

ABRAHAM & SARAH

Look unto Abraham your father, and unto Sarah that bare you

Dear Conference Attendee,

Welcome to the 2018 Youth Conference Workbook! Throughout the Book of Genesis, we come across several prominent family trees. In particular, we read of the genealogy of the sons of Noah in Genesis 10-11. Genesis 10 tells us of the lineage of Japheth and Ham, and of the origins of the Kingdoms of men (in particular the seed of the serpent) culminating in the construction of the tower of Babel in Genesis 11. Right after that account ends, we are introduced to the genealogy of Shem and the origins of the Kingdoms of God (seed of the woman) culminating in a man named Abram and his wife Sarai. Their legacy rests not in a city or building that reached unto heaven, but their earnest desire was *“for a city which hath foundations, whose builder and maker is God”*.

How far back can you trace your family tree? Maybe you can look back four, five or even more generations. How about your spiritual family tree? Do you come from a large family of believers, or are you the first in your family to discover and accept the Truth? No matter your family situation, no matter your spiritual environment, the gift of baptism through Jesus Christ allows us to trace our spiritual heritage all the way back to Abraham and Sarah. As Paul wrote in Galatians:

“For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” (Galatians 3:27-29)

It is on this premise that God invites us to consider our heritage through the prophet Isaiah, and that we in turn hope to turn your focus in this workbook.

*“Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. **Look unto Abraham your father, and unto Sarah that bare you:** for I called him alone, and blessed him, and increased him. For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.”* (Isaiah 51:1-3)

We have a unique opportunity in scripture when we consider Abraham and Sarah because we are considering not just a faithful man, but also his faithful wife. In fact, we have no greater example of a man and woman working together in all of the Bible. When we study this couple, we will find that we have a record that contains a remarkable depth of character of these two individuals filled with insight regarding all of their rough edges and fears, as well as all of their hopes and successes. Both their triumphs and shortcomings are laid to bare in scripture, that we might learn from their example (1Corinthians 10:11). All of this is left on record to help us recognize that, although our circumstances may be different, the victories of faith the patriarchs achieved are not impossible for us to follow. Finally, when we reach the end of their story we see why we would want to emulate this faithful husband and wife, because their story culminates in them being described as *“heirs together of the grace of life,”* which is the very same hope we pray that we might share in.

We hope you will reap the benefits from your study while completing this workbook as you prepare for an amazing week at Youth Conference centered around God's word.

In the Hope We Share,

Bro. Sam Taylor & Bro. Joel Suntz

Study Tools and Tips

Personal Bible study is essential to a healthy spiritual life, as God's Word acts as the catalyst that allows you to be *"transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"* (Romans 12:2). To aid you in the effort, we are including some tools, tips, and principles to provide you with reliable guidance in your studies. It is our sincere prayer that the resources here help to cultivate effective study habits that will be profitable to you – not only leading up to Conference and at the camp, but long afterwards if our Lord remains away.

Bible Study Tools

Your Bible: Unless otherwise specified, questions and references will come from the KJV. However, we encourage the use of other "essentially literal" translations to compare translations of a word or passage. Translations such as the RSV, NASB, and Rotherham's have proven to be reputable – though this list is by no means comprehensive.

Context, Context, Context: Most of us are not Hebraists or Greek scholars, with a deep understanding of tense, voice, derivation of root words and the subtle nuances of the language. Luckily for us, we do not need to be. A study of God's Word first and foremost needs to be done as a contextual scholar. We need to ensure that we do not pull statements out of context as we move through the narrative. Also, when considering spiritual principles, consider the context of scripture as a whole – does this principle apply here but not in other places? If so, then the scriptural principle has not been unearthed yet.

Marginal References: These can be great resources for discovering how a theme appears across Scripture. The reference book 'Treasury of Scriptural Knowledge' also includes many references that can assist you.

Concordances and Dictionaries: Many questions involving word study will require the use of 'Strong's Concordance'. Other useful study tools include: Bible Atlas', Concordance's (Thayer's, Young's, Englishman's), Bible Dictionaries (Vine's, Unger's, etc.) and Commentaries.

Programs and Websites: "It's a tool and not a crutch." Technology has greatly improved the quantity of information at our disposal, and the speed at which it can be acquired. Yet a discerning mind is still necessary to determine whether the biblical resource is helpful or harmful in your spiritual walk (specifically in relation to non-Christadelphian works). Some tools that can be found on various platforms include:

- Logos Software - <https://www.logos.com/christadelphians> - Specifically 'The Christadelphian Works' package
- Christadelphian Vault website – <http://www.christadelphianvault.net> - Online directory of Christadelphian audio classes, transcribed classes & books such as the expositor series
- Livonia Tapes website – <https://www.livoniatapes.com> - Online directory of Christadelphian audio classes
- E-sword www.e-sword.net - Downloadable software with add on modules for various Bible translations, Concordances, Commentaries and Atlases
- Blue Letter Bible www.blueletterbible.org – Non-Christadelphian resource with Bibles, Concordances, Commentaries, Treasury of Scriptural Knowledge, Atlases

Study Tips and Principles

Prayer: Always begin your study with prayer to our Heavenly Father – to petition Him for wisdom and understanding, to thank Him for revealing His word to us, and to give us strength to carry it out in our lives. *"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God"* (Phillipians 4:6).

Read the Word: Take time to read the account of Abraham and Sarah out loud. This isn't just an accumulation of words on a page that happen to make a story – it's God's perspective on the lives of real people that came before. Don't just glance over the page. Read the chapter for each section slowly, carefully, and with emphasis. Doing this will not only help you to better understand the account, but will make it come alive.

Three-Step Method: Many conference attendees have found the "three-step method" to greatly help their Bible studies. The three steps are as follows:

- 1) **Find the Facts**
- 2) **Establish the Principle**
- 3) **Apply the Exhortation**

This process helps by first encouraging thorough background study (**Find the Facts**), bringing those facts together to determine the underlying spiritual principles (**Establish the Principle**), and lastly determining how to apply those principles into daily life (**Apply the Exhortation**).

Pursue Answers: While there are many questions to be answered, you may find yourself asking a question that is not listed here. Some of the most rewarding study comes from pulling a thread in one verse and ending up somewhere unexpected by the end of your pursuits. We don't want to discourage you from that while answering the questions in the workbook.

Personal vs. Group Study: One of the great benefits of the workbook is that fellow attendees are studying the same subject as you. This presents opportunities to study with friends both near and far in preparation for the conference. Multiple minds addressing a challenging question can help the process become much more manageable than doing it alone. Ensure this is balanced with personal Bible study as well. It is important to ensure you know the material yourself, and not just talking points from your peers. In addition, taking time to personally study the material allows for unique perspectives to emerge in the discussion groups. It's all about balance!

Bible Marking: Everyone has their own method of Bible marking to help better understand the Word. Some may work better than others for certain points and themes, but what is most important is that it helps you. Whatever your style and method of marking your bible, take advantage of the time to mark your bible with references, echoes, allusions, and more!

Seek Help If Necessary: If you're stuck ask for help! There are many occurrences in Scripture where this is encouraged and rewarded – just look at the account of Philip and the Ethiopian Eunuch (Acts 8:27-32). The same goes for you. We encourage you to seek guidance from a friend, relative, or member in your meeting if you are struggling with a question or section in the workbook.

Note: Feel free to email Bro. Joel or Bro. Sam mycworkbook2018@gmail.com at any point leading up to the conference if you need clarification on a question or just need help.

Pace Yourself: This workbook is a thorough and encouraging study on the lives of an exemplary couple. Don't shortchange yourself by waiting until the last minute to rush through the workbook. Pacing yourself over the course of weeks and months will give you time to appreciate the study, and even review questions you struggled with earlier on as we get closer to the conference.

Please ensure the workbook is completed in advance of attending

Manitoulin Youth Conference!

Preface

Our study of Abraham and Sarah will begin in a rather peculiar place – with Moses at the burning bush. In Exodus 6:3 the angel declares to Moses:

‘And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Yahweh was I not known to them.’

- 1) There are 2 names or titles of deity that appear here in this verse. The first is “God Almighty” and the second is “Yahweh.” Why do you think that the angel would say to Moses that Abraham, Isaac and Jacob did not know him by the name Yahweh, but rather by the name of God Almighty? First we should look at the meaning of the names. Use your concordance to look up the names from verse Exodus 6:3 then write this name out in the Anglicized Hebrew (i.e. Adonai).

God	Strong’s #	Word:	Meaning:
Almighty	Strong’s #	Word:	Meaning:
Yahweh	Strong’s #	Word:	Meaning: (Hint Exodus 3:14)

- 2) Using your concordance, please find the first occurrence of each title.

a) “God Almighty” -

b) “Yahweh”-

c) Check to see if the name “Yahweh” appears anywhere in the life of Abraham and Sarah (Genesis chapters 12-25) and note any occurrences

- 3) If the name Yahweh appears in the life of Abraham, why do you think here in Exodus, Moses is told that Abraham didn’t know him by this name? What is so significant about the name “God Almighty”? (*Hint: Consider the first occurrence of this phrase, and the specific blessing that was given to Abraham – “I will make thee a father of a multitude of nations”*)

- 4) The title “Almighty” is derived from two different root words which have two different connotations, and understanding them both will be valuable when seeing future occurrences of this name in Scripture. Use your concordance to define the root words that help to define the name “Almighty”:

Strong’s # H7699	Word:	Meaning:
Strong’s # H7703	Word:	Meaning:

- 5) How would both of these root words apply in the life of Abraham? Consider how they might apply in the first occurrence of “Almighty God” in Genesis 17.

- 6) Are there any occurrences of “destruction” in the context of Genesis 17-19? What are they?

- 7) In Genesis 17-19, we can see both aspects of the meaning of El Shaddai – “the Nourisher and Destroyer” Perhaps there is a better way to describe the meaning of this name that encapsulates both aspects.
 - a) In Genesis 17:4 what parental figure is Abraham told he will become?
 - b) What parental figure is often used of God? (Matthew 23:9)

- 8) Using your concordance or bible commentary, figure out what is meant by “walk before me and be thou perfect” in Genesis 17:1:
 - a) “before me” -
 - b) “perfect” –

- 9) Are we also supposed to strive for “perfection”? Please provide at least one verse to support your answer (i.e. James 1:4)

- 10) In this chapter, God delegated his Fatherhood to Abraham as a representation of Himself. In essence, God called Abraham out of the world to build a family. What necessary step did Abraham need to take in order to represent God's Fatherhood of Abraham's family? (Hint: Genesis 17:10-11)

- 11) As we continue to move through the context of Genesis 17-19, what else would need to happen for God to begin to build his family? (Genesis 18:20-23)

- 12) Using Genesis 6:9, Deuteronomy 18:13, Job 1:1, and Matthew 5:48, what do you think God is asking of Abraham?

- 13) Paul tells us that when we are baptized into Christ, we become part of Abraham’s family and heirs to the promises (Galatians 3:27-29). What does Baptism symbolize and how does our actions through the waters of baptism relate to Abraham being told to “cut off his flesh”?

This brief look at the El Shaddai that was manifested to Abraham and Sarah (as well as Isaac and Jacob), lays a beautiful foundation for our study of these two pillars of faith, called out from the world, asked to manifest their Father in heaven, so that they might bring forth, not only a promised seed, but a multitude of nations.

Abraham & Sarah: Heirs Together

In this study, one thing we want to emphasize is that we are not just looking at lessons and promises to Abraham, but also of Sarah as well. This is not just a belief of the writers but it is the way that Scripture actually presents the facts of the record to us.

14) Read Genesis 11:27-30 and answer the questions below.

- a) In Genesis 11:27-29 we have a record of the family tree of Abram. What other significant individual appears in these verses?
- b) Genesis 25:8-10 is the record of the Death of Abraham. What is significant about these verses?
(Hint: who else appears in these verses?)
- c) In case you are not convinced of the significance of these tiny yet critical details, complete the chart and consider how other Pillars of Faith are introduced and memorialized in scripture:

Pillars of Faith	Introduction	Memorialization	New Testament References (Together)
Abraham & Sarah	Gen 11:27-29 - Together	Gen 25:8-10 - Together	
Isaac & Rebekah	Gen 21:2-3 / 1Chron 1v28 Gen 22:23/ Gen 24v63-67	Gen 49:31 - Together	None
Jacob & Leah		Gen 49:29-33 - Together	None
Moses & Zipporah		Deut 34:1-7 <i>Zipporah's death not recorded</i>	
David & Bathsheba			Matt 1:6
Solomon & Pharaoh's Daughter			
Hezekiah & Hephzibah	1Ki 20:1/2Ki 21:11		

- 15) Use a concordance or bible program and record the number of times "Abraham" appears in the New Testament
- 16) The references from the previous question are not all individual verses. Many of them appear in the same sections. Look through the references and record how many **sections** of the new testament deal with Abraham. Record the sections in the space below (e.g. Romans 4 is one section that has many references to Abraham)
- 17) Now go over the sections you have determined above. In those sections, how many of them is Sarah mentioned?

In this brief introduction, hopefully you can see from their introduction in scripture, to their deaths, and even into the New Testament, this is the record not just of Abraham, but of Sarah. It's the record of a man and a woman, a husband and a wife, a father and a mother, who were heirs together of the grace of life.

Section #1:

Abraham, Sarah, and Natural Family

Family life in the Lord can be one of the greatest joys to be experienced in the Truth, yet is frequently one of the most challenging parts of it. Family life teaches us many key lessons about ecclesial life, one of which is that everyone is at their own level of spiritual maturity. It is our privilege and responsibility to encourage each other to grow in faith, no matter where we are in our walk. Abraham and Sarah would come to be quite familiar with this principle as they were not only relatives themselves, but they began their pilgrimage from Ur with their family in tow. In this first section concerning the relatives of Abraham and Sarah, we will consider the context which led to their family residing in Ur of the Chaldees. As we read of the very beginning of their journey together, we will examine the spiritual maturity of their family members and the unique challenges this couple experienced with their fleshly relatives. There are lessons to be learned from each of them, but above all let us consider the words of Jesus Christ as we consider the greater household we belong to: *“For whosoever shall do the will of God, the same is my brother, and my sister, and mother.”*

The Generations of Shem

- 1) Read Genesis 11:1-9 and answer the questions below:
 - a) What is the event detailed in this chapter before the genealogy leading to the immediate family of Abram and Sarai?
 - b) Where did this event take place?
 - c) Which notable cities were found in this region (Genesis 10:10)?
 - d) What empire did this region of cities become (cf. Daniel 1:1-2)?
 - e) What is the spiritual significance of this region (Zechariah 5:5-11; Revelation 17:5)?
 - f) What will be the ultimate end of this empire (Revelation 18:21)?
- 2) Read the genealogy found in Genesis 11:10-26 to help you answer the questions below.
 - a) Who was the head of the lineage provided in Genesis 11:10? What was his spiritual condition Genesis 9:23-26?
 - b) Based on this information, would he have approved or opposed the events of Genesis 11:1-9?
 - c) Does his genealogy serve to complement or contrast the events of Genesis 11:1-9? Can you think of other symbolic family lines in Scripture that have a similar relationship?
(Hint: These symbolic families are mentioned earlier in Genesis)?

d) Note the language used of each member of this family line. What does it NOT mention about them, unlike other genealogies? (*Hint: What does it say about everyone in the genealogy of Genesis 5:5-31?*) Why do you think this is the case?

3) Names in Scripture can provide great insight into the lives of biblical figures, which makes them a source of valuable bible study. They can illustrate the values of the person, as well as the values of their parents that named them. Listed below are the names of those in the family line of Shem found in Genesis 11:10-24. Using a concordance provide the meaning of their names.

Name	Meaning
Shem	
Arphaxad	
Salah	
Eber	
Peleg	
Reu	
Serug	
Nahor	

4) Consider the meanings of the names above. Do they indicate a trend towards Godly living or worldly living? Explain your reasoning.

The Tower of Babel and the genealogy of Shem serve as the historical context for the immediate family of Abram and Sarai. Having considered the facts laid out in the record, we can now properly dive into the account describing their family.

Haran, The Brother of Abram

1) What is the definition of Haran's name (Genesis 11:27)?

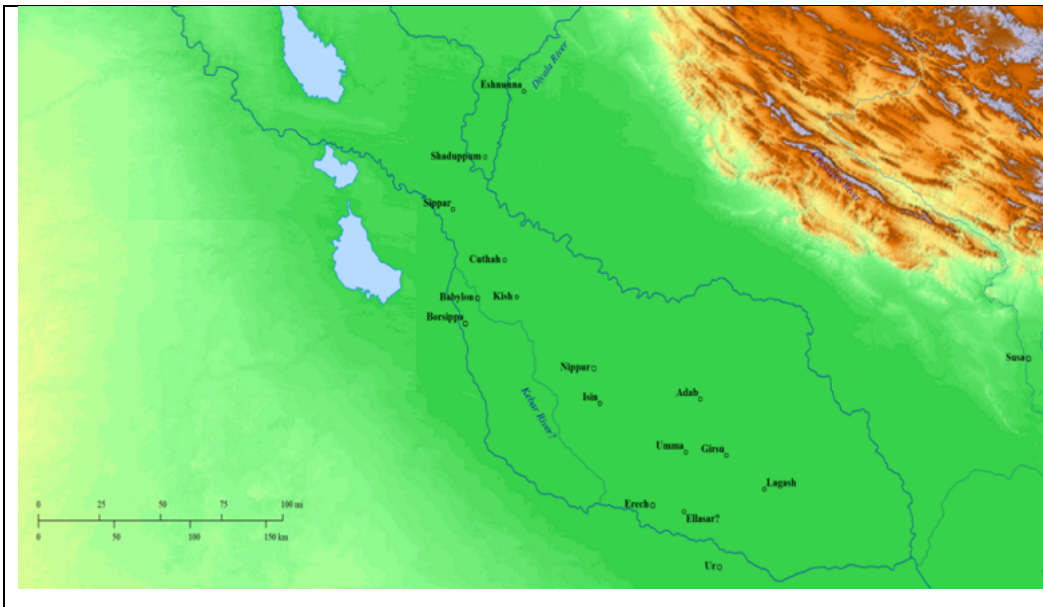
Strong's #	Meaning:
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Author's Note: Words and imagery used in Scripture can often have deeper symbolic meaning associated with them. In this case, mountains are often associated with worship and instruction (Exodus 3:12; Psalm 24:3-4). Yet that worship is not always associated with the worship of Yahweh; the contest on Mount Carmel in 1 Kings 18 attests to that, as both the worshippers of Baal and Elijah agreed Mount Carmel was a suitable location to call unto their respective deity. Since there was no movement of the family of Abram and Sarai from Ur until Genesis 11:31, it would make sense that they had not yet been called by Yahweh. Therefore, any association with mountains before this point would not be associated with true worship of Yahweh, but rather false worship.

2) Bearing the information above in mind, answer the following questions to develop a better understanding of the spiritual meaning behind Haran's name.

a) What was the significance of mountains in pagan worship (c.f. Deuteronomy 12:2)?

- b) Revelation 17:9,18 shows a correlation between the woman associated with spiritual Babylon and the beast with seven heads symbolic of seven mountains. What famous ancient city is associated with seven mountains/hills? Why would it show the woman sitting here?
 - c) What will be raised up when this apostate system is destroyed once and for all? (cf. Isaiah 2; Daniel 2:35, Micah 4)
 - d) Who were some notable figures that ascended into a mountain to seek the LORD?
 - e) How does Haran's name foreshadow an event later in the life of Lot?
 - f) Read Deuteronomy 11:26-32. What are the two mountains symbolic of? How is this theme picked up at the end of Moses' life?
 - g) What notable city was found near these two mountains (Judges 9)? What significance does this have at the very beginning of Abram and Sarai's pilgrimage in the Land (Genesis 12:6-7)?
 - h) God's Word presents us with a choice as to which mountain to climb in our journey through life. How are these choices presented to us in a typical day?
- 3) Genesis 11:28 describes Haran's untimely fate. Write down another translation besides KJV where it says, "And Haran died before his father Terah".
 - 4) What were two reasons that made this event so shocking, based on your alternate translation provided?
 - 5) Who was the last person in Scripture said to have died before Haran? Write down the reference when you find it. What does this indicate about the longevity of mankind after the flood?
 - 6) Genesis 11:28 continues to say he died "in the land of his nativity, in Ur of the Chaldees".



- Find Ur on the map and circle it
- What cities were nearby that we already considered?

- Would they have been closer or further away from godly influences such as Shem?

- 7) Look up the word 'nativity' (H4138) in Strong's Concordance. How else is this word translated in the KJV? What does this say about Haran and the rest of the family of Abram and Sarai? (Psalm 49:20)

- 8) **First Principle Question:** The narrative infers Haran died before the call of Abram and his family out of Ur. If Haran did in fact die without being called and having no knowledge of the Truth, what would his fate be? Provide a scriptural reference to support your point.

- 9) How would this realization of Haran's fate have affected Abram and Sarai as they learned about the Truth from God? What can we do to help those we care about avoid this same end?

Terah: The Father of Abram

We will now take a detailed look at Terah, the immediate patriarch of the family in Ur. While Strong's states that his name has an uncertain meaning, Brown-Driver-Briggs Lexicon tells us that his name means "to tarry, delay". As we continue peeling back the layers, we will once again see how a name can identify the spiritual condition of a person in Scripture.

- 1) In Joshua 24:2, Joshua began recounting Israel's history by reminding them that Terah, Abram, and Nahor served other gods in Ur. Based on this passage, do you believe Terah was a lifelong idol worshipper or that he once knew the Truth and fell away?

- 2) Using a Bible Dictionary or Encyclopedia, answer the questions below about Ur and its religion.
 - a) What deity was worshipped in this city?

 - b) What was society in Ur like? How was this reflected in their religion?

