Genesis

**From Death to Life (22:11-24:9)**

*From a study of Luther’s Works: Lectures on Genesis, Paul Kretzmann’s Popular Commentary of the Bible, and the Lutheran Study Bible*

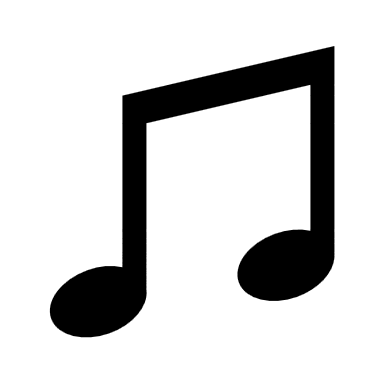
## **When the Fear of the Lord Strikes (22:11-19)**

* The third call of Abraham
  + An angel messenger
    - Luke 24:1-8
    - Why not the Lord Himself?
      * This is an angel FROM heaven who wants God to be feared.
      * The Word of God must come before the fear
  + A test?
    - These are not the words of an angry judge, but they are fatherly words which say: “I have given you My Word, that you may accept it with a tranquil heart, etc.; but I shall send false apostles and test you, whether you are willing to love Me and My Word in earnest.” Thus a father takes an apple away from his boy under some pretense not because he wants to deprive him of it but merely to make a test whether his son loves him and believes that his father will give it back. If the son gladly gives up the apple, the father is pleased with his son’s obedience and love. Thus God’s testing is a fatherly one, for James says in his letter (1:13): “God is not a tempter for evil”; that is, He does not test in order that we may fear and hate Him like a tyrant but to the end that He may exercise and stir up faith and love in us. Satan, however, tempts for evil, in order to draw you away from God and to make you distrust and blaspheme God.[[1]](#footnote-1)
* A ram caught in a thicket
  + A sacrifice provided
    - It is as though he meant to say: “Even if we do not know, He knows where we shall get the sheep for the burnt offering. Let Him see to it.”[[2]](#footnote-2)
* The angel (messenger) of the Lord speaks again
  + The Lord swears on Himself
    - Hebrews 6:13
    - God adds something else—something of far greater moment, far more sacred: “I, who am God and have the power to destroy or to create heaven and earth, swear and give as a pledge, not a creature, not heaven and earth, but Myself, the Creator of all things.” This sacred oath will condemn all those who do not believe, just as it stirred up and increased the faith of the holy fathers in a marvelous manner. For they thought: “God has promised life and deliverance from death and the devil, and He has sworn by Himself… Therefore if we do not believe, we shall be condemned.”[[3]](#footnote-3)
  + The promise does not change
    - 15:5
    - 13:16
    - 12:3
  + “in your offspring/seed”
    - [r;z< a sowing, seed, offspring
    - Promise is attached to the Seed!
    - All nations will bless themselves, will be proud, and will boast that they are saved, blessed, and richly supplied with all spiritual gifts. But how will they do so? They will not do so in themselves, will they? No. But they will glory in the victory over death, in the abolition of sin, and in the gift of eternal life, not because of their own merits and righteousnesses, but “in your Seed.”[[4]](#footnote-4)
    - That Seed sets aside all other blessings and the glory of one’s own righteousness and bestows His on us, namely, “that which is through faith in Christ, the righteousness from God that depends on faith” (Phil. 3:9). Therefore all nations will bless themselves in no other than “in your Seed.” In Him are all the treasures of wisdom, righteousness, and holiness; and whatever there will be anywhere among them that is praiseworthy they will have in its entirety through this Seed.[[5]](#footnote-5)
  + “Because you have obeyed My voice”
    - Is this a case for works righteousness?
      * Do not confuse the works of those who are to be justified with the works of those who have been justified.
      * 15:6
      * here the text states: “God tested Abraham.” It does not say that He justified him, for he had previously received forgiveness of his sins and righteousness through faith when Moses states: “Abraham believed God, and it was reckoned to him as righteousness.” There we do not read: “Because you did, because you obeyed.”[[6]](#footnote-6)
* Abraham leaves?!?
  + Why wouldn’t he stay on such a holy mountain?

