

Chapter 1 : patriarch - Dictionary Definition : calendrierdelascience.com

Likes, 32 Comments - Randy (@randyg) on Instagram: "My father, the patriarch, surrounded by his progeny. His example has taught us how to be leaders, "

Abram, Nahor , and Haran. Haran died in his native city, Ur of the Chaldees. Abram married Sarah Sarai , who was barren. Terah, with Abram, Sarai, and Lot, then departed for Canaan, but settled in a place named Haran , where Terah died at the age of 70. On the way Abram told Sarai to say that she was his sister, so that the Egyptians would not kill him. God afflicted Pharaoh and his household with plagues, which led Pharaoh to try to find out what was wrong. The conflicts between herdsmen had become so troublesome that Abram suggested that Lot choose a separate area, either on the left hand or on the right hand, that there be no conflict amongst brethren. Lot chose to go eastward to the plain of Jordan where the land was well watered everywhere as far as Zoar, and he dwelled in the cities of the plain toward Sodom. Abram went south to Hebron and settled in the plain of Mamre , where he built another altar to worship God. Battle of Siddim Meeting of Abraham and Melchizedek painting c. 1650. Once Abram received this news, he immediately assembled trained servants. When they caught up with them at Dan , Abram devised a battle plan by splitting his group into more than one unit, and launched a night raid. They freed Lot, as well as his household and possessions, and recovered all of the goods from Sodom that had been taken. Abram then gave Melchizedek a tenth of everything. The king of Sodom then offered to let Abram keep all the possessions if he would merely return his people. Abram refused any deal from the king of Sodom, other than the share to which his allies were entitled. Covenant of the pieces The voice of the Lord came to Abram in a vision and repeated the promise of the land and descendants as numerous as the stars. Abram and God made a covenant ceremony, and God told of the future bondage of Israel in Egypt. God described to Abram the land that his offspring would claim: Abram and Sarai tried to make sense of how he would become a progenitor of nations, because after 10 years of living in Canaan, no child had been born. Sarai then offered her Egyptian handmaiden, Hagar , to Abram with the intention that she would bear him a son. After Hagar found she was pregnant, she began to despise her mistress, Sarai. Sarai responded by mistreating Hagar, and Hagar fled into the wilderness. An angel spoke with Hagar at the fountain on the way to Shur. Hagar then called God who spoke to her " El-roi ", "Thou God seest me: From that day onward, the well was called Beer-lahai-roi, "The well of him that liveth and seeth me. She then did as she was instructed by returning to her mistress in order to have her child. Abram was 86 years of age when Ishmael was born. He looked up and saw three men in the presence of God. Then he ran and bowed to the ground to welcome them. Abraham then offered to wash their feet and fetch them a morsel of bread, to which they assented. When all was prepared, he set curds, milk and the calf before them, waiting on them, under a tree, as they ate. While at the tent entrance, Sarah overheard what was said and she laughed to herself about the prospect of having a child at their ages. The visitor inquired of Abraham why Sarah laughed at bearing a child at her age, as nothing is too hard for God. Frightened, Sarah denied laughing. At this point, the two other visitors left for Sodom. Then Abraham turned to God and pleaded decrementally with Him from fifty persons to less than ten that "if there were at least ten righteous men found in the city, would not God spare the city? However, Lot objected and offered his virgin daughters who had not "known" v. He "looked out toward Sodom and Gomorrah" and saw what became of the cities of the plain, where not even "ten righteous" v. While he was living in Gerar , Abraham openly claimed that Sarah was his sister. Upon discovering this news, King Abimelech had her brought to him. Abimelech had not laid hands on her, so he inquired if he would also slay a righteous nation, especially since Abraham had claimed that he and Sarah were siblings. In response, God told Abimelech that he did indeed have a blameless heart and that is why he continued to exist. However, should he not return the wife of Abraham back to him, God would surely destroy Abimelech and his entire household. Abimelech was informed that Abraham was a prophet who would pray for him. Abraham stated that he thought there was no fear of God in that place, and that they might kill him for his wife. Then Abraham defended what he had said as not being a lie at all: Abraham then prayed for Abimelech and his household, since God had stricken the women with infertility because of the taking of Sarah. Abimelech claimed

ignorance of the incident. Then Abraham offered a pact by providing sheep and oxen to Abimelech. Further, to attest that Abraham was the one who dug the well, he also gave Abimelech seven ewes for proof. Because of this sworn oath, they called the place of this well: Abraham was "an hundred years old", when his son whom he named Isaac was born; and he circumcised him when he was eight days old. During the celebration, however, Sarah found Ishmael mocking; an observation that would begin to clarify the birthright of Isaac. God told Abraham not to be distressed but to do as his wife commanded. God reassured Abraham that "in Isaac shall seed be called to thee. He gave her bread and water and sent them away. The two wandered in the wilderness of Beersheba until her bottle of water was completely consumed. In a moment of despair, she burst into tears. A well of water then appeared so that it saved their lives. As the boy grew, he became a skilled archer living in the wilderness of Paran. Eventually his mother found a wife for Ishmael from her home country, the land of Egypt. From a 14th-century missal Main article: The patriarch traveled three days until he came to the mount that God told him of. He then commanded the servants to remain while he and Isaac proceeded alone into the mount. Isaac carried the wood upon which he would be sacrificed. Along the way, Isaac asked his father where the animal for the burnt offering was, to which Abraham replied "God will provide himself a lamb for a burnt offering". Just as Abraham was about to sacrifice his son, he was interrupted by the angel of the Lord, and he saw behind him a "ram caught in a thicket by his horns", which he sacrificed instead of his son. For his obedience he received another promise of numerous descendants and abundant prosperity. After this event, Abraham went to Beersheba. He died at age , and was buried in the cave of Machpelah by his sons Isaac and Ishmael. Albright and biblical scholars such as Albrecht Alt believed that the patriarchs and matriarchs were either real individuals or believable composites of people who lived in the " patriarchal age ", the 2nd millennium BCE. Thompson, a literary scholar, based his argument on archaeology and ancient texts. His thesis centered on the lack of compelling evidence that the patriarchs lived in the 2nd millennium BCE, and noted how certain biblical texts reflected first millennium conditions and concerns. Van Seters examined the patriarchal stories and argued that their names, social milieu, and messages strongly suggested that they were Iron Age creations.