- c) Do you believe the names Terah gave his children were affiliated with this religion? If so, how?
 - d) How did this religion contrast with the true worship of Yahweh?
 - e) Were there any similarities between this religion and the Truth Abram and Sarai would come to learn?
 - f) What are the dangers of a false religion that bears vague similarities to the Truth, yet with distinct differences? Provide scriptural references, if possible. (eg Galatians 1:6-8)
 - g) James tells us in his epistle (James 2:14-17) that faith should drive us to action– to bring forth good works. Read Matt 7:16-21 and see if you can determine a spiritual principle about why it is so important to have a correct understanding of God’s principles and what kind of works we will engage in based on our beliefs.
 - h) What are some ways we can combat false doctrine?
- 3) While Genesis 12:1 appeared to be the first time Abram and Sarai were called, a further revelation in the New Testament shows the importance of careful bible reading. Read Acts 7:1-4 to answer the following questions.
- a) Where did God first visit Abram?
 - b) What verse in the Genesis narrative did this most likely occur? (Optional: Mark this verse with the reference for Acts 7:1-4 for future studies.)
 - c) Did God call the entire family of Abram? Consider Isaiah 51:2 in your answer.
 - d) What commandment is missing from Acts 7:3 that was later given in Genesis 12:1? Why do you think this was the case?
 - e) Name at least one other example in Scripture of someone that was called to the Truth by a family member.
 - f) What challenges might Abram have faced in telling his father about the Truth? Have you experienced any of these challenges?
 - g) What challenges might Terah have faced in hearing the Truth from his son? Have you experienced this perspective in your life? If not, do you know someone that has?

h) Genesis 11:31 indicates that Terah led the exodus from Ur of the Chaldees. Yet Acts 7:4 suggests Abram initiated this departure. How can these two passages be reconciled based on what we know so far about these two men?

4) List everyone in Genesis 11:31 that left Ur. What does this tell you about their initial response to the Truth? What significant spiritual milestone did they still need to reach to truly begin their journey? (cf. Gen 14:13) What is this a metaphor of in our discipleship (cf. Ephesians 2, Romans 6)?

5) What comforts did this family leave in Ur that they would have missed traveling to Haran? How would this have served as a temptation to them once they arrived in Haran?

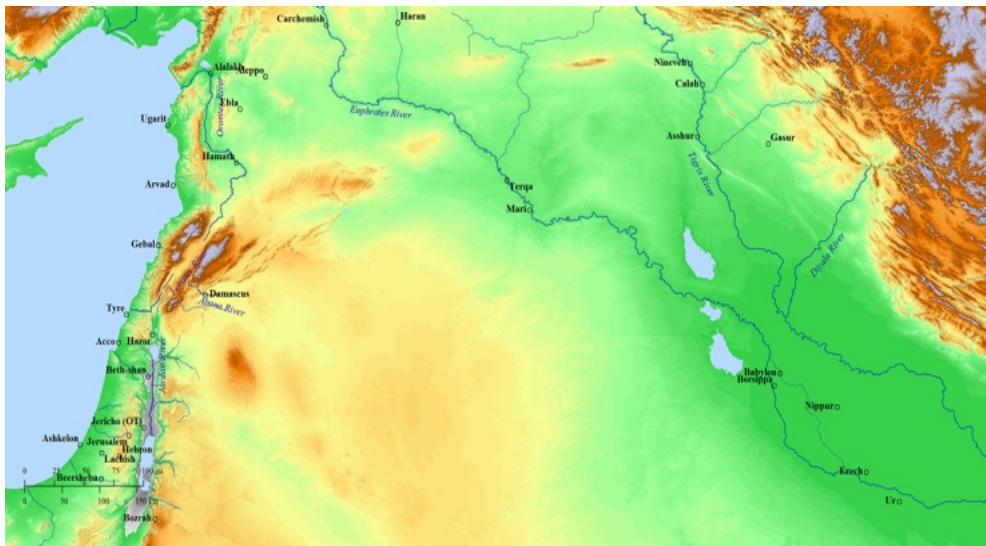
6) What is the meaning of this city named Haran (Genesis 11:31)? Is this the same word and definition as Terah's son Haran?

Strong's #	Word:	Meaning:
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7) What verb is used once they arrive to Haran? Do you think this was intended to be temporary or something longer term?

8) Look up Haran in a Bible dictionary or encyclopedia. What notable trait did Haran share with Ur? *(Hint: It has to do with religion.)*

9) Answer the following questions using the corresponding map.



a) Genesis 11:31 says Abram and his family were going towards Canaan. Circle the area of Canaan on the map. In what direction is this from Ur?

- b) What geographical feature separated these two areas? What challenges would have arisen from travelling in this terrain?
- c) The record shows they travelled to Haran first on their way to Canaan. Circle Haran on the map. In which direction is this from Ur? Which direction is this from Canaan?
- 10) What would have made traveling this way more favorable over going directly to Canaan? How would have this been a temptation to Terah in particular?
- 11) What was Terah's fate in Genesis 11:32? Did he overcome the various temptations that arose from resettling in Haran?
- 12) The meaning of Terah's name ended up being an apt metaphor for his spiritual life – 'to tarry or delay'. Do you think his lifestyle influenced Abram and Sarai while they were in Haran, particularly after his death? Use Acts 7:4 and Genesis 12:1 to support your answer.
- 13) **First Principle Question:** When Terah learned about the Truth from Abram, he took initial steps to support his family and understand. Yet his desire to be complacent and delay in his spiritual life resulted in him never crossing over the Euphrates, never becoming a Hebrew in name or deed. What will be the fate of Terah? Provide biblical passages to support your reasoning. (**Hint:** This answer will be different from the similarly worded question in the section on Haran. Eg John 12:48)
- 14) Getting distracted by the comforts of life is very familiar to us in the 21st century. What habits and distractions are causing you to delay in dedicating yourself to God? Is your lifestyle one that will help others to make their own spiritual journey, or cause them to tarry? What changes can you make in your life to follow the commands of Yahweh?

Nahor: The Brother of Abram

- 1) What is the meaning of Nahor's name (Gen 11:27)?

Strong's #	Word:	Meaning:
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- 2) Reread the genealogy found in Genesis 11. Who was Nahor named after?

- 3) Who did Nahor marry, and what was their relationship to each other prior to their marriage?
- 4) What does this information tell you about how he valued family ties?
- 5) Answer the questions below concerning Abram's invitation to Nahor to join him.
 - a) Were Nahor and his wife among the company of those that left Ur in Genesis 11:31?
 - b) What does this tell you about his initial response to the divine call?
 - c) How does the meaning of Nahor's name tie into his spiritual character?
 - d) What does Scripture warn us about this mentality? Provide at least one reference in your answer. (Hint: 1Thessalonians 5:1-8)
- 6) Preaching the Truth can be challenging when we don't receive the response we hoped for. Do you think Abram would have "shaken the dust off his feet" or provided another way for his brother to pursue the Truth?
- 7) Does "shaking the dust off our feet" ever apply when preaching to loved ones? How do we work with someone who's refused the call of the gospel? Provide passages in your answer.
- 8) How can the heart of a person ultimately be changed (Ezekiel 36:22-32)? How should this understanding impact the way we preach the gospel?
- 9) Skipping ahead much farther in the narrative, Nahor's name doesn't appear again until Genesis 22:20. Answer the questions below about the revelation to Abraham in Genesis 22:20-24.
 - a) What is the context of this revelation? (Hint: What are "these things" that v. 20 refers to?)
 - b) What is said about Nahor and his wife Milcah in this passage?
 - c) What righteous man later came from the family of Huz, Nahor's firstborn (Job 1:1)?
 - d) What notable Hebrew word is found within the names of Nahor's third and eighth sons?
 - e) What do the answers of questions **c)** and **d)** tell you about the influence of the Truth after Abram and company separated from Nahor?

- f) How would Abraham have reacted upon this realization?
 - g) What is the lesson for us when it comes to preaching the gospel? Who ultimately blesses the efforts?
 - h) Which name is most recognizable in this passage? What is their significance later in the Genesis record?
- 10) We will take one more jump ahead in the record to conclude our considerations of Nahor, the brother of Abraham. Genesis 24 speaks of Abraham's desire to find a bride for his son, and reveals the significance of the revelation of Gen 22:20-24. Answer the following questions about Nahor's character:
- a) Genesis 24:4-6 indicates that Nahor was still in the Mesopotamian region. Is this a positive or negative reflection of his response to the Truth? Why?
 - b) Genesis 24:10 states that the servant of Abraham went unto "the city of Nahor". What does this tell you about Nahor's pursuits in later life?
 - c) Where was the likely region that the city of Nahor was found? Consider Genesis 27:43.
 - d) When Abraham's servant finally meets Rebekah, how does she identify herself in Genesis 24:24?
 - e) How does her introduction speak to Nahor's influence in this region? How could he have achieved greater influence if he had followed Abram (Genesis 12:2)?
 - f) What are the dangers of seeking greater influence within our schools, work place or community? What is the lesson we are taught in God's Word (Matthew 6:19-21; Revelation 2:17)?
 - g) Do we meet Nahor at all in this chapter? Where do you think he is spiritually at this point?
- 11) Nahor was a family member of Abram and Sarai that initially did not travel with the family, yet was useful to God's purpose in raising a family that would show promise of faithful obedience to the Truth. It's critical to remember that wherever there is life, there is a chance to turn away from sin and to live unto God. Maybe you know someone who is spiritually asleep in your life. Whether you do or not, how would you apply these lessons to let God work through you and with them. Try to use Scriptural principles to support your action plan.

Lot: Son of Haran and Nephew of Abram

Unlike most other extended family members of Abram and Sarai, Lot is one who continues to appear throughout the narrative record and the events recorded of the life of this faithful couple. As we consider Lot we'll see a wavering individual who we might be able to identify with at times but more importantly we'll consider the impact of the decisions Abram and Sarai made and how those decisions can impact those around them.

- 1) We are first introduced to Lot, in Genesis 11:27. Who was Lot's father and what was his relation to Abram¹?
- 2) What do we learn of Lot's faith in Genesis 11:31 based on his actions?
- 3) When did Lot's father die?
- 4) Given the timing of Lot's father's death, how might this have impacted the relationship between Abram and Lot?
- 5) From Abram's perspective, what additional responsibilities would this have added (Think both physical and spiritual – give verses if possible.)
- 6) What blessings would Lot have experienced as a result of his family relationship with Abram?
- 7) What lessons can we take from this record regarding family life, our responsibilities to our family and the blessings we can share?

Genesis 12-13: Arrival in Canaan and downfall in Egypt

- 1) Who travelled with Abram into the land of Canaan?
- 2) Having come into "*the land that God would show him*" Abram and his family find themselves with a struggle. What was the problem (Genesis 12:10) and what was Abraham's solution to the problem?
- 3) Look up the Hebrew word for "sojourn" in 12:10 and record its meaning.

Strong's #	Word:	Meaning:
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¹ Interesting possibility for Lot's relationship to Abram and Sarai found in "Abraham & Sarah: Heirs together" Appendix 2 pg. 214-217, Bro. Roger Lewis

- 4) What was the progression in Elimelech's family's decision-making process? (*Hint: Look at action words in Ruth 1:1,2,4*)
- 5) Is this downward progression reflected anywhere in Psalm 1, if so, how? How does Psalm 1 suggest we combat this downward progression?
- 6) Can you think of any positive examples of people who chose to leave the Promised Land to weather out a lack of food? What was the critical difference between the events in Gen 12 and these positive events?
- 7) After Abram made the decision to travel south and he and Sarai were in Egypt, where was Lot? Provide passages in your answer.
- 8) In these next questions let us consider what Lot would have witnessed in Genesis 12.
 - a) What was the interaction between Abram and Pharaoh like? Was Abram honest in all the he did and said? Who was rebuked in Gen 12?
 - b) God told Abram to leave Ur ("the world") behind. Having decided to leave the land that God would show him and go into Egypt (ie "back to the world"), how might this have influenced Lot's view of "mingling with the world?"
 - c) Aside from his family, what else did Abram leave Egypt with? Is it possible to see these items as a "reward" despite the poor behavior on Abram's part? How could this have distorted Lot's view of spiritual principles?
 - d) Do you think Abram felt that these new material possessions were a reward, or a burden? Provide reasons and passages in your answer.
- 9) What do the events of Genesis 12:10-20 teach us about the decisions we make and the impact those decisions might have on others, especially our family?
- 10) Can you see any principles in Romans 14:21 that might apply to this situation? Give some practical ways you can apply this principle in your life.
- 11) Can you think of any examples in your life, your family, or your ecclesia, where decisions made by someone influenced or directly impacted others? (Both positive or negative examples are welcome.)

- 12) Blood relationships have bonds that can run very deep. It is easy to understand why children would have a strong bond with their parents who raised them and cared for them. A similar bond can exist between siblings who grow up together, especially ones who endured challenges and trials together. In Matthew 12:46-50 Christ has a very peculiar interaction with his blood family.
- What are the principles that we are being taught from this passage and this particular teaching of Christ? (*Hint: Where was Christ's family?*)
 - What criteria should we use to define family?
 - If we define family as Christ does, will this change the way we live our day to day lives? Where would our priorities and efforts be?
- 13) When Abram and his family travel back into the land of Canaan, we read that there is strife between the herdsmen of Lot and the herdsmen of Abram because the land could not bear them. Is there a lesson here that God is trying to teach us about material possessions? Can you find support for this lesson from other passages in scripture?
- 14) Abram addresses Lot in Genesis 13:8 and identifies **two** different groups that could be in adversity. What is added from Genesis 13:7? What lesson does this teach us about dealing with issues in family and ecclesial life?
- 15) We likely do not have herds and we will not experience a particular set of circumstances like Abram and Lot. How can we encounter strife in our families and in our Ecclesias today? (Give scriptural examples.)
- 16) What is the reason Abram gives to explain why there shouldn't be strife between himself and Lot?
- 17) What is the spiritual principle here? (*Hint: Philippians 2:1-4*)
- 18) Can we see Abram applying this spiritual principle in his life and in this particular context of strife? What does Abram do that shows us he understood and applied this spiritual principle?
- 19) Think about this spiritual principle. If you truly believe and understand it, how should it change your interactions with direct family, as well as ecclesial family?
- 20) Lot chose for himself the plain of Jordan. What phrase in Genesis 13:10 shows us that Lot was directly influenced by the decisions of Abram from the previous chapter?

- 21) The events that follow this decision are worth investigating. Have you ever noticed the specific order of events? Lot separates from Abram (13:1-13) and then Yahweh appears to Abram (13:14) to deliver another promise. Was this appearing of Yahweh to Abram to reveal more of his promise related to Lot leaving? *(Hint: Genesis 12:1)*
- 22) What are the three conditions that God gives to Abraham in Genesis 12:1?
 I. _____ II. _____ III. _____
- 23) Give the reference that shows when Abram obeyed each command *(Hint: They aren't all in Genesis 12)*
 I. _____ II. _____ III. _____
- 24) How many conditions are met when God appears to Abram in Genesis 12:7 and further extends the promise?
- 25) Was the promise in Genesis 12:7 made to Abram personally? If not, to whom was it made?
- 26) Why do you think this was the case?
- 27) When is the next time God appears to Abram and make personal promises to him? (List reference and time frame.)
- 28) What does this teach us about obedience and blessings?
- 29) Just like Abram, we have been called out of the darkness of the world to manifest God's character (2Peter 2:9). What are some practical ways that you can apply the lesson of obedience in your life before, during and after conference?
- 30) What do you think God was trying to cause Abram to understand from this separation from Lot?
- 31) What lessons or principles do we need to take from an understanding of this event? When might we be required to "separate" from our natural family, and how should we go about doing that?

32) Did Abram separate from Lot and then forget about him?

33) If we need to separate from our physical family, should we completely sever ties with them or should we still seek to work with and help them? Explain and give scriptural support.

The Battle of the Kings

In this subsection, we want to consider the events that unfold in Genesis 14 and how they relate to Abram and Lot. Four kings in the confederate army of the north come down and battle against the five kings of the south. Sodom and Gomorrah fall, and the goods and people of the city are taken as part of the spoils of the battle. Lot is taken captive and Abram arises to rescue his relative. There are many practical lessons that arise from this event that we consider with the intent to establish the appropriate methodology to “seek our brethren.”

- 1) What is it that causes Abram to get involved in this battle?

- 2) After saving Lot the King of Sodom approaches Abram and so does Melchizedek, King of Salem (Genesis 14:14-18). Who does Abram acknowledge and interact with first?

- 3) When the King of Sodom speaks to Abram, what does the king want? What is the king willing to give Abram?

- 4) What is Abram’s response? Why do you think he would have refused the offering of the king?

- 5) Now, put yourselves in Abram’s sandals. Sometimes our family (natural or spiritual) is taken “captive” by the world. Should we go out and seek them? (Give verses/examples of people in the bible that did this.)

- 6) There is obvious danger in trying to seek our brethren, especially if they are involved in the wickedness of the world. What lessons can we learn from Abram’s actions about seeking our brethren yet remaining separate from the world?

7) Seeking our brethren is a principle taught in scripture. However, we need to be careful that if we seek them we do not get caught up in the wickedness of the world. It is prudent for us to realize that there are right and wrong approaches that we might take. We want to consider two Kings of Judah and their attempts at reconciliation, to uncover any principles and positive direction that we can apply to Abraham and Lot, but more importantly to our own lives. First, let us consider Jehoshaphat.

a) What does 2Chronicles 18:1 say Jehoshaphat was trying to do?

b) In 2Chronicles 18:1-3 what is Jehoshaphat asked to do? Who is he going to work with? What was God's opinion of both individuals?

c) What is Jehoshaphat's pledge in 2Chronicles 18:3? Can you hear any biblical echoes and why do you think Jehoshaphat would echo these words?

d) There are 3 major red flags that occur in this chapter that should have caused Jehoshaphat to be concerned about this attempt at reconciliation. What are they? (*hint: 2Chronicles 22:4-7, 23-26, 29*)

e) The apostle Paul asks us "what partnership has righteousness with lawlessness?" (2Corinthians 6:14 ESV). What are the 2 ways that Jehoshaphat brakes this principle in 2Chronicles 18? (*Hint: verse 1 & 9*)

f) Aside from the obvious outcome of the battle, how do we know God was not in support of this "affinity" or "reunion"? (*Hint: 2Chronicles 19:2*)

g) Despite a failed attempt to reconcile, this did not stop Jehoshaphat from trying again. In 2 Chronicles 20:35 who does Jehoshaphat try to join with? who is this individual related to? (cf 1Kings 22:40). What description of this individual should be a cause for concern, especially when seeking to reunite?

h) Jehoshaphat is not going to join forces in battle like he did last time. How is he going to seek affinity this time? What was the outcome of this venture? (2Chronicles 20:35-37)

i) In 2Kings 3:5-14 we have another battle with similar circumstances to 2Chronicles 18. Who is the King mentioned in this chapter that succeeds Ahab? How are they related?

j) Again, it is Jehoshaphat that to ask to speak to a prophet of Yahweh. What were the warning signs given to Jehoshaphat by Elisha about this partnership? (*Hint: 2Kings 3:14*)

k) The worst mistake Jehoshaphat made in his attempts to reunite Judah and Israel was a marriage between his son and the daughter of Ahab and Jezebel. How did this marriage alliance affect Joram the son of Jehoshaphat? (*hint: 2Chronicles 21:5-6*)

l) What was the consequence of this attempt at reconciliation of Judah and Israel by Jehoshaphat?

i) 2Kings 9:7, 27 -

ii) 2Kings 10:13-14 -

iii) 2Kings 11:1 -

m) At the end of this very violent and bloody period of Judah's history, how many of Jehoshaphat's seed were left? (2Kings 11:2)

8) Now, let's move forward in time to King Hezekiah and consider his attempts at reconciliation. The very first act of Hezekiah when he became king was to open the doors of the temple. He then commanded that the temple be rid of the filth (idols) inside, and the temple with all of its vessels were to be cleansed and sanctified. Once this was complete, Hezekiah commands an offering to be made 2Chronicles 29:20-24.

a) What is so intriguing about 2Chronicles 29:24? Who was this offering to make atonement for? What tribes were under Hezekiah's rule? Is there a discrepancy here, and if so, what do you think Hezekiah was trying to accomplish?

b) What part of the nation did Hezekiah invite for Passover? Why is this curious? 2Chronicles 30:1

c) Who was Hezekiah striving to be like in this chapter? (*Hint: 2Chronicles 30:26*) What was so significant about this individual and his reign? What was significant about the twelve tribes during his reign?

d) Details of the invitation to Passover are given in 2Chronicles 30:6-9. how did Hezekiah address the northern kingdom of Israel? Did he water down their sin?

e) What are the terms (where and when) in which Hezekiah offers Israel to join with Judah?

f) Read 2 Chronicles 30:10-11. Is Hezekiah's invite refused or accepted? Explain.

9) Having considered both Kings and their attempts at reconciliation, let's attempt to contrast them and bring out some spiritual principles.

a) What were the activities that Jehoshaphat attempted to join with Israel?

b) What was the activity that Hezekiah attempted to join with Israel?

c) Who set the location to meet in the life of Jehoshaphat?

d) Who set the location to meet in the life of Hezekiah?

e) One king experienced disastrous outcomes, and the other, positive outcomes. What does this tell you about the activities and location we should utilize when seeking our brethren? If you were to seek those who were lost, what kind of activities would you utilize?

f) What are the risks in letting those who are “lost” choose the location and activity?

g) Is there ever a time that we should compromise spiritual principles to seek affinity or unity with our brothers or sisters?

10) Coming back to Genesis 14, let’s see if these principles are active in the life of Abram.

a) First, in Genesis 13, does Abram follow Lot into the plains of Jordan (e.g. Sodom and Gomorrah)?

b) Do we ever hear of Abram entering the city to seek Lot?

c) However, when Lot is taken captive, what does Abram do? Does he go alone?

d) After successfully winning the battle and freeing the captives, the King of Sodom approaches first, followed by Melchizedek. Who does Abram acknowledge first?

e) What activity does Abram engage in with Melchizedek? What is the spiritual significance of this activity?

f) When the King of Sodom offers Abram the spoil from the battle, what is Abram’s response?

g) Is Abram willing to compromise his principles when he goes to “seek his brother”?

h) Do you think that Abram embodied the spirit of Jehoshaphat OR Hezekiah in his dealings with Lot? Explain.

