

98-05-24a

Let's begin our worship this morning with a word of prayer. Father, we thank you for the privilege of assembling together, of spending time in fellowship in your word. We thank you for your sustaining grace and the power that you grant to us through the word that is resident in our soul and the ministry of God the Holy Spirit.

We thank you for our Savior Jesus Christ who made this way of life possible for us and entered us into relationship with you and provided us the position in which we now stand. We pray this morning that as we examine the truth of your word, that God the Holy Spirit will enlighten us and renew our minds and in so doing equip us for every good work. We pray these things in Jesus' name.

Amen. As we continue our study of Genesis chapter 6 this morning, let's begin by turning to our scripture reading, Psalm 107. Psalm 107.

The topic that we are going to examine in some detail this morning occurs in Genesis chapter 6 and it is in the statement of God to Noah in verse 18 when God says, But I will confirm my covenant with you, and you shall go into the ark, you, your sons, your wife, and your sons' wives with you. In verse 18, we have the first occurrence of a Hebrew word, Berit, covenant. And we're going to examine in some detail the significance of this specific type of promise or relationship between God and man this morning as it represents God's faithfulness and God's promises to us.

So you might keep that in mind as we examine Psalm 107, which is an exhortation to praise of God and a thanksgiving for God's grace. O give thanks to the Lord, for he is good, for his mercy endures forever. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy, and gathered out of the lands, from the east and from the west, from the north and from the south.

They wandered in the wilderness in a desolate way. They found no city to dwell in. Hungry and thirsty, their soul fainted in them.

Then they cried out to the Lord in their trouble, and he delivered them out of their distresses, and he led them forth by the right way, that they might go to a city for a dwelling place. O that men would give thanks to the Lord for his goodness, and for his wonderful works to the children of men. For he satisfies the longing soul, and fills the hungry soul with goodness.

Those who sat in darkness and in the shadow of death, bound in affliction and irons, because they rebelled against the words of God and despised the counsel of the Most High, therefore he brought down their heart with labor. They fell down, and there was none to help. Then they cried out to the Lord in their trouble, and he saved them out of their distresses.

He brought them out of darkness and the shadow of death, and broke their chains in pieces. O that men would give thanks to the Lord for his goodness, and for his wonderful works to the children of men. For he has broken the gates of bronze, and cut the bars of iron in two.

Fools, because of their transgression, and because of their iniquities, were afflicted. Their soul abhorred all manner of food, and they drew near to the gates of death. Then they cried out to the Lord in their trouble, and he saved them out of their distresses.

He sent his word and healed them, and delivered them from their destructions. O that men would give thanks to the Lord for his goodness, and for his wonderful works to the children of men. Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

Those who go down to the sea in ships, who do business on great waters, they see the works of the Lord, and his wonders in the deep. For he commands and raises the stormy wind, which lifts up the waves of the sea. They mount up to the heavens, they go down again to the depths.

Their soul melts because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end. Then they cry out to the Lord in their trouble, and he brings them out of their distresses.

He calms the storm, so that its waves are still. Then they are glad because they are quiet, so he guides them to their desired haven. O that men would give thanks to the Lord for his goodness, and for his wonderful works to the children of men.

Let them exalt him also in the assembly of the people, and praise him in the company of the elders. He turns rivers into a wilderness, and the water springs into dry ground, a fruitful land into barrenness for the wickedness of those who dwell in it. He turns a wilderness into pools of water, and dry land into water springs.

There he makes the hungry dwell, that they may establish a city for a dwelling place, and sow fields and plant vineyards, that they may yield a fruitful harvest. He also blesses them, and they multiply greatly, and he does not let their cattle decrease. When they are diminished and brought low through oppression, affliction, and sorrow, he pours contempt on princes, and causes them to wander in a wilderness where there is no way.

Yet he sets the poor on high, far from affliction, and makes their families like a flock. The righteous see it and rejoice, and all iniquity stops its mouth. Whoever is wise will observe these things, and they will understand the loving kindness of the Lord.