Abraham: God approached Abraham (then "Abram") and promised to make his descendants a great nation (Genesis) in the land of Canaan. Following God's instruction, Abram took his extended family to Canaan, and they lived there as nomads.

Rorate Caeli Saints of the Old Testament: Abraham, patriarch On this day the traditional Roman Martyrology commemorates the preeminent saint of the Old Testament. Denis of Paris, bishop, and his companions, the priest Rusticus and the deacon Eleutherius. But immediately after them, the Martyrology lists: Patriarchae nostri Abrahae, "our Patriarch Abraham. In the Book of Genesis, Moses tells us that God blessed Abraham with innumerable descendants in the biological, genealogical sense, making him not only the ancestor of the nation of Israel but also of various Middle Eastern peoples such as the Edomites, Ishmaelites, and Midianites. John the Baptist, who warned his fellow Jews: For I tell you that God is able of these stones to raise up children to Abraham. When God promised Abraham, "I will make thy seed as the dust of the earth: This is why St. Paul told the Roman Church: Paul explains this in his Epistle to the Galatians: For as many of you as have been baptized in Christ, have put on Christ. For you are all one in Christ Jesus. In her Magnificat, the Blessed Virgin plainly declares that her conception of the Messiah was the fulfillment of the promises to Abraham: As he spoke to our fathers, to Abraham and to his seed for ever. Zacharias, father of St. John the Baptist, who prayed in his Benedictus: As he spoke by the mouth of his holy prophets, who are from the beginning: Salvation from our enemies, and from the hand of all that hate us: Matthew went to such pains to show that Jesus is "the son of David, the son of Abraham" Matt. We too, like the fathers, should base our faith and our hope firmly upon the faith of Abraham, prototype and spiritual father of the faithful, and seek to follow in his footsteps. Paul told the Hebrews: By faith he abode in the land, dwelling in tabernacles, with Isaac and Jacob, the co-heirs of the same promise. For he looked for a city that hath foundations; whose builder and maker is God. All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and strangers on the earth. For they that say these things, do signify that they seek a country. And truly if they had been mindful of that from whence they came out, they had doubtless time to return. But now they desire a better, that is to say, a heavenly country. Therefore God is not ashamed to be called their God; for he hath prepared for them a city. By faith Abraham, when he was tried, offered Isaac: In Isaac shall thy seed be called. Accounting that God is able to raise up even from the dead. All ye holy patriarchs and prophets, Pray for us!

Abraham purchases a tomb (the Cave of the Patriarchs) at Hebron to be Sarah's grave, thus establishing his right to the land; and, in the second generation, his heir Isaac is married to a woman from his own kin, thus ruling the Canaanites out of any inheritance.

The pious father, while he permitted these youthful festivities, knew the moral danger by which they were attended. So once a year, when the round of feasts was complete, he called the family together, and kept a feast unto the Lord. He "sanctified" them, that is, on this occasion he specially set himself and his children apart for God. Youth is an age of ignorance and inexperience. They have not proved its innumerable perils, its unfathomable deceits. They look at life through the medium of their own frank and buoyant and hopeful feelings. The more self-assured is the unthinking youth, the more likely he is to miss the narrow path of obedience and truth, and fall into temptation and snare. In the age of youth the passions of human nature are most irregular and impetuous. Reason is too often dethroned, and lawless appetite usurps her seat. In the age of youth evil example exerts its most pernicious influence. Man in all periods of his existence is an imitative creature, but more particularly so in the days of youth. In the period of youth the great destroyer of the peace, and of the souls of men, is especially assiduous in his bad work. This danger of sinning is never, perhaps, greater than on occasions of festivity, when luxury and gaiety reign. What aggravates the evil of sin is its tendency to increase, so that a young sinner may go so far as to "curse God in his heart. His expressions indicate great anxiety, tender and heartfelt apprehension. To sin against God must of necessity be a most odious and dreadful thing. The consequence of sin is misery. The parent whose heart is right with God knows well that there is no calamity like the calamity of sin; no pang like the pang of remorse. Not greater is the misery than is the deep dishonour which sin ensures. He had recourse to sacrifice "the only mode in which the guilt of sin can be cancelled, and its punishment averted. The father who felt it his duty to institute these solemn family atonements would accompany them with such faithful admonitions, such affectionate counsel, and such religious instructions, as the occasion would dictate, and as their wants required. Nor would these annual sacrifices be unaccompanied with earnest prayers and intercessions on behalf of his children. As parents we may plead in private for our children. We may give parental instructions in our customary family devotions. We may have, like this patriarch, special seasons of family consecration. They could not behold the pious concern which their father manifested for their religious and eternal well-being; they could not behold the annual solemnities, which he instituted for their sake, unmoved. We may charitably hope that the effect upon them was beneficial; and that such a pious parent was rewarded by the piety and obedience of the children. Conclusion "To parents. Have you been sufficiently alive to the religious and eternal interests of your posterity?

Chapter 4 : Jermaine Jackson Says Family Patriarch Joe Is Dying, Banned Visits From His Children

President Spencer W. Kimball said: "The Lord organized [His children] in the beginning with a father who procreates, provides, and loves and directs, and a mother who conceives and bears and nurtures and feeds and trains, and children who] come to love, honor, and appreciate each other.

