



Rice Memorial MBC

Pastor J. Harper, President of State Convention  
Apostle Walter Camp, 1<sup>st</sup> Vice President  
Minister Danny Current, Dean of Christian Education  
Pastor Michael Hansberry, Southern District Moderator

### **Rice Memorial Missionary Baptist Church**

Apostle Walter F. Camp, Presiding Senior Pastor  
Pastor David K. Baker III, 2<sup>nd</sup> Presiding  
802 W. 15<sup>th</sup>, Little Rock, AR 72202, 501-301-8181

[www.RiceMemorialBaptistChurch.org](http://www.RiceMemorialBaptistChurch.org)

## **A Blessing for Ishmael and Isaac**

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus – **October 20, 2013**

***Worship with us*** at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15<sup>th</sup>,  
... We're just behind Kaufman's Lumber Company in Little Rock Arkansas

### **Genesis 21:12-14, 17-21; 26:2-5, 12-13**

**Introduction:** This chapter details the birth of **Isaac** (Genesis 21:1-7), the **weaning feast**, and the mockery of Ishmael (Genesis 21:8-10), the expulsion of Hagar and Ishmael from Abraham's household (Genesis 21:11-14), the destitution and heavenly rescue of the exiles at Beersheba (Genesis 21:15-21), and the treaty between Abimelech and Abraham (Genesis 21:23-34). The narrative here is closely synchronized with the preceding chapters, and fully in harmony with all that was previously revealed in them. The previous chapter (Gen. 20), which recounted Abraham's first encounter with Abimelech, was a necessary prelude to this, because it shows how Abraham and his company were **amicably** (in a friendly manner) settled in **southern Canaan**, which for many years to come was destined to be Abraham's permanent base of operations. Isaac was born there (either in Gerar or Beersheba), grew into manhood there, and long continued to enjoy peaceful occupancy of that "No man's land" between southern Philistia and Egypt, territory claimed by the Philistines, but for a long period under the control of their friendly ally Abraham.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

**Genesis 21:5-9**, And **Abraham** was an hundred years old, when his son **Isaac** was born unto him. 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. And the child grew, and was **weaned**: and Abraham made a great feast the same day that Isaac was weaned. And **Sarah** SAW the son of **Hagar** the Egyptian, which she had born unto Abraham, **mocking**.

**NOTE:** Ishmael was **fourteen years** older than Isaac; and, when children are together, the elder should be careful and tender of the younger: but it argued a very base and sordid (mean, low minded) disposition (frame of mind) in Ishmael to be **abusive** to a child that was no way a match for him. Note, 1. God takes notice of what children SAY and DO in their play, and will reckon with them if they say or do amiss, though their parents do not. 2. Mocking is a great sin, and very provoking to God.

(Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)

**Genesis 21:10-13**, 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. And the thing was very grievous in Abraham's sight because of his son. 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**. And also of the son of the bondwoman will I make a nation, because he is thy seed.

**Thought 1.** The Lord confirmed that this IS his WISDOM; and comforted Abraham about his will for his son, whom now, he must send away. He also revealed that Sarah was not "trying to run things" in the house. She was not usurping authority from Abraham, whom she highly respected. (1 Peter 3:6) **She knew God's will** and because of this strife, it was time to apply it. This also let's us know that a wife should give her husband God's counsel, if he doesn't see it. But also, she should not try to force or pressure him into doing what she's suggested by continuing to bring it up; thus, making her words "contentions."

**Proverbs 19:13** ...the **contentions** of a **WIFE** are a continual dropping.

**Contentions defined 4079, brawling** (noisy [clamorous {speaking and repeating loud words; calling or demanding urgently {in an URGENT: pressing manner }]).

**Proverbs 27:15**, A continual dropping in a very rainy day and a **CONTENTIOUS** (quarrelsome, given to angry debate, combative) **woman (wife)** are alike.

**James 3:14-16**, But if **ye** have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where **envying** and **strife** is, there is **confusion** and every evil work.

**Thought 2.** This account also let's us know God will reveal to the husband the fact that what's being said is God's wisdom, and he should DO what was spoken by his wife. Now, IF she'll trust God to do so, she'll mention what should be done only "ONE time" and then leave it alone, so God can do his part as he did here.