It's a wonderful summary of God's dealings with men, both in discipline and in blessing. In God's desire to turn men's hearts, when they turn away from him, he will send affliction, he will send circumstances that are designed to turn us, to bring us back to

him. And when we turn, and the purpose of that affliction is accomplished, then he is ready and anxious to bless and to prosper.

The reference in the middle of this psalm to the waters that are raised, and the waves of the sea that are lifted up and mount to the heavens in verse 26, alludes back to our passage in Genesis 6 and 7 and 8 to the days of the flood. These are the waters of judgment. Waters that come upon those who do not turn and do not repent in the season in which that option is available.

Turn with me now to Genesis 6, and we'll resume our study at verse 18. You know already that Noah is a just man, perfect or blameless in his generations. Verse 9 of chapter 6, Noah walked with God.

This is one of the most significant verses in this entire section of the word of God. Noah was a righteous man, blameless in his generations. Noah walked with God.

This is the key to understanding God's dealings in the next three chapters. When God looks upon the earth, the earth is not righteous. The men upon the earth are not blameless, and they do not walk with God.

Instead, verse 11, the earth is corrupt before God. The earth is filled with violence. God looked upon the earth, and indeed it was ruined, for all flesh had ruined its way on the earth.

Every place you have a reference here in verses 11 and 12 to corrupt, this is all the same verb in Hebrew. And again in verse 13, when the earth is ruined before God and it has ruined its way on the earth, then God says in verse 13, I will ruin them with the earth. This is an expression of that lex talionis we talked about when we were looking at Cain and Abel.

An eye for an eye, a tooth for a tooth. In a way, because all flesh has ruined its way and ruined the earth, God is going to bring that same ruin upon man, upon all flesh. This includes the other kinds of flesh that are on the earth in those days.

So God then speaks to Noah. In verse 13, he fills Noah in on his evaluation of the earth. God said to Noah, the end of all flesh has come before me, for the earth is filled with violence through them, and behold, I will ruin them from the earth.

Make yourself an ark of gopher wood. Make rooms in the ark. Cover it inside and outside with pitch.

This is how you shall make it. The length of the ark, 300 cubits. Its width, 50 cubits.

Its height, 30 cubits. You shall make a window for the ark, and you shall finish it to a cubit from above, and set the door of the ark in its side. We saw last time that this idea

of the window is probably more a provision of ventilation, an overhang for the covering of the ark or the roof of the ark.

This is not something that you can open and look out of. This is a ventilation arrangement that still provides for the watertight integrity of the ship. It's going to be made with lower second and third decks.

Verse 17, God says, Behold, I myself am bringing floodwaters on the earth to destroy from under heaven all flesh in which is the breath of life. Everything that is on the earth shall die. But, verse 18, I will confirm my covenant with you.

You will remember that we've already observed that most of the English translations translate this verb establish in verse 18. I will establish my covenant with you. I'd like to take a closer look at this statement.

The verb here in the Hebrew, the root, is the Hebrew verb kum, Q-U-M. The root meaning of this word is to arise or stand up. It means to rise or stand up.

The form that we have here when God says I will establish my covenant is not the kal, which would mean I will arise or I will stand up. That would be the active voice. The nifal would be the passive.

I will be stood up or I will be raised up. This instead is the hyphial form, H-I-P-H-I-L. And the hyphial stem in Hebrew is the causative form.

I will cause to arise. I will cause to stand up is the root idea here. I will lift up or I will cause to stand.

And from this we arrive at the understanding of confirm. But you will notice that there is not the idea of initiation. There's not the idea of bringing something into being here.

There is a different phrase in Hebrew that means to initiate a covenant. And this is when we find the Hebrew verb karat, C-H-A-R-A-T. Karat means to cut.

In fact, barit itself is from bara. This is a different bara than the one that means to create. That has an aleph at the end, B-A-R-A, and that A is an aleph, which is a guttural sound.

This is B-A-R-A-H in Hebrew, which has a hate at the end instead of an aleph. It's a different word, but it sounds the same, bara. And it, bara, from which we get barit, means to cut also.