Choosing a home, Hospitality and the destruction of Sodom

1) There is a progression that we see in the life of Lot that we want to explore:

a) In Genesis 13:11 what area did Lot choose?

b) Once he arrived there, what direction does he pitch his tent?

- c) When we begin Genesis 19, where do we find Lot in verse 1?
- d) What lessons or warnings can we take from this downward progression?
- 2) If we consider where Lot chose to live and where he ultimately ended up, is there a warning or lesson for us about where we chose to live?
 - 3) Consider Lot's eventual dwelling in Sodom - When is the first time we read of Lot's wife and what could this imply?
 - 4) Can you see any potential dangers for us, if we too find ourselves in a similar situation, relocating to a city filled with abundance and wickedness?
 - 5) In Genesis 18:20-21 the angel talks about the "cry of Sodom."
 - a) What do you think this was in reference to?
 - b) Who might have uttered this "cry"?
 - c) What might this tell us about Lot and whether or not he succumbed to the pressures and wickedness of the world around him? (cf. 2Peter 2:6-8)
 - 6) Did Lot's wife succumb to the pressures of Sodom? Give support.
 - 7) Did Lot's daughters succumb to the pressures of Sodom? Give support.
 - 8) It would appear that Lot was able to maintain a certain amount of "righteousness", but what about his family? What does this teach us about our actions, where we choose to live and the impact these decisions can have on our family members?
 - 9) Read Luke 17:28-32. What was Lot's wife's struggle?
 - 10) What did Christ identify as Sodom's great flaw? (*Hint: It's not what you might think based on the events of Genesis 19*)
 - 11) When we consider society around us, does it appear that similar issues and conditions exist today?
 - 12) When considering the life of Abram and Lot, which one does a better job at combating the struggles of materialism? Was either immune to this struggle?

13) Consider where Abram and Lot lived. While we might have the ability to exercise free will, and while sin is the result of a conscious choice, who do you think had the greater source of temptations - Abram and family who dwelt in tents in the plains of Mamre, or Lot and family who dwelt in the city of Sodom?

14) Look in Genesis 12 and 13. Who was dwelling closer to a place of worship?

15) We often tend to ask ourselves, “What is wrong with this?” as we seek to justify our actions. Perhaps a much better question is “what is right with this?”. If we take this principle and apply it to the contrast of Lot and Abram, consider if you yourself were going to move to Sodom or stay in the plains of Mamre. Give scriptural support if you can. Answer in the chart on the next page.

	What is wrong with this choice?	What is right with this choice
Plains of Jordan (Sodom)		
Plains of Mamre		

16) Which location seems like it will allow an individual dwelling there to live a Godly life and be granted a place in the Kingdom?

Author’s Note: Most of the time it is far better to be conservative in our approach to large decisions (like relocation and moving). Keeping our distance from sin and temptation in this life might seem hard, after all it is denying ourselves the pleasures of sin, but as the writer to the Hebrews points out, this struggle is only for a “season.” However, what awaits us, if we are able to keep our garments unspotted from the world, is a far more exceeding and eternal weight of glory. When you approach decisions in your life, stop asking “what, potentially, is wrong with this choice?” but instead adopt the test of Philippians 4:8 and start asking yourself, “what is right about this decision?”

17) The generation of people coming of age and entering the workforce today are known as “millennials.” (Defined as people born in the early 1980’s up to the early 2000’s). They are unique among previous generations, and perhaps are a product of society and their upbringing. One of things that separates them from previous generations is their lack of desire for “stuff.” Many Millennials value experiences (ie. travel, dining out etc.) over material possessions. As a Christadelphian, do you think young people are immune to the desires of materialism? Or is this the “desire for experiences” really the same struggle as “materialism”, wrapped in a different package? What are ways we as Christadelphians can combat these struggles?

- 18) Christ tells a parable in Luke 12:16-21. Read this parable and describe the moral lesson that arises from it.

- 19) Christ continues to expound on the moral lesson of this principle in Luke 12:22-40. What is the over-riding spiritual principle that appears from his exposition?

- 20) Christ then appears to switch gears in his exposition in Luke 12, and he talks about those who are waiting and watching for the return of their Lord. This is not an arbitrary digression. How do you think the warning of waiting and watching is related to the challenge of material cares of day to day life? Is this related to the condemnation on Sodom?

- 21) Scripture is very clear on the dangers of materialism and heaping up wealth to yourself, which might seem like wealth is always perceived negatively. However, sometimes we are blessed by God with material wealth because of employment, inheritance, etc. but this is not necessarily a bad thing. What does scripture instruct regarding the use of wealth? (eg. 1Timothy 6:6-10)

- 22) How should these principles be applied in day to day life? Should these principles affect our career path, budgeting, and use of money? How can we implement this?

Intercession

- 1) In Genesis 18, Abraham and Sarah are visited by three angels. Two angels leave for Sodom and one angel remains behind to reveal God's plan and impending destruction of Sodom and Gomorrah. During this discourse, Abraham tries to intercede on Lot's behalf. Please define Intercession.

- 2) What does scripture say about one of the reasons Lot was delivered out of the city? (*Hint: Genesis 19:29*)

- 3) The children of Israel often followed the Mosaic law in letter rather than in spirit. Read Isaiah 1:10-20. God condemns the offerings, sacrifices, feasts, etc. that the Children of Israel were engaging in – the very things God specifically asked for in the Law. What does God say through Isaiah that he requires instead? Why then, would God require specific sacrifices, feasts and holy days?

- 4) Under the Law, the children of Israel were told to offer up sacrifices to God for various reasons. While the children of Israel would provide the sacrifices, who was it that would offer them?
- 5) Why could the people not offer the sacrifices? Why did they need an intermediary to do this for them?
(Hint: *Leviticus 21:6, Numbers 8:18-22*)
- 6) Under the Law of Moses, God set apart one day of the year for the high priest to offer atonement for the yearlong sins of Israel to make God's dwelling place suitable for Him (Lev 16:29-34). Yet the Day of Atonement didn't negate the need for the Israelites to offer sacrifices for their personal sins, or to establish a relationship with God (and by extension, develop a relationship with God's representatives the priests). In the new covenant under Christ, what is our equivalent where a one-time action allows God to cleanse us of our sins? Does this act negate our need to build a relationship with God and His Mediator, or does it serve to reinforce that need? Explain your reasoning.
- 7) Consider the role of the High Priest. Who was the high priest supposed to point forward to? (Give references to support your answer)
- 8) Romans 8:34 and Hebrews 7:25 identify Christ as an intercessor on our behalf. Briefly explain his role as an intercessor for us - What does it mean and why is it required?
- 9) In Scripture, two interesting examples of intercessors are Moses and Elijah. What makes them interesting in this context is that both of their approaches in intercession were flawed. In the questions below, briefly explain the flaw in each approach.
 - a) Exodus 32:31-35: As an intercessor, Moses offers himself as a substitute instead of Israel. What is wrong with the idea of substitution?
 - b) 1Kings 19:8-14, cf. Romans 11:2-4: Just like Elijah on Mt. Horeb, sometimes we are quick to pass judgement and condemnation on others. When we consider God's Character (ie Exodus 34:6-7), what are we missing when we are ONLY judgmental? What part of God's character should we seek to manifest instead?
- 10) Why should we try to intercede for others? Provide scriptural support.

- 11) Do you think the act of Intercession is a one-time event? It might appear that way in the life of Abraham, but think about the details a bit more in depth. Although Abraham has one conversation with the Angel, how many times does Abraham request the number of faithful to be lowered? Consider other sections of scripture where multiple pleas or prayers are offered. How often should we attempt to intercede on behalf of others? (Eg. Luke 18:1-8, 1Thessolonians 5:14-18)

- 12) In the second half James 5:16 we are given a list of attributes regarding those who's prayers avail much (read: are very effective). Consider how the prayer is described, and consider how the individual is described. What is more important, the fervency of the prayer or the character of the man? Why (provide scriptural support).

- 13) Intercession is often done through prayer (consider Romans 8:26-27 or James 5:16-17). Are there other ways that we might intercede or continue with the work of intercession for others?

Hospitality

- 1) Moving into Genesis 19, when the two angels come into Sodom, Lot extends an offering of hospitality. How is Lot's offer of Hospitality similar to that of Abraham in Genesis 18? How is Lot's offer of hospitality different? Please use the chart below

Hospitality chart	Genesis 18 - Abraham	Genesis 19 - Lot
How many angels come?		
When do the angels come?		
Where is the host when the angels appear?		
How are the angels greeted? What are the actions of the host		
Did the host recognize them as angels?		
What is offered to the angels by the hosts?		
Was the wife of the host involved and what did she prepare?		
Was protection of the guests offered out of necessity?		
What was offered by the angels to the hosts?		
What warnings were given by the Angels?		
How are the children of the host involved in this event?	<i>(Hint: The child in question hasn't been born yet)</i>	
Did the host petition the Angels for anything? Who was the focus of these petitions?		
Does the host leave with the angels? Why?		
At the end of the life of both hosts, how did the children turn out?	<i>(Hint: Genesis 22)</i>	<i>(Hint: End of Genesis 19)</i>

Author's note: As we get older, get married, and begin to have children, often the roles of Husband and Wife in the truth are quite different (yet equally important). The Husband will be busy in study and preparation of classes. He will be involved in the family as the head of the house, seeking to set spiritual tone for both family life and life in the Truth. The Wife, especially once she becomes a mother, will be busy tending for and caring for the children (So to should the Father, but there are natural ways in which a Father cannot provide for his children like a Mother can). Following the example of the virtuous woman, the wife will be busy ensuring her house is in order and family is provided for. These two different, yet complimentary roles, don't always intersect in daily tasks. Sometimes this leads to husbands and wives struggling to find ways in which their service to family and service to God can coincide with one another. Child rearing is one such way, and so is offering care and hospitality to others.

Section #2:

Abraham and Sarah: Conversation Honest among the Gentiles

The Lord Jesus Christ, in his sermon on the mount challenged his disciples to *“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”* Often, we behave and talk one way on Sunday morning at the memorial meeting, and we act differently at school, at work and with friends and family. However, we all know that life in the truth is more than just the short time we spend in our ecclesial halls. The challenge issued by Christ was that we need to manifest God’s character every day, in all our interactions, so that when people see, talk and interact with us, they might come to a knowledge of God. These interactions are meant to go above and beyond specific opportunities where preaching is involved and extend into all that we do. The apostle Peter reflects on this principle in 1Peter 2:11-17 where he uses the phrase *“having our conversation honest among the gentiles.”* In this next section we want to consider the interactions that Abraham and Sarah had with others and seek to draw some practical lessons for our lives.

- 1) Who do you think Peter is using as the basis for his comments in 1Peter 2:11-17? (1Peter 3 might be helpful).
- 2) In 1Peter 2:11, how do we know that he is basing his comments on this couple?
(Hint: based on the phrase “strangers and pilgrims, look up the word “Pilgrims” in Strong’s and locate the only other time this word is used in scripture. When you find this verse, consider the 5 verses before and the 6 verses after for context about who is being spoken about)
- 3) Where is this phrase drawn from in their life?
- 4) In 1Peter 2:12 look up the Greek words for “conversation” and “honest.”

Conversation	Greek Word:	Meaning:
Honest	Greek Word:	Meaning:

- 5) Using a concordance, can you find other verses that help us understand what the term “honest” means here in the context?
- 6) We often think of fleshly lusts in extreme terms, like murder or fornication. What was Abram’s “fleshly lust” in the context of Genesis 12 & 20?
- 7) What does this teach us about the way that God views sin and fleshly lusts?

- 8) Are there cross references that can help us understand what fleshly lusts we should abstain from? (*Hint: Galatians 5:16-26, Ephesians 4:22-25*) Are there things that surprise you about the items contained in these lists?

- 9) Peter explains that even if the Gentiles speak evil of us, our good works should manifest God's glory. In the incident in Genesis 12 and 20, despite being rebuked by a gentile, did Abraham and Sarah's actions provide a positive witness?

- 10) What could they have done to better witness God's character and good works to the gentiles?

- 11) Preaching is often thought of as a verbal declaration of the gospel message. Does it matter if we preach to others? Should we preach only through words or also through actions? Why?

- 12) Give some examples of some practical things you can do in your life to have your "conversation honest among the Gentiles".

Interactions with Pharaoh

As Christadelphians, we have a particular challenge in front of us when it comes to living in this world. In Peter's epistle, where he beseeches us to have our conversation honest among the gentiles, he begins that address to those he called beloved by imploring them to live as strangers and pilgrims. Instead, in the letter to the Hebrews, we are told to look for a city whose builder and maker is Yahweh; by implication this means we aren't to look for a city built by men. The Lord Jesus Christ however, commands us to "go into the world and preach the gospel to every creature." How do we reconcile these ideas about remaining as sojourners, separate (holy) from the world around us, and yet going into the world and preach in action and word? There is a fine line to walk between these contrasting ideas that we constantly need to be monitoring. Just as Abram and Sarai were called to come into a strange land, a land filled with Canaanites, we too live in a land filled with Gentiles and have been called out to be different than those around us. This distinction doesn't need to be one of physical walls and barriers, but rather, a difference in character – a difference in what we think, say and do. We are to be examples of God's character to those people, and so we can look to Abram and Sarai and their interactions with those around them to learn lessons about how we might let our light shine before men.

- 1) In Genesis 12:5-6, the word Canaan or Canaanite appears three times in close succession. Why do you think this is being emphasized? (*Hint: Consider how this might affect the promises.*)

- 2) In the Hebrew, what does the name "Sichem" in Genesis 12:6 mean?

OPTIONAL SIDE STUDY: Shechem is the very first place we are told that Abram arrives once he enters into the promised land. This place will become a highly significant place in the life of the patriarchs and the nation of Israel. On your own time, we highly recommend studying the events that occur in this place.

- 3) Once Abram comes into the land of Canaan, God appears again and delivers another promise – That the land would be given to his seed. Immediately following this appearance and promise, Abram builds an altar. What is the first recorded altar in scripture, what is the context surrounding it?
- 4) What is the spiritual principle behind Abram building an altar? (*Hint: Psalm 116:17-19, Hebrews 13:15-16*)
- 5) What does this mean for us? How can we apply this principle in our lives?
- 6) After building the altar, Abram moves on to a mountain side between Bethel and Ai.
 - a) In Hebrew, what does Bethel mean?
 - b) In Hebrew, What does Ai mean?
 - c) What is the spiritual significance of these places in this context, having looked up the meaning of their names? (*Hint: Deuteronomy 11:29, Deuteronomy 30:19*)
 - d) Abram does something for the first time on a mountain, to the east side of Bethel. What did he do? Why is it significant that this is the first location he chooses to do it? (*Hint: Hebrews 11:10*)
 - e) What lesson should we draw from this and how does it relate to where should we should choose to settle and put down roots?
- 7) In Genesis 12:9-10 Abram continues his journey and is faced with another problem – famine. What was Abram’s decision when he was faced with the problem of famine in the “land which God would show him”?
- 8) In these modern times we live in we are blessed with such an abundance of food that we scarcely understand what famine is. However, there is a spiritual application that might apply to us. What could famine represent in our lives? Give scriptural support.
- 9) What do you think Abram’s intentions were? Was this move to Egypt meant to be a permanent solution?
- 10) What action by Abram was missing from verse 9-10 that occurred in verse 8?
- 11) What does this teach us about how essential this action is in our own lives?

- 12) What lesson can we learn from having good intentions but doing the wrong thing?
- 13) When trials present themselves in our life, are we wise to try and handle them ourselves or should we adopt another approach? Using scripture, how would you have handled this situation?
- 14) How do you think Abram and Sarai interpreted the promises that appear in Genesis 12:1,7? Was their interpretation of these promises challenged when they came into the land God had promised to their seed? (hint: read Genesis 12:6, who else was in the land?)
- 15) Consider the various times in the ministry of Christ (e.g. John 6:15) when the people wanted to make him king. What misunderstanding of scripture did the people have regarding the messiah? Were there negative consequences as a result of this misbelief? How would things have changed if they truly understood what the scriptures taught about the Messiah?
- 16) Is there a danger for us in misinterpreting God's word and trying to apply our own meaning to it? What challenges could that create in our lives? How do we overcome this problem?
- 17) As this couple approached Egypt, Abram was suddenly overcome with fear (v. 11-13). Custom of the day was for Kings, Rulers, and Pharaoh's to take whoever they desired within their kingdom to be given a place in the royal harem. Sarah was a radiantly beautiful woman, not just in countenance but in spirit as well, and no doubt the softness and colour of her skin compared to that of the Egyptians would have caused her to stand out. So, Abram gives Sarai a command, to say that she was his sister. Was this true or a lie? Give scriptural support.
- 18) Is omitting information considered similar to lying in scripture? Give scriptural support.
- 19) Abram relies on his craftiness to save his own life. Does it sound like he considered the position he was putting his wife in? (*Suggestion: It might be helpful to bible mark the personal pronouns in these verses to find the answer.*)
- 20) In this scenario, Abram believed it was ok to lie or omit part of the truth in order to save his life. Sometimes we are faced with similar situations in life where we might feel the need to bend the truth or do a little wrong for the greater good. Is the idea of the "end justifies the means", a spiritual principle that we should employ in our lives? Why or Why not?

- 21) What is the real spiritual principle that should have been applied here? List scriptural passages.

- 22) If we are ever placed in a situation where speaking truth presents serious and dangerous consequences, but lying might spare us, what should we do? What lessons might God be trying to teach us? What Godly characteristics are required in this situation?

- 23) How does scripture describe the role of a husband? (*Hint: Ephesians 5:23-33, 1Peter 2:23-3:7*)

- 24) Was Abram fulfilling this role as a husband? What principle should he have been practicing here?

- 25) What did Sarah have to say about this situation?

- 26) How does scripture describe the role of a wife? (*Hint: Genesis 2:18-24*)

- 27) Was Sarah fulfilling this role as a wife? Explain

- 28) Did Sarah's actions bring salvation to her family in this situation?

- 29) For sisters, what lesson can we apply in our lives and in our relationships about when and how to submit? What does the apostle Peter have to say about the role of a wife in 1Peter 3:1-6?

- 30) Is Scripture's definition of the role of husbands and wives challenged by modern society? What challenges and difficulties do we face as a result?

- 31) Upon entering the land of Egypt, Pharaoh's princes see Sarai and commend her to Pharaoh. She is then taken into Pharaoh's house. As a token of his thanks and appreciation, we are told in verse 16 that Pharaoh gave extensive gifts to Abram. How do you think Abram would feel every time another convoy of livestock or servants showed up at his camp as a reminder that he had effectively sold his wife to this foreign monarch?

- 32) These extensive gifts might sound like it was a blessing bestowed on Abram but they certainly were not. Record what things Abram was given in verse 16
 - I. _____
 - II. _____
 - III. _____
 - IV. _____
 - V. _____
 - VI. _____
 - VII. _____

- 33) Consider the effect that these gifts from Egypt had on these three situations in the passages listed below, and record the negative outcome experienced in each.
- a) Genesis 13:5-6:
 - b) Genesis 13:10:
 - c) Genesis 16:1-4:
- 34) Do you think that God forgave Abram for his error in this situation? Give scriptural references.
- 35) If God had forgiven Abram for this situation, why do you think that Abram and Sarai (and their family) would still have to endure negative experiences and trials related to this poor decision?
- 36) Based on your answer to the previous question, can you find this idea in the name and character of God? (*Hint: Exodus 34:6-7*)
- 37) What is the spiritual principle that we learn of here that should encourage us to stop and think prior to making decisions?
- 38) After Sarai is taken by Pharaoh, God intervenes and plagues Pharaoh's house. God does this for the sake of this couple that He is not finished working with yet. Does God plaguing Pharaoh's house show his support and agreement of the actions of Abram and Sarai? Give scriptural support.
- 39) Who is it that gets rebuked in this story? Who does the rebuking? How do you think Abram must have felt?
- 40) After having his wife restored to him and feeling rather ashamed of his actions, Abram is sent on his way. Surely, we have all been in similar circumstances were others have acted more Christ-like than we, and we have been rebuked for it. Abram provides an excellent example of how to deal with sin and failure in our lives. Where does Abram and his family go in Genesis 13:3?
- 41) What are we told is significant about this location right in the text of verse 3?
- 42) Having looked at Bethel and Ai already, what was significant about this location?
- 43) Consider the path Abram took in Genesis 12.
- a) Where does he stop in Genesis 12:8?
 - b) Where is the next place he travels to in Genesis 12:9?
 - c) Where does Abram and his family finally arrive in Genesis 12:10?
 - d) Moving to Genesis 13, where did Abram and family leave?
 - e) Where is the next place they come to in Genesis 13:3?
 - f) Where does Abram finally end up?

- g) What has Abram literally done?
- h) What lesson can we learn about how to deal with failure from this event in the life of Abram and Sarai? How can we implement these steps into our lives when dealing with failure and sin?

Those Confederate with Abram and Sarai

- 1) Where does Genesis 13:18 say that Abram dwelt?
- 2) Is this a place or a person? (Hint Genesis 14:13)
- 3) Genesis 14:13 calls Abram a Hebrew. It also adds specific details about nationality of the other individuals mentioned in this verse. If Abram was a Hebrew, or a Jew, what were these others?
- 4) What is special about the relationship between Abram and these individuals?
- 5) Look up the two Hebrew words that are translated together as “confederate.” What are they, and what do they mean?
- 6) What do these Hebrew words help us understand about the relationship Abram had with these people?
- 7) Would Abram have preached to these individuals? Would he have taught them about Yahweh and would he have spoken to them of the promises? What kind of example could Abram have provided? Most importantly, let us consider the implications of Abram dwelling on their land yet insisting he buy the cave of Machpelah from the sons of Heth (Genesis 23)? What can we learn about interacting with and possibly dwelling with strangers from this?