Dotted lines indicate multiple generations Ishmael in the Quran[edit] Ishmael is mentioned over ten times in the Quran , [40] [41] often alongside other patriarchs and prophets of ancient times. Ishmael is mentioned together with Elisha and Dhul-Kifl as one of "the patiently enduring and righteous, whom God caused to enter into his mercy. In other chapters of the Quran, however, which date from the Medina period , Ishmael is mentioned closely with his father Abraham: Ishmael stands alongside Abraham in their attempt to set up the Kaaba in Mecca as a place of monotheistic pilgrimage [44] and Abraham thanks God for granting him Ishmael and Isaac in his old age. A miniature in the 16th-century manuscript Zubdat Al-Tawarikh. The commentaries on the Quran and the numerous collections of Stories of the Prophets flesh out the Islamic perspective of Ishmael and detail what they describe as his integral part in setting up the Kaaba. Muslim exegesis states that Sarah asked Abraham to marry her Egyptian handmaiden Hagar because she herself was barren. God then instructed Abraham to take his wife Hagar and their baby Ishmael out in to the desert and to leave them there. She then changed her question and asked "Did God command you to do this? In the desert, the baby Ishmael cried with thirst. God sent angel Gabriel to her informing her to lift up her baby and when she did, she noticed that his feet had scratched the ground allowing a spring of water to bubble up to the surface. Hagar quickly shifted the ground to form a well around the spring to contain the water forming the Zamzam well. Hagar refilled the bottle with water and gave her baby a drink. This spring became known to caravans that traveled through Arabia and Hagar negotiated deals with them for supplies in exchange for the water. From her actions, the city of Mecca originally Becca or Baca in Hebrew grew, and attracted settlers who stayed and provided protection for her and Ishmael as well as being sources of various goods brought in and exchanged with visiting caravans. Ishmael understood his father and explained to his wife that the visitor was his father and he had been instructed to divorce his wife and find a better one, which Ishmael did. Some time after this, Abraham returned to visit Ishmael and again Ishmael was out. Abraham again had to leave before he saw his son, but left him the message to "keep his threshold. Ishmael told his wife who it was that had come to visit and that he approved of her and their marriage. On one of his visits to Mecca , Abraham is said to have asked his son to help him build the requested Kaaba. In the genealogical trees that the early scholars drew, [54] Ishmael was considered the ancestor of the Northern Arabs and Muhammad was linked to him through the lineage of the patriarch Adnan. Ishmael may also have been the ancestor of the Southern Arabs through his descendant Qahtan.

Chapter 5 : Lesson The Father as Patriarch

The feasts mentioned were probably birthday festivities. The pious father, while he permitted these youthful festivities, knew the moral danger by which they were attended. So once a year, when the round of feasts was complete, he called the family together, and kept a feast unto the Lord. He.

The patriarch was the father or head of a family, tribe, or clan. In Biblical usage the term normally refers to the ancestors of the people of Israel from Abraham to Joseph. Occasionally it has a wider usage, however. Abraham, Isaac, Jacob and his sons

Acts 7: The patriarchs lived semi-nomadic lives in the lands of the Fertile Crescent. From Ur in Mesopotamia to Egypt they journeyed with their flocks and herds, counting their wealth in movable property. The only real estate which Abraham owned was the burial plot purchased for Sarah, his wife. The patriarchs were not a part of the major currents of life in the ancient Near E. The only time when they became involved in the power struggles of the day was when Abraham fought a coalition of kings from the E in order to rescue his nephew Lot Gen

Otherwise we may assume that the patriarchs went about their daily tasks, leaving no impress on the world of their day. Biblical information is supplemented, however, by discoveries of modern archeology. While the patriarchs themselves have not been identified, similar names have been discovered among texts listing Amorite names. The Amorites were western Semites, some of whom moved into lower Mesopotamia, forming the Old Babylonian Empire, of which Hammurabi was a major ruler. Amorites also appear in the Bible as one of the peoples in Canaan at the time of the patriarchs. They may be regarded as close relatives of the patriarchs. Although the prophet was not making a pronouncement on ethnic origins, he did recollect something of the mixed background of the Israelite people. According to the Biblical account, the age of the patriarchs was one of great mobility. By the 19th cent. Assyrian merchants had penetrated Asia Minor for purposes of trade. The Cappadocian Tablets illustrate business practices of the day. Contacts between Palestine and Egypt were frequent. Palestinian tombs of the period from to b. Sinuhe Story, from the 20th cent. There he prospered until at a later date he was invited back to Egypt. The Beni Hasan tomb painting c. The dress and equipment of these Asiatic Semites prob. Abraham entered Egypt with Sarah in quest of food about the same time. Customs of the Patriarchal Age are paralleled in the cuneiform tablets discovered at Nuzi, near Kirkuk, in the s. Frequently, a childless couple would adopt a son. This might be a favored slave, as appears to have been the case with Abraham. Laban, on the other hand, who had daughters but no sons, appears to have adopted Jacob, his son-in-law, again in typical Nuzi fashion. If a natural son were subsequently born, the adopted son would yield his rights to the natural son, although certain rights of the adopted son were guarded carefully. Abraham had natural sons, who thus superseded Eliezer as chief heirs. Laban also had sons, presumably after the marriage of Jacob to Leah and Rachel. Rivalries were such that Jacob and his wives left Laban, taking along the household gods teraphim , which seem to have been the possession of the chief heir. Stealing the teraphim was tantamount to refusing to relinquish the rights of the chief heir. In Nuzi marriage contracts a childless wife was required to provide her husband with a girl who might become the mother of his children. The Code of Hammurabi foresees a situation in which such a maid would bear children to the husband of her mistress, and then aspire to a higher position in the household: The code, discovered at the Hitt. If only a portion of the property was sold, the seller would continue to bear the obligation. Ephron evidently saw an opportunity to rid himself of his obligations, making Abraham feudatory for the entire field. As a result of a cent. Religion was the one aspect of the patriarchal life which was different from that of neighboring peoples. Discoveries at Ugarit make it clear that the Canaanites worshiped a pantheon of gods, with El as the oldest. He was the father of a progeny of seventy gods and goddesses. Among these seventy was Baal, the god who was particularly attractive to the Israelites in times of apostasy. The Biblical record affirms that the patriarchs knew in a very personal way the God later revealed as the God of Israel, or the God of Abraham, Isaac, and Jacob. This God appeared to Abraham

