



We Are
Abraham's
Seed

The Family *of* Promise

We are Abraham's Seed

**A Study on the life of Abraham in relation to the current day
Christian**

Class 9 The Promise is Secured

Genesis 23-25

Allen Thomas 2026

Where We Have Been

- Gen 1-11 is the prologue to the rest of Scripture
 - The promise of a seed
 - The result of rebellions
 - God's mishpat (justice) and His tzedakah (righteousness) are working together
- Abram is called to be a blessing
 - Called to leave land, kin, home
 - God will give him nationhood, blessing, a great name
 - Failure in Egypt - listening to fear
- Abram retraces his steps to the beginning
 - He and Lot separate
 - The promise is restated
 - Power through conquest is refused and the encounter with Melchizedek
- God's promise clarified for the heir
 - Trust (Faith) counted as tzedakah
 - Covenant cutting ceremony
 - Prophecy of exile and return
- The couple renamed and the Heir identified
 - Ishmael is born through natural means
 - New names given to signify new roles
 - The heir will come through Sara
 - A covenant sign of circumcision is given
- God appeared and the promise is Sealed
 - Abraham's extravagant hospitality
 - Commanded to do mishpat and tzedakah
 - Does mishpat with God for Sodom
 - Lot is rescued from Sodom's mishpat
- The Seed has arrived
 - Rebuke by Abelimech
 - Birth of Isaac
 - Banishment of Ishmael
 - Covenant with Abelimech
- The test of Abraham
 - Abraham has his understanding of God tested
 - He moves with deliberate trust
 - God shows He is not like other gods
 - The promise is confirmed with an oath

Where We are Going

- Sarah's Death & Burial
- Finding Rebekah
- Securing the Covenant Future
- Abraham's death

The Covenant Sealed by an Oath

¹⁵ and YHWH's messenger called to Avraham a second time from heaven

¹⁶ And said:

By myself I swear

declared YHWH

Indeed, because you have done this thing

Have not withheld your son

You only-one

¹⁷ indeed, I will bless you, bless you

I will make your seed many, yes many,

Like the stars of the heavens

and like the sand that is on the shore of the sea;

Your seed shall inherit the gate of their enemies,

¹⁸ **all the nations of the earth shall find blessing through your seed**

On the heel of **your hearkening (*shema*) to my voice.**

¹⁹ Avraham returned to his lads,

They arose and went together as one to Be'er-Sheva.

And Avraham stayed in Be'er-Sheva.

A Genealogy ... Now ???

²⁰ Now after these events it was

That it was told to Avraham saying:

Here Milca too has borne,

Sons to Nahor your brother:

Uts his firstborn, and Buz his brother

Kemuel father of Aram

²² and Cesed, Hazo, Pildash, Yidlaf, and Betuel.

²³ **Now Betuel begot Rivka (Rebekah).**

These eight Milca bore to Nahor, Avraham's brother.

²⁴ and his concubine, her name was Re'uma, bore too

Tevah, Gaham, Tahash, and Maakha.

Parsha Chayei Sara (The Life of Sara)

- With this chapter we begin the final parsha segment in the narrative of Abraham
- The break here is intentional
- The last parsha did not end with the binding, but with a genealogy, a look to the future

New International Version

Sarah lived to be a hundred and twenty-seven years old.

NET Bible

Sarah lived 127 years.

New American Standard Bible

Now Sarah lived 127 years; these were the years of the life of Sarah.

The Years of Sarah's Life

23:1 Now Sara's **life** was one hundred **years**
and twenty **years**
and seven **years**,
the **years** of Sara's **life**.

² She died in Kiriath-arba, that is now Hebron
In the land of Canaan.

An ExtraOrdinary Life

One way to go through the stages of life is to experience them in succession, to live each stage for what it is, and then to leave it behind and experience the next one.

The way Sarah did it, you don't just passively travel through life's stages, discarding the past for the more pressing priorities of the present. No, you build as you go: you take each stage with you as you encounter the next one.

