



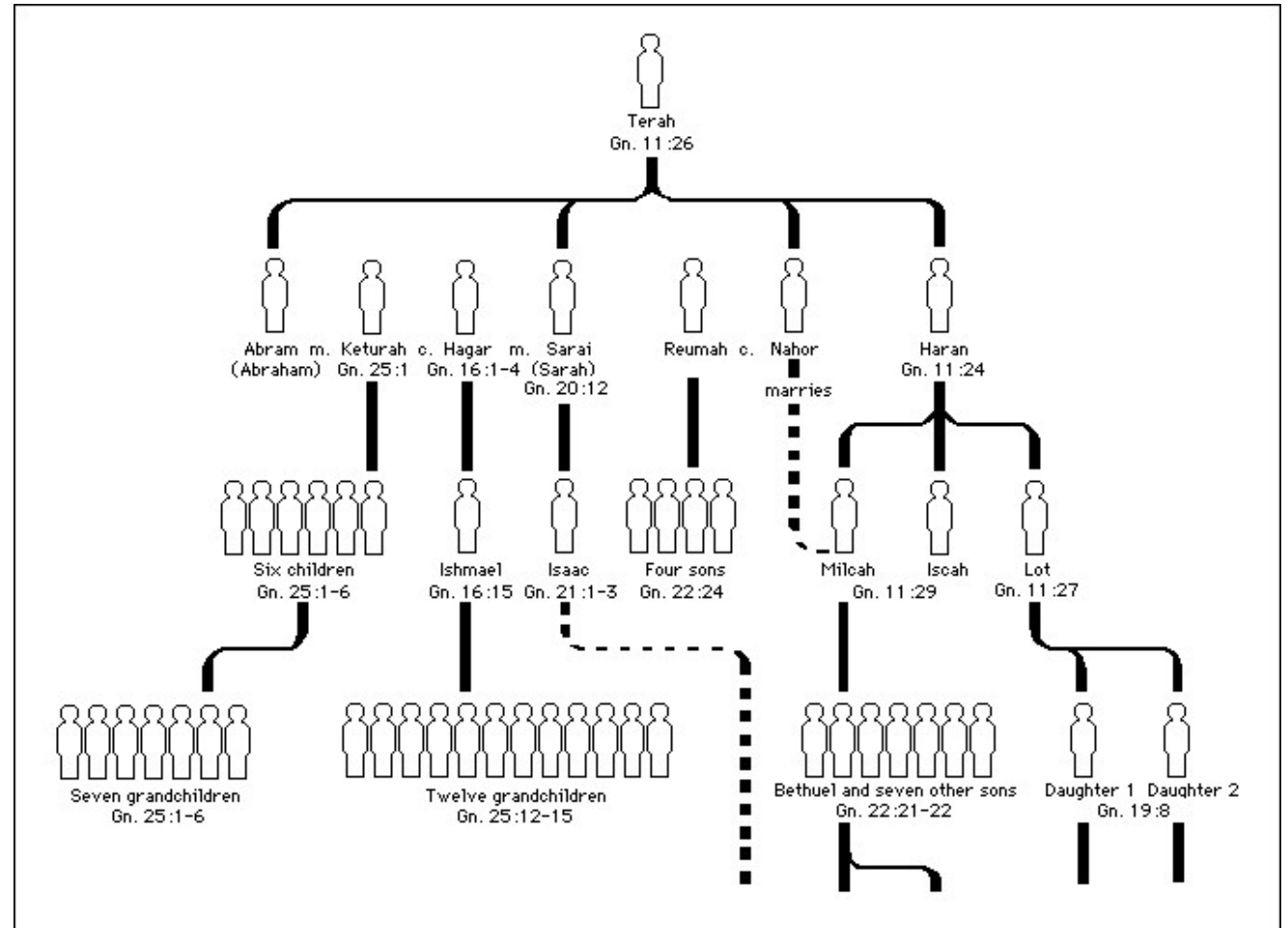
# Genesis 20-25

University of Utah Institute of Religion

# She is my sister – Genesis 20.12

These verses in Genesis 20 come to us from the Elohist source, 1 and are thus most likely much older than that of the scriptures that we read in Leviticus (written by the Priestly author) that prohibit a man from marrying his sister (see Lev. 18.11). By the time that the Priestly writer put down the prohibition concerning marrying one's sister, much time had elapsed. Views had changed regarding this law. And this is why we have so many problematic issues like this in the Bible. The Bible is a collection of books that were written over many centuries. As these books were assembled, redacted, rewritten and "textualized", contradictions like this one came to be the norm.