And the whole idea is that you cut a covenant. It's cut into stone. Originally, these would be graven into tablets.

Also, covenants were often confirmed by sacrifice, by the sacrifice of animals. And to cut

the animal up for sacrifice, you will remember that later on God will confirm a covenant with Abraham, and there will be an animal that's cut up, and God will pass between the pieces. The idea of cutting up an animal, sacrificing an animal, by way of confirming a covenant is in view.

And we'll see a little bit more about this as we examine the idea more closely. But this is a hyphial from kum, to cause to stand, to lift up. This is not karat.

God doesn't say, I will cut a covenant with you, Noah. He says, I will cause to stand. I will confirm.

I will put into effect or execute the covenant which already exists. God, in other words, is going to act on a pre-existing covenant. This is not the initiation of a new covenant.

This is a result or an action that is taken because of a covenant. It is an expression of the covenant relationship that already exists between God and Noah. Now, why are we belaboring this point? Why are we taking special note of the fact that it's kum and not karat here in Genesis 6.18? This is a day of judgment.

This is a day when destruction is coming upon the earth because of its ruination, because it has ruined its way. And it is an occasion for deliverance. It's an occasion for blessing and for God to do something special for Noah and for his family.

This takes place because there is an existing relationship between God and Noah. It is not that everybody is pretty much going their own way and God comes down and says, sort of at random, well, let me select this man Noah here. Noah, I'm about to destroy the earth.

And Noah says, my goodness, destruction is coming. I'd better get busy and have a relationship with God so that I'm not destroyed. God doesn't say, I'm going to select one man out of this generally ruined population.

And because of my sovereign inscrutability, I'm going to elect him for salvation. And I'm going to preserve him. You see what we're getting at here? This is not the initiation of something special with or about Noah.

This is a recognition of something that is of long standing before the crisis came, before the pressure hit, before judgment came on the earth. Noah, remember our verse earlier in the chapter? Verse 9, Noah was a righteous man. Noah was blameless before God.

Noah walked with God. Because this is a pre-existing condition, when the day of calamity comes, that relationship has consequences. That relationship makes a difference in Noah's fate.

And it's a reminder to us. Prosperity is the worst thing that's ever happened to the

church. That's sort of a truism.

And often for believers, prosperity is the worst thing that can happen to us. You see this expressed in the life of David. When David was a fugitive, when he was living in the cave of Adullam, when he was being hunted down and pursued by Saul, he had a strong, thriving relationship with God.

When he was out by himself, keeping the sheep, and was in isolation, and under that form of hardship, living out under the stars, he had a strong relationship with God. When he becomes king, and he's living in a palace, and he's got Joab out fighting the wars and so forth, and the heat is off, that's when he falls. That's when he fails.

Not under pressure, but in the lack of pressure. And historically, believers, the church at large, has done better and has shown what it's made of under pressure. And we often pass the adversity test and fail the prosperity test.

And yet we know from numerous references and expressions in the Word of God that it's important to gather in the summer. It's important to go to the ant and notice how it stores up. We've even got an Aesop's Fable that's loosely based on this principle expressed in the Word of God, that the grasshopper who fiddles all summer long while the ants are out gathering and storing and working, then when winter comes, the ants are snug and have all of their food, and the grasshopper's out there shivering, and he knocks on the door of the ants wanting something.

This is the idea. We don't want to forget who we are and why we're here when we're not in adversity. When adversity strikes, when calamity comes, that is not the time to try to establish a relationship with God.

That's not the time to say, Oh, well, I need to get busy and walk with God because hardship is here. Noah, before anything was said of judgment or ruination or floodwaters coming on the earth, made it a priority and made it his aim in life to be righteous, to be blameless, to avail himself of God's grace and to walk with God. Because of that, when the calamity comes, Noah is singled out by God for blessing and for preservation.

So that's what we see here in verse 18. It's important to know that this is not the establishing of a covenant with Noah. This would be the reformed model where God sovereignly and inscrutably just picks someone and says, Well, let me just infuse him with special grace and preserve him.

There's a reason why Noah is selected. And God says, I will confirm my covenant with you. I will cause it to stand, literally.