As you make your way toward the last stage of life, when the prospect of death starts to become more real, that growing awareness of life's end doesn't leave you feeling empty inside; fear of that inevitable end doesn't become your sole, obsessive focus. Why? Perhaps because the way that you've lived life prepares you to leave life. You've lived without leaving your earlier selves behind. And maybe that gives you the confidence to see death itself as just another stage that will give way into yet another, an ultimate stage whose mystery you ready yourself, in your entirety, to embrace. Paradoxically, when you confront death that way, you feel more able to surrender your life — when that day finally arrives — to the One who created it. Maybe that's what it means **to live an extraordinary life.** (D. Forhman - Genesis A Parsha Companion)

Acquiring the Burial Site

Avraham set about to **lament (mourn)** for Sara and **to weep** over her;

³ then Avraham arose from the presence of his dead

And spoke to the Sons of Het saying:

⁴ I am a **sojourner** settled among you;

Give me title to a burial holding among you;

So that I may bury my dead from my presence.

⁵ The sons of Het answered Avraham saying to him:

⁶ Hear us, my lord!

You are one exalted by God in our midst

In the choicest of our burial sites you may bury your dead,

No man among us will deny you his burial site

For burying your dead!

⁷ Avraham arose,

He bowed low to the People of the land

To the sons of Het,

Still want that Title...

⁸ And spoke with them saying:

If it be then according to your wish

That I bury my dead from my presence,

Hear me and interpose for me to Efron son of Tzohar,

⁹ that he may **give me title to the cave of Makhpela,**

That is his,

That is at the edge of his field,

For the full silver worth let him **give me title**

In your midst for a burial holding.

¹⁰ Now Efron had a seat amidst the sons of Het,

And Efron the Hittite answered Avraham in the ears of the sons of Het,

Of all who had entry to the council gate of his city saying:

¹¹ Not so my lord, hear me!

The field I give to you,

And the cave that is therein, to you I give it;

Before the eyes of the sons of my people

I give it to you

Bury your dead!

The Purchase

¹³ and spoke to Efron in the ears of the people of the land saying:

But if you yourself would only hear me out!

I will give you the silver payment for the field,

Accept it from me,

So that I may bury my dead there.

¹⁴ Efron answered Avraham saying to him:

¹⁵ My lord, hear me!

A piece of land worth four hundred silver weight,

What is that between me and you!

You may bury your dead!

¹⁶ Avraham hearkened to Efron:

Avraham weighed out to Efron from the silver worth

Of which he had spoken in the ears of the sons of Het

Four hundred silver weight at the going merchant's rate.

A piece of Land is Secured

¹⁷ Thus was established the field of Efron

That is in Makhpela

That faces Mamre

The field as well as the cave that is in it

And the trees that were in all the field,

That were in all their territory round about,

¹⁸ for Avraham as an acquisition,

Before the Sons of Het

Of all who had entry to the council gate of this city.

¹⁹ Afterward Avraham buried Sara his wife

In the cave of the field of Makhpela

Facing Mamre

That is now Hevron

In the land of Canaan.

²⁰ Thus was established the field

As well as the cave that is in it

For Avraham as a burial holding

From the sons of Het.

A piece of Land is Secured

¹⁷ Thus was established the field of Efron

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From the sons of Het.

Legal Description of the property

A piece of Land is Secured

¹⁷ Thus was established the field of Efron

That is in Makhpela

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The field as well as the cave that is in it

And the trees that were in all the field,

That were in all their territory round about,

¹⁸ for Avraham as an acquisition,

Before the Sons of Het

Of all who had entry to the council gate of this city.

Legal Description of the property

Public record of the transaction

¹⁹ Afterward Avraham buried Sara his wife

In the cave of the field of Makhpela

Facing Mamre

That is now Hevron

In the land of Canaan.