(Ann Loades, Michael McLain, *Hermeneutics, the Bible and Literary Criticism*, Palgrave Macmillan, 1992, p. 6. David Klemm writes, "The word 'text' comes from the Latin *textus*, meaning that which is woven, as past participle of *texere*, 'to weave'".)



# Marry your sister?

It is likely that these verses by the Priestly author were written after Israel had been exposed to the morals of those that they had lived among – the Egyptians, the Canaanites, and perhaps even those in Babylon. The prohibition of relations with your sister would have set the Israelites apart from the practices of these peoples, people that from the perspective of the author of Leviticus, were unholy and impure. By not participating in these practices, Israel was maintaining a distance from the world, and therefore striving to be found worthy of the calling that the Lord had put upon them (see Exodus 19:6).

It is unlikely that the author who penned the story of Abraham marrying his sister had such views. It was an earlier time, and these views had not yet crystallized in the minds of the authors of the Priestly text. At any rate, this is a tenable explanation for the discrepancy in the text, and as far as inconsistencies go, this one is certainly prodigious.

- Mike Day, Is it okay to marry your sister? <https://ldsscriptureteachings.org/2017/09/12/5262/>



ABIMELECH RESTORING SARAH.



Ishmael was mocking/fooling  
around – Gen. 21:9

*Playing* קִדְּץ (tsachaq)  
is another pun on  
Isaac's name (cf.  
17.17; 18.12; 19.14;  
26.8). Ishmael was  
"Isaacing," or "taking  
Isaac's place."

Isaac = קִדְּץ!



# When the water was spent in the bottle

Genesis 21:9-21 The story of Ishmael and Hagar being cast out.

# Textual Issues in Genesis 21

The Hebrew of Genesis 21 has Abraham placing Ishmael on Hagar's shoulder, also calling him "a child." The narrator presupposes a child small enough to be carried by his mother. But since Ishmael was 13 before Isaac was even conceived (Gen. 17.25), and Isaac's weaning, which likely occurred at age 3, has already taken place (Gen. 21.8), Ishmael is at least 16. In an analysis informed by source criticism, the problem is easily explained, since the present narrative stems from E, but the chronology from P. Calculating Ishmael's age as 27, a midrash takes a different approach: Sarah had cast the evil eye on him and made him ill, thus incapable of walking (Genesis Rabbah 53.12).



# Genesis 22

The sacrifice of Isaac



# “Thine only son” – Genesis 22.16

## Layers to the text

Strong’s H3173  $\tau\acute{\iota}\eta\grave{\iota}$  *yachiyd* – “only, only one, unique, solitary.”

The Greek translation uses the various forms of ἀγαπητός, or “beloved”