The Trained Servants

- 1) In Genesis 14:14 we have a description of the army that Abram forms to proceed to battle to rescue Lot. Who is the army made up of? Is it made up of his natural family?
- 2) Where do you think these servants came from? Give scriptural support. (*Hint: Do we read of any servants in Genesis 11? Do we read of any people joining Abram in Genesis 12 when he departed from Haran? Do we read of any servants given to Abram while in Egypt?*)
- 3) What is the Hebrew word for “trained” in verse 14 and what does it mean?

Trained	Hebrew Word:	Meaning:
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- 4) This is the only time that Hebrew word occurs in scripture. However, what is the Hebrew root word for “trained”?
- 5) This word occurs in four different verses, but we want to focus on a connection in Proverbs. Use a concordance to find the same Hebrew word in Proverbs and copy out the reference below.
- 6) Having read this verse in Proverbs, how do you think this idea relates to Abram? (*Hint: Genesis 18:19*)
- 7) The angel in Genesis 18 declares that Abram will command two groups of individuals. What are they?
 - I)
 - II)
- 8) What do you think “Household” refers to?
- 9) With these details, who do you now think the army of Abram is made up of? What do you think it means that the army was trained? What do you think we are being told about how Abram interacted with those around him and those who made up his household? How can we apply these ideas into our lives?

Abimelech

In the first part of this section on Abraham and Sarah’s interactions with the Gentiles, we examined their conduct in the presence of Pharaoh in Genesis 12. We analyzed their first recorded trial as a couple journeying together as strangers and pilgrims, and how we can learn from both Abraham’s shortcomings and Sarah’s strength to better interact with those who don’t share an understanding and love of God’s plans for the world. Much later on their walk, at the cusp of when Sarah would conceive and give birth to Isaac, we read of another encounter they experienced with a Gentile leader. With only a surface reading of Genesis 20, it is all too easy for us to lament at how a faithful couple could fail at the same trial yet again. Yet through careful reading and a desire to understand what God has left for us, we can come to an understanding of the differing context of this new situation involving Abraham and Sarah. Through this examination, we can in turn examine ourselves and those same hurdles that we can’t quite seem to clear in this race we run.

Genesis 20

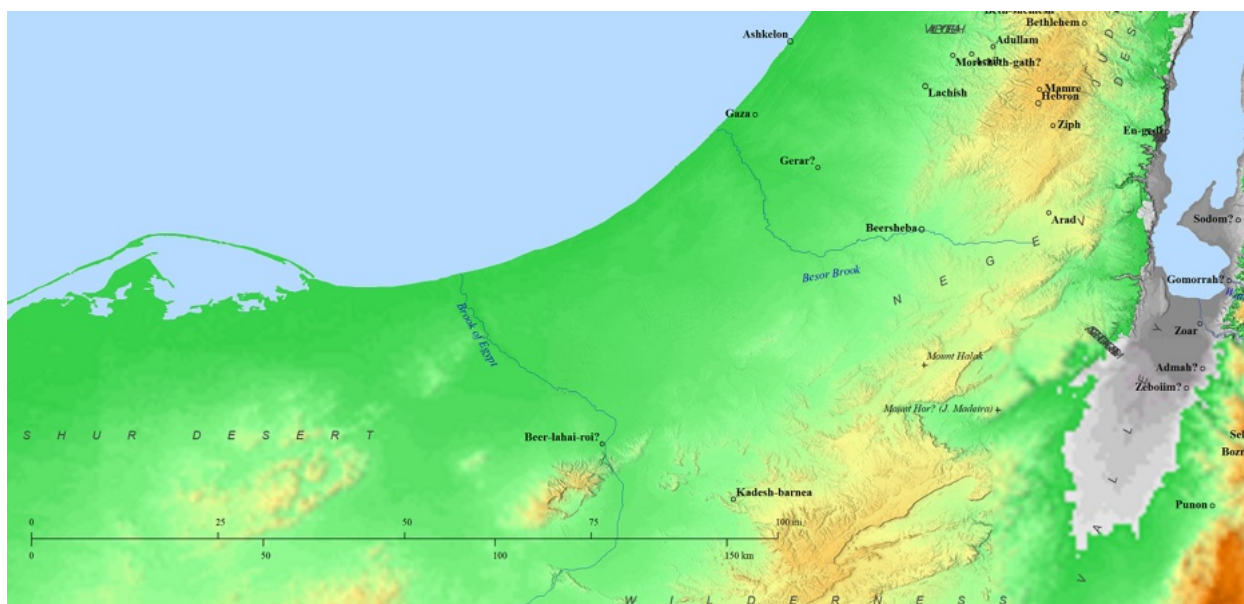
- 1) Genesis 20:1, The words “from thence” in this verse indicate that the location Abraham and Sarah left is known to us. Search Genesis 18 to find where Abraham and Sarah encamped?
- 2) Using a concordance or Bible search tool, look up the occurrences of this location in the book of Genesis. Write down the chapter and verse this place occurs in the life of Abraham and Sarah. Does this location go by another name?
- 3) Was this a place Abraham and Sarah dwelt in for a long time, or only one of many places they frequented in their travels? Explain your reasoning.

- 4) Was the decision to move premeditated, or was it a rushed decision? (*Hint: Genesis 19:27-28*)
- 5) Did they have any reason to believe Lot survived the events of Genesis 19?
- 6) What would have been their emotional state in light of these events?

- 7) Think of a time you endured a trial where you felt similar emotions to what Abraham and Sarah likely felt here. How did you react when you first started going through this trial? Did you slip back into natural habits or were you able to press onward with renewed hope? Write down some verses you have turned to for comfort when you or a friend were going through a difficult trial.

Author's Note: From the start of this account, we can discern that Abraham and Sarah were likely thrown off balance due to a variety of factors. Between worry about Lot's fate, along with the possibility of the destruction having an adverse effect on their environment that may have caused them to pick up everything and move, we have reasons to empathize with the couple as they prepared to endure a similar test to one they faced in the beginning of their pilgrimage. Bear this in mind as you continue through the chapter. Understanding their mindset is essential to relating their trials to our own walk, and to have compassion on our brothers and sisters that struggle with repeated trials.

- 8) Use the corresponding map to answer the following questions about their travels.



- a) How is the “south country” translated in other versions? Once you have this, circle the region on the map provided.
- a) Where had this location been mentioned before? Provide the references below.
- b) Is Kadesh a city or a geographical feature? Once you find it on the map, use a symbol to indicate it.
- c) Look up the word Kadesh. What prominent Hebrew word serves as the root of its name?

Kadesh	Hebrew Word:	Meaning:
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- d) Is Shur a city or a geographical feature? Indicate this on the map.
 - e) What nation lay on the other side of Shur from where they dwelt (Genesis 25:18; 1Samuel 27:8)? What is the significance that they did not go beyond this area?
 - f) The record states Abraham and Sarah dwelt between Kadesh and Shur. Considering the significance of these locations, what is the metaphor here about our spiritual lives? Where do you find yourself leaning towards versus where you should aspire to be? (*Hint: Romans 7:18-25*)
 - g) Note on the map where scholars suggest is the likely location of Gerar. How does this suggest Abraham and Sarah became aware of their weakness, at least at first?
 - h) Was the issue ever about the location, or was it about the state of their hearts? What causes us to fail to “see the forest from the trees” in our own trials?
 - i) Look up the root word of the city Gerar, which in Strong’s Concordance is H1641. How is this word used in Leviticus 11:7? What would make this region favorable for Abraham and Sarah to turn aside here (c.f. Genesis 13:2-7)?
 - j) How does Proverbs 14:12 caution us not to lean on this line of reasoning?
- 9) Roughly how many years apart were the events of Genesis 12 and Genesis 20?
- 10) When confronted with fear, anxiety and stress in our lives, how can we stop ourselves from turning back to our old habits and old sins?

Author's Note: It can be easy to read Genesis 12 and Genesis 20 sequentially and wonder how the same mistake can be repeated by a faithful couple. While the stressful context of both incidents doesn't excuse the sin, what it should do is serve as a means of introspection. If God presented you with the book of your life describing your journey of faith, how many times would your habitual mistakes appear? Would your response be to justify your mistakes with the circumstances, or glorify the Creator for delivering you through every trial to begin anew? As the Apostle Paul wrote to the ecclesia at Corinth, "...*these things happened to them as an example, but they were written down for our instruction...*" (1Corinthians 10:11 ESV).

11) Look up the two names found in verse 2 and answer the following questions:

Abraham	Strong's #:	Word:	Meaning:
Abimelech	Strong's #:	Word:	Meaning:

- a) What root word/meaning do these two names share?
 - b) Why is this significant considering what Abraham and Sarah were imminently expecting?
 - c) How would Abimelech taking Sarah into his fold jeopardize the legitimacy of God's plan from the perspective of others?
 - d) How was this very controversy mirrored in the life of our Lord (John 8:41)?
- 12) Genesis 20:4 states that Abimelech had not been with Sarah, and uses this to justify himself. Yet taking Sarah into his house showed his true intentions, despite being ignorant of her marriage to Abraham. Although he had not physically sinned, what does Matthew 5:27-28 teach us about the sins of our heart?
- 13) By what standard was Abimelech's people righteous – man's or God's (c.f. Romans 3:10)?
- 14) Who does Abimelech say deceived him? On which person is the emphasis placed upon in verse 5?
- 15) Does this verse indicate that Abimelech would have done this if they had been honest about the extent of their relationship?
- 16) Why did God say in Genesis 20:6 that laying with Sarah was the same as sinning against him directly?

17) This is the first occurrence of the word “prophet” in Scripture, though Abraham is likely not the first person we think of when we hear that word. You may have heard the two roles of prophecy as “foretelling and forth telling”. Read Jeremiah 1:9-10 and answer the questions below about the roles of a prophet.

a) Below are the six key roles of the prophet’s calling found in Jeremiah 1:9-10. Explain how each of the roles fits into what a prophet would tell the recipients of God’s message. A supporting verse will be provided for you, but always remember to look at the context of the surrounding verses.

Roles in Jer 1:10	Strg’s #	Supporting Passage	Context of Supporting Passage	Principle to be proclaimed
Root out		Deu 29:28		
Pull down		2Ch 34:4		
Destroy		Isa 60:12		
Throw down		Exo 15:7		
Build		Zec 6:12-13		
Plant		2Sa 7:10		

b) Does a prophet need to utilize every one of these facets in proclaiming God’s Word?

c) Think about the main hope that had driven Abraham and Sarah in their pilgrimage. Which role(s) do you think they would have utilized the most?

d) Why is it important to recognize that prophecy is more than predicting the future?

e) How are we prophets in our day to day life?

18) What does Amos 3:7 tell us about God’s relationship with His prophets?

19) Record the marginal reference to the Psalms for Genesis 20:7 in the space below.

20) The reference you provided in the previous question is the divine commentary on this very event. Based on this account, who is also implied to be a prophet?

21) How can sisters in Christ channel the role of a prophet in ecclesial life and in today’s world? How can brothers encourage them in this task?

- 22) Did both Abraham and Sarah represent God honestly in this account? What could Sarah have done to change the outcome of the situation while still remaining submissive to her husband?
- 23) Not everyone can relate to the idea of a wife submitting to a husband. What other roles or positions that are more relatable to almost everyone that require submission? (*Hint: Colossians 3:18-25, 1Peter 2:13-18, 1Peter 5:5*)
- 24) We will all go through various stages and roles in our lives that cause us to learn to submit to others. Why is it so important that we understand the idea of Submission? (*Hint: Ephesians 5:21, 1Peter 2:21-25, James 4:7*)
- 25) Abraham and Sarah both sinned, yet their lives were not at risk in the same way Abimelech's was if he were to sin. What does that say about how God treats those in covenant relationship with Him as opposed to those that are not?
- 26) How does it speak to Abimelech's character that he blames Abraham and not God for the risk to him and his people?
- 27) How does the rebuke of Abraham and Sarah by Abimelech contrast to the wisdom of Proverbs 28:10?

Author's Note: How often have you heard the phrase "blood is thicker than water" to elevate blood relationships over covenant relationships such as marriage? But how is our covenant with God ratified? It's not only the waters of baptism; that is but a symbol of what truly gives us a relationship with God. We were truly "bought with a price" by the blood of the Lord Jesus Christ. *"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot"* (1Peter 1:18-19). The gift of a relationship with God and His Son can be an eternal one if we are faithful and obedient to God's Word. If we establish that relationship as the most important in our lives, our conduct will follow as those who identify with our Lord that has died to sin and lives eternally unto God.

28) Lack of courage can be found all throughout the lives of faithful men and women in every nation and epoch. Using the chart below, examine the lives of some these figures to examine their fears and where they drew comfort from.

Biblical Figure(s)	Passage	Source of Fear/Anxiety	Assurance of Comfort	Response to Comfort	Principle for Us?
Joshua	Jos 1:1-9				
	2Ch 20:1-19				
	Mat 14:22-33				

- 29) What makes Abimelech different from the Pharaoh of Genesis 12? Use Genesis 20:14-15 in your reasoning.
- 30) What quality did Abimelech demonstrate here that should have been demonstrated by Abraham and Sarah? How would they have felt?
- 31) Have you ever had someone outside the Truth be more honest or Christ-like than you? If yes, how did you feel? What could you have done differently to demonstrate your faith better? Did you take the opportunity to discuss your faith with them?
- 32) Why does Abimelech address Sarah in Genesis 20:16? Consider the context of verses 5 and 13.
- 33) What does the giving of 1,000 pieces of silver to Abraham do for Abimelech's conscience? Was this necessary based on what God had demanded of him?
- 34) In verse 7 God told Abimelech that Abraham would pray for him even though Abraham sinned, and Abimelech had not sinned. This may seem contradictory. Use the following passages to understand the lesson here.
- a) Read Psalm 34:15-17. Who does God hear?
 - b) Who among men is truly righteous? (*Hint: Romans 3:10*)
 - c) Read Romans 4:21-25. How was Abraham deemed righteous? How can this apply to us?
 - d) What are the two requirements required to be heard of God, as told in John 9:31?

Genesis 21:22-34 – The covenant at the well

- 1) How did the experience of Genesis 20 and Abraham's prosperity change Abimelech? What did he wish to make with Abraham here in Genesis 21:22-34?

- 2) On whose terms did Abimelech want to make this on? On whose terms should WE make this on?
(Hint: 2Corinthians 6:15)
- 3) What was the issue Abraham had with Abimelech? What is the wisdom in taking it up with him in this manner (Proverbs 25:9-10)? How can we learn from this in our daily life?
- 4) What was more valuable – what Abraham gave Abimelech or what Abimelech allowed to be returned to Abraham? What is the spiritual significance of this? Look at John 4:7-14.
- 5) How did Abraham and Abimelech develop from their past encounter?
- 6) Who was the true witness to the agreement between these two men?
- 7) What is the word used when it says they “made” a covenant? When was this expression used previously in Abraham’s life, and how would it have affected him to be on the giving end of this type of agreement?
- 8) In Genesis 21:33, why did Abraham plant a grove of trees here? What did this show about his intentions to stay in this location?
- 9) Considering what just occurred, why did he call upon the name of the EVERLASTING God?
(Hint: Genesis 13:14-15)
- 10) How should this mindset affect our behavior with those who are currently outside of the Truth?

Section #3:

Abraham & Sarah: The impact of Divine Interactions (Yahweh and His Angels)

Throughout their appearances in Scripture, Abraham and Sarah experienced the privilege of God's direct intervention in their lives. Through every trial they underwent as a couple, the providential care of El Shaddai overshadowed them as would later be expressed by the Psalmist: *He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.* (Psalm 91:4) Yet Abraham and Sarah had their own internal struggles to overcome before they could truly trust in His ability to deliver them from every trial, and to fulfill what He promised for them – the Promised Seed. In this section, we will consider the visitations they received from God's messengers, the angels, and the impact it had on their relationships – not only the one they shared with each other, but the one they together shared with God.

Why Study the Angels?

Perhaps you've asked yourself this question before. Maybe it's seemed like an abstract topic, where it's difficult to determine what impact it will have on you personally. While we don't have the space for an exhaustive study of the angels, it is the hope of the writers that we can draw out some key principles and applications for you, the Bible student. We don't want this study to be merely academic in nature. We want it to teach you principles you can apply to your life, bring you comfort in your trials, and affect the way you view God's hand working in the lives of those who worship him. Consider the following questions and passages below to see what God's Word tells us of the angels.

1) Turn up Luke 20:27-38 and answer the following questions concerning this passage:

a) What was the question the Sadducees posed to Christ about?

b) List the four traits of those raised from the dead that Christ mentioned:

-
-
-
-

c) What status will mankind have compared to the angels in the world to come?

d) The study of Abraham and Sarah is a study of a faithful couple. Yet according to Christ, in the kingdom people are neither married nor are given in marriage (*Matthew 22:30*). What then is the purpose of marriage (Hint: Genesis 2:23-24, 1Peter 2:21-3:7)? What does marriage point forward to (Hint: Ephesians 5:21-33)? What will be the "fate" of those who are married who enter into the kingdom?

- 2) Understanding the significance of our relationship to the angels in the Kingdom Age is essential to appreciating their role in the biblical narrative. To gain a better understanding of the work the angels are currently engaged in (and perhaps by implication the work we will be engaged in as immortal saints at Christ's return), summarize the qualities angels noted in the following passages:
- a) Hebrews 1:14 -
 - b) Revelation 22:8-9 -
 - c) Daniel 10:12-14 -
 - d) 1 Kings 22:19-23 -
 - e) 2 Kings 6:15-17 -
 - f) Psalm 34:7 -
 - g) Having considered this list of angelic traits and actions, which ones could apply to the saints in the kingdom. Think about what roles the saints will have, what jobs will they be assigned and how might they complete them? Use scripture to support your answers for the roles of the saints in the kingdom

Author's Note: With these passages to serve as a modest framework of how angels operate, it is our hope they will give you an appreciation for the study of how they impacted the lives of Abraham and Sarah. Should you desire to pursue your own study of the angels in the future, those verses will also serve to help you in those endeavors.

- 3) How many years passed from Genesis 16:16 to 17:1? Do you think God was present in the lives of Abraham and Sarah during this time? If so, how?
- 4) **First Principle Question:** Is Yahweh able to be seen by a man? Provide references that support your point.
- 5) Use the passages below to reveal the qualities of a specific angel, as well as prove his identity.
 - Exodus 23:20-25 - (*Hint: Note the pronouns!*)
 - Isaiah 63:7-14 -

Zechariah 3:1-2; Jude 1:9 -

- 6) Abraham was no stranger to divine visitations throughout his journey with Sarah. We want to consider how did God manifest Himself to Abraham and why did He manifest Himself this way? In other words – what did God look to teach Abraham and us with these visitations? Look up the passages below, and answer those two questions for each passage. Consider Exodus 33:9-11 and Numbers 12:6 in your answers.

Reference	How did God manifest Himself?	Why did He manifest Himself this way?
Acts 7:4	Appeared (Angelic visitation)	To establish a relationship based on substance and trust (Hebrews 11:6)
Gen 12:1-3		
Gen 13:14		
Gen 15:1		
Gen 15:4-11		
Gen 15:12-18		
Gen 17:1-2		

- 7) Given the wonderful outcome of these divine manifestations, why do you think we don't have the same kind of interactions with angels today? How might angels be working in our lives? Give scriptural support.
- 8) There are many names and titles of God used throughout the Scriptures to teach us more about His character, as well as His plan and purpose. At the beginning of Genesis 17, the angel revealed a new name for Abram to call God by – “Almighty God” which, in the introductory remarks of this workbook we found to be the title “El Shaddai”. Shaddai is derived from 2 root works which convey 2 separate ideas – to Nourish and to Destroy, hence in our community, Almighty God, El Shaddai, has become known as “the Nourisher and destroyer.” Understanding the principle behind this name is vital to gaining a deeper understanding of how God Almighty worked in the lives of this remarkable couple. While this is the first occurrence of the name El Shaddai, it is referred to again in other sections of scripture after this revelation. Using the table below, consider the context of where the name occurs to determine which definition applies.

Reference	Character(s)	Nourisher, Destroyer, or Both?	Context
Num 24:4-7; 15-18			
Rth 1:20-21			
Job 5:17			
Job 33:4			
Psa 68:14			
Psa 91:1-4			
Isa 13:6			
Joe 1:15			

- 9) Think of a point in your life when you experienced either God's nourishment or affliction. Did you think you needed or deserved it at the time? In retrospect, was it exactly what you needed at the time to help you develop?
- 10) The Hebrew word for "make" in Genesis 17:2 is *nâthan*, which means dedicated or given. When in Abram's life was this covenant initiated, and what does this word indicate about God's willingness to fulfill it? (search for the phrase "made a covenant")
- 11) Who did the angel, representing God, make this covenant between?
- 12) Go through Genesis 17 and write down the verses in which these pronouns appear about the covenant. How many times does this phrase appear? What is the significance of this number in the Bible? (**Optional:** Take the time to highlight or mark these passages in your own bible!)
- 13) How does Galatians 3:26-29 present the role of the partakers of this covenant? (*Hint: Whose children are we?*) What does this say about how God rewards our faithfulness towards Him?
- 14) How many times does Abraham fall on his face in Genesis 17? Why would he do this?
- Name two other examples of God's servants that fell on their faces.
 - In those examples you wrote down, how did God treat the people who responded this way?
 - What are some verses that further explain God's view towards those who exhibit this characteristic (e.g. Isaiah 66:1-2)?
- 15) What is the difference between someone speaking unto you and someone talking with you?
- 16) What does that distinction indicate about Abram's relationship with God's representative?
- 17) How do we develop that level of relationship with God? (*Hint: Hosea 12:2-6; John 15:14*)
- 18) Both Abram and Sarai received a new name in commemoration of this momentous occasion. Abram (אַבְרָם) became Abraham (אַבְרָהָם), and Sarai (שָׂרַי) became Sarah (שָׂרָה). Both of their names were changed through addition of the special Hebrew consonant (ה) found in the memorial name of Yahweh (יְהוָה). How was it appropriate for this Angel of God to bestow upon them this new name (Exodus 23:21)? How should this affect our behavior when we put on the name of Christ in baptism?