Patriarchal religion was very personal, the patriarchs talking to God in a very personal way. The fact that Abraham paid tithes to Melchizedek, and received a blessing from him, shows that the patriarchal concept of God was not tribal. The chronology of the Patriarchal Age presents numerous difficulties. Archeologists use the term Middle Bronze

Age to describe the period. Abraham has been dated anywhere from the 19th cent. He seems to fit best in the earlier period during the time of the Amorite migrations. Israel was definitely in Canaan by the 13th cent. The pharaohs mentioned in connection with Abraham and Joseph are not named, indicating that the Biblical writers were more concerned with the events than with the chronology of the period. Scholars have a greater respect for the Patriarchal narratives in the light of discoveries at Nuzi and elsewhere. The patriarchs appear as living men of faith in a historical context. Details may elude us, but the main outlines are growing clearer with the development of better tools of research.

Chapter 6 : Joe Jackson, patriarch of The Jacksons, has died | Consequence of Sound

His envious brothers sold him as a slave, but Joseph rose to become prime minister of Egypt, where he was ultimately able to save his family from starvation. Patriarch A father who leads a family or tribe.

The Patriarchs and the Origins of Judaism Level: They founded the religion now known as Judaism, and their descendants are the Jewish people. Of course, technically, it is incorrect to refer to Abraham, Isaac and Jacob as Jews, because the terms "Jew" and "Judaism" were not used generally to refer to this nation until hundreds of years after their time; nevertheless, for convenience and in accordance with common practice, I will use these terms. The history below is derived from written Torah , Talmud , Midrash and other sources. Modern scholars question the existence of the Patriarchs and the historical accuracy of this information; however, it is worth noting that scholars also questioned the existence of Babylonia and Troy He was the son of Terach, an idol merchant, but from his early childhood, he questioned the faith of his father and sought the truth. He came to believe that the entire universe was the work of a single Creator, and he began to teach this belief to others. Abram tried to convince his father, Terach, of the folly of idol worship. One day, when Abram was left alone to mind the store, he took a hammer and smashed all of the idols except the largest one. He placed the hammer in the hand of the largest idol. When his father returned and asked what happened, Abram said, "The idols got into a fight, and the big one smashed all the other ones. These idols have no life or power. We have certain obligations to G-d, and G-d has certain obligations to us. Abram was subjected to ten tests of faith to prove his worthiness for this covenant. Leaving his home is one of these trials. Abram, raised as a city-dweller, adopted a nomadic lifestyle, traveling through what is now the land of Israel for many years. Abram is referred to as a Hebrew Ivri , possibly because he was descended from Eber Gen. But Abram was concerned, because he had no children and he was growing old. This was a common practice in the region at the time. According to tradition, Hagar was a daughter of Pharaoh, given to Abram during his travels in Egypt. She bore Abram a son, Ishmael, who, according to both Muslim and Jewish tradition, is the ancestor of the Arabs. Isaac was the ancestor of the Jewish people. Thus, the conflict between Arabs and Jews can be seen as a form of sibling rivalry! G-d commanded Abraham to sacrifice Isaac as a burnt offering. This test is known in Jewish tradition as the Akeidah the Binding, a reference to the fact that Isaac was bound on the altar. At the last moment, G-d sent an angel to stop the sacrifice. It is interesting to note that child sacrifice was a common practice in the region at the time. Thus, to people of the time, the surprising thing about this story is not the fact that G-d asked Abraham to sacrifice his child, but that G-d stopped him! Judaism uses this story as evidence that G-d abhors human sacrifice. In fact, I have seen some sources indicating that Abraham failed this test of faith because he did not refuse to sacrifice his son! Judaism has always strongly opposed the practice of human sacrifice, commonplace in many other cultures at that time and place. Isaac later married Rebecca Rivka , who bore him fraternal twin sons: Jacob Israel Jacob and his brother Esau were at war with each other even before they were born. Esau had little regard for the spiritual heritage of his forefathers, and sold his birthright of spiritual leadership to Jacob for a bowl of lentil stew. When Isaac was growing old, Rebecca tricked him into giving Jacob a blessing meant for Esau. Esau was angry about this, and about the birthright, so Jacob fled to live with his uncle, where he met his beloved Rachel. Between these four women, Jacob fathered 12 sons and one daughter. He prayed to G-d and gave his brother gifts. The night before he went to meet his brother, he sent his wives, sons, and things across the river, and was alone with G-d. That night, he wrestled with a man until the break of day. As the dawn broke, Jacob demanded a blessing from the man, and the "man" revealed himself as an angel. He blessed Jacob and gave him the name "Israel" Yisrael , meaning "the one who wrestled with G-d" or "the Champion of G-d. The next day, Jacob met Esau and was welcomed by him. Children of Israel Jacob fathered 12 sons: They are the ancestors of the tribes of Israel, and the ones for whom the tribes are named. Joseph is the father of two tribes: They sold Joseph into slavery and convinced their father that Joseph was dead. They suffered greatly under the hand of later Pharaohs. G-d led them on a journey through the wilderness to Mount Sinai. Here, G-d revealed Himself to the Children of Israel and offered them a great covenant: G-d revealed the Torah to his people, both the written and oral Torah , and the entire nation

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responded, "Everything that the L-rd has spoken, we will do! [Click Here](#) for more details.

Chapter 7 : Patriarch - Encyclopedia of The Bible - Bible Gateway

Adding to what He had previously spoken, God now told this patriarch that his descendants would be numerous and that He was giving this land to Abraham and his descendants forever. God then encouraged Abraham to walk through the land "to check out the gift that he was being given.