He doesn't say, I'm going to initiate it. I'm going to cut it. Let's chop up an animal and walk between the pieces.

I will confirm it. To sort of confirm our understanding of this, turn to Genesis 49.9. This is one of the occasions where having the new tools that are available to us just in recent years through computers and software related to Bible study is really helpful. If you wanted to look up the word covenant or berit, even in a Hebrew concordance, of course it's dozens, hundreds of times in the Old Testament.

And the word to confirm, the word kum, occurs dozens and dozens and dozens of times, scores of times in the Old Testament. And so to try to collate those two lists of references and find where do those two terms occur together is very difficult with the standard concordance. But now with software, and this is what I did, you can go in and say, I want to find the verses where the term confirm, the covenant, is found.

Kum is used. Because English translators didn't make a differentiation between karat and kum when they translated it into English. So it's very difficult to find.

So it's a wonderful thing. I was able to go into my Logos software and say I would like to find the verses where these two terms occur together, kum and berit. That's what we're going to look at here.

And also, where are some uses of the hyphial of kum, the causative stem? How does that differ from the kal and from some other verses? So look at Genesis chapter 49 and verse 9. Here's where we come to a good understanding of what it means to confirm or cause to stand. Genesis 49.9. This is in Jacob's swan song. It was customary often in the days of the patriarchs and on down into the days of David, when you knew your end was near, to compose a memorial song that was to live on after you and remind people of what your priorities are.

So this is Jacob's song of blessing. He calls his sons together. And as the patriarch and exercising sort of a prophetic function here, he talks about each of the sons.

He gets down to Judah in verse 9. And he says, Judah is a lion's whelp. From the prey, my son, you have gone up. He bows down, he lies down as a lion.

And as a lion, who shall rouse him? Who will cause him to stand up? Who will cause him to awake and function? And this, who shall rouse him, this is the verb kum in the hypheal. Cause to stand, cause to arise. And of course, obviously, it doesn't say who's going to have Judah be born or who's going to cause the lion to come into being.

This is an existing lion that's present and is not active. Who's going to rouse him and cause him to become active is the idea. And so God says, I will put into effect, I will cause to arise this covenant that I have with you.

We see the same use of kum in 2 Samuel 12, 17. 2 Samuel 12, 17. 2 Samuel 12 is the passage that records the consequences, some of the consequences at least, of David's murder of Uriah and adultery with Bathsheba.

You remember that Bathsheba becomes pregnant and has a child and that son of David's sickens. And God says that child is going to die. And David prostrates himself in prayer to God.

You look at verse 15 of 2 Samuel 12, the Lord struck the child that Uriah's wife bore to David. Very significant there. It doesn't even call her Bathsheba.

It says Uriah's wife bore this child to David. This is wrong. It was a wrong relationship.

The Lord struck the child and it became ill. David, in verse 16, therefore pleaded with God for the child and David fasted and went in and lay all night on the ground. Verse 17, the elders of his house arose and went to him to raise him up from the ground.

Guess what? That's kum in the hitheel, to cause him to stand, to try to get him to raise up. But he would not, nor did he eat food with them. So this should help give us a sense of what God is saying when he talks to Noah and says, I will cause to stand.

I will raise up my covenant with you. Let me just give you one more passage to confirm this meaning of the verb. Ecclesiastes chapter 4 and verse 10.

Ecclesiastes chapter 4. It's actually used twice in this passage. It begins in verse 9 of Ecclesiastes 4. Two are better than one because they have a good reward for their labor. For if they fall, one will lift up his companion.

But woe to him who is alone when he falls, for he has no one to help him up. And that idea of lifting up the companion or helping up the companion is kum in the hitheel, to cause to stand, to raise up, return to function. So I think this is sufficient.

There are many other examples I could give, but I think these three are probably sufficient to justify our translation in Genesis 6.18 that this is not the initiation of a covenant. Now this term is actually used with the word berit. As I mentioned earlier, I was able to search and find these where kum is used with covenant.