**Genesis 21:14**, 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.

**Thought 1.** Notice how obedient Abraham is to the Lord. His reverence for the Lord checked his emotions, and he quickly kept God's word; showing his agreement with God's will. And he had PEACE because he looked only at the JOY promised by God, who can't lie. In other words, he considered (looked at) not the things that most people would've dwelt on and "LET" this be grievous in their sight, contrary to what God told him.

But, we must know, Abraham and Sarah have LEARNED: minds trained to look only at what matters, since this is how God was able to give them the ability to have children again!

**Isaiah 26:3**, Thou wilt KEEP him in **perfect PEACE**, whose **MIND** is **STAYED** on thee: because he trusteth in thee.

**Jonah 2:8**, They that ...**observe** (LOOK at) lying **vanities (emptiness)** forsake their OWN mercy.

**Genesis 21:15-17**, And the **water** was spent in the bottle, and she **cast** (SEND) the child under one of the shrubs. 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. 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.

**NOTE:** In this distress, God graciously appeared for their relief: he heard the voice of the lad, Genesis 21:17. We read not of a word he said; but his sighs, and groans, and calamitous (very miserable) state, cried aloud in the ears of mercy. An **angel** was sent to **comfort** Hagar, and it was not the first time that she had met with God's comforts in a wilderness; she had thankfully acknowledged the former kind visit which God made his in such a case (Genesis 16:13), and therefore God now visited her again with seasonable succours. (1.) The angel assures her of the cognizance (attention) God took of her distress... (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Genesis 21:18-19**, Arise, lift up the **lad**, and hold him in thine hand; for I will make him a great nation. 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.

**Thought 1.** Often when people are looking at the adverse circumstances of life, they're not aware of the provisions of God right in front of them! But, since Abraham has obeyed God in sending them away, God keeps his word and provides for them, as he said he'd do.

As Christians, whom God has promised to take care of, when we obey him, and the circumstances are adverse, we should learn from this account, to always look only for the SOLUTION to the problems with which we're faced, all the while RESTING in him. This will give us peace. Our faith in him causes us to, in pleasure, expect an answer from him. That's why James said to "Count it all JOY", meaning that "JOY" will be the end result.

**Genesis 21:20-21**, And God was **WITH** the **lad**; and he grew, and dwelt in the **wilderness**, and became an archer. And he dwelt in the wilderness of **Paran**: and his mother took him a **wife** out of the land of Egypt.

**NOTE:** And God was with the **lad** ... To confirm his health, to provide for him the necessities of life, to protect him from danger in the wilderness where he was, and to **prosper** and **succeed** him in temporal things; all which is owing to the providential (proceeding from divine direction or superintendence: oversight, 1913 Webs.) goodness of God: **and he grew**; increased in bodily stature, and arrived to manhood; OR, "he became great", in riches and in substance, as Ben Melech interprets it: **and dwelt in the wilderness**; of Beersheba, where he now was, or of Paran after mentioned, a fit place for a WILD MAN to dwell in, as it was said he should be; and by this means the oracle was fulfilled, ( Genesis 16:12 ) :

So called from Paran, a city in **Arabia Petraea**; it reached from the wilderness of Shur to Mount Sinai: the account Adrichomius gives of it is this; Paran or Pharan is a wilderness, very large, desolate, **impassable**, and **without water**, containing, from Mount Sinai to Kadeshbarnea, a journey of eleven days; its land can neither be ploughed nor sown, is wholly dry, barren, and uncultivated; uninhabitable to men, destitute of villages, houses, and cottages; where neither men are seen, nor beasts nor birds; yea, neither trees nor any grass, only **rocks** and high rough **stony mountains**; it is taken sometimes for the first part of the desert of Arabia, near Mount Sinai, and sometimes for the last part, towards the **land of promise**; sometimes it is called the desert of Sin, and sometimes the desert of Sinai, from the mount; but this name Pharan seems to be the most general of the names of this very long desert:"

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

**Genesis 26:1-5**, And there was a **famine** in the land, beside the first famine that was in the days of Abraham. And **Isaac** went unto Abimelech king of the Philistines unto Gerar. And the Lord **appeared** unto him, and said, Go **NOT** down into Egypt; dwell in the land which I shall tell thee of: Sojourn (live in a place as a temporary resident) in this land, and I will be **with thee**, and will **bless thee**; for unto thee, and unto thy SEED, I will **give ALL** these countries, and I will **perform** the OATH which **I swear** unto Abraham thy father...