This is borne out by the fact that they owned both donkeys and camels. The rarity of domesticated camels in the Bronze Age Near East, combined with the economic advantages enjoyed by camel owners over non-owners, along with the exclusive ability of the rich to initiate camel domestication and eventually to profit from it, provide a significant connection to the Patriarchs as described in Genesis. Tags Support Like this article? Our Ministry relies on the generosity of people like you. Every small donation helps us develop and publish great articles. This article was first published in the Winter issue of Bible and Spade. Sarna observed that the Patriarchs had dealings with kings, possessed slaves, retainers, silver and gold, and might possibly have participated in the international caravan trade. Referring to Genesis 14, where Abraham leads of his trained servants into battle, Albright concluded that neither this chapter nor Genesis 23 [in which Abraham purchases land for a considerable sum of money] is intelligible unless we recognize that Abraham was a wealthy caravaneer and merchant whose relations with the native princes and communities were fixed by contracts and treaties covenants. Of course, Albright may have overplayed his hand, reducing the Patriarchs to nothing more than donkey-riding peddlers. Nevertheless, the proofs supplied by Albright, as well as the Genesis narrative itself, show that the Patriarchs were wealthy individuals who participated in the sedentary economy of their culture. An objection might be raised that, since Albright considered the Patriarchs to be donkey rather than camel caravaneers, his theory has no bearing on whether the Patriarchs possessed camels. If the Patriarchs were caravaneers at all, then they were almost certainly donkey caravaneers who may have owned a comparatively small number of camels. The possibility that this conclusion is correct is reinforced by the opening verses of chapter 32, in which Jacob reunites with Esau. Before the actual meeting of the two estranged twins, Jacob sends a messenger to Esau with a list of livestock and retainers possessed by Jacob. Camels are not mentioned: Author Caesar points out that only the wealthy could afford to own camels in the ancient near east. According to Genesis Edomite ownership of donkeys, but not camels, is mentioned in Genesis. In the story of Joseph, donkeys are the means of transportation; camels are never mentioned except as belonging to Midianite spice-traders. Thus, donkeys are unquestionably the main means of transport in the Patriarchal narratives, with camels only serving a minor role for desert travels of longer distances, in comparison. As Elat has noted: When he [the author of Genesis] describes the wanderings of the Patriarchs in the land of Canaan, their household economy includes donkeys, cattle and sheep but no camels cf. However, in describing their journeys to Aram Naharaim or to Egypt, i. According to Collon and Porada: He found that such persons could function in a variety of ways: The structure of mercantile activities was shown by Mogens Larsen Copenhagen to have been based on family groups. Although he concentrated on the well-documented Old Assyria Colony texts [20th-17th centuries BC], it seems likely that this theory will prove to be valid for all Mesopotamian commerce. The meeting of Isaac and Rebekah. Rebekah also looked up and saw Isaac. Abraham is repeatedly described as wealthy in gold and silver as well as in livestock and slaves. The commercial pursuits of the Patriarchs are explicitly mentioned in two different contexts confirming their commercial activities: On both occasions, trading privileges are offered. Abraham could afford to turn down a personal share in the plunder [resulting from his victory in battle, Genesis 14] because he had a peaceful and adequate source of income; viz. Law Code of Hammurabi Louvre, Paris. Hammurabi, king of Babylon, began his reign in ca. His famous law code was compiled toward the end of his reign. It is comprised of a prologue extolling the virtues of Hammurabi, laws, and an epilogue. Economic texts from the Old Babylonian Period ca. Camels are mentioned with comparative infrequency, with the exception of Genesis 24, where they seem to be used as status symbols cf. Tablets from the reign of Rim-Sin of Larsa ca. Abraham is described as owning slaves Gn. In the same verse. The servant brought out gold and silver jewelry and articles of clothing and gave them to Rebekah; he also gave costly gifts to her brother and to her mother Gn. The contemporary

Old Babylonian text reads: First, an Old Babylonian trade text from Sippar features the following statement, which provides a rough parallel with the Biblical phrase: The man [Isaac] became rich, and his wealth continued to grow until he became very wealthy. He had so many flocks and herds and servants that the Philistines envied him. Beduin campsite in Israel. The Genesis Patriarchs lived in tents, as evident from Genesis Textual evidence indicates that tents were widely used in the ancient Near East as dwellings for nomadic pastoralists, military personnel, traders, and for religious shrines Hoffmeier Their use continues today by nomads in various parts of the world, including areas frequented by the Patriarchs such as Israel. The Patriarchs as Pastoral Nomads Land ownership on the part of the Patriarchs did not preclude them from maintaining their essentially nomadic existence. According to both Genesis and contemporary records, the two lifestyles were mutually compatible. This is in keeping with the social reality of the Patriarchal period. A text from the reign of Zimri-Lim ca. Like so many other characteristics of semi-nomadic pastoralists, this aspect of the Patriarchs survives to this day among several nomadic peoples inhabiting the Old World dry zone belt, as Finkelstein and Perevolotsky have noted: Hopkins has likewise pointed out: In place of the desert versus the sown, there stands a portrait of an economically and politically charged continuum encompassing the desert and the sown. This notion of the integration of pastoralists and agriculturalists, of nomadic and sedentary lifestyles within the same society, has become fundamental to our understanding of the ancient Near East The camel-owning Tuareg pastoralists of western Africa share this characteristic, despite their inherently nomadic nature. Like Isaac, the imajeghen are camel owners who, despite their fundamentally nomadic nature, owned and tilled land, owned slaves, and occupied the pinnacle of their society. Another modern example can be seen in the case of the camelowning Basseri pastoralists of southern Iran. The advantages offered by this investment are security, in that the land cannot be lost through epidemics or the negligence of herdsman, and the fact that income from land is in the form of the very agricultural products which a nomad household requires He added that sedentarization is never regarded as an ideal among the nomads; they value their way of life more highly than life in a village. But the economic advantages of land purchase are palpable: If a herd owner continues to be successful, he will thus accumulate wealth more rapidly, with little promise of profit through further investment in herds, but increasingly in a form which may be directly invested in land Other camel-owning nomads of the Middle East are, like the Basseri, embracing agricultural sedentarism, differing from them in that this transition is becoming permanent. For example, Salzman notes that the nomads of Baluchistan exemplif[y] the early stages of sedentarization, for while these people are becoming less mobile and are moving less often than previously, they are still nomadic by most any scholarly criterion, and as tent-dwelling, camel-riding tribesmen, they would quite adequately fulfill the popular image of Middle Eastern nomads. In addition to being examples of the early stages of sedentarization, these are cases of uncoerced sedentarization in which people have responded to political and economic changes in their environments by making decisions leading to increased sedentarization Over time, the agricultural aspect of Yarahmadzai life has increased, particularly in the cultivation of irrigated grain fields around a village that lies in the center of their traditional territory Salzman As of , they had not completely given up their nomadic ways. Salzman was able to report that every summer the Yarahmadzai migrated eastward on foot or by camel, leaving their animals in the care of hired hands, and tended their palm groves mi km away. Ten or 12 weeks later, after the date harvest, the tribesmen returned to their winter camps and resumed their pastoral activities Salzman A similar situation exists with the camel-owning Yoruk nomads of Anatolia. In , the sedentarization process of Yoruk households was studied. By , fewer than 40 of those same households were still involved in pastoral nomadism Bates Most herders among the Yoruk today belong to a small number of patronymic or lineage groups, and closely related families continue to move and rent pastures together. In this sense the organization of herding is still familial The sedentarization process, according to Bates, was led by wealthy tribal Patriarchs, who, as in the case of both the Biblical Patriarchs and the Bedouin of today, had a particular ability to deal as peers with settled governments: In the case of Nogaylar [one of the chief towns in which the Yoruk have settled] it is apparent that lineage leaders, not marginal herders, were instrumental in organizing the joint settlement. Quite apart from the special ability of such men to deal with the government apparatus more effectively, the job of establishing the preconditions for group settlement fell to them because the