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¹⁸ for Avraham as an acquisition,

Before the Sons of Het

Of all who had entry to the council gate of this city.

Legal Description of the property

Public record of the transaction

¹⁹ Afterword Avraham buried Sara his wife

In the cave of the field of Makhpela

Facing Mamre

That is now Hevron

In the land of Canaan.

Purpose of the land

²⁰ Thus was established the field

As well as the cave that is in it

For Avraham as a burial holding

From the sons of Het.

A piece of Land is Secured

¹⁷ Thus was established the field of Efron

That is in Makhpela

That faces Mamre

The field as well as the cave that is in it

And the trees that were in all the field,

That were in all their territory round about,

¹⁸ for Avraham as an acquisition,

Before the Sons of Het

Of all who had entry to the council gate of this city.

Legal Description of the property

Public record of the transaction

¹⁹ Afterword Avraham buried Sara his wife

In the cave of the field of Makhpela

Facing Mamre

That is now Hevron

In the land of Canaan.

Purpose of the land

²⁰ Thus was established the field

As well as the cave that is in it

For Avraham as a burial holding

From the sons of Het.

Covenantal conclusion

Securing the Line

^{24:1} Now Avraham was old, advanced in days,
and **YHWH had blessed** Avraham in everything.

² Avraham said to his servant—
the oldest of his household,
the one who ruled over all that was his:
Please, put your hand under my thigh.

³ I will have you swear by YHWH,
the God of heaven and the God of earth:
you will not take a wife for my son from the daughters
of the Canaanites,
among whom I dwell.

⁴ Rather, **you will go to my land and to my kin,**
and take a wife for my son
for Yitzhak.

^{22:20} Now after these events it was
That it was told to Avraham saying:
Here Milca too has borne,
Sons to Nahor your brother:
Uts his firstborn, and Buz his
brother
Kemuel father of Aram
²² and Cesed, Hazo, Pildash, Yidlaf,
and Betuel.
²³ **Now Betuel begot Rivka.**
These eight Milca bore to Nahor, Avraham's
brother.
²⁴ and his concubine, her name was Re'uma,
bore too
Tevah, Gaham, Tahash, and Maakha.

Abraham's Trust

⁵ The servant said to him:

Perhaps the woman will not be willing to follow me to this land.
Shall I then bring your son back to the land you came out from?

⁶ Avraham said to him:

See to it that you do not bring my son back there.

⁷ **YHWH, the God of heaven**

who took me from my father's house
and from my kindred,
who spoke to me and swore to me, saying,

To your seed I will give this land
he will send his messenger before you,
and you will take a wife for my son from there.

⁸ But if the woman is not willing to follow you,
you will be free from this oath of mine

only, **you must not bring my son back there.**

⁹ The servant put his hand under the thigh of Avraham his master
and swore to him concerning this matter.

¹⁰ **The servant took ten camels** from his master's camels and went—
every kind of good thing from his master in his hand.

Make it Happen- Let it be

He arose and went to Aram-naharaim,
to the city of Nahor.

¹¹ He made the camels kneel outside the city by the well of water,
toward evening,
at the time when the women who draw water go out.

¹² And he said:

YHWH, God of my master Avraham—
please, **make it happen** for me today,
and do **chesed** with my master Avraham.

¹³ Here, I am standing by the spring of water,
and the daughters of the men of the city are coming out to draw water.

¹⁴ **Let it be** that the young woman to whom I say,
Please, lower your jar so I may drink,
and she says, **Drink—and I will also water your camels**,—
let her be the one you have appointed for your servant, for Yitzhak.
By this I will know that you have done **chesed** with my master.

The Encounter

¹⁵ And it was, before he had finished speaking here, Rivka came out, her jar on her shoulder. She had been born to Betuel son of Milcah, the wife of Nahor, brother of Avraham.

¹⁶ The young woman was very beautiful in appearance, a virgin, no man had known her. She **went down** to the spring, filled her jar, and came up.

