



Week 15 - Genesis 22-23
Study

Women's Bible

Notice the names attributed to God by Abraham so far in Genesis?

Verse	Name of God	Meaning
Genesis 12:8	LORD or Yahweh or YHWH	The covenant name of God
Genesis 14:22	Jehovah, El Elyon	LORD, God Most High, Creator of heaven and earth
Genesis 15:2	Adoni, my Lord Yahweh	Sovereign LORD Title, spoken in place of Yahweh in Jewish display of reverence
Genesis 21:33	LORD, the Eternal God; Hebrew: El-Olam	Long duration, antiquity, futurity, for ever, everlasting, evermore, perpetual, old, ancient, of long time past, continuous existence, eternity. It depicts God as responsible for the grand scheme of things. He is the God of the long term.
Genesis 22:14	Jehovah-Jireh	The LORD Will Provide

Genesis 22:14 (NIV) "So Abraham call that place The Lord Will Provide. And to this day it is said, "On the mountain of the LORD it will be provided."

"The LORD Will Provide"

When Abraham names this place, he affirms that God is superintending the flow of events. This is to be read as complimentary to the name given to God in Genesis 21:33. Here the designation of the place recognizes Yahweh as God of the short term, caring for the needs of the moment. This is an important point to make in the context of the ancient Near East. In the polytheism of Abraham's day, national and cosmic deities handled the long-term kinds of issues that concerned the stability of the world and national destiny. Other deities were more involved in the daily life of the people. These patron (city, ancestral) deities were believed to have the bulk of the impact in the life of the individual. We must remember that God has still not presented to Abraham the tenets of monotheism either on the practical level (the sole object of worship) or on the philosophical level (no other god exists). Nevertheless, in the name attributed to God, Abraham is moving in that direction. He has now recognized that this covenant God of his is not just a replacement for one of the standard categories of deity. He is filling all the roles of deity. We can hardly begin to understand how revolutionary this was. ¹

¹ NIV Cultural Backgrounds Study Bible, Zondervan, pg. 55



[Genesis 22](#)

Observation

1. How did God test Abraham? ([22:1-2](#))

2. How did Abraham respond to God's test? ([22:3-10](#))

3. How did God spare Isaac's life? ([22:10-12](#))

4. What did God tell Abraham He would do because Abraham had not withheld his son?
([22:15-18](#))



Interpretation

5. What do you think God was trying to accomplish in this test?

6. What do you think Abraham's mindset was as he carried out God's commands ([Genesis 22:5](#))

7. Highlight the repeated words and phrases, then looking at the words and phrases that appear most often, what idea is God preparing his readers for?

Application

8. When and how has God tested your faith?



9. *When was the last time you made a faith-statement like Abraham's, speaking aloud your trust in God, what was that like?*

[Genesis 23](#)

Observation

Hebron (Place). 1. City of antiquity still standing today. It was built on the southern end of the highlands which run north to south through the length of Palestine. In patriarchal times it was known as Kirjath-arba (or Kiriath-arba; see [Gn 23:2](#)), and stood on the hill known as El Arbain. The modern city straddles both ridges of the mountain range. Hebron is situated 25 miles S, SW of Jerusalem and less than 2 miles from Mamre, where Abraham spent much of his life.

10. What did Abraham do first, then after?

11. What were the offers made by the Hittites (Gen 23:5) and by Ephron? How did Abraham respond to each offer?



Interpretation

12. What does this story tell you about grief and how do you understand what God is demonstrating by this story?

Abraham does not yet directly negotiate with the landowner. First, he must negotiate with the wider citizenry, perhaps at a town council or tribal council.

John D. Barry et al., Faithlife Study Bible (Bellingham, WA: Lexham Press, 2012, 2016), [Ge 23:7](#).

Burial site: The negotiations here are not concerned with the rights to dig a hole and mark a grave. Contemporary burial practices favored rock-cut or cave tombs, which were meant to accommodate the clan through generations. Bodies would be laid out on rock shelves until nothing remained but the bones, at which point the bones would either be cleared to the back of the tomb or relocated into a container of some sort to make room for another body. The use of family tombs may partially explain the use of the phrase "gathered to his people" (25:8). Deceased ancestors were honored through a variety of practices that did not stop after burial. These practices made it desirable for tombs to be in proximity to somewhat permanent settlements.

Abraham negotiates for the long term. If he had been willing to accept the land on a grant basis, the land could have been reclaimed in a later generation or in hard times.

NIV Cultural Backgrounds Study Bible, Zondervan; Footnotes: 23:4 burial site; 23:9 sell it to me for the full price.

Machpelah. Small field of trees and a cave with two chambers near Mamre in the district of Hebron. Later Abraham (25:9), Isaac and Rebekah (49:30, 31), and Jacob (50:13) were buried



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here. The site of the burial place is now covered by a mosque, successor to a building undoubtedly erected by Herod the Great.

13. When and why did Abraham make a purchase of land and why did he insist on buying it, what was that back and forth negotiation all about?

14. What can you interpret about Abraham's faith in chapter 23, considering what you have learned now and from all the previous chapters highlighting Abraham's faith condition?

Application

15. What are some personal areas in your life where you've felt called to sacrifice or let go, what was that like?