We find it here in Genesis with Noah. We're going to see this in chapter 9. Genesis chapter 9, verse 9. God is speaking to Noah here and to his sons with him, saying, As for me, behold, I establish my covenant with you, is what it says in the New King James. But once again here, he doesn't say I will cut my covenant or I am cutting my covenant with you, I'm initiating covenant.

Once again, he says, As for me, behold, I confirm, this is kum in the hitheel, I cause to stand my covenant with you and with your descendants after you, and with every living creature that is with you, the birds, the cattle, every beast of the earth with you, of all that go out of the ark, every beast of the earth. And again in verse 11, Thus I confirm my covenant with you, never again shall all flesh be cut off by the waters of the flood, never again shall there be a flood to destroy the earth. The fact that the earth will never again

be destroyed by a flood is not a new covenant.

It is an expression of an existing covenant that God has already made. In verse 12, he says, This is the sign of the covenant, which in the New King James, it says the covenant which I make between me and you. It sounds again like God is starting up a new covenant.

But this is a different verb. This is the verb natan, N-A-T-A-N or N-A-T-H-A-N. Nathan, the name, comes from this verb.

Natan means to give. And what is being given here is not the covenant, but the sign. And this is really not a good translation.

I'm not sure what some of the others say, but in the New King James, it says this is the sign of the covenant which I make between me and you. What it should say is this is the sign of the covenant which I give between me and you and every living creature that is with you for perpetual generations. And the sign is what is being given.

And the sign is the rainbow. This continues down in verse 17. God said to Noah, This is the sign of the covenant which I have established, which I have confirmed between me and all flesh that is on the earth.

You can see the little bit of ambiguity here that would cause translators and others to think that this is a new covenant being established. But the language is clear. And this is the confirmation of a covenant.

And really, this is blessing by association with Noah. These animals that have been in the ark with Noah, that are preserved with Noah and his family, his sons and their wives that have been with Noah. All of this, the promise that the earth will not again be destroyed by a flood, all of this begins with Noah.

It's blessing by association with Noah. It's because of Noah that these other things enjoy the promise of no more destruction by flood and that their lives have been preserved. And we tend to lose that by losing sight of the fact that this is confirmation of an existing relationship.

You find a similar idea in chapter 17 of Genesis where you get down to the time of Abraham. Look at Genesis 17. In verse 6, God is speaking to Abram.

You could begin actually in verse 3. Abram falls on his face. God talks with him saying, As for me, behold, my covenant is with you. Notice, this is an existing covenant.

Abram is 99 years old. Look at verse 1. How long has Abram had a relationship with God? Ever since decades before when he left Ur of the Chaldees and got up and went to the land that God would show him, he is a believer. He has had promise from God.

This is one of several occasions recorded in Scripture where God confirms the covenant that he has already established with Abram sometime before. He says in verse 6, I will make you exceedingly fruitful. I will make nations of you, and kings shall come from you.

This is the renewal of a covenant that God has already expressed and already made earlier. Look at verse 7. I will establish my covenant between me and you and your descendants after you. This again is Qum in the Hithyel.

I will confirm. I will express. I will act on this existing covenant and give you and your descendants after you the land in which you were a stranger, and so forth.

Look down at verse 19. God said, No, Sarah, your wife shall bear you a son, and you shall call his name Isaac. I will confirm my covenant with him for an everlasting covenant.

It's the same covenant God has already cut with Abram. It's the same covenant God has already confirmed with Abram. He's going to confirm that same covenant.

He's not going to make a new covenant with Isaac, is he? We don't talk about the Isaacian covenant. We talk about the Abrahamic covenant which was confirmed to Abraham, and confirmed to Isaac, and confirmed to Jacob. And God says here, I will confirm my covenant with him.

The same covenant I've already established and confirmed with you, Abraham. Very same construction here. Qum in the Hithyel plus Berit.

Find this again in verse 21. My covenant I will establish with Isaac. I will confirm with Isaac whom Sarah shall bear to you at this set time next year.

This is not a new covenant being established. It is the expression, or the fulfillment, or the acting upon something that already exists. It's important for us to remember that the promises of God are already in existence.