¹⁷ The servant ran to meet her and said: Please, let me sip a little water from your jar.

The Heroism of Rebecca

¹⁸ She said:

Drink, my lord.

And she **quickly** lowered her jar onto her hand
and gave him drink.

¹⁹ And she let him **drink his fill**,
and said:

**I will draw water for your camels also,
until they drink their fill.**

²⁰ She hurried and emptied her jar into the trough,
and she ran again to the well to draw water
and she drew for **all his camels**.

²¹ And the man kept watching her in silence,
to know whether YHWH had made his journey succeed or not.

²² And it was—

when **the camels had drunk their fill**
the man took a gold ring for the nose, half a shekel in weight,
and two bracelets for her arms, ten shekels of gold in weight.

Camel Science

- Why the request was a test of character
- 10 Camels
- Crossed a desert
- Single camel can drink 20-30 gallons of water
- $10 \times 20 = 200$ gallons (some estimate they can up to 40 gallons)
- 1 gallon of water = 8.6 pounds
- 200 gallons = 1,668 pounds
- 300 gallons = 2502 pounds (over a ton)
- Hauled UPHILL
- For someone you do not even KNOW
- Who only asked for SIP OF WATER
- This is true Tzedakah that results in Shalom (created safety and well being for a stranger)

The Promise of Nation Secured

²³ He said:

Whose daughter are you?

Please tell me. Is there room in your father's house for us to lodge?

²⁴ She said to him:

I am the daughter of Betuel, son of Milcah, whom she bore to Nahor.

²⁵ And she said: There is plenty of bran and fodder with us
also a place to spend the night.

²⁶ The man bowed low and prostrated himself before YHWH.

²⁷ And he said:

Blessed be YHWH, God of my master Avraham,

who has not withheld his chesed and **his 'emet** from my master.

As for me, YHWH has led me to the house of my master's brothers.

Loyal Love and Faithful Truth

- 48 And I bowed low and prostrated myself before YHWH,
and I blessed YHWH, God of my master Avraham,
who led me on the true (**'emet**) way to take the daughter of my master's brother for his son.
- 49 So now, if you will do **chesed** and **'emet** (truthfully) with my master,
tell me.
And if not,
tell me,
that I may turn to the right or to the left.

God Declares who He is

Ex 34:5 And YHWH descended in the cloud and stood with him there,
and proclaimed the name YHWH.

⁶ YHWH passed before him, and proclaimed,

“YHWH, YHWH, a God merciful and gracious,
slow to anger,

and abounding in *Chesed* (steadfast love) and *'emet* (faithfulness),

⁷ keeping *Chesed* (steadfast love) for thousands,

forgiving iniquity and transgression and sin,

but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children
and the children's children, to the third and the fourth generation.”

The Psalms lean heavily on this Pair

- **Psalm 25:10** – all YHWH’s paths are **ḥesed and ’emet**
- **Psalm 26:3** – “Your **ḥesed** is before my eyes... I walk in your **’emet**”
- **Psalm 40:10–11** – “I have not concealed your **ḥesed and ’emet**”
- **Psalm 57:3** – God sends out His **ḥesed and ’emet**
- **Psalm 61:7** – “appoint **ḥesed and ’emet** to guard him”
- **Psalm 85:10** – “**ḥesed and ’emet** have met together...”
- **Psalm 86:15** – “abounding in **ḥesed and ’emet**” (echoing Ex 34)
- **Psalm 89:14** – “**ḥesed and ’emet** go before you”
- **Psalm 98:3** – God has remembered His **ḥesed and ’emet** to Israel
- **Psalm 100:5** – “His **ḥesed** is everlasting, and His **’emet** to all generations”
- **Psalm 115:1** – “because of your **ḥesed** and your **’emet**”
- **Psalm 117:2** – “great is His **ḥesed**... and the **’emet** of YHWH endures forever”
- **Psalm 138:2** – “for you have exalted your word above all your name... your **ḥesed and ’emet**”

Rebecca's Choice

⁵⁶ He said to them:

Do not delay me, since YHWH has made my journey succeed.
Send me off, that I may go to my master.