acquisition of land benefited them more than it did the middle range of nomads. De Vaux pointed out the similarity between the semi-nomadic lifestyle of the Patriarchs and contemporary Semitic tribes, as described in the Mari texts Old Babylonian Period, as well as with modern-day Near Eastern semi-nomads: By a process of natural evolution [Near Eastern pastoralists] become people who are no longer nomadic, but at the same time not completely sedentary. Their society is dimorphous, one in which urban and tribal characteristics are either merged with each other or else opposed to one another. It is possible to observe this double morphology in certain tribes in Syria and Palestine even today and it was undoubtedly present among the semi-nomadic people of Upper Mesopotamia during the Mari period. They also concluded treaties and covenants with settled peoples. Like the people of Mari and indeed like the semi-nomadic tribes of the Near East today, the Patriarchs began to cultivate the soil. Isaac, for instance, sowed crops and harvested them Gn. The Patriarchs as Warrior-Chieftains Not only does Genesis portray the Patriarchs as merchants, sedentary farmers, and nomads, but it makes them out to be warriors as well, able to conduct warfare and conclude peace treaties in their own right, as Gordon noted: At first it seems strange to attribute to the Patriarchs the roles of aristocratic warriors and merchants, simultaneously. That this combination of roles is genuine, and not contrived, is borne out by the administrative texts from Ugarit, which list bdl. The most notable example of this is the battle of Genesis 14, in which Abraham allies himself with a group of Syro-Canaanite petty kings against an invading confederacy of Mesopotamian rulers. This is not the only instance in which Abraham is portrayed as a chieftain; in fact, Genesis In a more general vein, Gordon remarked that Abraham and Sarah are plainly described as the founders of a royal line Gn. Socially, they deal with Pharaoh and the Philistine King of Gerar. Moreover, in role Abraham is a king, functioning as commander in chief of a coalition against another coalition of kings Gn 14. The Genesis portrayal of Abraham as a chieftain is so overt that the ancient historian Nicolaus of Damascus went so far as to refer to him as King of Damascus Rajak. If this assessment of Abraham as a chieftain though not necessarily a full-fledged monarch is accurate, then there is even greater reason to believe that he, his son, and his grandson could be counted among the wealthy, camel-owning elite of the Fertile Crescent society. Muffs went to even greater lengths to demonstrate that Genesis portrays the Patriarchs as wealthy and influential enough to possess military strength on parity with the petty-kings with whom they had dealings, despite the popular image of the three men as simple pilgrims:

Chapter 8 : The Wealth and Power of the Biblical Patriarchs

Ambassador Joseph P. Kennedy and his wife, Rose, in London with five of their nine children. From left: Kathleen, Edward, Patricia, Jean and Robert (September).