They're not generated at the time of disaster. Our relationship with God, we don't go and establish a relationship with God in the time of disaster. We benefit from the pre-existing covenant or pre-existing promises that we have with God.

Let me just direct your attention to two more passages. Look at Exodus 6. You can imagine just from the location what this is about. The early chapters of Exodus when Israel is leaving the land of Egypt, being freed from bondage.

Exodus 6. The Lord said to Moses, You shall see what I will do to Pharaoh. With a strong hand, he will let them go. And with a strong hand, he will drive them out of his land.

God spoke to Moses and said to him, I am the Lord. I appeared to Abraham, to Isaac and to Jacob as God Almighty. But by my name, Lord, or Yahweh, I was not known to them.

I have also, look at verse 4, I have also established my covenant with them. This is our phrase. I have also confirmed my covenant with them.

What is that covenant? To give them the land of Canaan, the land of their pilgrimage in which they were strangers. And I also have heard the groaning of the children of Israel, whom the Egyptians keep in bondage. And I have remembered my covenant.

To confirm the covenant, to remember the covenant, these are both references by God to this set of promises that were first made to Abraham. You find this same construction for our final example. These are selected for many.

Turn to Ezekiel 16. We're going to be toward the end of the chapter here. In verses 44-59, God talks about the fact that His people, Israel, have become more wicked than Samaria and more wicked than Sodom.

And He says in verse 59, Thus says the Lord God, I will deal with you as you have done, who despised the oath by breaking the covenant. There are conditions for God to remember and cause to stand the covenant, aren't there? It's not an unconditional covenant. God doesn't say, I will bless you, I will multiply you, you will be exceedingly great and prosperous, you will dwell in the land, you will have blessings, your crops will grow, your cattle will prosper, your sons will be many, and so forth.

You will live long in the land. These are not unconditional promises. They are conditioned on obedience.

And we reviewed those passages back in Exodus and Deuteronomy many times. I will deal with you as you have done, you who despised the oath by breaking the covenant. But look at verse 60.

Nevertheless, I will remember my covenant with you in the days of your youth, and I will confirm an everlasting covenant with you. This covenant was made in the days of Israel's youth. This is back in the days of Abraham, Isaac, and Jacob.

God says, I will remember that covenant. I will confirm that covenant. In that second phrase there, I will confirm the everlasting covenant with you.

And this is very misleading. In the New King James it says, I will establish an everlasting covenant with you. It sounds like God's going to make a new one.

Not at all. I will kum in the hipheel. I will cause to stand the everlasting covenant that I have with you.

Then you will remember your ways and be ashamed when you receive your older and your younger sisters. For I will give them to you for daughters, but not because of my covenant with you. Sort of a cryptic reference there in verse 61.

Who do you think would be the older and younger sisters of Israel? Well, how about those saints who lived before and after the age of Israel? You have a long period of history before God confirms and sets up a relationship with the nation of Israel at Mount Sinai. All of the believers from Adam to Moses, that's the older sister. Who is the younger sister? All of the believers after the age of Israel, which foreshadows the church age.

You will receive your older and your younger sisters. I will give them to you for daughters, but not because of my covenant with you. This is going to be because of something different.

And of course, this is the work of Christ. I will establish my covenant with you. Once again in verse 62.

This is kum in the hipheel. I will confirm. I will honor.

I will act on my covenant with you. Then you shall know that I am the Lord, that you may remember and be ashamed and never open your mouth anymore because of your shame when I provide you an atonement for all you have done. And that atonement is not a part of what God has established as a covenant to Abraham, Isaac, and Jacob, and Israel.

Only very indirectly is it even referred to. Through you shall all the nations of the earth be blessed. That's what's referred to in the latter part of verse 61.

But the point here is that when God says, I will remember my covenant with you in verse 60, and I will confirm that everlasting covenant with you, this is kum in the hipheel. So once again we see that this idea of establishing a covenant is really to confirm when we find it expressed by kum in the hipheel. Perhaps the most clear example of this usage is found in Genesis chapter 21, verse 27.