⁵⁷ They said:

Let us call the young woman and ask her from her own mouth.

⁵⁸ They called Rivka and said to her:

Will you go with this man?

And she said:

I will go.

Rebekah's blessing

⁵⁹ So they sent off Rivka their sister
and her nurse,
and Avraham's servant
and his men.

⁶⁰ And they blessed Rivka and said to her:

**Our sister, may you become
thousands of ten-thousands!**

**And may your seed take hold
the gate of its foes**

⁶¹ Rivka rose, and her young women,
and they mounted the camels and followed the
man.

^{22:16} And said:

By myself I swear
YHWH's utterance

Indeed, because you have done this thing
Have not withheld your son

You only-one

¹⁷ indeed, I will bless you, bless you

I will make your seed many, yes many,

Like the stars of the heavens

and like the sand that is on the shore of the sea;

**Your seed shall inherit the gate of their
enemies,**

¹⁸ all the nations of the earth shall find
blessing through your seed

Providence

For its seeming naivety, this narrative is a mature reflection on faith. It asks people not first of all to anticipate the faithfulness of God, but to read it in retrospect. We do not always know the gifts of God in advance. But given a perspective of faith, we can in subsequent reflection discern the amazing movement of God in events we had not noticed or which we had assigned to other causes. (*W. Brueggemann, Genesis Interpretation Commentary*)

Isaac and Rebekah begin their Journey

⁶² Now Yitzhak had come from the way of Beer-lahai-roi,
for he was dwelling in the Negev.

⁶³ Yitzhak went out to stroll in the field toward evening.
He lifted up his eyes and saw
and here, camels were coming.

⁶⁴ Rivka lifted up her eyes and saw
Yitzhak,
and she slipped down from the camel.

⁶⁵ She said to the servant:
Who is that man walking in the field toward us?

And the servant said:
He is my master.

So she took a veil and covered herself.

⁶⁶ The servant recounted to Yitzhak all the things he had done.

⁶⁷ Yitzhak brought her into the tent of Sarah his mother.

He took Rivka, and she became his wife
and he loved her.

And Yitzhak **was comforted** after his mother.

Abraham Remarries

^{25:1} Now Avraham had taken another wife

Her name was Ketura.

² She bore him Zimran and Yokshan,
Medan and Midyan,
Yishbak and Shuah.

³ Yokshan begot Sheva and Dedan,
Dedan's sons were the Ashurites,
the Letushites
and the Leummites.

⁴ Midyans sons were
Efa, Efer, Hanokh, Avida and Eldaa.

All of these were Ketura's sons.

⁵ But **Avraham gave over all that was his to Yitzhak.**

⁶ and to the sons of the concubine that Avraham had,

**Avraham gave gifts,
And sent them away from Yitzhak his son
While he was still alive
Eastward to the Eastland,**

He breathed his last

⁷ Now these are the **days and years of the life of Avraham**

Which he lived:

⁸ **a hundred years
and seventy years
and five years**

Then he breathed his last.

Avraham died at a good ripe age,
Old and sated with years,
And was gathered to his kinspeople.

⁹ **Yitzhak and Yishmael his sons buried him**

In the cave of Makhpela

In the field of Efron son of Tzohar the Hittite

That faces Mamre,

¹⁰ the field that Avraham had acquired from the sons of Het.

There were buried Avraham and Sara his wife.

For our Walk

- Live each stage of life faithfully before God, as Sarah did, trusting that a life well lived can ripen into shalom.
- Refuse to grasp for what God has not yet given; like Abraham, learn to rest in the promise and act with quiet faithfulness.
- Practice the kind of generosity that creates well-being for others, as Rebekah did for a stranger at the well.
- Trust that God's providence is often seen more clearly in retrospect than in the moment, but His chesed and 'emet (faithfulness) are no less real while you wait.



