others' property”; or “the office of a manager or overseer” or “a stewardship.” In particular, it is used in scripture to mean “a (religious) economy; a dispensation or a stewardship.” In other words, a dispensation of a religious economy or a stewardship of a religious economy.

How ever it is that you may want to look at it, a dispensation and a stewardship are the same thing when we are talking about a religious economy, which we are, of course. For neither a dispensation nor a stewardship is without a specific duration of time, else it would be neither one. I believe what Paul is saying is true. I believe that Jesus Christ gave Paul the understanding of the dispensation of the age of grace, as he states here in this passage, and I believe that we are still in that age, that dispensation.

Nevertheless, there is an aspect to the spreading of the Gospel message right here and now in this age of grace, that we are not in the habit of thinking about. We preach and teach the Gospel of Jesus Christ to individuals (in this world that we sojourn in) with the intention of leading them to salvation in Christ. Whenever we do this, we do it with the idea that the person that we are ministering to will accept Christ as their savior and be baptized by the Holy Spirit into the body of Christ, the Bride of Christ.

However, only a remnant who hear the Gospel respond in belief and are baptized into the body of Christ. There is a very large population of people that do not respond in belief. At some point, Jesus will come within earshot of the Earth, and He will call His Church out of the world. We will be caught up into heaven to meet Him in the air, as it states in 1st Thessalonians 4:17:

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

The Greek word here for “the air” means “the atmospheric region.”

When this happens there will be left a very large population of people on the Earth, that have all heard the Gospel ... billions of people that have heard and not believed. Most of these people will be judged and will perish during the Great Tribulation. However, there are three additional remnants of believers that emerge from that seven-year period of time. Briefly stated, these are the 144,000 witnesses that God seals, then there is an additional remnant of Jewish believers that are gathered back to the Israel, and finally there a great company of gentile believers. Some of these Jewish and gentile believers will be martyred during the Great Tribulation, but some will survive through it all.

When the Church is caught up into heaven with the Lord, the Word of God will still be present here on Earth. In fact, there is a good chance that this very Bible study will be still exist somehow somewhere for those in that time (that dispensation) to hear. Therefore, as I speak now, I am not only speaking to those of you in this age of grace, I am also speaking to those of you who are hearing this message during the seven years of the Great Tribulation.

Do not fear my friends. God has a plan and a purpose for you also my dear tribulation saints. Jesus is not simply the Savior of the Church. He is the Savior of all who will trust and believe in Him and His shed blood for you.

“¹For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, ²If ye have heard of the dispensation of the grace of God which is given me to you-ward: ³How that by revelation he made known unto me the mystery; (as I wrote afore in few words, ⁴Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) ⁵Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; ” – Ephesians 3:1-5

In these first five verses, Paul tells us that there is a dispensation of grace, and that God gave to Paul the responsibility and the honor to set forth that dispensation. As he says, “which is given me to you-ward.” Then Paul tells us that “the mystery” was made known to him by revelation, and that in previous ages it was not made known to the saints and patriarchs. Now the dispensation is not of the mystery; it is of grace, so what then is the mystery?

“⁵Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; ⁶That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: ”
– Ephesians 3:5 & 6

Ah! So the mystery is that the Gentiles are partakers, fellow heirs, and of the same body. And what are the Gentiles partakers and fellow heirs of? What body are the Gentiles part of? It is not the Church. Paul already clarified that in verse 10 of Chapter 1. Remember what Paul said? He said, “all things!” What is the promise in Christ? What did God promise Abram? He promised him that his seed would be as the stars in heaven for multitude and as the sand of the sea. God actually means that. It is not a symbol or an expression. God was telling Abram that his offspring would literally be enumerable. What else did God promise Abram? That all the nations of the Earth would be blessed in him, and that the heir would come from his seed. Now we have already seen what all of these promises mean in previous studies, so I am not going to give you scripture. I am just going to remind you what we learned before. “The heir” of Abraham is Jesus Christ. All the nations of the Earth are blessed by the redemption of Jesus’ death, burial, and resurrection. The enumerable seed of Abraham are all of those individuals that are justified by the faith of Abraham. Therefore, from every nation on Earth there is remnant of people that put their trust in Jesus Christ.