19) In a covenant full of future promises to Abraham and Sarah, a peculiar phrase shows up in Genesis 17:5 – “a father of nations have I made thee”. What commentary does the Apostle Paul make of this change of tense in Romans 4:16-17?

a) How is this principle critical to the teaching of Christ in Luke 20:37-38?

b) Is your hope in God future tense or present tense? How can we help each other to be convicted in the promises God made to us as if they have been fulfilled already?

20) Answer the following questions on crucial **First Principles** teachings below:

a) What two essential doctrines are taught in Genesis 17:8 when Abraham was told he and his Seed would be given “all the land of Canaan for an everlasting possession”?

b) What false teaching that is common to mainstream Christianity is implicitly refuted?

c) Why is it important that our hope is established on Truth instead of error? Provide at least one passage in your answer.

d) The angel proclaimed the hope of the gospel to Abraham in a positive sense. How can we preach the Truth to others in the positive sense, rather than in the negative?

Author’s Note: There is much we would like to cover about circumcision, but space permits us from doing so. If you are interested in additional material, an optional appendix will be included at the end of the book that will include principles of circumcision. It is necessary, however, to bring up one overriding principle that is pertinent to the story and our walk.

21) This is the second occurrence in the life of Abraham where he is told to pick up a knife in relation to his involvement in this covenant. This time he is to use this knife to cut off his flesh in the act of circumcision. Later in his letter to the Galatians, the apostle Paul tells us that circumcision availeth nothing (Galatians 6:15).

a) How does Paul, in his letter to the Romans reconcile the idea that for the descendants of Abraham to be partakers in the covenant they must be circumcised (Genesis 17:9-14) and yet Paul himself explains that circumcision availeth nothing?

b) Instead of a physical circumcision, what is required of us? (Hint, there is an “action” but there are also characteristics). Give scriptural support

- 22) Undoubtedly, both forms of circumcision are painful (albeit in different ways. Yet what does 1 John 5:1-5 tell us about fulfilling the commandments of God? How must this spirit affect us when faced with responsibilities and challenges in ecclesial life?
- 23) What principle did Abraham need to recognize through “enacted parable” in order for the Promised Seed to arrive? How is this essential for us to understand under the New Testament in Christ (Ephesians 2:8-9)?
- 24) The promises to Abraham were finally revealed to also be given to Sarah. Why do you think these promises AND the name change were given to Abraham instead of Sarah (Genesis 1:27; 2:24)?
- 25) The name Sarai means “my princess”, whereas Sarah means “princess”. Using your marginal reference and Galatians 4:26, determine who affiliates with her now and in the age to come.
- 26) Who are the kings that will come from Abraham and Sarah?
- 27) In Abraham’s joy he did not forget his firstborn Ishmael, and so the patriarch pleaded that the God not forsake the boy. Yet the angel’s reply did not first address Ishmael but Sarah. What was the angel trying to teach Abraham about where his focus needed to be first and foremost?
- 28) How is this focus typified in the relationship between Christ and the ecclesia? (*Hint: Ephesians 5:25-33*)
- 29) We don’t need to be married or in a relationship to carry out these principles, because any relationships formed today are but a shadow of the marriage to come. How can we manifest this mindset in the ecclesia, irrespective of our current relationship status?
- 30) While the angel redirected Abraham’s focus back towards his wife, he did not ignore Abraham’s intercession for his son through Hagar the Egyptian. The angel promised Abraham a blessing that would come to his son Ishmael and his generations afterward. Examine the passages below to determine the extent of this promise.
- a) How will the literal descendants of Ishmael be blessed in the age to come (Isaiah 60:6-7)?
- b) Who does Ishmael (the son of the bondwoman) symbolize in Galatians 4?
- c) How will they be blessed in the Kingdom (Micah 4:6-8)?
- 31) For the angel to go up in verse 22, it is safe to say he had to come down first. What might God be trying to get us to understand with the idea that the angel who bore His name came down to earth? (*Hint: Exodus 25:8, Isaiah 55:8-13*)
- 32) How was this fulfilled in the birth of Jesus (Matthew 1:23)?

- 33) How was this demonstrated in the death of Christ (Psalm 68:18 cf. Ephesians 4:7-10)
- 34) How will this ultimately come to pass in the Kingdom age (Revelation 21:3)?
- 35) When did Abraham and his household get circumcised?
- What does this say about the impact of this revelation to Abraham?
 - When is the last time God's word affected you to the point you moved this quickly? What are some ways you can allow God's word to come alive in your life to motivate you to act with zeal? What are the dangers in delaying action?

Genesis 18

- It is easy to hold on to the images from our Sunday School class of Abraham and Sarah traveling alone, but this was certainly not the case. Recall back to Genesis 14. How many trained warriors went up with Abram to rescue Lot?
- Now say that each of them had one wife and one child each, to be conservative. How many people not including Abraham and Sarah does that include in their entourage?
- Where would be the logical place for Abraham and Sarah's tent to be in this encampment at Hebron?
- With that in mind, how do you think Abraham felt when three men suddenly appeared at his tent?
- Thought provoking question:** We often associate Hebrews 13:2 with this very account. Based on what we know in the first two verses, do you think Abraham and Sarah at this point thought they were ordinary men? Is there anyone else that Hebrews 13:2 might be in reference too? explain your answer.
- Fill in the blanks of Genesis 18:6-7 to make the picture of Abraham and Sarah's hospitality vivid in your mind.

And Abraham _____ into the tent unto Sarah, and said, _____ three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham _____ unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he _____ to dress it.

- What is the spirit of this couple when faced with unexpected visitors?
 - How does it compare with the last time you or your family entertained guests, expected or not?
- 7) Read the commentary below about the "three measures" provided for the visitors to answer the following series of questions.

"The term 'measures' used in Genesis 18:6 is *seah*, three measures of which constituted an *ephah*. An *ephah* was ten *omers*, one of which provided a daily ration sufficient for sustenance (Exodus 16:16,36). Each *seah* measure therefore would have fed all three men for the entire day. Yet Abraham expended three

times this amount in preparation to feed but three men for one meal. This was truly a copious provision.”

– Bro. Roger Lewis, Abraham and Sarah Heirs Together: pg. 97, footnote 5.

- a) What does the three measures demonstrate about the generosity of Abraham and Sarah?
- b) Does your knowledge of God’s plan and purpose provoke you to act this way when presented with opportunities to serve? What are some ways that you can be more charitable with your time/energy/resources?
- c) Consider Galatians 6:10 and how it might relate to the extension of hospitality of Abraham and Sarah. According the apostle Paul, where should we focus our generosity? Look up the greek word “opportunity” and consider what that teaches us about embracing an occasion that arises verses going out and finding opportunities. How might this impact the use of our time and resources? Can you think about times in scripture when this spirit of generosity was embodied?

In Genesis 18:9, Abraham and Sarah must have clearly understood that these were not merely men that stood before them when the angels ask, “where is Sarah thy wife?” She had only recently been recently renamed, and that name had been provided by God Himself. Recall in Genesis 17 that we determined the identity of the angel that spoke to Abraham was Michael, the Name bearing angel. It was his authority to not only declare God’s word to the intended recipients, but to speak AS God on the Earth. Yet this honor to speak as God was not given to all angels. In verse 10, we can determine Michael spoke because the text reads “And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son.” Yet in Genesis 19:13 the two men previously with Michael spoke of Yahweh in the third person when they said, “For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.”

- 8) Fill out the following chart to determine whether the angel speaking was Michael or the other two. This is a great bible marking exercise for not only this chapter, but all chapters with angelic appearances to determine whether the one speaking is God’s archangel or another angel.

Genesis 18	Michael or other angels?
v.5	
v.9	
v.10	Michael
v.13	
v.15	

- 9) Paul picked up on Genesis 18:10 when he said, “For this *is* the word of promise, at this time will I come, and Sara shall have a son” (Romans 9:9). What does the promise of God’s coming mean to you?

- 10) Sarah's response to the promise represented a significant hurdle she had to overcome in her faith. Answer the questions below comparing her reaction to the promise with her husband's.
- What caused Sarah to laugh in Genesis 18:12? What caused Abraham's laughter in Genesis 17:17?
 - Was Sarah's laughter audible? Was Abraham's?
 - What did Sarah's laughter represent? How about Abraham's (Romans 4:18-21)?
 - Whose laughter was Isaac named for: Sarah's or Abraham's?
 - Whose reaction do you aspire to have about God's promises? Whose reaction can you relate to more?
- 11) Sarah genuinely felt this problem was too hard for God to solve, as not only had she been barren but she had now passed the age of childbearing (Genesis 18:11). Have you experienced a problem that you felt was too big for God? What strengthened your faith? Retrospectively can you see how God worked in your life through this trial? What did you learn from the trial?
- 12) In the beginning of the chapter, three angels appeared in the center of the large encampment to demonstrate a valuable lesson for us – there is nothing that God can't overcome
- How did the way the angels appeared in the encampment serve as a metaphor for how Yahweh was able to see into Sarah's heart (c.f. Hebrews 4:12-13)?
 - Compare the reactions of Abraham and Sarah in Genesis 18 and which was more appropriate. When we feel that God's word has pierced us, how can we use the reactions of Abraham or Sarah to inspire us?
 - Abraham had Faith that what God has promised he is able to perform. Sarah, however still needed development. What does Genesis 18 (as well as chapter 19 and 20) teach us about how directly God is willing to work in the lives of those who worship him?
- 13) List at least three passages that answer the question "Is anything too hard for the LORD?"
- 14) Why were there three angelic visitors on this occasion (*Hint: Genesis 18:16*)?

- 15) Recall the beginning of this section when you considered the name of El Shaddai.
- a) How would God demonstrate his power as the “destroyer” in the next chapter?
 - b) How would this act of destruction help in showing Sarah how he could nourish her?
- 16) In our previous section on the Gentiles, we examined the intercession of Abraham on behalf of Abimelech’s household.
- a) What disease had plagued their household?
 - b) How was this significant to the problem Sarah had faced throughout her marriage?
- 17) Do you think the angelic visitation, along with the events of Genesis 19 and 20, finally brought Sarah’s faith to where it needed to be? Support your reasoning.
- 18) How strong is your faith as you’re making progress on the workbook? In your discussion group at Youth Conference, answer the question again for yourself to review your progress in that time. What are some practical ways you can strengthen your faith (E.g. Romans 10:17)?

A Father, a Son, a Sacrifice and an Angel

Genesis 22, the chapter of the sacrifice of Isaac upon Mount Moriah is a truly remarkable chapter that (outside of Genesis 3v15) provides us with perhaps the first but certainly the greatest insight into the plan and purpose of the Father in offering up his son as a sacrifice. In this next section, we’ll move through Genesis 22 and seek to establish the allegory presented in the life of Abraham and Isaac.

“A parable is the setting forth of a certain thing as a representative of something else. Hence, it is a comparison, or similitude. It may be spoken, or acted. In the former case, fiction is used to illustrate that which is real; while in the latter, real actions on a small scale are representative of remoter and grander events. Whether spoken or acted, parables are dark and unintelligible to those who are not skilled in the things of the kingdom; but when once they come to know these, the things they resemble immediately appear. To allegorize is to represent truth by comparison. For certain features of the kingdom to be illustrated parabolically is to speak, or act, allegorically; and is a mode of instruction more calculated to keep up the attention, and to impress the mind permanently, than a set discourse, or formal disquisition. The scriptures are constructed after this ingenious plan, by which they are made so much more interesting, and capable of containing so much more matter, than any other book on the same subject, and of the same size. They are a study of themselves; and no ‘rules of interpretation,’ or of ‘logic,’ are of any value to the understanding of the things which they reveal. A parable was enacted by Abraham in offering up Isaac. The things transacted were real, but they were also parabolic, or figurative, or something else, even of the sacrifice and resurrection of the Seed, or Christ. – Bro John Thomas, Elpis Israel (pgs. 274-275)

- 1) Read Hebrews 11:17-19. What do you suppose the writer means in verse 19 when it is written “received him in a figure?” (hint consider the words of Hebrews 1:1-4)

- 2) As we build the allegory of Genesis 22 here, please list who each character represents: (Note - You might need to complete some of the questions below before answering these questions)
 - a) Abraham -
 - b) Isaac -
 - c) The Ram -

- 3) What does the record mean when it says that “God did tempt Abraham?” Does this conflict with the message of James 1:13-15?

- 4) Does God “tempt” us? How might he do that and what is the purpose of this “temptation”?

- 5) Consider Deuteronomy 8:2-6. Moses explains that God “proved” the nation of Israel in the wilderness wanderings. What was the purpose of “proving” Israel according to these verses?

- 6) When called upon, Abraham delivers a wonderful response “Here I am.” Please provide 3 examples of individuals in scripture who also responded with a similar sentiment. What can we learn from this type of response? Please provide scriptural support for your answer.

I.	II.	III.
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- 7) How can we learn to meet God’s call with the same response as those faithful individuals from question #6?

- 8) Genesis 22:2 says that Isaac was Abraham’s “only son.” Is this true? Why do you think Isaac is called this?

- 9) Record the Hebrew word for “thine only” (Note: The word “son” is not in the Hebrew). Using a concordance, locate other notable occurrences of this word that might relate to Christ

- 10) In response to the Angelic request, Abraham “rose early in the morning,” as he had done on another previous occurrence. What does this say about his personality and response to God’s requests? How can we seek to apply this into our lives?

- 11) Does anyone else arise early in the morning in scripture? What was the purpose of them getting up early? What actions did they engage in? What things might we apply into our lives?

- 12) We are told that Abraham saddled his donkey. Is there a time in the life of Christ on his final journey to Jerusalem leading up to his sacrifice that this might point forward to? Give scriptural reference.
- 13) Where is this first prophesied in the old testament, outside of Genesis 22?
- 14) Considering the parable or type of the sacrifice of Christ, what might be the significance of Abraham bringing two servants with him? (*Hints: John 18:15, Romans 2:9-10, Ephesians 2:11-16*)
- 15) Abraham is told to offer Isaac as a burnt offering. Under the law, what was the purpose of the burnt offering? How does this connect with the sacrifice of Christ? (*Hint: Romans 5:10-11*)
- 16) What might the length of the journey to mount Moriah point to in the life of Christ?
- 17) Abraham left the two servants behind and went alone with Isaac to worship. Considering who Abraham and Isaac point forward to, why is this significant? (*Hint: 2 Corinthians 5:18-19*)
- 18) What is the Hebrew word for “worship” in Genesis 22:5 and what does it mean?

Worship	Hebrew Word:	Meaning:
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- 19) What is the significance of the meaning of the word “worship” to the parable unfolding?
- 20) In Genesis 22:6, Abraham laid the wood upon Isaac. What does this parallel in the life of Christ?
- 21) How many times does the phrase “burnt offering” appear in the chapter? (It would be helpful to mark these in your Bible). What might this signify?
- 22) Read Leviticus 1:2-9. In verse 3, there are two requirements of the burnt offering. What are they and how do they relate to Jesus Christ?
 - I)
 - II)
 - a) In this passage of Leviticus 1:2-9, were parts of the animal kept back for any special purpose, or was all of the animal used? What spiritual principle might this point to? (*Hint: Mark 12:33*)
- 23) In Genesis 22:7-8 Isaac and Abraham have a discussion about the “missing sacrifice.” Abraham explains to Isaac that God would provide a lamb. What is the significance of a lamb being provided as a sacrifice?
- 24) What are some notable occurrences where a lamb was to be offered under the law of Moses. What was the significance of these events and this sacrifice?

- 25) What do we learn from the lesson of these sacrifices as it relates to Jesus Christ? Can you give any New Testament references where this is expounded for us?
- 26) What significance does the statement “God would provide HIMSELF a lamb” have on our understanding of the atonement and the sacrifice of Christ?

*Men were not ushered into being for the purpose of being save or lost! God- manifestation, not human salvation, was the grand purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone Himself on the earth, and in so doing, to develop a Divine Family from among men, everyone of whom shall be Spirit because born of the Spirit; and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood.” **Bro John Thomas, Herald of the Kingdom, April 1856***

- 27) Genesis 22:8 finishes by saying, “they went both of them together.” What does this show us about the relationship of Abraham and his son? How does this point forward to the relationship of God and his son?
- 28) Genesis 22:10 Abraham picked up the knife. This will be the third time where God asks Abraham to use a “knife” and “cut something off.” Consider those 3 occurrences
- a) **Genesis 15** - Where in this chapter would Abraham have needed to use a knife to cut something off? How was Abraham involved in this offering? Would this task have been physically, emotionally, or spiritually difficult for Abraham to complete?
- b) **Genesis 17** - Where in this chapter would Abraham have needed to use a knife to cut something off? How was this different from the previous sacrifice? Would this task have been physically, emotionally, or spiritually difficult for Abraham to complete?
- c) **Genesis 22** - It is recorded that Abraham lifted a knife to kill his son and offering him as a sacrifice. How was this different than the previous sacrifices? Would this task have been physically, emotionally, or spiritually difficult for Abraham to complete?
- 29) Why do you think there is a progression in these three events involving a knife and cutting something off? Does this progression offer us any insight into how God works with us?
- 30) In your own life, give specific examples of things you can (and will) “cut off” in service to Yahweh?
- 31) Even though Abraham did not offer up Isaac, how did the angel describe his actions?

- 32) What does Hebrews 11:17-19 tell us about Abraham’s actions and his understanding of God’s plan and purpose?
- 33) Can you find proof from the events in Genesis 22 that show us that Abraham knew Isaac would be resurrected? What lesson can we take from this?
- 34) What does the thicket represent?
- 35) What significant sacrifice was the ram used for under the law of Moses and how might that apply to Christ?
- 36) What is the Hebrew word for “Moriah” and what does it mean?

Moriah	Hebrew Word:	Meaning:
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- 37) Mount Moriah is only mentioned twice in scripture, Genesis 22 being one of them. Where is Mount Moriah, and what other names is this place known as?
- 38) What future building was to be erected on Mount Moriah?
- 39) What do you believe is the significance of this building being constructed on this site? Why would Solomon have chosen this place?
- 40) What other significant event happened in this very place during the life of Solomon’s father (Hint: 1Chronicles 21:15-28)?
- 41) There is a spiritual lesson tied up in this building that was completed by Solomon that is expanded upon in Ephesians 2:19-22, 1Corinthians 3:11-16, 2Corinthians 6:14-18. How does it relate to us? And what actions should be required of us as a result?
- 42) Abraham later renames Mount Moriah as “Yahweh-Jireh”, and we are told it means: “In the mount of the Lord it shall be seen.” Why do you think Abraham would change the name of the mountain and what is the significance of the renaming?
- 43) Why do you think God chose to reveal future events between the Heavenly Father and His son Jesus Christ, through this event in Genesis 22? What are we meant to understand?

- 44) In Genesis 22:15 the angel appears to Abraham a second time and in this second visitation delivers another extension of promises. What is significant about the timing of this second appearance? (What does it come after and why is that important?)
- 45) What spiritual principle is brought out here? After consideration of that principle, what can we seek to apply into our lives?
- 46) In Genesis 22:15-17 The angel appears and delivers another extension or revelation to Abraham as a result of his actions in this chapter. What is different about this promise compared to others?
- 47) Hebrews 6:13-20 is a commentary on these verses back in Genesis 22. What do you think is meant by the phrase “he obtained the promise”?
- 48) Sarah is completely absent from the narrative of this chapter. Given all of the events from Genesis 12 through 21 – the conversations, the prayers, the heartache, the joy, the contemplation of divine intervention and revelation - Do you think that Abraham would have communicated God’s request to offer Isaac to his wife? Imagine the emotions a mother would feel about killing her only son, the very son that was promised to her by God and was given miraculously. What does this show us about Sarah’s character? Her faith? What lessons can we seek to apply in our lives from this?
- 49) Parabolically, in this chapter, who might Sarah represent and why is this appropriate given her “silence” in regard to the death of her son? (*Hint: Isaiah 51:1-4*)
- 50) If she represents this nation, why is it appropriate that Genesis 23 (death of Sarah) follows the events in Genesis 22 (symbolic death of the promised seed). In terms of future events, what might the death of Sarah be symbolic of?

Allegory of Genesis 22

	Abraham & Isaac	God & Christ	Other Significant References
Allegory/Figure/Parable			Heb 11v17-19
God "tempted"	Gen 22v1		Jam 1v13 CP Deut 8v2-6
thine only Son	Gen 22v2	Jn 1v14-18, 3v16; 1Jn 4v9	
That thou lovest	Gen 22v2	Jn 3v35, 5v20	
Moriah	Gen 22v2		2Sam 24; 1Chr 3v1 CP Eph 2v19-22; 1Cor 3v11-16
Burnt offering (x6) a) Voluntary b) without blemish c) whole	Gen 22v2,3,6,7,8,13	a) Jn 10v17-18; Phil 2v5-8 b) Heb 9v14,28; 1Pet 1v18-20 c) Mark 12v33-34	Gen. 1:26-31; Rev. 13:18 a) Lev 1v3 b) Lev 1v3 c) Lev 1v2-9
early in the morning	Gen 22v3	Luke 21v38	
Saddled his ass	Gen 22v3	Mark 11v1-10	Gen 49v8-12; Zech 9v9
2 young men a) Peter & John b) Jew & Gentile	Gen 22v4	a) Jn 18v15-16, 20v1-3 b) Rom 1v16; Eph 2v12-16	
Third Day	Gen 22v4	Matt 12v40; Mark 8v31	
Abide with the ass (ass = symbol of Israel, 2 servants = Peter and John)	Gen 22v5	Acts 3v1-11, 4v13-19, 8v14	Jud 5v9-10, 10v3-4, 12v13-14;
Wood...laid it on Isaac	Gen 22v6	Jn 19v17; 1Pet 2v24	Phil 2v5-9
Went both of them together	Gen 22v6	Jn 16v32	
"My Father"	Gen 22v7	Matt 26v39; Lk 23v46; Mk 14v36	Relating to us: Rom 8v15; Gal 4v6
God will provide himself	Gen 22v8	2Cor 5v19; Eph 1v5	Psa 80v17; Isa 59v16, 63v5
A Lamb	Gen 22v8	Isa 53v7; Jn 1v29; 1Pet 1v19; Rev 5	Ex 12v3-5
Abraham...took the knife to slay his son	Gen 22v10	Acts 2v22-23	
Lay not thine hand upon the lad (this was a symbolic release from being bound on the altar)	Gen 22v12	Acts 2v24	
Ram...burnt offering	Gen 22v13	Heb 9v11-28; 13v20	Christ offered himself as a representative of those he came to save (not a substitute) but his death brought salvation to himself as well Phil 2v8-9; Heb 5v7-8
In the mount of the Lord it shall be seen	Gen 22v14	Jn 12v31-32; Acts 26v26	

Abraham and Sarah: Servants in the House

Most of those who complete this workbook will be unable to trace their heritage back to the house of Abraham in a literal sense like the Jews and Arabs can do. If we want to be “blessed with faithful Abraham” we are servants who hope to be grafted into this family through baptism, faith and obedience, and through the spirit of adoption we might finally be called children of Abraham. How fitting is it that we are provided an insight into the household of Abraham and Sarah, where we see 2 contrasting servants. We see one servant who was an heir to all his master’s house, and yet willfully followed his master’s instructions knowing he would forfeit his temporal inheritance. In sharp contrast to that, we see another servant, who bore a son to Abram and who tried to usurp her mistress’s position within the house. What follows is a sad commentary, on a son who is born to that slave, born within the house, and yet never attained the position of son-ship, instead was always in servitude and finally was removed from the house and from the blessings that were bestowed upon it. These contrasting examples were left on record for us to learn from, so that we might understand how we are to behave within (and without) the master’s house.

