Sarah Conceived & YHWH Yireh

Genesis 19:23-25:4

Reading Questions

1. Is it permissible for a man to marry his sister?
2. Why did Hagar not see the well of water and what can we learn from this?
3. What is significant about the place where יהוה provided the lamb?
4. Did Avraham have belief (faith)?
5. How old was Yitschaq when his mother Sarah died?
6. How long was it before he was comforted concerning her death?

Reading Answers

1. No. Although we learn in Genesis 20:12 Sarah was Avraham's sister, the daughter of his father Terach, marrying one's sister was later outlawed in Leviticus 18:9, 18:11, 20:17, and Deuteronomy 27:22. It was necessary at some point for this to be permissible until the world had been populated enough. Of course, people coming from only one man and one woman, Adam and Chawwah, there was no choice for their children except to marry each other although being brother and sister. However, once the world was populated enough and the laws were given to the nation of Yisra'el, it became outlawed. The closest relationship I am aware of that is permissible is for persons to marry their cousin. I have not yet found a Torah command prohibiting this practice. However, please study this out for yourself and let me know if you find I am wrong. Not only have I not found a Torah command in my studies prohibiting this, but I see it being permissible after the Torah is given in Joshua 15:16-17 and Judges 1:12-13.

2. In Genesis 21:19 we learn that Hagar's eyes were opened to see a well of water. She did not see this because her eyes had not been opened. This is similar to Numbers 22:31 and 2 Kings 6:17-20. What we can learn from this is that there are things around us we just can't see going on or existing unless and until יהוה opens our eyes. Just as Psalms 34:7 says His messenger are around us who fear Him, yet do we see them all the time? No; but they are here. Remember that יהוה is called "the invisible Elohiym" (Colossians 1:15, 1 Timothy 6:16, Hebrews 11:27). Just because we can't see Him doesn't mean He is not with us. There are many things that right now we simply cannot see unless our eyes were opened.

3. We see in Genesis 22:2 he was directed to go to the land of MoriyYah and that he ended up being on a mountain there (Genesis 22:14). This happens to be, I believe, the same place where Dawiyd prepared the offering on the threshing floor

of Ornan the Yevusite (2 Samuel 24:18-25, 1 Chronicles 21:17-22:1) and the same place where the first House of יהוה was built (1 Kings 6:1-14, 2 Chronicles 3:1).

4. Yes (Hebrews 11:17-19). We can see the proper interpretation in the book of Hebrews showing Avraham had belief (faith) even if Yitschaq died that יהוה could resurrect him from the dead.

5. 37 (He born when she was 90 – Genesis 17:17 – she died when she was 127 – Genesis 23:1 – 127-90 = 37)

6. 3 years – We learn in next week's reading (Genesis 25:20) he was 40 when he took Rivqah to be his wife – 40-37 = 3

Reading Notes

- The events in Genesis 19 with the daughters of Lot and their father become important when examining Numbers 33:3 and figuring out what is commonly called the "14th/15th" issue related to Passover. See the reading notes for Week 40 of the Annual Reading Schedule, specifically the question *"Was it dark or light when the children of Yisra'el departed from Ra'meses?"*.

- We can see Avraham obeyed immediately (Genesis 22:3). He did not hesitate. May we also be like him and be obedient immediately to the word of יהוה.

- We can see the similarity between the testing of Avraham and what יהוה has done for us. Avraham was tested if he would give his only son through Sarah up at the command of יהוה. יהוה sent His only begotten Son who gave up His life for us, so יהוה gave His only son. Avraham found a ram caught in a bush, possibly with its head caught in the thorns. יהושע had a crown of thorns on his head and He is the lamb provided by יהוה (Genesis 22:8).

- In Genesis 23 Avraham wanted to make sure he paid the full price for the land. I do not know all the reasons why for this, but I speculate perhaps this is wise so others did not attribute the blessedness of Avraham or anything he had to their own selves, but recognized he paid full price for all he had and truly owned it, not just as a gift.

