

## **El Shaddai and The Promise: Isaac**

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### ***El Shaddai and The Covenant***

Genesis 17:17-22 (NKJV) 17 Then Abraham fell on his face and laughed<6711>, and said in his heart, “Shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child?” 18 And Abraham said to God, “Oh, that<3863> Ishmael might live before You!” 19 Then God said: “No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him. 20 And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. 21 But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year.” 22 Then He finished talking with him, and God went up from Abraham.

BibleBento (by Eliran Wong): “laughed” <6711> ()

Word: לָחַץ [Gen 17:17]

Pronunciation : yyiṣḥ'āq

Language: Hebrew

Lemma: לָחַץ

Gloss: laugh

Morphology: verb, qal, wayyiqtol, third person, masculine, singular

Accordance Grammatical Syntax: “laughed” <6711> ()

Verb, qal, wawConsec, 3, masc, sing (Predicate)

Online Bible Hebrew Lexicon: “laughed” <6711>

06711 לָחַץ tsachaq tsaw-khak'

a primitive root; v; [BDB-850a] {See TWOT on 1905}

AV – laugh 6, mock 4, sport 2, play 1; 13

1) to laugh, mock, play

1a) (Qal) to laugh

1b) (Piel)

1b1) to jest

1b2) to sport, play, make sport, toy with, make a toy of

(CWSD-OT) The Complete Word Study Dictionary OT (Baker/Carpenter): “laughed” <6711>

6711. לָחַץ ṣāḥaq: A verb meaning to laugh, to make jokes, to mock. It is used as an expression of joy or humor, but it also can be used to mock or make light of something serious (Judg. 16:25); sometimes in jest (Gen. 19:14). It also expresses an attitude toward something that is claimed but seems impossible to realize, e.g., Abraham’s and Sarah’s laughing responses to God’s promises (Gen. 17:17; 18:12, 13, 15). God can create laughter, joy, where otherwise there would be none (Gen. 21:6). It may have sexual, licentious overtones (Ex. 32:6).

(TWOT) Theological Wordbook of The Old Testament: “laughed” <6711> {}

1905 קָהַץ (šāḥaq) *laugh* (Qal); *play, mock* (Piel).

...

**קָהַץ**. **Isaac**, “he laughs.” While the name “Isaac” (Gen 17:19) arose out of Abraham’s incredulity, קָהַץ (v. 17), it could yet become a symbol of blessing (Gen 21:6) and ultimately an identification for the entire nation of Israel (Amos 7:9, 16).

(NIDOTTE) New Int’l Dictionary of OT Theology & Exegesis: “laughed” <6711>

4. There are instances of a negative connotation. In Gen 17:17 the vb. refers to Abraham’s incredulous reaction to God’s miraculous promise of a son, to which the name “Isaac” (17:19) would bear witness. In Gen 18:12, 13, 15 Sarah’s laughter seems to reflect a more reprehensible measure of doubt and disbelief.

(JFB) Jamieson, Fausset, Brown Commentary: Genesis 17:17

17. **Abraham fell upon his face, and laughed** — It was not the sneer of unbelief, but a smile of delight at the improbability of the event (Romans 4:20).

Romans 4:16-22 (NKJV) 16 Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all 17 (as it is written, “I have made you a father of many nations”) in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; 18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, “So shall your descendants be.” 19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah’s womb. 20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, 21 and being fully convinced that what He had promised He was also able to perform. 22 And therefore “it was accounted to him for righteousness.”

Online Bible Hebrew Lexicon: “Oh, that” <3863>

03863 אוּלֹּ לuv' loo or אִלֹּ lu' loo; or וּלֹּ luw loo

a conditional particle; conj; [BDB-530a] {See TWOT on 1085}

AV – if 6, would God 4, O that 3, Oh 2, would it might be 1, if haply 1, peradventure 1, Oh that 1, pray thee 1, Though 1, would 1; 22

1) if, oh that!, if only!

1a) if (unlikely condition)

1b) if only!, oh that!, would that!

(Pulpit) The Pulpit Commentary: Genesis 17:18

Gen 21:20. — *God's care for Ishmael.*

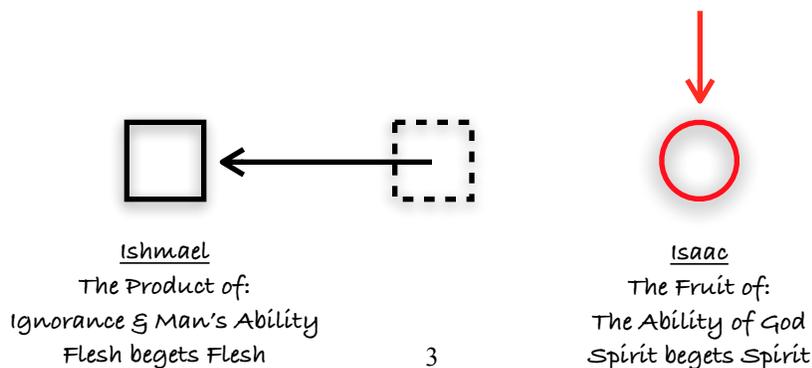
...he [Abraham] had great affection for Ishmael. No wonder that he loved him, for he was, if not the child of promise, at least the son who first roused in his breast the pride and joy of paternity. He seems to have hoped that Ishmael would be the one through whom the great blessings promised to him would be bestowed. Hence he had prayed, “O that Ishmael might live before thee” (Genesis 17:18). Perhaps unbelief had much to do with the expression of the hope. He indicated his own contentment with that mode of fulfillment of the promise; God, however, has another.

John Gill's Expositor: Genesis 17:18

**O that Ishmael might live before thee**; he prays that his life might be preserved, and that it might be spent in the fear, worship, and service of God; so the Targum of Jonathan, "O that Ishmael might live and worship before thee," and to the same sense Jarchi also; that he might enjoy the favour of God, his gracious presence and communion with him; that he might live a holy spiritual life here, acceptable and well pleasing to God, and possess eternal life hereafter: for we must take this prayer in as large a sense as we can suppose the heart of a father to be drawn forth in it for the good of his child; though it may greatly respect his sharing with the promised son in his blessings, and particularly regards the propagation of his offspring, or his living in his posterity at least; this was what the Lord took notice of, and answered him in.

(JFB) Jamieson, Fausset, Brown Commentary: Genesis 17:18

18. **O that Ishmael might live before thee** — natural solicitude of a parent. But God's thoughts are not as man's thoughts [Isaiah 55:8].18.



(HALOT) Hebrew and Aramaic Lexicon of the O.T., Koehler-Baumgartner: “no” <> {אָבַל}

אָבַל, אָבַל → אָבַל; MHb. indeed, but; Ug. bl, blt certainly, not, Ph. אָבַל(ִ), אָבַל not; Arb. bal truly, rather, but (VG 2:200; Eitan AJSL 45:206f): —1. truly Gn 42:21 2K 4:14, alas 2S 14:5; —2. but, however (in later books) Da 10:7, 21 Ezr 10:13 2C 1:4, 19:3, 33:17; rather, no Gn 17:19 1K 1:43 (alt. yes, indeed). †