

# CHAPTER ANALYSIS FORM

**Chapter:** 15-16

**Chapter Title:** Covenant Established, Hagar and Ishmael

## **1. Chapter Summary:**

### 1. Chapter 15

- a. Questions of Inheritance 1-4
- b. Righteous faith 5-6
- c. Covenant Preparation 7-12
- d. Tribulation and Salvation 13-16
- e. Covenant of Inheritance 17-21

### 2. Chapter 16

- a. Childless and Impatient 1-4
- b. Reaping the Consequences 5-6
- c. Hagar and Ismael blessed 7-12
- d. The God Who Sees 13-14
- e. Ishmael born 15-16

2. Observation		3. Interpretation	
What Does It Say?		What Does It Mean?	
Verse		Verse	
	<b>Chapter 15</b>		
1-4	God comes to Abram in a vision and promises to be Abram's shield and rewarder. Abram's concern is no children. He will have to leave everything to his servant. God tells him he will have a son.	1-4	<p>Fear not – this is a lesson in itself. How many times in the Bible is this phrase repeated. Especially in the context of God or God's messengers contacting humans.</p> <p>Not having any children meant your goods would pass to someone outside the family. Eliezer would have to be adopted as Abram's son. It is a not so subtle prodding of God about His promise of offspring for Abram. Is this not us – a roundabout method of saying to God, "I remember your promise but I do not see its fulfillment. Are you sure?"</p>
5-6	Once again, God repeats his promise that Abram's children will be innumerable. <b>Abram's faith counted as righteousness.</b>	5-6	<p>God's promises are immutable. When he repeats his promise it is a sure and fixed thing. Abram finally gets it and responds in faith. It is not because of anything that Abram has done in response to God's call that he is declared righteous. It is purely by faith because of the grace of God. That righteousness is credited in the face of Abram's persistent doubting.</p> <p>This is the basis for our salvation. Do we believe it or are we still looking for the right to do list in order to be considered righteous?</p>
7-12	God reiterates who he is but Abram wants to be sure. God has Abram gather and prepare animals for a covenant ritual.	7-12	<p>How quickly doubts surface after a great expression of faith and belief. Abram's faith has just been credited as righteousness and he, once again, asks for a sign. We are sealed by the spirit but how often do we look for signs and omens to confirm what is promised?</p>

13-16	Abram hears God in a vision as God tells him the future for his children. A foretelling of the sojourn in Egypt, the affliction there, and their eventual salvation. Almost in passing God says the iniquity of the Amorites is not complete.	13-16	The sojourn and captivity in Egypt is foretold. To our way of thinking if God has promised the land to Abram's offspring why not let him move in and take over immediately? Why must Abram's children suffer and delay for four hundred years? The reason given doesn't make sense from a human perspective – another people aren't wicked enough yet? But who can know the mind of God? Are there things happening in your life that don't make sense humanly? Are you asking God why and not receiving an answer? Could it be the answer is, "Have faith and believe." Are we truly Romans 8:28 Christians?
17-21	The covenant ritual is executed by a single party – God. The extent of the land given is defined.	17-21	An ancient custom, two parties to a covenant would pass between the halves of the animals to ratify a covenant. The understanding being "May the same happen to me if I do not uphold my part of the covenant." In this instance only one party passes between the animals – God. He has, essentially, bound himself to fulfill the covenant without any conditions on Abram. This is grace. The boundaries of the land promised have yet to be completely inhabited by the Israelites.

[https://en.wikipedia.org/wiki/Promised\\_Land#/media/File:Map\\_Land\\_of\\_Israel.jpg](https://en.wikipedia.org/wiki/Promised_Land#/media/File:Map_Land_of_Israel.jpg)

	<b>Chapter 16</b>		
1-4	Abram and Sarai are still childless. Sarai gives her maid to Abram in order to procure a child. Hagar becomes pregnant and treats Sarai with contempt.	1-4	How often do we think we can hasten the completion of God's promise through our own devices? If it is not readily apparent that God is working maybe we need to do something on our own? After all, God helps those who help themselves! And don't we make a royal hash of things when we work in our own power, not waiting for God?
5-6	Sarai blames Abram for her troubles. He responds by abdicating responsibility. The consequences fall on Hagar. Hagar flees.	5-6	Can anyone say, Garden of Eden? Abram listens to Sarai and, instead of exerting spiritual leadership, acquiesces. What they wanted to happen, happens but the results are not pleasant. Instead of owning up and repenting the blame starts spreading and ends in abuse. The application to our lives is obvious, is it not? You can hear the echoes of the immediate in Sarai and Abram. God promised a child, where is he? I should be pregnant by now. Maybe we should try something else.
7-12	Hagar is running away and God finds her. He asks why she is running and she responds. God tells her to go back, submit to Sarai, and she will be blessed with innumerable offspring. However, her son will not be a peaceable man but always in contention with those around where he lives.	7-12	Hagar, instead of being accepted and wanted, is driven to despair and runs. God comes to her, offers her hope and a promise, and sends her back. We tend to focus on the part of the blessing that promises Ishmael and his descendants will always be in contention with those around him but too often we forget that the God of Abraham, Isaac, and Jacob is the one who showed grace to Hagar and blessed Ishmael. God promised Abram his descendants would number more than the stars or the sand on the beach. Ishmael is as much Abram's son as Isaac. Just because the promised one comes through the work of God does not negate God's promise to all Abram's children. God's grace is not bound to one people, one nation, or one community of faith.

13-14	Hagar listens and believes. The spot where she encountered God is called "The God Who Sees"	13-14	Hagar expresses her own faith in her acknowledgement of God as the "the one who sees." She expresses a truth we sometimes refuse to believe ourselves. And yet, there are those times when we experience the "God who sees" and we respond in the only way we can – faith and adoration.
15-16	Ishmael is born when Abram is 86.		

4. Correlation		5. Application	
Where Else Is It Explained?		What Will I Do About It?	
Verse			
	<b>Chapter 15</b>		
1-4	Genesis 17:16 Psalm 3:3,5:12; 7:10; 18:2; 27:1; 28:7; 58:11; 84:11; 91:4 Isaiah 41:10 Luke 1:13 Galatians 4:28		
5-6	Genesis 12:2; 13:16 Exodus 32:13 Psalm 32:2; 106:31 <b>Romans 4:3,9,18,20-24</b> <b>Galatians 3:6</b> <b>Hebrews 11:12</b> <b>James 2:23</b>		
7-12	Romans 4:13 Hebrews 11:8		
13-16	Genesis 46:4 Exodus 1:11-12; 3:7-8,17; 6:5-8; 12:40-41 Psalm 91:16 Amos 2:9 Acts 7:6-7, 17 Galatians 3:17		
17-21	Genesis 12:7; 13:15; 17:2,4,7-8 Exodus 3:17; 6:4; 23:31; 34:10 Numbers 34:1-15 Joshua 3:10 Psalm 105:9, 11 Isaiah 27:12 Acts 7:5 <b>Hebrews 6:13</b>		

	<b>Chapter 16</b>	
1-4	Genesis 3:17; 15:2-3; 21:9 Proverbs 20:21-23 Galatians 4:24-25	
5-6		
7-12	Genesis 17:19-20; 20:17-20; 21:14	
13-14	Genesis 25:11 Psalm 139:1-12	
15-16	Genesis 17:18; 25:12 Galatians 4:22	

## **6. Conclusions**

## **7. One Personal Application**