The Egyptian Handmaid

In the narrative, our introduction to Hagar appears in Genesis 16, and most references to Hagar are confined to chapter 16 and 21, so that is where we will draw the majority of our thoughts for this section.

- 1) As always, it is helpful to form a context surrounding the events of Genesis 16 to give us some background in our consideration.
 - a) Who is the focus of Genesis 16:1? (Hint: The individual is described in at least 3 different ways)
 - b) What was this Individual’s struggle? Is this a new struggle or an ongoing struggle? (Give a verse to support your answer)
 - c) Why do you think this struggle is mentioned here in Genesis 16? Has something changed? (Give verses to support your answer)
 - d) Have you ever found yourself in a similar situation, one where patience is required as well as faith that God will bring about his promises? How did you react?
 - e) How does Sarai react? What role in her marriage does she try to take? Use Ephesians 5:21-33 and 1Peter 2:21-3:7 to illustrate the role that Sarai should have taken on, and the role that Abram should have demonstrated.
 - f) Considering your answer to the previous question, did Abram exhibit the qualities of a spiritual husband? What should he have done?

- g) Sarai offers Abram her handmaid as a concubine in an attempt to provide the promised seed mentioned by God back in Genesis 15:4. What did Sarai not understand about the promised seed and by implication, what did Abram also not understand?
- h) Abram and Sarai did not have any of the epistles, the gospels or even the mosaic Law. Yet they still should have known that God's principles taught one man and one woman become one flesh in marriage. What section in scripture would have taught them this? Think back to the section of the workbook that deal with interactions with Angels. If the Torah (First five books of the Bible) had not been written out yet, how might Abram and Sarai learned these principles?
- i) Building on the last question, who is the first person we read of in scripture that was polygamous (e.g. had more than one wife)? Was this individual in the genealogy that corresponds to the seed of the serpent, or the seed of the woman? (*Hint: Genesis 4:16-24*). Would Abram want to be aligned with this kind of thinking?

2) In Genesis 16:1 when we are first introduced to Hagar, how is she described?

3) Using Strong's Concordance, what does Hagar's name mean?

Strong's # H1904	Word:	Meaning:
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- 4) Sarai identifies in Genesis 16:2 that Yahweh has restrained her from bearing. What reasons would God have had for making this couple wait to bear the promised seed? (*Hint: Romans 4:19-22 & Hebrews 11:11-12*)
- 5) Just like in the lives of Abram and Sarai, why might God put trials in our lives? Feel free to provide passages that further establish the principle. (*Hint: Habakkuk 2:3-4, James 1:3-4, 1Peter 1:7*)
- 6) God often works in our lives in a similar manner to that of Abram and Sarai to make us wait for things in an attempt to develop our patience. Why is patience such a crucial characteristic that we must develop? (*Hint: Romans 5:3-4, Hebrews 10:36, James 5:7-11, 2Peter 1:5-8*)
- 7) Sarai, struggling with her barrenness as well as her lack of faith and patience, decides to "lean on her own understanding" and concocts a plan by which to obtain the promised seed. She offers Hagar, her handmaid to Abram to provide a son.
- a) Do you think Sarai was right or wrong for offering this? Prove with scripture.

- b) Sometimes we confuse recorded details in scripture as evidence that God has condoned certain actions. As an example, it has been suggested that God allowed the events of Genesis 16 to occur in order to develop the allegory identified in Galatians 4 (which we will discuss later in this section). This implies that God allows sin to occur to fulfil his plan and purpose. Do you see any issues with this thought process? (support with scripture) Why, then, do you suppose we have the events of Genesis 16 recorded?

- 8) Genesis 16:4 tells us that Abram and Hagar were able to conceive and bear a child. Although the text does not come right out and tell us, what heartbreaking revelation would this have confirmed regarding the barrenness of the marriage of Abram and Sarai?

Author's Note: Depending on our age or gender, it might be difficult to ascertain the extreme emotions that would have been present in this household as a result of this "love-triangle" that had formed. Solomon (or Hezekiah) was no doubt reflecting on this very situation when twice in Proverbs 30 it is addressed. Once in verse 16 we are told that there are four things which are never satisfied "*The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, it is enough.*" The pain, the heartache and the embarrassment that Sarai must have felt after learning that it was, in fact, her that was the reason they had no child must have nearly consumed her. Add to the fact that we are told in Genesis 16:4 that Sarai was despised in Hagar's eyes, and we are told in Proverbs 30:21-23 that there are four things that disquiet the earth and that it cannot bear (that is to say the earth quivers with violent emotion such as anger or fear). One of the four things that the earth cannot bear is a handmaid that is heir to her mistress. Imagine the stress and the tension that was mounting in the Abram's camp – after all, these are real people and not just stories written with ink on a page. This is the record of very real pain and struggle as well as a record of the potentially destructive consequences of our actions.

- 9) In Genesis 16:6, Abram's response is very wise in diffusing a potentially disastrous situation. Sarai's outburst in verse 5 exclaims that she has given Hagar into Abram's bosom; a phrase later used by Christ to describe the peace and comfort that will be experienced in the kingdom. Sarai is indicating that Hagar has now entered into a wonderful, close bond that can only be experienced in the fullness of a marriage. Instead, how does Abram address Hagar that would help diffuse Sarai's frustration and pain? What does this teach us about having the right approach (the right words, the right way, at the right time) when dealing with others? How can we try to embody the spirit of Abram here when conflict arises in our lives?

- 10) Look up the word "hardly" from Genesis 16:6 in Strong's and write down its meaning. What do you suppose this means Sarai did to her maid? Was she right or wrong in this treatment? (*Hint: Genesis 16:9*)

Strong's # H6031	Word:	Meaning:
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- 11) Hagar flees, just as her name implies. An angel finds her “in the way to Shur.” Stretch your mind back to the maps in section 1, specifically page 35-36 and question 8d & 8e, where is Shur located? Where do you think Hagar was heading?
- 12) How is Hagar referred to in Genesis 16:8? What point is being emphasized?
- 13) In Genesis 16:9 The Angel of Yahweh instructs Hagar to return to Sarai and submit unto her. This raises an interesting question (and lesson) for us. Why would we have this record of a servant recorded in scripture for us? Especially considering that Hagar and Ishmael are not the heirs of the covenant given to Abram. Most of us will not be able to identify with a position of a servant, and yet, in scripture we are given examples of ways and things which we are in service of. What or who can we be servants to and what lessons can we learn from scripture regarding servitude including when we should submit (*Hint: Romans 6:16-23, Ephesians 6:5-8, Philippians 2:1-8, Colossians 3:22-23, 1 Timothy 6:1-2*)
- 14) Question 12 raises another interesting question: Is God ok with servants? Support your answer with scripture. In God’s eyes, what are some of the purposes of servants or servitude? (*Hint: Exodus 21:2-6; Leviticus 25:39-42, 44-46, 55*)
- 15) Despite Ishmael not being the promised seed, if Hagar obeyed the Angel’s command, what would she and her seed receive (Genesis 16:9-11)? What does this teach us about what God demands of us and about his mercy?
- 16) The Angel names the child “Ishmael.” Using a concordance, determine what his name means. What does Abram call the child when he is born? What does this infer to us that Hagar must have done upon returning to the camp?

Strong’s # H3458	Word:	Meaning:
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- 17) The Angel promises Hagar in Genesis 16:12 that Ishmael will be a “wild” man and will dwell in the presence of his brethren. Now compare these promises with Genesis 25:17-18. Does it look like God kept his promises regarding Ishmael? What does this teach us about the promises of God despite relative status? What does this mean for us?

- 18) The well at which the Angel found Hagar is named “Beer–lahai–roi” which means “well of the Living One seeing me.” It is also translated as “The well of life and vision.” Look up the meaning of the 2 cities which this well is located between and comment on the spiritual lesson being illustrated here.

Strong’s # H1260	Word: Bered	Meaning:
Strong’s # H6946	Word: Kadesh	Meaning:

- 19) In almost every verse and context that Hagar is mentioned in, we are reminded that she was Egyptian. We too are servants in the household of faith, who have left “Egypt” behind. But we need to ask ourselves, have we really left Egypt behind? If not, what are some ways we can ensure that we are not like Hagar and defined by our past identity.

Ishmael, the Son of a Bondwoman

- 1) How many years have passed between Genesis 16 and Genesis 17?
- 2) In Genesis 17:18, why does Abraham plead that “Ishmael might live before God”? (*Hint: Read verses 16-17*)
- 3) Following Abraham’s request in verse 18, who does God address next? Why do you think God does this?
- 4) Finally, in Genesis 17 God addresses Ishmael in verse 20 and declares the promise for Ishmael’s future. Consider the future implications of this promise given to Hagar in Genesis 16:12 and given to Abraham here in Genesis 17:20. What hope do the descendants of Ishmael have, despite not being the promised seed of Abraham? Use Genesis 25:12-13 and Isaiah 60:7 to answer.
- 5) According to Genesis 17:25, how old was Ishmael when he was circumcised? What does this number represent in scripture?
- 6) Approximately how much time has passed between Genesis 21:5 and Genesis 17:1?
- 7) In Genesis 21:9 we are told that Ishmael mocked Isaac. It’s difficult from this context alone to ascertain what Ishmael likely ridiculed about, however there is a similar context found in John 8 in a discourse between Christ and the Jews.
 - a) The discourse of John 8 begins when the Pharisees bring a woman to Christ and accuse her of a particular sin. What was it? (*Hint: John 8:3*)

- b) After challenging the Pharisees and requesting that “he who is without sin cast the first stone,” the woman is forgiven her sin and Christ then tries to educate the Pharisees on spiritual principles and elevate their mind from following the letter of the Law (of Moses) they were caught up in keeping. What is the point that Christ is trying to make to the Pharisees in John 8:15-18?
- c) In this conversation Christ introduces the idea of parentage in verses 16 and 18, and so the Pharisees question “who is thy Father?” in verse 19. This idea of “fatherhood” is going to become a central theme to this chapter. Why should the Pharisees have known who Jesus’ Father was?
- d) Christ then makes the remark in verse 31-32, “If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.” This idea of freedom greatly upset the Jews listening and they proclaimed their freedom. Were the Jews free or in bondage at this time? Who do they say is their father? Why would they go back to this individual to prove that they were “free” people?
- e) How does Christ flip the question on the Jews? Which parent is he really asking about? (*Hint: John 8:35 – Think about who was born into the house of the individual from question 7d*)
- f) The Jews scoff at Christ and exclaim “we be not born of fornication.” Why did they direct this comment at him?
- g) In John 8:44 Christ accuses the Jews of being from their “father the devil...who was a murderer from the beginning?” Who do you think he had in mind when he said this and what great struggle of genealogy is Christ referencing? (*Hint: Think back to section 1 where we looked at genealogy*)
- h) Given this discourse between the Jews and Christ, what do you think Ishmael said when he mocked Isaac? Consider the events of Genesis 20 and how long before Genesis 21 they occurred. Does it make sense that Ishmael would question the lineage of Isaac?
- 8) Was Sarah’s request to “cast out the bondwoman and her son” righteous or impetuous? How do we know? (*Hint: See Galatians 4:30*)
- 9) In Genesis 21:13, who does God primarily attribute parenthood of Ishmael too?

- 10) As Hagar and Ishmael are banished from Abraham's camp, he gives her water and bread to sustain them on their travels. Hagar ends up wandering in Beer-sheba and the water runs out. What is ironic about this situation? (Consider the meaning of the name Beer-sheba and also what we read in Genesis 21:19.) What does this teach us about her spiritual state?
- 11) What steps can we take or how can we approach problems in life so that we aren't blinded to the well of water (water of everlasting life – John 4:14) that is there to sustain us?
- 12) Where does Ishmael's wife come from? Given his mother's history, it seems obvious why she is chosen from this land. What dangers for us are there in seeking a wife from outside the "camp of Abraham" (e.g. the Ecclesia - the Household of Faith)?

Hagar and Ishmael – The Allegory

- 1) The record of Hagar and Ishmael seems like an interesting one. Why do we have these events recorded for us, and in the life of these 2 individuals, why do we only have record of relatively few and seemingly repetitive events. To understand why, it is important that we recognize that a) scripture is not meant to be a historical narrative – God chooses the events to record to teach us spiritual lessons and b) often these events are recorded because they prefigure or typify future events. In other words, God uses these events to set down a pattern that will be followed in other events. The record of Hagar and Ishmael is one such record of highly parabolic events, but before we begin, we need to obtain the key to unlock the parable. This key is provided by the apostle Paul in Galatians 4:22-31 for us.
 - a) According to the apostle Paul, what does Sarah represent?
 - b) What does Hagar represent?
 - c) Who then does Ishmael represent?
 - d) Who does Isaac represent?
 - e) Why does this matter for us? (Hint: Galatians 4:31) What practical applications should we take from this allegory? Which parent should we strive to follow after and how can we better implement this in daily life?

With these keys, let us then go back to the record in Genesis and seek to establish the allegory being intricately woven through the narrative. Please fill in the blanks in the chart below.

Ishmael & Hagar	Reference	Natural Israel (under law)	Reference
Hagar was a servant/slave and subject to Sarai	Gen 16:1, 6	Mosaic covenant “gendered to bondage” and subjected to the Abrahamic covenant	Gal 4:24-25
Hagar likely obtained in Egypt	Gen 12:16	Mosaic law given in Egypt (later ratified at Sinai)	Ex 3:7-17
Promise of seed (Isaac) given first, but Ishmael physically born first	Gen 12:7 Gen 16:15	Promise of New Covenant in Christ given first, but Mosaic law implemented first Just as Israel came first, and those who are of the seed of Abraham came after	Gal 3:17 Ex 4:22, Acts 7:38
Promises given in Gen 15 did not reveal Sarai as the mother of the promised seed, so she attempted to obtain children through Hagar		The Mosaic law was meant to bring about life and “obtain children”	Rom 7:10; Gal 3:24
Hagar despised Sarai	Gen 16:4	Jews under law despised (“made light of”) new covenant	Matt 22:5
Sarai dealt “hardly” (reminded her of her position of servitude)	Gen 16:6		Lev 26:14-39, Judges 3:1-4, Eze 20:26
	Gen 16:7	Israel left promised land and taken into captivity by Assyrians/Babylonians	2Chron 36:16-20
Hagar was found by the way to Shur (the way back to Egypt)	Gen 16:7	Israel would be sent into spiritual Egypt (Babylon)	Deut 28:68
	Gen 16:7	Fountain of water represents Gentiles – Israel was in captivity in Gentile Lands	Rev 17:3
Angel was sent to Hagar to prepare her to return to Abraham’s camp and submit to Sarai	Gen 16:7-9	Similarly, prophets (Jeremiah, Ezekiel, Daniel etc.) were sent to Israel to prepare them to return from Babylon to the promised land (under Zerubbabel)	Ezra 1,2
Hagar’s seed will be multiplied exceedingly God will make out of Ishmael a nation	Gen 16:10 Gen 21:13, 18	Promise to Adam Promise to Abraham (natural Israel) Expansion of Israel (kingdom age)	Gen 1:26-27 Gen 13:16 Jer 30:18-22, Mic 4:8
Ishmael’s name means “God hears”	Gen 16:11 Gen 17:20		Ex 3:7, Deut 4:29-31

Ishmael described as a “wild man” – the term wild refers to a wild ass	Gen 16:12 Job 39:5-8	Israel depicted in scripture as an ass	
Ishmael will dwell in the presence of his brethren	Gen 16:12	In the kingdom age, natural Israel will dwell in the presence of (i.e. “over against”) their brethren, the true children of Abraham (Christ and the saints)	Isa 49:19-21
Hagar means “wanderer” Hagar wandered in the wilderness	Gen 16:1 Gen 16:7		Num 14:32-34
Hagar returned to Abram and Sarai’s camp	Gen 16:15	Israel returned to the promised land after the Babylonian captivity	Ezra 1,2
Ishmael will beget 12 princes	Gen 17:20 Gen 25:12-16		Gen 35:22; 49:29 1Kings 4:7 Matt 19:28-30
Ishmael was circumcised	Gen 17:23	Circumcision was an indication of keeping the law of Moses and of being a Jew	Rom 2:25-29, 1 Cor 7:19 Gal 2:7
Ishmael was 13 when he was circumcised 13 is the number of rebellion		Israel was a rebellious nation	Deut 9:24, Jer 5:23, Eze 44:6
Ishmael mocked Isaac		Jews under law persecuted believers under the new covenant	Gal 4:29
Hagar and Ishmael cast out	Gen 21:10	The old covenant was done away with and replaced with the new covenant	
Abraham was grieved when Ishmael was cast out	Gen 21:11	God was grieved over his “son” Israel	Ex 32:14, Rom 9:2-4
Ishmael blessed because of Faithful Abraham	Gen 21:13 (Gen 12:3)	The Mosaic law could not forgive sins. This was only possible under the new covenant (the promises given to Abraham) Israel is blessed (forgiven) for their father’s sake	Acts 13:38-39 Rom 11:28
Bread and water given to Hagar and Ishmael	Gen 21:14		John 4:13-14; 6:32-35, Matt 15:24
Bread and water were put on Hagar’s shoulder		The shoulder is the place to bear burdens, which was what the new covenant was to those trapped serving under the law	Matt 23:4

Hagar banished from Abraham's camp (2 nd time leaving)	Gen 21:14		Luke 21:24
Despite being in the wilderness of Beersheba ("well of the Oath") Hagar and Ishmael could not see the well of water	Gen 21:14	Jews blinded to the well of water springing up into everlasting life found in the new covenant	John 4:13-14, Rom 11:7
Hagar left Ishmael to die under a shrub Hagar could not save him, but God could	Gen 21:15-16	The old covenant cannot save life	
God hear the lad (Ishmael) and saved him	Gen 21:17-19	In the future, natural Israel will cry out and God will hear	Jer 29:13-14 Matt 23:39
God opened Hagar's eyes to see the well of water	Gen 21:19	Israel's eyes will be opened to the Lord Jesus Christ in the future Note: Zechariah's prophetic imagery of a fountain opened to the house of David and Jerusalem to cleanse their iniquity	Zech 12:10 Zech 13:1
Ishmael was given water, strengthened and he grew	Gen 21:20		Mic 4:6-8
Ishmael became an archer (Archer means "to bend" – as in become strong and ready for war)	Gen 21:20	In the millennial age, Israel will be an instrument used to cause the gentiles to submit to Christ	Zech 9:13
Dwelt in the wilderness of Paran (Paran means – ornamental, from the root word "to gleam")	Gen 21:21	In the kingdom age, Israel will be prominent among the nations	Zech 8:23
Ishmael married an Egyptian	Gen 21:21	Egypt figuratively represents the world. In the kingdom age, both Jew and gentile will join together in their worship of the Lord Jesus Christ and his Father	

Interesting thought: In Genesis 16:13 Hagar says, "Have I also here looked after him that seeth me?" the word "after" also signifies last days, after times or hereafter (cf. Dan. 2:29,45). In other words, Hagar could have said: "Have I also here seen the latter purposes or designs of He Who sees me?" (cit. Adam Clarke – commentary on the Bible) Perhaps Hagar, in her conversation with the Angel in Genesis 16 understood her role and the role of her son in this parable that was unfolding.

- 3) What country was Damascus the capital of in biblical times (Isaiah 7:8)? Was this nation a friend or foe of Israel (c.f. 2Samuel 8:12; 1Kings 20)?

- 4) Factoring in the above information, consider the origin of the name “Eliezer”. What language does this name come from (*Hint: What is EL a name for*)? Do you think this was a name he was born with, or a name that he took on when he joined the household of faith (literally and metaphorically)?

- 5) Though Damascus still stands today, what does the Word tell us of the city’s ultimate fate (Isaiah 17)? What major event will soon follow, according to this prophecy?

- 6) Considering our natural heritage, how are we similar to Eliezer? What allows us to be brought into the household of faith, despite our nationality (Ephesians 2:11-22)?

- 7) Recall in Genesis 14 how Lot was taken captive, and Abram sought to redeem him. Who does Scripture say went along with him (Genesis 14:14)? How would Abram have utilized Eliezer in particular in the ensuing battle (*Hint: Genesis 14:15*)?