So now you are going to say to me, “Dale, that is the Church.” And it is the Church, but it is more than the Church. It is the Kingdom of God in its entirety. Right now, during the age of grace, all those that put their trust in Christ are joined to the body of Christ that is called the Bride of Christ. However, Paul is not talking about the body of Christ in verse 6 that we just read. Paul is talking about the body of the promise of Christ. The promise is the Kingdom of God. The body of the Kingdom includes the Church, but it also includes the Tribulation Saints, the Gentiles that make it through the great Tribulation, the other Israelites that are gathered from the four corners of the Earth during the Tribulation, and a whole host of other people after the Great Tribulation. Even still, there are all the people after the Millennial reign of Christ.

The mystery is that the Kingdom of God is not only made of Gentiles; it is the gathering together in one all things in Christ. Let the name of Jesus be lifted up and glorified in all the Earth, all the heavens, and above all the stars of heaven. Let His name be above every name, above all creation. Lord of Lords and King of Kings!

“⁶That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: ⁷Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. ⁸Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; ⁹And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God,

who created all things by Jesus Christ: ¹⁰To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,” – Ephesians 3:6-10

What does Paul mean by the “fellowship” of the mystery?

I am going to let you ponder that for a little bit. First, we are going to take a look at this passage from the Gospel of Matthew; then we will come back to Chapter 3 of Ephesians and pickup right here at verse 10.

“¹The same day went Jesus out of the house, and sat by the sea side. ²And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. ³And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; ⁴And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: ⁵Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: ⁶And when the sun was up, they were scorched; and because they had no root, they withered away. ⁷And some fell among thorns; and the thorns sprung up, and choked them: ⁸But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. ⁹Who hath ears to hear, let him hear. ¹⁰And the disciples came, and said unto him, Why speakest thou unto them in parables? ¹¹He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. ¹²For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. ¹³Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. ¹⁴And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: ¹⁵For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”
– Matthew 13:1–15

Take note of what Jesus is telling us here. He states that their “heart is waxed gross,” and He says that they can neither see nor hear, because they have not the heart to understand. What is the problem? They do not love God; they do not love Jesus; they do not love the Word of God. Just as Dr. McGee often says, “the Word of God must be loved to be understood.” When we love the Word of God, we are loving Jesus. If you and I truly love Jesus, then we will love the Word of God. Until that happens ... until we love Jesus ... until we love the Word, Jesus cannot heal you and I. And what is it that we need to be healed from? Sin! This is what Paul tells us in the first seven verses of Chapter 2 of Ephesians:

“¹And you hath he quickened, who were dead in trespasses and sins; ²Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: ³Among whom also we all had our conversation in times past

in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. ⁴But God, who is rich in mercy, for his great love wherewith he loved us, ⁵Even when we were dead in sins, hath quickened us together with Christ. (by grace ye are saved;) ⁶And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: ⁷That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.” – Ephesians 2:1–7

“¹⁶But blessed are your eyes, for they see: and your ears, for they hear. ¹⁷For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. ¹⁸Hear ye therefore the parable of the sower. ¹⁹When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. ²⁰But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; ²¹Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. ²²He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. ²³But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.” – Matthew 13:1–15

The key to understanding this parable is love. A person can hear the Word of the Kingdom, but if they do not love it, they will not understand it. Thus, the wicked one steals away the word that was sown in their heart. Then there are those that have enough love in their heart to receive the Word of the Kingdom, but their heart is so full of hardness that after the seed begins to grow it dies for lack of love. Then there are those that love the Word, but they also love the world. Eventually, their love for the world chokes their love for Word of the Kingdom.