Turn to Genesis 21. This is the case where Abraham makes a covenant with Abimelech. Remember, Abimelech speaks to Abraham in verse 22 of Genesis 21.

In 21-22 of Genesis, Abimelech speaks to Abraham saying, God is with you in all that you do. Now therefore swear to me by God that you will not deal falsely with me, my offspring, or my posterity, but that according to the kindness that I have done to you, you will do to me and to the land in which you have dwelt. Abraham says, I will swear.

Now what's going on here? Abraham and Abimelech are initiating. They are starting or cutting a covenant. Abraham says, I will swear.

Abraham rebuked Abimelech because of well water which Abimelech's servants had seized. Abimelech said, I do not know who has done this thing. You did not tell it to me, nor had I heard of it till today.

So look at verse 27. Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a covenant. Now that term in verse 27 is karat, to cut a covenant.

This is the beginning of a covenant. Abraham set seven ewe lambs of the flock by themselves. Abimelech asked Abraham, What is the meaning of these seven ewe lambs which you have set by themselves? He said, You will take these seven ewe lambs from my hand that they may be my witness that I have dug this well.

Therefore he called that place Beersheba because the two of them swore an oath there. Verse 32, Thus they confirmed the covenant at Beersheba. Now what happened here? They had already made a covenant earlier on after they joined together and swore that they would not deal falsely with one another and so forth back in verse 23.

They cut a covenant by virtue of the sheep and the oxen in verse 27 and 28. So what does verse 32 say? They confirmed the covenant at Beersheba. They acted on the relationship that they had established.

And that is kum in the hyphel in verse 32. They confirmed their pre-existing relationship, their pre-existing covenant at Beersheba. So Abimelech rose with Phicol, the commander of his army.

They returned to the land of the Philistines. Abram planted a tamarisk tree and there called on the name of the Lord, the everlasting God. So there you have both the establishing of the covenant in verse 27 and the confirming of the covenant in verse 32.

Both terms in the same passage. And you might notice in this connection, in Numbers 30, verses 13 and 14. Numbers 30, verses 13 and 14.

This is the law concerning vows. I'm just talking about husbands and wives who have made a covenant with one another. That's the whole idea of vows in a marriage ceremony.

You make a promise to love, cherish, honor and obey. Till death do you part, and so forth. Well, this is talking about these vows that they should not be broken.

It says in verse 13, Every vow and every binding oath to afflict her soul, her husband may confirm it or her husband may make it void. Now, if her husband makes no response whatever to her from day to day, then he confirms all her vows or all the agreements that bind her. He confirms them because he made no response to her on the day that he heard them.

This is kum and the hyphial. The husband says those marriage vows, they're good. I'm not breaking them.

I'm not voiding them. Even though I have cause here, because I'm not speaking up, I'm

confirming that those were still good. They still are binding.

We're still operating on the basis of those. Kum and the hyphial here, in both verse 13 and verse 14. You can review the context there and see that these pre-existing vows that were made at the time of marriage, the husband has the option when she malfunctions, the vow, you can go back to verse 9 and 10.

The vow of a widow or a divorced woman by which she has bound herself shall stand against her if she vowed in her husband's house or bound herself by an agreement with an oath and her husband heard it and made no response to her and did not overrule her, then all her vows shall stand and every agreement by which she bound herself shall stand. But if her husband made them void in the day that he heard them, then whatever proceeded from her lips concerning her vows and the agreement binding her, it shall not stand. In other words, this woman binds herself, but it's subject to her husband's approval or voiding.

He can void because he is the ultimate authority in the house. The woman makes a promise, but it isn't until the husband hears it and either confirms it or voids it that it is actually binding on the household. So every vow and every binding oath to afflict her soul, her husband can either confirm it or make it void.

Again, it's a covenant or a vow, kum in the hyphial. Now, why have we belabored this point so extensively? Well, we're going to pause and take our break. When we come back, we'll see why this is so important to us as we study both the use of this verb in connection with covenants and specifically the promise that God makes to Noah.

But let's pause here and take a break.