- 8) The word “servants” in Genesis 14:14 is in italics in the KJV, meaning the word is not in the original manuscript. To better understand the principle, we must look into the word “trained” from this same verse. The Hebrew word *chânîyk* (H2593) means “trained, instructed, experienced”. While this word is only used once in the Old Testament, a related word *chânak* (H2596) with similar meaning is used four times in Scripture (two of them are in parallel accounts). Look up the occurrences of the word below to determine its usage and how it applies to our spiritual walk:
 - Deuteronomy 20:5

 - 1st Kings 8:63

 - Proverbs 22:6

- 9) As a servant in the household of faith, who would have trained Eliezer in warfare? What would this training have been focused on, considering the character of his instructor (*Hint: 1 Timothy 4*)?

- 10) As conscientious objectors, we realize that we are not to engage in physical warfare in this age as God’s Kingdom is not of this world (John 18:36). Yet lessons of warfare in Scripture still have a purpose. What kind of warfare should we engage in throughout our lives (2 Corinthians 10:3-6)? What does that look like in YOUR daily life? How do the battles we face today prepare us for what lies ahead?

Author’s Note: Hebrew letters not only represent a letter of their alphabet, but also correspond to a numerical value. It’s noteworthy, then, that in Hebrew the name Eliezer (אֱלִיעֶזֶר) adds up to 318 – the exact number of trained servants that went up with Abram to deliver Lot from his situation. While some biblical scholars have proposed this means Eliezer was the ONLY servant that went with him, what is more likely is that Eliezer served as a representative of the whole congregation. Bear this in mind, as this will be significant later in this section.

Shortly after the events of Genesis 14, El Shaddai appeared to Abram to expand upon the promise initially given to him and Sarai. We will now reconsider the portion of Genesis 15 in which Eliezer is mentioned with more of a focus on his relationship with both Abram and Sarai.

- 11) In Genesis 15:2, Abram called Eliezer the “steward of [his] house”. Answer the following questions about this expression below:

- a) The word steward in v.2 is comprised of two words in the Hebrew. Please define them using the Strong’s numbers below:

Strong’s # H1121	Word:	Meaning:
Strong’s # H4943	Word:	Meaning:

- b) The word for “heir” in v. 3 is H3423 - *yārash*. What is the difference between the words for “steward” of v.2 and “heir” of v.3?

- c) Name at least two examples of other faithful stewards of another’s household/dominion found in Scripture:

- d) As the steward of Abram and Sarai, what could have been some of his responsibilities in the household? Some examples can include, but are not limited to, tasks found in Genesis 13:7-8; 18:7.

- e) There are tasks in the ecclesia that are handled every day in quiet service by our brothers and sisters that we can take for granted. Try to list five tasks required for upkeep of the physical building and spiritual edification of God's house. (*Hint: Consider some of the roles of bishops in 1Timothy 3:1-13, and how they could apply to anyone in the Ecclesia*)
- f) What is the spirit we are told to have in Ephesians 6:5-7, and how does this compare to the attitude we have when these tasks come into our care?
- 12) There are important questions to be raised about Eliezer's status as the heir of Abram and Sarai in Genesis 15:3. Consider the questions below to better understand the implications of this status:
- a) People designate heirs for two reasons: they anticipate they will die, and they have possessions to pass on. What does it say about Abram that Eliezer was his heir at this time, and not his seed to come? Do you think he did this unilaterally, or would Sarai have been involved in this decision?
- b) What kind of relationship would Eliezer have had with both Abram and Sarai to be assigned this position? In other words, what traits would he have exemplified in his service towards them?
- c) Why do you think Eliezer, a servant, was designated to be the heir instead of Lot their blood relative? Consider the spiritual qualities of each in your answer.
- 13) God promised Abram a child from his own body (Genesis 15:4-5), and Abram's memorable response was one of conviction that was counted as righteousness (v.6). What follows and proves the sincerity of one's faith (c.f. James 2:26)? What would logically need to happen with Eliezer?
- 14) Growth in the Truth often begins when our comfort zone ends. It's likely Eliezer would have experienced such a situation after the events of Genesis 15, especially with the birth of Ishmael. What was the encouragement that Christ gave to his disciples in Mark 10:29-31 that is helpful for all who strive to be part of God's Kingdom? What are some comforts (possessions, status, etc.) in your life that might be stunting your own spiritual growth?

Author's Note: While we don't see his name appear again in the lives of Abraham and Sarah, his presence can be subtly felt later in the narrative. In Genesis 17:23-27, Eliezer would have made the commitment to be circumcised along with Ishmael and the other men of the household. In doing so, we can see the difference between the circumcision in appearance only and circumcision of the heart (Romans 2:28-29). It's vital that starting from baptism, our service towards God is not merely for show but produces internal change within us! Eliezer's likely final appearance in Scripture occurs in Genesis 24, when he was tasked by Abraham to find a bride for Isaac. Abraham and Sarah were 100 and 90 years old, respectively, when Isaac was born (Genesis 17:17). Sarah died at 127 years old (Genesis 23:1), when Abraham was 137 and Isaac was 37. Isaac married Rebekah at 40 years old (Genesis 25:20), which made Abraham 140 years old and places this event three years after Sarah's death. We'll spend the remainder of this section in chapter 24.

- 15) The servant of Genesis 24 is likely Eliezer because he is described as Abraham's "...eldest servant of his house, that ruled over all that he had" (v.2). This aligns with Eliezer's role as Abraham's steward (Genesis 15:2). But why would the Word omit his name here when we know of his role in the household? Consider the questions below to shed light on this peculiar omission.
- a) What was the purpose of this task Abraham assigned to his servant (v.2-8)?
 - b) On whose behalf would he speak for and pursue the interests of?
 - c) Whose interests should you represent, and speak on behalf of in your life after baptism (Romans 6)?
 - d) What are some practical ways that you can become a more effective spiritual ambassador?

Author's Note: Earlier in this section, we considered how Eliezer represented the 318 trained servants in Abram's household. In Genesis 24, the same principle is brought to light. Eliezer was left nameless in this account because his purpose was to represent the interests of His master. In this regard, he again served as a representative of the entire congregation of God. When we enter the Master's house, we must leave our own names (along with the pride and ambitions associated with them) at the door. Once we do this, we can apply the exhortation of the Apostle Paul and "...put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Romans 13:14).

- 16) Eliezer put his hand under the thigh of Abraham, per his request, to ratify the vow (Genesis 24:2,9).
- a) What do the thigh and loins symbolize in Scripture (Genesis 35:11; 46:26)?
 - b) Who was promised to come from Abraham's loins and inherit the land (Genesis 12:7; Revelation 19:11-16)?

c) Considering that, why would Abraham want Eliezer to associate his task with his master's thigh?

d) Read 2Timothy 2:1-4. How did Eliezer's mission compare to ours as Christ's disciples?

17) Reviewing the map from earlier in this section, what city from Eliezer's past would he have traveled through to get to Haran? (*Hint: What city was he from?*) Yet we don't read of him staying there in his travels, only of his mission. How had he embodied the spirit of faith that Abraham and Sarah carried with them in their lives (Hebrews 11:13-16)?

18) Do you face temptations in returning to an old way of life? What helps you to overcome those moments of weakness and focus on the task ahead (c.f. Philippians 3:12-14)?

19) Eliezer was given specific instruction that Isaac's bride would come from one of Abraham's relatives. But rather than go door to door, he stopped by a well to begin his mission. What was the practical significance of doing his master's work near a public and accessible location such as a well? What can we learn from Eliezer about our own efforts in the Truth (c.f. Matthew 5:14-16)?

20) Answer the following questions below about Eliezer's prayer from Genesis 24:12-14.

a) What are the two things that Eliezer prayed for in verse 12? What was the overall focus of Eliezer's prayer - was it for his own benefit only, or for a greater purpose?

b) How should this outlook affect our mindset when we pray to God (*Hint: 1Thessalonians 5:17, Matthew 6:10*)?

c) Examine the three extracted phrases used by Eliezer in v.14 to describe the spiritual attributes he felt most important in Isaac's future bride

- *"and she shall say 'Drink...'"*

- *"and I will give thy camels drink also."*

- *"let the same be she that Thou has appointed"*

- d) While searching for Isaac's bride, what notable figure from his past would he have envisioned her to be like?
- e) The average camel can drink approximately 200L of water in a sitting, and Eliezer had 10 camels with him. What does it say about Eliezer's esteem of the role model in the question above? Also, what does it say about the expectation Eliezer has for Isaac's potential bride?
- f) Despite the lofty expectations, what does this prayer say about Eliezer's confidence that God would help him? Consider Ephesians 3:20 and Philippians 4:19 in your answer.
- g) Think about the major tasks you're undertaking in your life right now (school, work, relationships, etc.). Have you prayed to God about them lately, if at all? If so, how specific were you in telling Him your concerns? What can we learn from Psalm 127 about involving God in our responsibilities?
- 21) After Eliezer spotted Rebekah, v.17 says that he "ran to meet her". Who could he have learned this trait from? Provide a reference that proves this.
- 22) How should our lives in service to our Master reflect this spirit of initiative? What can you do in your life to improve upon this? Consider Luke 19:6 and Psalm 119:59-60 in your answer.
- 23) After seeing God's answer to His prayer immediately before Him, Eliezer bowed his head to worship in thankfulness. Find the repeated refrain from Psalm 107 (*mark this in your bible*). What spiritual principle arises in relation to worship and answered prayer?
- 24) When Eliezer arrived at Rebekah's home, a meal was placed before him and his servants to eat. Yet in v.33 he said, "I will not eat, until I have told my errand". As a servant of Abraham and Sarah, what was his primary focus?
- 25) So often, our focus can lie on satisfying our own needs and concerns before God's. How can we embody Eliezer's spirit in our own lives (c.f. John 4:34; Philippians 2:3-4)?

26) After Eliezer brought Rebekah from her family's household, they finally prepare to meet Isaac in Genesis 24:61-65.

- a) What did Eliezer call Isaac in v.65?

- b) How is this significant considering his previous status?

- c) What does it show was ultimately more important to him above worldly prominence?

The last thing we read of Eliezer of Damascus is when he told Isaac all that he had done (v.66). When Christ returns to Earth to establish God's Kingdom, we must all appear before the Judgement Seat to give account of what we have done in our Master's service (2Corinthians 5:10). After this, Eliezer fades from the scene. All we see is Isaac and Rebekah, the bridegroom and his bride beginning their lives together. In our last section we will examine the type of God's plan in greater detail. Let it suffice to say that we should earnestly wait for the day when we as servants will be incorporated into the bride of Christ, ready to celebrate with Him the establishment of God's righteousness and peace on the Earth.

Abraham And Sarah: The Son of Promise

Our study of Abraham and Sarah began with a consideration of the name El Shaddai. This was the name God used to reveal both His character as the Family Builder and His plan to use Abraham and Sarah as vessels for that purpose. It's fitting, then, that our study draws to a close with a focus on their relationship with their son, Isaac. By examining their interactions with their son, we can better appreciate the relationship between parents and children as well as the relationship between God Almighty and ourselves. Even as Isaac represented Abraham and Sarah's decades of preparation and faith in God's providence, we too are the product of our parents' preparation and God at work within us to mold us into the image of His Son – the true Promised Seed.

Genesis 21 – The Joy of the Mother

- 1) Read Genesis 21:1-2 and answer the questions below:
 - a) How many times does a variant of God speaking occur in these two verses? (Optional: Highlight or underline these in your bible for future studies!)
 - b) What is the correlation between creation (both natural and spiritual) and God's Word (Genesis 1; Isaiah 55:10-11)?
 - c) What was the important principle that Abraham and Sarah had to learn that we too must recognize (*Hint: John 1:12-13*)?
 - d) Whose conception was initiated solely by God's Word (c.f. John 1:1-14)?
 - e) What does this say about the need for God's word in our walk (Romans 10:17; Hebrews 11:6)? How can we better utilize it to transform us today?

- 2) Abraham and Sarah waited for God to bring them a son for at least 25 years. But their work wasn't finished when Isaac was born - it was just beginning! They still had all the challenges of childrearing, teaching the Truth, and preparing for the further growth of the family ahead of them. Just as with Abraham and Sarah awaiting the birth to Isaac, our lives today are preparation for greater joy to come. But that joyful time will not mean we no longer have to work; rather, that the focus of our efforts will drastically change. Using the passages below, describe some of the functions that we have to look forward to when this event happens at last.

Ezekiel 38:18-39:16 -

Revelation 19:11-16 -

1st Corinthians 6:2-3 -

Revelation 5:10 -

3) Answer the following questions below about Sarah's praise to God in v.6-7:

- a) Sarah proclaimed that God "made her to laugh", a play on words of Isaac's name which means "laughter". Whose laughter was Isaac named for in Genesis 17?
- b) What kind of laughter did she have holding her baby here? How did it differ from her laughter in Genesis 18?
- c) How many children did Abraham have with Sarah?
- d) Who are the children she's referring to (Galatians 4:21-31)?
- e) Read Isaiah 54:1-4, then read Isaiah 49:14-23. How will Sarah's "tent" be enlarged?
- f) Throughout this workbook we've become familiar with the concept of El Shaddai as a "nursing father". Look up the Strong's word for queens in Isaiah 49:23. What is this word in Hebrew, and who does this show will be the spiritual nursing mother for these children?

4) Read Isaiah 51:1-3 and answer the corresponding questions below.

- a) Who is this passage an appeal to (v.1)?
- b) This passage uses an analogy to compare two objects to our spiritual parents, Abraham and Sarah. What object corresponds to which person? (*Hint: Look at the order of both groups*)

Abraham -

Sarah -

- c) What three things does it say God did to Abraham in verse 2? What about Sarah in verse 3?
- d) God compared Abraham and Sarah to two lifeless objects yet worked with them in ways that speak of fertility and life. How did John the Baptist pick up this theme in Matthew 3:7-9?

- e) What is the building that God will create from stones hewn from this spiritual quarry (1Peter 2:1-10)?

- f) As those who seek to be spiritual children of Abraham AND Sarah, what can we implement in our lives today to better pursue righteousness and seek the LORD?

Genesis 22 – The Love of the Father

- 5) It can be beneficial to note in your bible the first occurrence of a word, concept or theme in Scripture. Here in Genesis 22 we encounter a remarkable word AND biblical theme for the first time: **love**. *“And he said, Take now thy son, thine only son Isaac, whom thou lovest...”* (Genesis 22:2). This wouldn't have been the first time one person loved another – so why is it first mentioned here? To better understand, answer the questions below:
 - a) What is the relationship between Abraham and Isaac?

 - b) What did God ask Abraham to do?

 - c) What would have been the instinctive response to this request? But what did Abraham do instead?

 - d) Which love reigned supreme in Abraham here – human love, or godly love?

- 6) In an earlier section, we examined Genesis 22 through the lens of a parable. Through it, we learned of Abraham typifying the Father and Isaac a representative of the Son. By Abraham's actions in this chapter, we get a glimpse into the love of not just any father but the love from God Himself. Read the passages below to flesh out the principles associated with godly love.

1 John 3:16 -

Romans 5:8 -

Matthew 22:37-39 -

James 2:8-9 -

- 7) Learning godly love is a lifelong task, but it has the power to fundamentally change the way we think and act. In this chapter, it certainly did so for Abraham. But what about for Isaac? How did Isaac show this love as a son to his father? Read Genesis 22:9-10.
- What did Abraham do to Isaac here?
 - What would be the natural reaction to this situation? What did Isaac do instead?
 - What was the trait shown here that is a requirement for all of Christ's disciples (John 14:15)?
 - Who would Isaac most certainly have learned godly love from in his life?
 - Provide a passage that shows the importance for this type of role model (natural or spiritual) in the life of a child growing up in the Truth (e.g. Proverbs 22:6)?
- 8) Godly love is an all-encompassing facet of our discipleship. All that we do should be done in love (1Corinthians 16:3). How can you better demonstrate this love to those near and far in the body of Christ? (At MYC, ask yourself: How can you show this to those you met this week once you leave for home?)

Genesis 24: Finding a Bride for Isaac

By now in this workbook, it should come as no surprise to you that there is a pattern beneath the surface of Genesis 24. That is to say there is one final allegory we want to look at as we conclude the workbook. It's a very fitting allegory, because it deals specifically with all of us, our responsibility and the very hope that we have to be among the group of believers that make up the bride of Christ.

Keys to interpreting this allegory:

Abraham — represents Yahweh, the Father

Isaac — represents the Lord Jesus Christ

Rebekah — represents the Saints; the Bride of Christ

Abraham's Eldest Servant (most likely Eliezer) — represents the Gospel message

- 1) It seems fairly intuitive that Abraham represents the Heavenly Father in this Allegory (see Genesis 17:1-5), and Isaac, as the promised seed represents Christ (see Galatians 3:16). Logically then, Rebekah as Isaac's bride, must represent the bride of Christ (see Ephesians 5:22-32 & Revelations 21:2). Who or what the servant represents is a bit harder to determine. Let's use the three questions below to form a defense for the servant representing the gospel message.
 - a. Christ in scripture is often depicted as bridegroom. What was one of the final commandments of Christ to his disciples in Matthew 28:19 and Mark 16:15?
 - b. Based on the comparison Paul is painting in Ephesians 5, specifically in verse 26, what is it that is used to cleanse or wash the bride/ecclesia?
 - c. Using Romans 10:13-18 we are told that the power of the gospel message is salvation, but what is more important: The preacher or the message?

- 2) Is the gospel message a New Testament phenomenon or can it be found in the old? Support your answer (Hint: Galatians 3:6-9). What was the root or core of the teachings of the gospel? (*Hint: Acts 28:23*)

- 3) Abraham commands his servant to find a wife for Isaac, but not to take a wife for his son from the Canaanites. What problem did the Canaanites already pose back in Genesis 12:6? What place do the Canaanites have in the kingdom? (*Hint: Zechariah 14:21*). What does Canaan represent?

- 4) Matthew 22:1-14 is the record a parable told by Christ founded in a similar situation with similar spiritual principles. What is the parable in Matthew 22 about? What are the similarities between these two parables? What lessons can we glean from the parable taught by Christ?

- 5) Instead of Canaan, where does Abraham instruct his servant to find a wife for Isaac in Genesis 24:4. According to Galatians 3:26-29 and Romans 9:6-8, who does this group represent?

- 6) Abraham clearly sets a task at the beginning of this chapter. It is his servant, not his son, that will go look for a wife for Isaac. When the servant essentially asks in verse 5 to bring Isaac along if no woman agrees to come back with him, what do you think this is teaching us about God's standards and the call of the gospel? (*Hint: Matthew 19:16-22, John 6:66-69, Malachi 3:6, James 1:17*)

- 7) Considering the previous answer, why is it significant that Abraham says that Isaac shall not go with the servant while he seeks a wife?

8) If the future bride could not see her potential husband, what would this require on her part? Does it sound like these are qualities that Abraham is looking for in the bride for his son? Should we be trying to possess these qualities and what can we do in our lives to strengthen them? (Titus 2:12, 2Peter 3:11-14, 1John 3:1-3)

9) (Concept review from Section 3) Abraham says in verse 7 that God would send his angel to help his servant find a wife for Isaac. In the rest of the chapter, do we read of any specific Angelic involvement? What does this teach us about the purpose of angels as well as how angels operate, especially in our lives?
(Hint: Hebrews 1:13-14)

10) Abraham in verse 8 says that if the servant asks and no woman is willing to comply (which implies the servant must explain his purpose and his request), he is free from his oath to bring a wife for Isaac. Consider the keys above, who Abraham and the servant represent, what does this teach us about preaching the gospel message and who will be held accountable?
(Hint: Mark 16:15-16, Luke 9:1-6, Acts 13:46-48, Romans 10:13-15)

“The objects of ecclesial operations are two-fold: 1. —the edification (or refreshment, encouragement, strengthening or building up) of its individual constituents in the faith, “the edifying of itself in love” (Eph. 4:16); and 2. —the exhibition of the light of the truth to “those that are without.” In this two-fold capacity, the ecclesia is “the pillar (that which upholds) and ground (that which gives standing room) of the truth” (1Tim. 3:15). These two objects will always be carefully pursued by enlightened and earnest men. Neither is to be lost sight of, and neither sacrificed to the other. Edification is more agreeable; but the testimony of the truth is equally a dutiful function. We must, therefore, resist the tendency to exalt the former over the latter; and, at the same time, be equally on our guard that we pursue not the latter to the sacrifice of the former.” Bro Robert Roberts, *The Ecclesial Guide, Article 12*

11) In Genesis 24:10 we are told that the servant took 10 camels, and we assume various goods were laden on these camels, because it tells us that all the goods of his master were in his hand. As we continue to build the allegory, we are given a reminder and an exhortation. We are reminded that the servant had no goods of his own, everything he had was his master’s. And the servant was to use those goods in “finding a bride.” For the sake of the parable, this means the servant was to use the goods to preach the gospel. What are some ways you can put your “goods” (that came from our Master) to use in preaching the gospel?

12) The Servant proceeds on his journey and heads to Mesopotamia. Stretch your mind back to Section 1, where was it that Nahor was dwelling (i.e. what notable nations come from Mesopotamia). Now consider the warnings delivered in Revelations 17:5 & 18:4 and how they might apply to us.