- Based upon Genesis 24, some people believe in the giving of a nose ring and bracelets upon commitment to marriage. However, a commitment to marriage cannot be confirmed between a man and a woman all by their own selves if the woman's father is alive. If a woman's father is alive, he is supposed to have a right of refusal according to Exodus 22:17. If he hears of the arrangement and refuses to give her, then it does not stand. The real commitment for Rivqah did not begin until her father heard and accepted. Asking her afterwards if she wanted to go was optional, but not a required part of the marriage agreement process.

In fact, if you look closely, Genesis 24:55 doesn't say the father tried to delay things or ask the daughter – it says the brother and the mother! Maybe the father (Betu'el) knew that his agreement to give her was binding and final, and for that reason, is not mentioned among those re-considering the giving of Rivqah. Technically, only the Father really has the final authority to give her away, so the brother and mother asking her are not necessarily binding, but more so reflecting their concerns for her happiness to make sure she is willingly going.

Some believers view the daughter must agree, but I view it differently and believe the authority rests with the father of the daughter and that the daughter should be obedient to what her father says, just as in other things, so too also in marriage.

However, what father wants his daughter to be forced with someone if he knows that she will be completely unhappy? A father might consider trying to force his daughter to marry someone if he believed it is for her own good. However, even if a father believed it was for his daughter's own good to marry a certain man, I do not think forcing her to marry someone is a good idea or wise because it would be worse if his daughter later left the man because she never wanted to be with him to begin with. Or what if the daughter has discerned something that makes her think she is not compatible with the man to be his wife? Shouldn't the father consider that?

So having the daughter's consent is the right way to go even if it were not required because a marriage is supposed to last a lifetime. If you want it to last a lifetime, it is best the daughter not be forced.

It is a kind gesture to give gifts, bracelets, nose rings, costly garments, etc. at the time of commitment, but the giving of gifts is not what makes the agreement. Certainly the bride price is required, if the father so chooses to make it required, for maidens according to Exodus 22:17 and Deuteronomy 22:29. The father could choose to not require any bride price or set a price another way. We see an example of that in 1 Samuel 18:25. Ultimately, it's left up to the father of the woman.

- The word for kneel down in Genesis 24:11 is way'yavreikh from the word vareikh or "barak" which is usually translated bless. We can see the real concrete meaning of this word, however, is to kneel down or bend the knee. Jeff Benner has commented on this in the past how this reveals a deeper meaning of the Aharonic blessing in Numbers 6:24-26. This also reminds me how **יהושע**, although being our Adon and King, bent his knees down to wash the feet of His disciples (John 13). He said he only did that which He saw his Father do (John 5:19). It is amazing how **יהוה** and **יהושע** are! We can see from verses like Luke 12:37 it is amazing for those who are the servants and children of **יהוה**!

Related Verses

Genealogy Avraham To Yitschaq: 1 Chronicles 1:28, Luke 3:34
Avraham Chosen: Nehemiah 9:7-8
Sons of Free Woman Not Slave Woman: Galatians 4:19-31
In Yitschaq Your Seed Is Called: Romans 9:7-8, Hebrews 11:18
Belief (Faith) of Avraham: Hebrews 11:17-19
Sisters Prohibited: Leviticus 18:9, 18:11, 20:17, Deuteronomy 27:22
Cousins Permitted: Joshua 15:16-17, Judges 1:12-13
All Nations Blessed In Avram & In His Seed: Genesis 18:18, 22:18, 26:4, 28:14, Acts 3:25-26, Galatians 3:8
Eyes Opened: Numbers 22:31, Psalms 146:8, 2 Kings 6:17-20
Mount MoriyYah: 2 Samuel 24:18-25, 1 Chronicles 21:17-22:1, 1 Kings 6:1-14, 2 Chronicles 3:1
Lamb Provided By יהוה: Exodus 12, John 1:29, 36, 1 Corinthians 5:7, Revelation 5:6, 7:10, 17, 14:4, 10, 15:3, 19:9, 21:22, 23, 22:1, 3
Thorns on Head of Lamb: Matthew 27:29, Mark 15:17, John 19:2
His Covenant & Reproving Sovereigns: Psalms 105:8-15