22.2 ἀγαπητόν

22.12 ἀγαπητοῦ

22.16 ἀγαπητοῦ



# The Inconvenient Messiah

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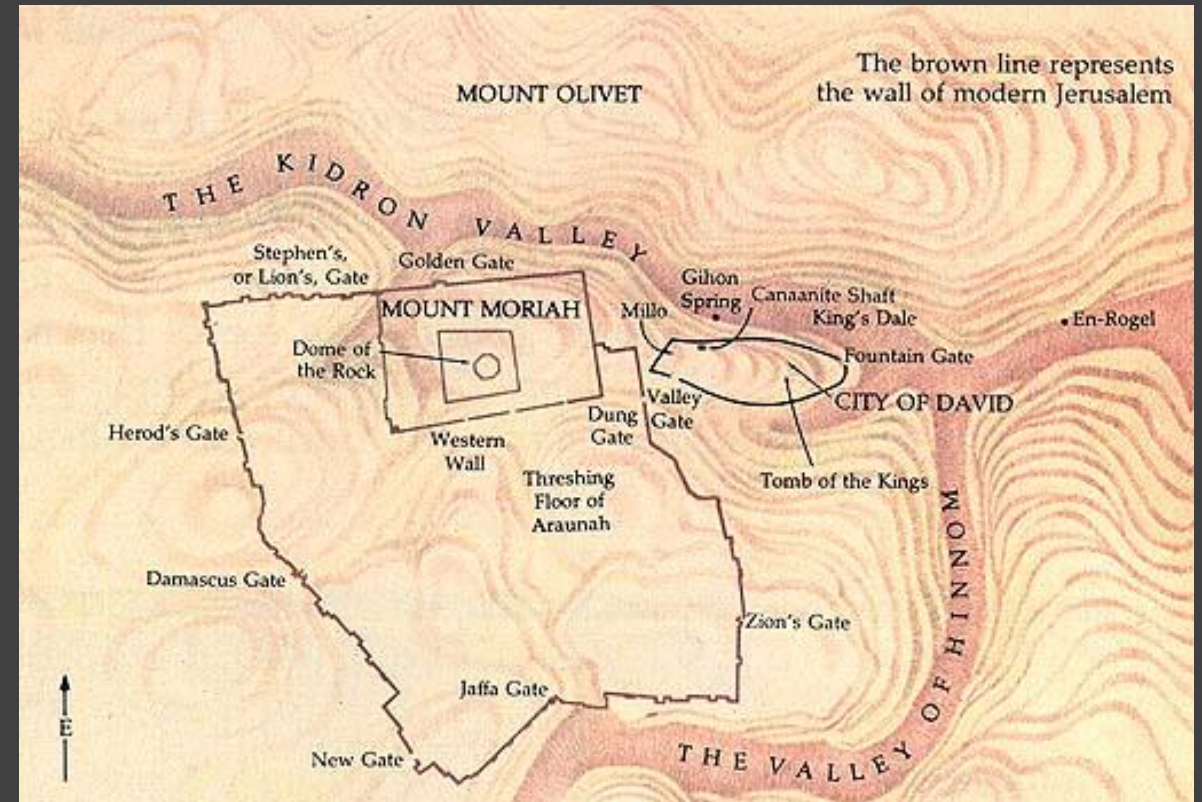
I wish to speak this morning of the demands of discipline and discipleship, of the responsibilities we have to face when we choose to follow Jesus Christ. In the Savior's life and in ours, Satan counters such discipline with temptations of an easier way, with an offer of "convenient Christianity."

It is a temptation Jesus resisted, and so must we. Life was very inconvenient for him, and, unless I miss my guess, it will often be so for you and for me when we take upon us his name.

(Jeffrey R. and Patricia Holland, *The Inconvenient Messiah*, BYU Devotional, February 2, 1982)

# Moriah

The location of Moriah (here the name of a land, not a mountain) is unknown. The late biblical book of Chronicles calls the Temple Mount in Jerusalem "Moriah" (2 Chronicles 3.1), perhaps on the understanding that the 'Akedah is the foundation legend for the service of God that took place there.