- 13) At an appropriate time in the evening, the servant chooses a well to position himself to seek a bride for his master's son.
- A well of water can represent what according to John 4:13-14?
 - there is an interesting aspect this meaning. Turn up Ephesians 5:25-26. What is it that a husband does for his wife? Consider other individuals who met at a well (Genesis 29:1-9, Exodus 2:15-21). What does this teach us should be the uniting force in marriage?
- 14) The servant offers a prayer to the God of his master and prays that God might bless his endeavors on behalf of Abraham. What does this teach us about the role of prayer in preaching? Who is it that gets a position of exaltation the prayer?
- 15) The servant proposes a means by which he will know which bride God has chosen for Isaac. What is the key item used in this test? What does this instruct us about how to preach to others? what would our main focus of preaching be?
- 16) In Genesis 24:14 Isaac is referred to as "thy servant." Who else is described in scripture as a "servant"? What verses would you use to prove this?
- 17) In Genesis 24:15-16, 19-20 we are given a list of qualities that Rebekah possesses. Given that Rebekah represents the bride of Christ, what do you suppose these qualities represent? Give verses to support your answer.
- Bearing a pitcher on her shoulder
 - Very fair to look upon
 - A virgin, neither had she known any man
 - Went down to the well and filled her pitcher up
 - Provides water for the camels also
- 18) The servant then provides gold earrings and gold bracelets to Rebekah. Use Proverbs 4:7-9; 25:11-12; 31:13,16,19,20,31 to explain what these things represent (*Hint: Earrings go on your ears/head and bracelets go on your hands*)

- 19) When the servant asks if there is room to stay in Rebekah's father's house, she extends an offer of hospitality. Consider the characteristics and actions that we are given so far of Rebekah. Can you see any similarities between the characteristics that Rebekah has exhibited, and that Abraham possesses? What first principle truth is revealed by this?
- 20) The servant, in his second prayer to God (in a very short period of time no less!) he exclaims that he is "in the way" and that is part of why God prospered his journey. What does the phrase "in the way" represent throughout scripture? (*Hint: John 14:6, Acts 6:17 – can you find any other verses?*)
- 21) The "gospel proclamation" begins with an individual (Rebekah) but then it extends to her household. In scripture, what can the "house" represent? (*Hint: Timothy 3:15*) What does this teach us about the progression of the truth in the life of a believer – does it stop with individuals? Why not?
- 22) According to Genesis 24:32 who's feet were washed? According to the parable we are unearthing, if it was the servant's job to "proclaim the gospel," what does this teach us about how we should preach? (*Hint: Luke 10:1*)
- 23) **First principle question:** In Genesis 24:33 a meal is set, but the servant will not eat until he has spoken his errand. What does a meal represent in scripture? (*Hint: Matt 26:26-29, 1Cor 11:20-34*) If the servant would not partake of this meal until he had proclaimed the gospel, what does this teach us about the basis of when/how we should "fellowship" with others? (*Hint: 2 John 1:10-11*)
- 24) In Genesis 24 the servant is never named. We discussed in section 4 who this servant likely is, and yet the only way he is identified is as "Abraham's servant" (Genesis 24:34). What does this teach us about who the focus should be on when proclaiming the gospel message? (*Hint: John 5:43, 1 Corinthians 3:4-7*)
- 25) In Genesis 24:35 the servant acknowledges that the Lord has blessed his master greatly. Where do our blessings come from and how should that knowledge affect the way we live? (*Hint: Matthew 6:31-34*)
- 26) The servant then begins to explain his purpose for this journey to the household, and he begins with Sarah bearing son to Abraham. Of Sarah and Abraham, who is still alive? If Sarah, represents the Jews, what period of time in history would this signify? (*Isaiah 54:1-3, Acts 13:46-47*)

- 27) Verse 37-47 of Genesis 24 are one of those puzzling sections, where we have events repeated for us in specific detail as they already were recorded. We might wonder why sections of scripture like this are recorded in duplicate until we begin to unearth the parable. If we are being shown a time period where the gospel message was preached to one group of people and then to another, what does this teach us about the gospel message? Is it different based on who we preach to?
- 28) It might seem odd to us in modern society to take a wife of near relation. Rebekah, was Abraham's brother's daughter. However, when we look at the parable it makes more sense. What "parentage" do Christ and his future bride share?
- 29) After explaining the events to Rebekah's family, they recognize the providence of Yahweh and offer Rebekah to be Isaac's wife. The servant then provides gifts on behalf of the future bride (Genesis 24:53) that are very fitting in this developing allegory. What do these items represent?
- Silver (1 Peter 1:18, Exodus 30:12-16, 38:25-27)
 - Gold (1 Peter 1:7)
 - Raiment (Galatians 3:26-29, Revelations 3:5, 3:18)
 - What does this dowry represent (*Hint: 1 Corinthians 6:20*)
- 30) After delivering the gospel as declared unto Abraham, the servant can now sit and have a "meal" with those in the "house." Note that they both "ate and drank" (Genesis 24:54). Often, what does this represent in scripture? (*Hint: John 6:54*)?
- 31) We are then given two periods of time in verse 54 that are significant parabolically, considering that "the bride" (Rebekah) has not yet met her husband. How would these two different time periods fit into the allegory?
- Night (Daniel 7:2, 1 Thessalonians 5:1-7, Romans 13:11-14)
 - Morning (Psalm 110:1-3)
- 32) The family of Rebekah try to restrain her from leaving for a few days, but there is a sense of urgency about the servant (and about the proclamation of the gospel message). This prompts the family says in verse 57 to ask Rebekah herself. How does she respond? And how should we as the future bride of Christ respond to the call of the gospel? (*Hint: Matthew 25:1-15*)

Author's note: Bro Jim Cowie in his audio classes on "Blessed with faithful Abraham" phrased a question with an absolutely beautiful response. How many of you have known or known of people who left the truth? One of the most common responses we hear from these individuals who have turned their backs is that "Christadelphians are hypocritical. They profess to strive to be like Christ, yet they constantly fall short." There is a truth to this statement as we are human and we all fail. However, the authors of this book would like to pose a paradigm shift to this type of thinking. Bro Jim Cowie's question is as follows: Why would Rebekah choose to go with this servant? There are 3 logical reasons:

- 1) The Servant explains the blessing of Yahweh on his endeavors – clearly this was God's will and not the servant's will. If Rebekah wanted to obey God, she would need to comply with his requests
- 2) The Servant, no doubt, would have explained the promises to Abraham that Yahweh had delivered (and kept thus far!). Who would not want to be a partaker of such wonderful blessings?
- 3) Possibly the most logical reason that Rebekah would want to follow the servant to marry a man she had never even met - Think about the wonderful spiritual qualities that this servant exhibited. Was he not a wonderful manifestation of his master back in Canaan? And if a servant exhibits such pleasing and spiritual qualities of an apparently more wonderful master, how much more so will the son of the master share the qualities of his father? Why would you not want to marry such a wonderful man?

You see, the lesson for us is that through our example we can inspire others to leave the world behind and seek to become the bride of Christ. Here is the paradigm shift proposed: Instead of thinking about all of the short comings of the believers, strive to manifest our master in such a way that we inspire others to become heirs of the promises to Abraham and Sarah

33) Based on the previous author's note give some literal examples of things you can do (and will do) in your life to manifest Christ to others and seek to motivate them towards the kingdom

34) Genesis 24:59 says that Rebekah's nurse travels with her. What is the meaning of the Hebrew word for "nurse" and what do you suppose this might represent in the allegory? (*Hint: 1Peter2:1-2*). What practical application does it have for us that the nurse continues on with Rebekah?

Strong's # 3243	Word:	Meaning:
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35) When Rebekah agrees to join the family of Abraham, look at the blessings she is given in Genesis 24:60. There are 2 blessings there that are given to 2 other individuals earlier in scripture. Who are they given to and in what verses? What does this imply for us? (*Hint: Galatians 3:29*)

36) How Interesting that Isaac is not there when his bride is being prepared, then we are told that Isaac leaves the **Well of Lahairoi**, goes out to **the field** to meditate and beholds his bride. If Isaac represents Christ, then what do these locations and events depict as Christ prepares to meet his bride? (*Hint: Matthew 13:38*)

37) What does the veil represent? What lesson is there for us in this? (*Hint: 1 Corinthians 11:1-16*)

38) The allegory ends in such a beautiful way: Isaac brings Rebekah into Sarah's tent and she became his wife. What might this represent in the unfolding parable? (*Hint: Revelations 21:1-4*)

Epilogue

62 years after leaving Ur of the Chaldees for the land that God promised to them, Sarah died in Hebron (Genesis 23:1-2). Despite having been promised that their Seed would inherit the land, Abraham the pilgrim sought out the inhabitants of the land to acquire a burial plot for her.

For 38 years afterward, Abraham continued as a stranger and pilgrim upon the Earth without his beloved by his side. Yet these times were not entirely devoid of joy. With the help of his servant, he found his son a wife who shared the same characteristics of loving service and faith that God had cultivated in Abraham and Sarah throughout their lives. He would have counseled his son and his daughter-in-law to trust in the providence of El Shaddai, that because of God's faithfulness Rebekah would not be barren forever (Genesis 25:21). After God responded to Isaac's prayer, Abraham was blessed with the joy of seeing grandchildren. How unlikely this would have seemed to him in his life before he was called by God, back in Ur of the Chaldees. In his twilight years, he would have watched the growth of his grandsons with great interest. Perhaps as they became teenagers, Abraham would have seen traces of his wife in the quiet one, Jacob – the young man who would dwell in tents (Genesis 25:27). What a comfort this would have been to Abraham, that God Almighty blessed him with not only a son, but the gift of seeing grandchildren that would continue to multiply on the Earth.

Yet all things in this life must come to an end, and Abraham too died at the age of 175 (Genesis 25:7-8). Despite their differences, the son of the bondwoman and the son of the free came together one last time to pay their respects for their father – a man of faith and works. They laid him to rest in the very land he had purchased to bury Sarah, and even in that very verse his story ends not alone, but alongside Sarah. *"There Abraham was buried, with Sarah his wife."* (Genesis 25:10)

Though their story has ended for now, of one thing we know for certain. They died in faith, not having received the promises God had given to them both (Hebrews 11:13). El Shaddai is faithful in what He has promised and will perform what He said He will do. Abraham and Sarah, though they remain dead and buried in the ground today, will be raised from the dead at the final trumpet call. And their Seed, long promised and long awaited by those who love Him, will give them their reward – a true continuing city they will dwell in eternally. When their story continues again, let us hope that we will be with them together as *"heirs together unto the grace of life"* in the Kingdom Age, unwaveringly serving our God.

Even so, Come Lord Jesus. Amen.

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Appendix A – The Covenants

(Please note Appendix sections are optional but are meant to further supplement the studies of Abraham & Sarah)

For each section of the promises, summarize what exactly was promised to Abraham, then answer the questions

Genesis 12:2-3

- 1) In the very first recorded promise (Genesis 12:2-3) how many clauses are included and what are they? (This number becomes associated with the promises to Abraham throughout scripture.)
- 2) Look up the following words and note what occurrence this word is (i.e. second occurrence): Gen 12:2 “great” & “nation” & “bless”, Gen 12:3 “families”
- 3) According to Galatians 3v8 what clause of the first promise was called “the gospel preached to Abraham”?
- 4) Why do you think there are so many revelations of the Abrahamic covenant?

Genesis 12:7

- 1) Who is the first person to receive the promise of the land? (Gal 3:16) Why wasn't this promise first made to Abraham?
- 2) What inhibited this promise from being fulfilled? (Gen 12:6). What does this nation represent?
- 3) When will this promise be fulfilled? (Hint: Zech 14)

Genesis 13:14-17

- 1) This is the first time the land has been promised to Abraham. What has changed since Genesis 12:7?
- 2) In this promise, Abraham's seed is described as the dust of the earth. What is the symbolism here?

Genesis 15

- 1) What has happened prior to Genesis 15 to make God promise to be Abraham's shield and exceeding great reward?
- 2) What further revelation is given to Abraham regarding his seed? What wasn't yet revealed about Sarah?
- 3) In this promise, Abraham's seed is described as the stars of heaven. Why has this changed from the dust of the earth in the third promise? Is there a parable unfolding here?
- 4) Gen 15:1 is the 1st occurrence of “the word of the Lord.” This is also the chapter where God imputes righteousness to Abraham because of his faith. How are these things related? (Hint: Romans 10:17)
- 5) Does Abraham believe in the word of the Lord, or does he believe in the Lord? Use Romans 4:17-25 to explain the lessons for us.
- 6) Gen 15:8 do you think Abraham is questioning God's promise, or asking about the means by which he will inherit the promise? (Hint: consider the fact that the rest of the chapter depicts the atonement)
- 7) Look up the meaning of the word covenant in Genesis 15:18. What is the significance of this in this context of sacrifice?
- 8) Why does Abraham cut/divide the offering? How many pieces are there? (Hint: related to the 1st promise, 1st question)
- 9) Under the law, what do all these sacrifices point forward to?
- 10) Who passes through the pieces? Why does Abraham not pass between the pieces? (Hint: Heb 6:13-18)
- 11) What symbol passed between the pieces? Where else do these symbols appear? (Hint: God gives Abraham insight into the Egyptian captivity but then prophesies the release of Abraham's descendants and return to the land of Canaan)

Genesis 17:1-14

- 1) What does it mean to “Walk before me and be thou perfect?”
- 2) What title of Deity does God use here in Genesis 17:1? What does this signify?
- 3) In the context surrounding Genesis 17, How does God nourish? How does God destroy?
- 4) To keep the command “walk before me and be thou perfect,” what does God require of Abraham? (Hint: Gen 17:10-14). What does this symbolize for us? (Hint: Col 2:11-13)
- 5) God again made a covenant with Abraham in Gen 17:2. Look us the word “covenant” as well as the word “make” in a concordance. What is different about this covenant compared to the covenant of Genesis 15:18?
- 6) What number is written all over the 5th promise? How many times does the phrase “between Me and thee” occur? How many times is “thy seed” mentioned? What number letter of the Hebrew alphabet is Added to both Abraham and Sarah's name? what is the numeric value of that letter? How many consonants are now in Abraham's name in Hebrew? What does this number represent? (Rom 4:13-16)

Genesis 17:15-16/18:10,14

- 1) What was different about this revelation of a future seed compared to previous promises? (Hint: Gen 17:19,21)
- 2) Why do you think God waited so long to fulfill the promise of the seed? (Hint: Romans 4:19-21, Heb 11:11-12)

Genesis 22:16-18

- 1) 3 times Abraham is asked to pick up a knife in relation to the promises. What are the 3 occurrences and why is there a progression?
- 2) How many things does Abraham do in preparation to go to Mt Moriah (Gen 22:3)? How many steps are included in preparing the offering (Gen 22:9-10)?
- 3) What does this event prefigure? Did Abraham know this? (hint: Gen 22:14, John 8:56)
- 4) In Gen 22:16 what does the word “sworn” mean in Hebrew?
- 5) Gal 3:8 uses a phrase from the promises of Gen 22 & 12. Do you think the gospel preached to Abraham is referencing Gen 12 or 22?
- 6) In this promise God basically tells Abraham that he will be in the kingdom. How do we know that? (Hint: Rom 4:1-8, Heb 6:13-15)

Promises for Us

- 1) How can we become heirs of theses promises? (Gal 3:26-29)
- 2) What does it mean to be blessed with faithful Abraham? (Gal 3:6-9, Acts 3:25-26)

Appendix B – Shechem

(Please note Appendix sections are optional but are meant to further supplement the studies of Abraham & Sarah)

1. Where is the first place that Abram comes into the land? (Gen 12:6)
2. What type of life did Abram leave behind in Ur? (Josh 24:2)
3. What does Shechem mean?
4. Geographically, where is Shechem in Israel? (north? South? What geographical features are nearby?)
5. What is another translation for the “plain of Moreh”? (Gen 12:6)
6. What was given and what was built in Shechem? (Gen 12:7)
7. While still near Shechem pitches his tent between Bethel and Ai. Considering the meaning of the names of these cities what is the challenge or significance of this place? (Gen 12:8)
8. When is the next time Shechem appears in the record? Give verse and context (Gen 33)
9. What is Jacob afraid of in Genesis 32? What does he do with his family to keep them safe?
10. Why does Jacob wrestle with an angel? What does he ask for?
11. Why would God bless Jacob in this situation? (Hosea 12:3-4)
12. What does the angel do to Jacob? What does it mean to “halt upon his thigh”? (Gen 32:25,31)
13. According to Zephaniah 3:19 what is the symbolism behind “her that halteth”? Who is Zephaniah talking about and what is the spiritual lesson?
14. After God delivers Jacob from Esau, he comes to Shechem and builds an altar called “El-Elohe-Israel” (God, the God of Israel). Using the Hebrew, what is the significance of this name? (Hint: El=strength) Why would Jacob name it this?
15. What happens in Genesis 34? Where do the events occur?
16. Where is Jacob dwelling in Genesis 35? (hint, has he moved since Genesis 33?)
17. Where does God tell Jacob to go in Genesis 35:1? Why would Jacob decide that something would need to happen before his family could go to the “house of God”? (Hint: considering the events of Gen 34, where would some of the “household”, strange gods and garments come from? CP Gen 34:28-29)
18. According to Genesis 35:4 where does Jacob bury these filthy possessions? Who has been to this very place before?
19. What was the significance of Abraham coming to Shechem? (Hint: Genesis 12:1-4) Why do you think Jacob would come back to this place given his family situation?
20. What was the response of Jacob’s family at Shechem? (Gen 35:4)
21. When is the next time we read of Shechem? What is Joseph doing in Shechem? (Gen 37:12-16) note: this is the same place where Abraham came to in search of a “Seed” (ie family)
22. In Deuteronomy 11:30 Moses instructs the Children of Israel upon entering the promised land to go to the “plains of Moreh.” How is this related to Shechem?
23. Why would Moses instruct Israel to go here? what is to be “placed on Mt. Ebal and Gerizim? What was before the children of Israel in Deut 11:26-28 just as it was before Abraham in Gen 12?
24. In Deuteronomy 27:1-8 what was to be set up on Mt. Ebal?
25. In Deut 27, what 12 things does Moses issue? How do these relate to Shechem? (Hint: Deut 27:15, 19, 26)
26. According to Joshua 20:7, 21:21 what was special about the city of Shechem
27. When the children of Israel come into the promised land, they follow the instructions of Moses. Given the significance of Shechem, why would Joshua recount specific aspects of Israel’s history here? (Hint: Josh 24:19-25)
28. Where did Joshua set up the great stone with the words of the Law written on it? (Joshua 24:26)
29. Why is it fitting that the final reference to Shechem in scripture is in the life of Christ? (Hint: Gen 12:7 – who was promised the land at Shechem?)
30. Where is Sychar? What is the context? (John 4:5)
31. What is the lesson the Samaritan woman learned at the well? (John 4:13-14)
32. What realization is this woman given regarding the location of worship? (John 4:20-24)
33. What was revealed to this woman, in Shechem, in plain language? (John 4:25-26)

These questions are meant merely as a guide to aid you in studying the wonderful lessons tied up in Shechem. Hopefully it has helped you see that when we read of Shechem in scripture, we should see an astonishing place – one that has to do with building and seeking a family. It’s a place where God has revealed his word and his purpose. Shechem is a place of bearing or shouldering responsibility and it is a place of decision. It’s a place where the nation of old would come to rededicate themselves to worship Yahweh alone and to bury the filthiness of the world. It would serve us well to find such a symbolic place such as Shechem in our lives to help us **chase life** and not death.

Appendix C – Circumcision

(Please note Appendix sections are meant to further supplement the studies of Abraham & Sarah)

The issue of circumcision is mentioned extensively in the epistles of the New Testament. But what are the principles surrounding it, and how do they apply practically to us?

- First mention of circumcision in the Bible appears in Genesis 17:9-14, as the covenant that God established between Himself and Abraham.
- This proves how flawed the argument of Judaizers in the 1st century really was. Circumcision was bound to the promises, NOT to the Law! (c.f. John 7:22)
- The covenant of circumcision was the condition on which God would share fatherhood with Abraham. “...and it shall be a token of the covenant betwixt me and you (Genesis 17:11).”
- God would not share fleshly parentage with Abraham, but through circumcision Abraham would partake in heavenly parentage with El Shaddai.
- Circumcision of the flesh and God’s fulfillment of the promises are directly correlated. “*And he gave him the covenant of circumcision: and so Abraham begat Isaac*” (Acts 7:8). It’s physically impossible for a man to conceive a child immediately after circumcision, but that’s the point!
- This was why Isaac was called Abraham’s “only begotten” in Hebrews 11:17, even though Abraham had seven children before Isaac. Isaac was a son of divine parentage because Abraham shared in God’s fatherhood. Not the other way around!
- The fulfillment of the promise was a gift from God, NOT based on the works of man (c.f. Romans 4:1-5).
- Children of God cannot be produced by works of the flesh, ONLY through God’s divine power. All who wish to be counted children of Abraham, heirs of the promise in Christ Jesus, must acknowledge this principle – irrespective of natural lineage (c.f. Genesis 17:12-13)!
- Circumcision is mentioned in God’s law to point forward to the One who would triumph over sin and death in His life – Jesus Christ (Leviticus 12:1-5).
- The normal period of uncleanness for a woman after giving birth was two weeks (Leviticus 12:5). This period is not given in days to prove that the uncleanness of the flesh is an unending cycle (note the period of purifying is 66 days – the number of flesh repeated).
- But when a man child was born, the uncleanness only lasted seven DAYS because on the eighth day the child was circumcised. The unending cycle of uncleanness of the flesh was shortened because of the man child (Leviticus 12:2-3).
- Jesus Christ is the true Man Child that will break the cycle once and for all. But we must identify with him, even as the women in the congregation had to identify with the circumcised males to participate in the Passover. “...for no uncircumcised person shall eat thereof. (Exodus 12:48)”
- *As ye have therefore received Christ Jesus the Lord, **so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;** (Colossians 2:6-13)*
- Through baptism we identify with the promised Seed that came not from fleshly operations, but the Word of God. And through His death, the “blotting out of the handwriting of ordinances against us” can occur so we are no longer under the perpetual curse of the flesh (Colossians 2:6-14).
- The “eighth day” is the beginning of a new week, a mirroring of the first day of creation. To be part of that new creation, we must disavow the flesh in our lives and recognize that God has the power to do the impossible. Allowing God to circumcise our hearts with the power of His Word is essential to life! “*And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.* (Deuteronomy 30:6)”
- Yet if we choose NOT to circumcise our hearts, to recognize God’s power to do what is otherwise impossible, we will be as the foreskin cut off from the Body when God is made all in all. “*And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.* (Genesis 17:14)”
- The choice is ours as to whether we recognize God’s supremacy in our lives over the perceived strength of the flesh. Circumcision was meant to be an external reminder of the internal recognition of this principle in our lives.

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. (1 Corinthians 7:19)