This is the Laodicean church. God will spew them out! (See Revelation 3:14–18) This is why Abraham had to send Ishmael out of the household. Abraham’s family could not be fruitful as long as Ishmael was around to drag their focus and love towards the things of the world. After Ishmael was sent away, Abraham and Sarah were able to raise up Isaac with a love for the Kingdom of Heaven. This is what we see in this parable with the seed that bears fruit. These are true believers. They love the Word of the Kingdom and care not for the world. Their devoted love of the Word of the Kingdom is what brings about fruit in their lives.

“²⁴Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: ²⁵But while men slept, his enemy came and sowed tares among the wheat, and went his way. ²⁶But when the blade was sprung up, and brought forth fruit, then appeared the tares also. ²⁷So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from

whence then hath it tares? ²⁸He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? ²⁹But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. ³⁰Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.” – Matthew 13:24–30

Again, the key here is love, but the emphasis is on the love that God has for those that believe. Instead of telling His servants to gather up the tares and risking harm to the wheat, He tells them to let them all grow together. The tares are blessed by the love of God towards those that believe in Him. In saving the believers, the unbelievers are given a full life to live and to enjoy before they are cast into the fire. Then during the harvest His servants are able to discern the wheat from the tares; because, the wheat bears fruit, and the tares do not. The servants (who are “the principalities and powers in heavenly places”) are then able to understand “the manifold wisdom of God,” when they go out to the field to separate the tares from the wheat. God loves those that believe in Him, and those that believe in God show forth their love for God, because they bear fruit in their lives.

I am going to skip over the next two parables in verses 31 through 33. We will cover these when we study the Gospel of Matthew.

³⁴All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: ³⁵That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.” – Matthew 13:34 & 35

⁹And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: ¹⁰To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, ¹¹According to the eternal purpose which he purposed in Christ Jesus our Lord: ¹²In whom we have boldness and access with confidence by the faith of him. ¹³Wherefore I desire that ye faint not at my tribulations for you, which is your glory. ¹⁴For this cause I bow my knees unto the Father of our Lord Jesus Christ, ¹⁵Of whom the whole family in heaven and earth is named, ¹⁶That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; ¹⁷That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, ¹⁸May be able to comprehend with all saints what is the breadth, and length, and depth, and height; ¹⁹And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. ²⁰Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, ²¹Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” – Ephesians 3:2-6

How incredible is the Love of God! As Paul states, “I desire that ye faint not at my tribulations for you, which is your glory.” Paul’s love for the Galatians is a perfect

reflection of the Love of Jesus. He is freely spending himself for their benefit. It is his pleasure to suffer and to risk his life for those believers that he loves. Paul worships and glorifies God for that very opportunity. Paul regards it as an honor.

I understand exactly how he feels. Just as it is here with Paul, it is my greatest desire for my dear friend and all of you who are listening to me to come to know and love Jesus Christ with all your heart and soul, even with every fiber of you being.

Why do we do this? We want Jesus to be glorified. We want to see you glorify Jesus in the fullness of Joy and love.

If we love Him, what is it that Jesus tells us to do? He tells us to love our brothers and sisters in Christ. This is how we honor and worship Jesus. We love each other as we love Jesus. As our love for Jesus grows, so then will our love for each other grow.

34 And Abraham sojourned in the Philistines' land many days.

Genesis, Chapter 21, verses 1 through 34, without Comments

1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

11 And the thing was very grievous in Abraham's sight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

30 And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place Beersheba; because there they sware both of them.

32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

That is a close for our study today. In our next study, we will be studying Chapter 21 of Genesis, where we will learn about the birth of Isaac.

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](http://Dalet.us). 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 grow dramatically.*

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

I look forward to seeing you again in our next study. I pray that you will be there. May our Loving Father bless you richly my wonderful friends.

Dale Trussell, July 12th, 2021