How can we show respect for our Heavenly Father? A father who holds the priesthood should live worthy for his children to call him the sacred name of father. If he does so, he will be prepared for eternal fatherhood. Each of us has the power to experience joy with our family throughout eternity. Heavenly Father has designated the husband or father as the head of the household—he is the patriarch of the family. We are especially blessed as members of the Church because we have the priesthood to help us be effective patriarchs. Each family in the Church is a kingdom or government within itself. The father is the head of that government; he is the highest authority in the home and presides over all family functions. Smith, Gospel Doctrine, 5th ed. Among these elders there may be presidents of stakes, apostles, or even members of the first presidency of the Church. It is not proper under these circumstances for the father to stand back and expect the elders to direct the administration of this important ordinance. The father is there. It is his right and it is his duty to preside. The Lord wants the father to bless his family members, not just rule over them. To do this a father must use his priesthood righteously to bless each of them. Smith, emeritus Patriarch to the Church, told about a woman who came to him seeking a special priesthood blessing. I learned from her that her husband was a member of the Church and held the Melchizedek Priesthood, so I spent considerable time trying to teach her the principle of priesthood order, where the father in the home should bless the members of the family. So naturally she was a little bit resentful. Of course it shocked him, but she was patient; she let him think it over a bit, ponder about it, and pray about it; and finally he gave her a blessing. The home is the place for the family to progress—both together and individually. To encourage this progression the father should always preside in the home with love, wisdom, gentleness, understanding, and patience. As the patriarch in the home, the father should be the guiding example. Faithful and obedient fathers who lead their families in righteous living on earth will help them be worthy to live together in the eternities. As patriarchs in our families we should treat our wives and children with the utmost respect. How should we treat our wives? How should fathers rear their children? Read Doctrine and Covenants How can these words from the Lord help us be good patriarchs in our families? The scriptures contain many stories of fathers who were good patriarchs. Alma the Younger gathered his sons together and gave each one his counsel and blessing see Alma King Benjamin taught his sons to understand the scriptures see Mosiah 1: Through the power of the priesthood these prophets fulfilled their patriarchal responsibilities to their families. Through our priesthood we too can be righteous patriarchs in our families. Meeting Basic Family Needs As the patriarch of his family, a father is responsible to help family members meet their needs. First, everyone has physical needs such as food, shelter, and clothing. What other basic needs do our families have? List the following ideas on the chalkboard as they are mentioned. Dunn gave us an example of this need: It dealt with parents whose only child, a son, returned from military service. The father and son had never been close. It was a situation in which both father and son loved each other but were unable to find ways to express themselves, and therefore hostilities arose because each thought the other did not like him. Why should we tell family members we love them? How else can we show them they are wanted and loved? To Have Self-Esteem We can help our family members build self-esteem by praising their achievements. All these things help them build confidence, a positive self-image, and a feeling of worth. Parents should constantly look for ways to praise and encourage their children. Children, in turn, should regularly express thanks to their parents. To Have a Purpose in Life Everyone needs to feel that life has meaning. We can help family members fill this need by teaching them the gospel. Everyone needs to know that earth life is to help us grow and become more like God. We must teach our children that our purpose on earth is to find peace and happiness and to prepare ourselves to return to our Father in Heaven. Nielson, president of a large oil company, was once asked what teacher influenced his life the most. Their boys had played together and had gone to school together. I recall that when the boys were playing, your boy would leave early so that he could milk and feed the cow. Each of us should give our children work to do. We should

also give them the freedom to work out the problems that come with work; we should not do their work for them but should help them successfully complete their tasks. Fathers can lead and bless them in the following ways: Preside in the home. Conduct personal interviews with their children. Eldon Tanner said that his father interviewed him when he was a young man: Give blessings of comfort to their wives and children Melchizedek Priesthood bearers only. Administer to the sick in their families Melchizedek Priesthood bearers only. Receive revelation and inspiration for their families. Hold family prayers morning and evening. Call on family members to pray and bless the food. Hold family home evening every Monday night. Encourage family members to participate in missionary work , family history research, and temple ordinances. Be a good example and keep the commandments. Create a feeling of love and understanding in the home. Ask the assigned priesthood holder to bear his testimony of the joy of being part of a close, loving family. Thus a father should develop a relationship of love, trust, and cooperation with his wife and children and should be concerned about the welfare of each family member. The following questions will help him discover how he might improve: Do I really take time to be concerned about my family? Do I recognize that each member of my family is an important individual? Do I tell my family members I love them? Do I show them my love? Challenge Husbands and fathers: Understand your responsibility as patriarch in your home. Discuss this with your wife during the week, and gain her support in helping you fulfill your duties. Honor your father; he remains your patriarch even after your marriage. Young and unmarried men: Prepare yourself to be a righteous patriarch in your home. Honor your father; he is the patriarch of your family. Additional Scriptures Deuteronomy 6: Assign a priesthood holder who has a close, loving family to bear his testimony of the joy he feels in his family. Assign class members to present any stories, scriptures, or quotations you wish.

Chapter 9 : Ishmael - Wikipedia

This is the account of Ishmael from Genesis Chapters 16, 17, 21, Birth. In Genesis 16, the birth of Ishmael was planned by the Patriarch Abraham's first wife, who at that time was known as Sarai.

Related Media Introduction As was their custom, one day Peter and John went up to the temple at the time of the afternoon prayer. While they were there they had the opportunity to heal a man who had been lame since birth Acts 3: As a crowd grew around them and the formerly lame man, Peter took the opportunity to present the gospel to the astonished throng. In so doing, he first denied that the apostles had any power to accomplish the healing that they had just witnessed Acts 3: In other cases it may reflect a dominant theme, often one that is well known and thus point to an earlier event. I will make you into a great nation and I will bless you and I will make your name great, so that you will exemplify divine blessing. Moreover, he in turn was so to live as to be a source through whom divine blessings could be observed and desired by others. He is both a receptacle for the divine blessing and a transmitter of that blessing. In a bit later account we are told that when Abram did finally settle down in Canaan, the Lord reaffirmed his promise concerning that land Gen As he did so, God declared, I will make your descendants like the dust of the earth, so that if anyone is able to count the dust of the earth, then your descendants also can be counted. Get up and walk throughout the land, for I will give it to you. All of these promises were ratified in a formal covenant Gen. Before examining the covenant in Genesis 17, it will be helpful to note certain details about covenant structure and content. In the ancient Near East three main types of covenants were known: Although some have viewed Genesis Thus after the statement of the parties involved, God and Abram, v. Also included is a threefold sign vv. That very day Abraham again demonstrated his faith and faithfulness as well as his compliance with the covenant by instituting the rite of circumcision on all the men of his household vv. Together all the texts we have considered demonstrate that the Lord was truly the God of Abraham. I will confirm my covenant as a perpetual covenant between me and you. It will extend to your descendants after you throughout their generations. I will be your God and the God of your descendants after you. The promises given to Isaac are familiar ones: I will be with you and will bless you, for I will give these lands to you and to your descendants, and I will fulfill the solemn promise I made to your father Abraham. I will multiply your descendants so that they will be as numerous as the stars in the sky, and I will give them all these lands. All the nations of the earth will pronounce blessings on one another using the name of your descendants. All this will come to pass because Abraham obeyed me and kept my commandments, my charge, my statutes, and my laws. Isaac in turn became a channel of blessing for his descendants. It is not surprising, then, that in due course of time the Lord appeared to Jacob in a dream, saying: I am the God of your grandfather Abraham and the God of your father Isaac. I will give you and your descendants the ground you are lying on. Your descendants will be like the dust of the earth, and you will spread out to the west, east, north, and south. All the families of earth will pronounce blessings on one another using your name and that of your descendants. This name was to become a familiar and significant pattern, which appears not only in the patriarchal narratives, but in many places in the biblical record. This formulaic pattern occurs three more times in the Genesis record. Therefore, he prayed to the Lord for help: The story culminates by relating how Jacob, after sending some of his herdsmen ahead with gifts designed to appease Esau and after sending his family across the Jabbok River, was left alone v. Although Jacob wrestled valiantly with the one whom he thought to be a man, he at last received a blow that dislocated his hip. Still he clung tightly to his opponent in order to receive a blessing from him. A nation--even a company of nations--will descend from you; kings will be among your descendants; the land I gave to Abraham and Isaac I will give to you. Here once again Jacob is linked with the God of Abraham and Isaac. Thereafter the provisions inherent in the Abrahamic Covenant become associated with the formulaic pattern, the God of Abraham, Isaac, and Jacob or Israel. The Mosaic Period The next appearance of the formulaic pattern of the patriarchal pattern the God of Abraham, Isaac, and Jacob occurs in connection with the incident of the burning bush. When Moses turned aside to view this spectacle, the Lord spoke to him out of the bush telling him not to come any closer, for he was on holy ground. The Lord then identified himself to Moses: The reason for this miracle was that God was