## **The Children of Nahor (22:20-24)**

* Genesis 11:29
  + Uz
    - Job 1:1
  + Buz
    - Jeremiah 25:23
  + Bethuel
    - Fathered Rebekah
* Note that Nahor had 12 children

## **Sarah Dies (23:1-20)**

* Sarah is the only matriarch whose death is recorded in Scripture with great detail.
* Shows the desire to be buried in the land of Canaan, the land that was promised them.
  + Foreshadowing of the resurrection through the Seed.
  + The examples of the saints teach that one has to die, and they persuade us to bear death with composure. Over and above this, however, Christ’s example says: “Arise. Be alive in death. Your putridity will become more radiant and more brilliant than the sun.” For Christ’s example is a sacrament which bears witness and makes us certain; it not only teaches or persuades but proves and demonstrates necessarily that Christ’s death imparts life to us[[7]](#footnote-7)
* Abraham recognizes that he is a stranger/sojourner in the land
  + “I am but a stranger here”
  + this example teaches that the dead should be buried with special honor and respect because of the faith in and the hope of the future resurrection.[[8]](#footnote-8)
* Note the respect of the Hittites
  + Romans 12:10
  + Philippians 2:3
  + Acknowledgement that Abraham is a ‘prince of God’
* And the respect of Abraham
  + Not a bowing of worship
  + Although offered as a gift, Abraham desires a public sale of the lot in view of others.
  + Note that the burial lot was at the end of the property

## **An Oath Between Friends (24:1-9)**

* Having dealt with respect to death, we now deal with respect towards marriage.
  + Therefore we are dealing with this passage, no matter how troublesome it is. It states that Isaac does not take a wife where it pleases him but is forbidden by his father to marry a Canaanite woman, that the father anxiously concerns himself about a wife for his son, and that the son obeys his father with the greatest willingness.[[9]](#footnote-9)
* The role of parents in choosing a spouse for their children.
  + For marriage is not a trifling matter; but it is the most serious and most important matter in the whole world, because it is the source of human society and of the human race. Life in its entirety has nothing that excels it in worth. Therefore one should discuss it with the utmost piety and on the basis of the weightiest arguments and reasons. For in other circumstances it has been dishonored enough by concupiscence of the flesh and by lust. Accordingly, the will of God should be taken into consideration above all.[[10]](#footnote-10)
  + Therefore let parents remember that the right and authority to give their children in marriage has been assigned to them by God and betrothals entered into without their consent are valid neither by divine nor by human right.[[11]](#footnote-11)
  + The parents, on the other hand, should not be unyielding and rude. They should not urge their children to contract marriage with those whom they do not love; nor should they rashly restrain them from loving decent people unless they have chosen persons who are not suited to them. Parents should keep in mind the natural affection and inclination which God has implanted and should put nothing in the way of honorable love.[[12]](#footnote-12)
* After Sarah’s death, there needs to be another like Sarah in the house.
* Eliezer
  + 15:2
* The oath
  + Hand under the thigh?
    - No historical record for reason of this other than…
      * The Seed
      * But it has a wonderful and grand meaning that he places his hand, not upon the breast, the head, or the hand of Abraham but on that place to which the begetting of children is ascribed in Holy Scriptures. In Gen. 46:26 we read: “All the souls who came into Egypt with Jacob came out of his thigh.” Likewise: “Levi was in the loins of Abraham.” David came out of Abraham’s thigh; that is, Abraham was the source and origin, so to speak, of his offspring.[[13]](#footnote-13)
  + The oath
    - But when we swear, we always give expression to two things: we invoke God’s help and defense and call down His punishment. It is as though you were saying: “So help me God” or “May He punish me if I swear falsely. So help me God or not. If I keep the oath, let Him be gracious toward me; if I am swearing falsely, let Him punish me.” This is a very beautiful way to worship God and to call upon Him; for he who is swearing confesses that he is imploring the mercy and favor of God, is expecting from Him the benefits of His defense and help, and is calling down upon himself God’s vengeance if he should swear falsely. Therefore there is attached to the Second Commandment the threat which threatens perjurers: “For the Lord will not hold him guiltless who takes His name in vain” (Ex. 20:7).[[14]](#footnote-14)
    - The plural of “God” is used
  + Why not a Canaanite?
    - Abraham has eyes
      * 9:25
    - Deuteronomy 7:3
    - 2 Corinthians 6:14
* Sounds kinda fishy…
  + The realistic “what if?”
    - Abraham depends on the Word of God
      * God will send His angels
        + Good for us
        + These should also be our thoughts when we are about to assume functions in the church or in the government. Because I am being called to the office of pastor or teacher, I shall do what I can. An angel will be at hand to direct everything. Peace, security, and joy of spirit follow this faith in any trial whatever, because I am sure that even if many evils beset me, angels nevertheless watch over and guard me. Therefore let them provide for a happy outcome and for my deliverance.[[15]](#footnote-15)
* If it does not happen
  + Don’t bring Isaac out of the Promised Land
  + for Abraham was sure that if he did not find a daughter-in-law among his relatives, God would raise up a bride either from stones or from a clod or a rib; for he is arranging the wedding for his son even though it is uncertain whether the servant will fetch a bride[[16]](#footnote-16)

1. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge22.12&off=8772), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 131–132. [↑](#footnote-ref-1)
2. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge22.14&off=1045&ctx=+%E2%80%9CHe+will+provide.%E2%80%9D+~It+is+as+though+he+m), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 138. [↑](#footnote-ref-2)
3. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge22.16&off=2416&ctx=less+marvelous.%0aBut+~God+adds+something+e), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 143. [↑](#footnote-ref-3)
4. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge22.17-18&off=11192&ctx=our+Seed%E2%80%9D+is+added.+~All+nations+will+ble), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 156. [↑](#footnote-ref-4)
5. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge22.17-18&off=12876&ctx=ded+to+the+promise.+~That+Seed+sets+aside), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 157. [↑](#footnote-ref-5)
6. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge22.17-18&off=40542&ctx=ed+(Gen.+15%3a6).+And+~here+the+text+states), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 168–169. [↑](#footnote-ref-6)
7. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge23.1-2&off=11991&ctx=verance+from+death.%0a~The+examples+of+the+), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 192. [↑](#footnote-ref-7)
8. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge23.3-4&off=18776&ctx=+it+to+be.%0aBesides%2c+~this+example+teaches), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 205. [↑](#footnote-ref-8)
9. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge24.1-4&off=5025&ctx=f+the+Holy+Spirit!%E2%80%9D%0a~Therefore+we+are+dea), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 220. [↑](#footnote-ref-9)
10. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge24.1-4&off=6906&ctx=er+and+godly+manner.~+For+marriage+is+not), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 221. [↑](#footnote-ref-10)
11. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge24.1-4&off=14640&ctx=upted+and+deceived!%0a~Therefore+let+parent), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 224. [↑](#footnote-ref-11)
12. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge24.1-4&off=19153&ctx=re+able+to+counsel.+~The+parents%2c+on+the+), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 226. [↑](#footnote-ref-12)
13. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge24.1-4&off=28312&ctx=this+custom%2c+swore.%0a~But+it+has+a+wonderf), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 230. [↑](#footnote-ref-13)
14. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge24.1-4&off=61555), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 244–245. [↑](#footnote-ref-14)
15. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge24.5-7&off=8286&ctx=ll+be+Thy+concern.%E2%80%9D%0a~These+should+also+be), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 254. [↑](#footnote-ref-15)
16. Martin Luther, [*Luther’s Works, Vol. 4: Lectures on Genesis: Chapters 21-25*](https://ref.ly/logosres/lw04?ref=Bible.Ge24.8-9&off=1020&ctx=assurance+of+faith%3b+~for+Abraham+was+sure), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 4 (Saint Louis: Concordia Publishing House, 1999), 258. [↑](#footnote-ref-16)