And I will make thy **seed** to **multiply** as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham **obeyed** my voice, and kept my charge, my commandments, my statutes, and my laws.

**NOTE:** ... this famine, coming nearly a **hundred years** after the one in Abraham's day, was in the same weather pattern that meteorologists have frequently mentioned, and which even insurance companies take into consideration, The hundred year flood plain of a river system is definable. The same is true of drought patterns, a drought apparently having been the cause of the famine mentioned here. ...**went unto Abimelech**... Since some **eighty** or **more years** had passed since Abraham had solved a similar problem by going into Egypt... (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

**Thought 1.** My mind goes back to the commandments God's given us today as his children.

**1 John 3:22-23**, And whatsoever we ASK, we receive of him, because **we keep** his commandments, and **DO** those things that are... pleasing in his sight. And this is his commandment, That we should **BELIEVE** on the name of his Son Jesus Christ, and **LOVE** one another, AS (like) he gave us commandment.

**Genesis 26:6-7**, *And Isaac dwelt in Gerar: And the men of the place asked him of his wife; and he said, She is **my sister**: for **he feared to say**, She is **my wife**; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.*

**NOTE:** ...**he said, she [is] my sister**; herein imitating his father Abraham in his infirmity and unbelief, who in the same place had made such an answer to a like question concerning Sarah, ( Genesis 20:1-2); and which if Isaac knew of, as probably he did, one would wonder that he should fall into the same evil, and especially when he had not so much to say to support his assertion as Abraham had; for Rebekah was not so near akin to him as Sarah was to Abraham; and though **cousins** might be called sisters, yet this was mere **dissimulation** (false pretension ) to call his wife sister  
(Source: [biblestudytools.com/commentaries/gills-exposition-of-the-bible/](http://biblestudytools.com/commentaries/gills-exposition-of-the-bible/))

**Proverbs 29:25**, The **fear (anxiety)** of man bringeth a **snare (a trap)**: but whoso putteth his TRUST in the Lord shall be safe.

**Genesis 26:8**, *And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and **SAW**, and, behold, Isaac was **sporting (PLAY)** with Rebekah his wife.*

**NOTE:** Abimelech (not the same that was in Abraham's days, Genesis 20:1-18, for this was nearly 100 years after that, but this was the common name of the Philistine kings, as Cæsar of the Roman emperors) saw Isaac more familiar and pleasant with Rebekah than he knew he would be with his sister (Genesis 26:8): he saw him sporting with her, or **laughing**; it is the same word with that from which Isaac had his name. He was rejoicing with the wife of his youth, Proverbs 5:18.

(Source: [The Matthew Henry Commentary on the whole Bible classic.studydrive.org/com/mhc](http://TheMatthewHenryCommentaryonthewholeBibleclassic.studydrive.org/com/mhc))

**Genesis 26:9-11**, *And Abimelech called Isaac, and said, Behold, of **a surety** she is **thy wife**: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. And Abimelech said, What is this thou hast done unto us? one of the people might lightly have **lien (lie down for sexual connection)** with **thy wife**, and thou shouldst have brought guiltiness upon us. And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to **death**.*

**NOTE:** Abimelech charged him with the fraud (Genesis 26:9), showed him how **frivolous** his excuse was and what might have been the bad consequences of it (Genesis 26:10), and then, to convince him how groundless and unjust his jealousy of them was, took him and his family under his particular protection, forbidding any injury to be done to him or his wife upon pain of death, Genesis 26:11.

(Source: [The Matthew Henry Commentary on the whole Bible classic.studydrive.org/com/mhc](http://TheMatthewHenryCommentaryonthewholeBibleclassic.studydrive.org/com/mhc))

**Genesis 26:12-13**, *Then **Isaac** sowed in that land, and **received** in the same year an hundredfold: and the LORD **blessed him**.  
And the man waxed great, and went forward, and **grew** until he became **very great**...*

**NOTE:** He had no land of his own, but took land of the Philistines, and sowed it; and (be it observed for the encouragement of poor tenants, that occupy other people's lands, and are honest and industrious) God blessed him with a great increase.

(Source: [The Matthew Henry Commentary on the whole Bible classic.studydrive.org/com/mhc](http://TheMatthewHenryCommentaryonthewholeBibleclassic.studydrive.org/com/mhc))