# Isaac's Sacrifice: A Typology

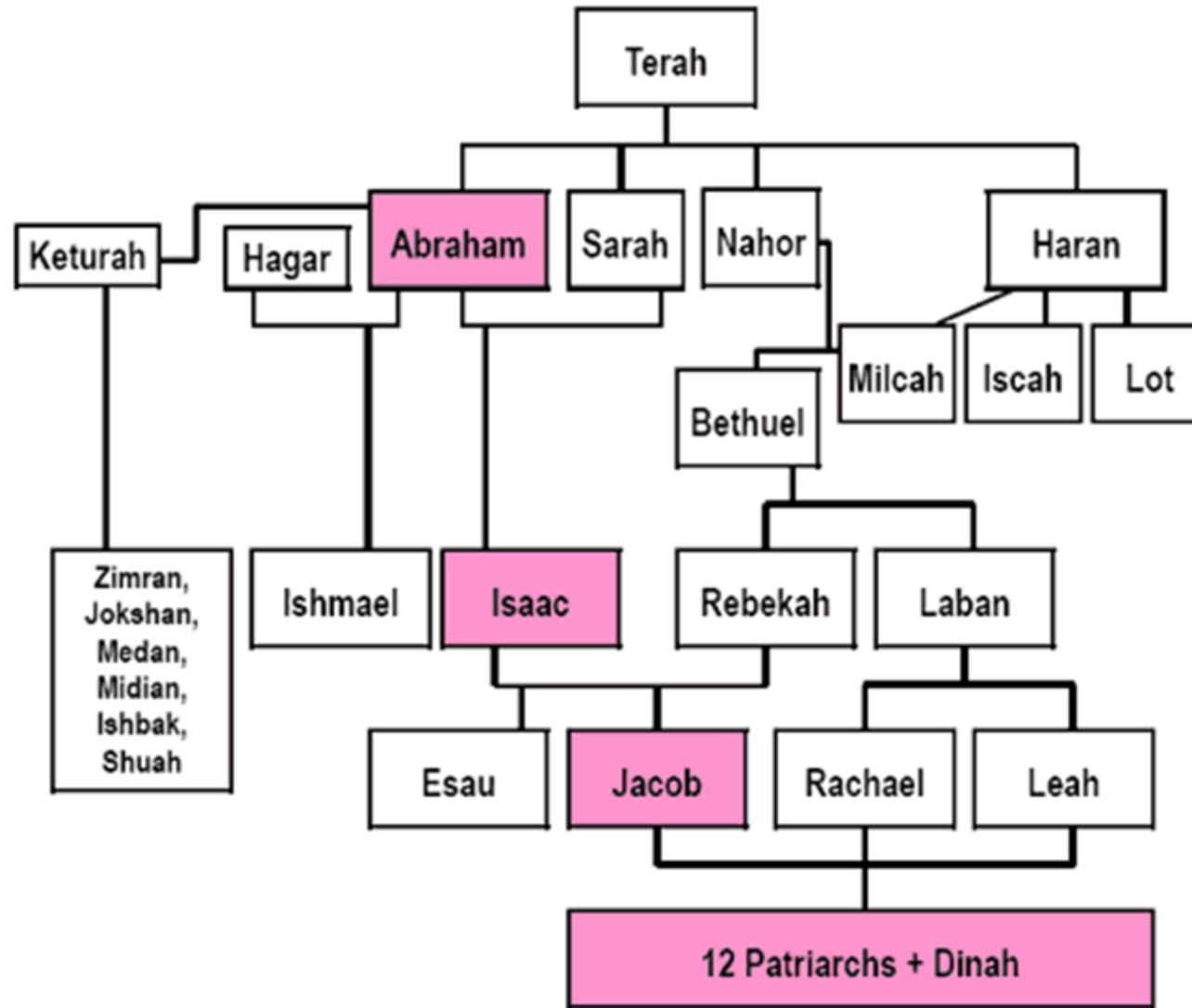
## **Genesis Account**

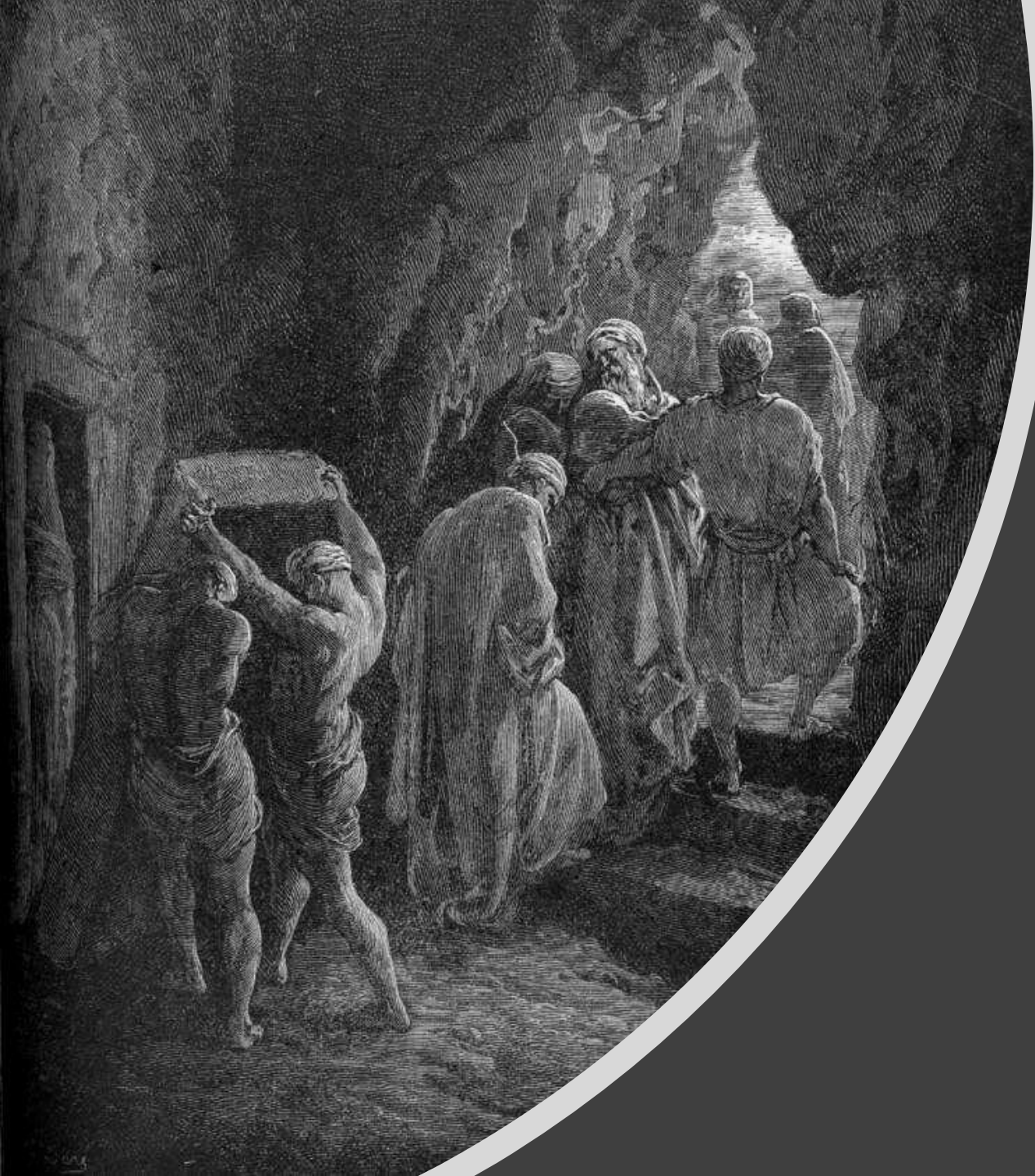
1. Isaac's birth prophesied of – Gen 17:16
2. Miracle birth – Gen 21:1-2
3. Only son – Gen 22:12
4. “Here I am” – Gen 22:1
5. It was a 3 day journey – Gen 22:4
6. As a result, Abraham is promised innumerable seed – Gen 22:17

## **Jesus Christ**

1. Christ's birth – Isa. 7:14; Luke 1:31
2. Miracle birth – Luke 1:31; 1 Ne. 11:19-20
3. Only son – John 3:16
4. “Here I am” – Abr 3:27
5. Christ was in the Spirit World 3 days – Mosiah 3:10
6. As a result, Jesus Christ will have innumerable seed – Mosiah 15:10-12

# Abraham's Family Tree





# Genesis 23 The Death of Sarah