informing Moses that he was about to deliver his people from their years of bondage in Egypt. This was all in accordance with what the Lord had told Abraham many long years before Gen. This is my name forever, and this is my memorial from generation to generation v. Indeed, in accordance with his repeated promise, the Lord was about to deliver his people from the power of the Pharaoh and take them out of the land of Egypt. This was doubtless reassuring to Moses as well, for the contest with Pharaoh was about to begin. They would realize that the LORD, the God of their cherished patriarchs, was indeed the one and only true God of the universe. And greater still, all of his people could now know him in a far richer way, that is, know him personally. Thus during the Israelite encampment before Mount Sinai, God called Moses up the mountain to give him special instructions concerning proper worship procedures for the people to follow. This led them to devise a substitute religion and so they fell into idolatry. Therefore, God told Moses to go down from the mountain and confront the people. They would perish, but Moses would yet be the channel for a great nation to come Exod. Nevertheless, he did punish them because of their sin by sending a plague v. God would yet deal with his people as a nation in accordance with his covenant, so that eventually Israel would enter the land of promise. Although the journey would prove to be a long and difficult one, the Lord did graciously lead the way Exod. Through these events the Lord, the God of Abraham, Isaac, and Jacob, is seen to be a gracious God who at times forgives his people despite their sins, for they are his special possession cf. Although obeying the law did not produce righteousness Rom. The need for covenant faithfulness is emphasized in connection with Levitical stipulations. Even then, however, God would never forget his covenant promises to the descendants of the patriarchs: Certainly God must discipline his people as the covenant prescribed cf. On the one hand, he remembered his people, rewarding their obedience, while sometimes even forgiving them of their oft complaining. On the other hand, his covenant obligations demanded that he punish his people for their sins. This is demonstrated in the incident of the twelve Israelites one from each tribe who were sent into the land of promise to investigate conditions there. Although on their return Caleb and Joshua brought back an encouraging report, the report of the others was discouraging Num. Then Moses once again interceded with the Lord on their behalf, in order that God might forgive them cf. The Lord graciously agreed to do so, in order not to destroy Israel immediately. Moses challenged them vv. Because they have not followed me wholeheartedly, not one of the men twenty years old and upward will see the land I swore to give to Abraham, Isaac and Jacob except Caleb son of Jephunneh the Kenzite, and Joshua the son of Nun, for they followed me wholeheartedly. This includes both his blessings and his chastisements. He expects his followers likewise to be faithful to covenant requirements. Much of what is expressed in Exodus, Leviticus, and Numbers is emphasized in Deuteronomy. Indeed, it was the Lord who also had enacted the Mosaic Covenant or Law , while maintaining the promise in the Abrahamic Covenant. The Lord is indeed a faithful God. There they were to revere the Lord and live faithful, obedient lives Deut. At that time he had to intercede passionately with God on behalf of the people so that they would not utterly be destroyed. Moreover, this is to be an everlasting covenant with the people of Israel vv. The basic covenant made at Mount Sinai was, therefore, being renewed and updated for the generation that was about to enter the land. These were concluded by a narrative epilogue detailing some historical notices One last occurrence in the Pentateuch of the ancient formula associated with the Abrahamic Covenant is found in Deuteronomy What a privilege and joy it must have been for Moses in his final hours not only to view the land to which he had labored so long to bring the people, but to be in intimate contact with the faithful, covenant keeping God of the universe! Elijah had a significant ministry for the Lord, so much so that three chapters chs. It is in the account of his contest with the prophets of Baal that we find the familiar patriarchal formula. Despite their frenzied efforts, the prophets of Baal achieved nothing in their attempts. God sent a fire that not only consumed the sacrifice, but the altar itself and everything surrounding it. The use of the patriarchal formula not only reminded the Israelites of who was their God, but also demonstrated that those who are faithful to the Lord could call upon him and have their prayers answered cf. It is noteworthy as well that in the formula utilized here the patriarchal name Israel occurs rather than Jacob. Nevertheless, God remained faithful to them in spite of their stubborn hearts. For example, in the early days of the fourth dynasty of the northern kingdom it is reported that, The LORD had mercy on them and felt pity for them. He extended his favor to them because of the promise he had made to Abraham, Isaac, and

Jacob. He has been unwilling to destroy them or remove them from his presence to this very day. Nevertheless, a couple of good kings appear in the history of the southern kingdom. One of these is Hezekiah B. Hezekiah was remembered for his trust in and loyalty to the Lord 2 Kings This also took the form of the instituting of religious reforms 2 Kings One of these was the reinstatement of the Passover.