We Are
Abraham's
Seed

The Family *of* Promise

We Are Abraham's Seed

Class 9 - The Promise Is Secured (Genesis 23-25)

Where we are in the story

Genesis 23–25 comes after Abraham’s great test on Mount Moriah. The promise has been brought to the brink and preserved. What follows is quieter, but no less important: Sarah is buried in owned land, Isaac’s future is secured through Rebekah, and Abraham dies with the covenant line intact. These chapters are less about developing the promise than about living it out in ordinary, ordered faithfulness.

Where we are going today

- How we are to reflect on Sarah’s life lived out in stages.
- How Sarah’s death and burial become Abraham’s first real holding in the promised land.
- Why the repeated field-and-cave language in Genesis 23 sounds like a public deed.
- How God’s providence secures the covenant future through Rebekah.
- How these chapters show mishpat and tzedakah being lived out in ordinary covenant life.

Sarah’s life and death

Genesis 23 does not simply report Sarah’s age as 127 years. The Hebrew slows the line down: ‘one hundred years, and twenty years, and seven years—the years of Sarah’s life.’ The repetition gives solemn weight to the full measure of her life. Sarah’s death marks a major transition, but it also shows a life ripened into peace. Abraham’s grief is real, yet the promise does not collapse with her death.

The field and the cave – the promise takes root

The repeated description of the field, cave, trees, and witnesses in Genesis 23 is not accidental. It works like a property deed. The text identifies the land, records the public transaction, shows its burial purpose, and then seals the conclusion. Abraham finally owns a real piece of Canaan. It is only a burial holding, but it is the first material foothold of the promise in the land. Abraham does not grasp but lives out a blessing to the nations around him.

Securing the covenant future through Rebekah

Genesis 24 shows that the promise is secured not by Abraham’s control, but by God’s faithful providence. Abraham now acts differently than before. He does not grasp. He does not send Isaac back. He entrusts the future to the God who spoke, swore, and will go ahead of the servant. Rebekah’s extravagant generosity at the well confirms that she is not only from Abraham’s family, but also bears the kind of character suited to the covenant household.

Rebekah’s generosity

Rebekah’s actions are costly, generous, and life-giving. She offers water not only to the servant, but to all his camels until they finish drinking. That is more than courtesy. It is embodied tzedakah—strength used for the good of another—and it creates well-being and safety for a stranger.

Chesed and 'emet

When the servant blesses YHWH for not withholding his chesed and 'emet from Abraham, he names in one line what the whole narrative has been showing. Chesed is covenant love that keeps showing up. 'Emet is covenant reliability that proves true over time. God's providence is often seen most clearly in retrospect, but that does not make it any less real while we are living through it.

Abraham's end in shalom

In these final Abraham chapters, the focus is not on learning mishpat and tzedakah for the first time, but on living them out. Abraham honors Sarah, secures Isaac's future, orders his household, and dies with the promise resting securely in the covenant line. The story closes not in chaos, but in ordered peace. Abraham, who once grasped and feared, now rests more fully in the promise God had made.

For our own walk

- Live each season of life faithfully before God, trusting that a life well lived can ripen into shalom.
- Refuse to grasp for what God has not yet given; let trust, not control, shape your decisions.
- Use your strength and resources in ways that bring relief, dignity, and well-being to others.
- Look back for the traces of God's providence, and learn to trust that His chesed and 'emet are at work even now.

Key Takeaway

Genesis 23–25 shows the promise being secured through ordinary covenant faithfulness. Sarah is honored, land is lawfully acquired, Rebekah is raised up in providence, and Abraham dies in peace. After the great tests, the covenant future is carried forward not through grasping, but through the lived practice of mishpat, tzedakah, and trust in the God whose chesed and 'emet do not fail.