BIBLE
STUDENT BOOK

10th Grade | Unit 2
BIBLE 1002
Abraham to Moses

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ABRAHAM TO MOSES

Introduction

In LIFEPAC® 1001 the Tower of Babel was discussed briefly. The division at Babel was a momentous spiritual experience to those who worshiped Jehovah. The Bible calls special attention to men like Shem and Eber, who were to have a tremendous part in the work of God on this earth.

God set the course for the great division of the people: the rebellious people against Jehovah. Moon worshippers believed that their moon god was in control of the earth and heaven also; therefore, they would build a tower from earth to heaven to prove it. Towers were common in Babylonia and Assyria. In those towers were chapels in which religious ceremonies were held. Associated with their religious ceremonies were priests and priestesses who were devoted to prostitution which was very degrading and sinful. These practices involved idol worship, which, of course, was contrary to Jehovah worship; and they had an evil influence on those who attempted to worship Him.

Rather than man's dethroning Jehovah, however, and making a name for himself and his heathen moon god, Jehovah solved the conflict by revealing the source of power.

To the Babylonians, Babylon meant the Gate of God. Evidently the act of Jehovah at the Tower at Babel communicated to some this message: “Not by might, nor by power, but by my spirit, saith the Lord of hosts.”

Objectives

Read these objectives. The objectives tell you what you will be able to do when you have successfully completed this LIFEPAC. When you have finished this LIFEPAC, you should be able to:

1. Trace the history of God's plan of redemption (covenants and promises) from Abraham to Judah.
2. Identify God’s purpose in calling Abraham.
3. Explain God’s covenant with Abraham.
4. Discuss Abraham’s attitude toward God’s commands and promises.
5. Identify the basis of Abraham’s justification.
6. Describe some similarities and the relationship between Isaac and Christ.
7. Relate information God gave Rebekah about her unborn sons.
8. Outline the process of spiritual experience and growth in the life of Jacob.
9. Discuss God’s plan unfolding through the life of Joseph.
Survey the LIFEPAC. Ask yourself some questions about this study and write your questions here.
1. ABRAHAM

Genesis 12-50, can be classified as the biographies of the patriarchs. In chapters 12-23, the life and faith of the patriarch Abraham is presented. A patriarch was a ruling father. The tribe was ruled by the oldest member. In the event of his death, his oldest son became ruler. Abraham’s people lived in the age of nomads. Living in tents, they could easily move from place to place in search of better pastures for their flocks and herds. When grass became scarce, the herdsmen moved on to greener pastures. Many of these nomadic patriarchs were rich in flocks, herds, gold, silver, and children. Abraham was numbered with the wealthy of his day (Genesis 13:2).

Through non-Biblical historians, we have learned something of the remarkable civilization that existed in Abraham’s day in the country from which he came. From the Code of Hammurabi, who was one of the kings of ancient Babylon close to the time of Abraham, we learn that the business, social, and civic life of Ur of the Chaldees was highly developed. Ur was located on the west bank of the Euphrates River and was one of the most important and prosperous cities of southwest Babylonia, especially during the time of Abraham.

Section Objectives

Review these objectives. When you have completed this section, you should be able to:

1. Trace the history of God’s plan of redemption (covenants and promises) from Abraham to Judah.
2. Identify God’s purpose in calling Abraham.
3. Explain God’s covenant with Abraham.
4. Discuss Abraham’s attitude toward God’s commands and promises.

Vocabulary

Study these words to enhance your learning success in this section.

- Abraham
- Abram
- altar
- archaeologist
- Bethel
- covenant
- cuneiform
- famine
- Isaac
- Jacob
- patriarch
- Sarah
- Sarai

Note: All vocabulary words in this LIFEPAC appear in boldface print the first time they are used. If you are unsure of the meaning when you are reading, study the definitions given.
Archaeologists have contributed greatly to our knowledge concerning the land where Abraham was born. Such extensive excavations as royal palaces, cuneiform tablets, famous tombs, and even one of Nebuchadnezzar’s temples reveal something of the culture and advanced civilization in which the father and founder of the nation of Israel grew up. The temple to the moon god, Sin, has also been discovered. Although the moral and spiritual condition of the people in general was at a low ebb, civilization was highly developed. The buildings, universities, and libraries all bear testimony to the highly skilled scholars, architects, and workmen of that day.

The Bible does not give us the exact date of Abraham; however, historians place him around 2000 B.C. Abraham was born and lived in Ur until God spoke to him concerning the important role that he was to play in the history of God’s dealings with his people—especially the chosen nation, Israel.

Terah, Abraham’s father, who lived in Ur of the Chaldees, had three sons: Abraham (named Abram by Terah and Abraham later by God), Nahor, and Haran. Haran died before the family left Ur. The Biblical record charged Abraham with the care of Haran’s only son, Lot. Abraham and Lot were closely associated through the years to come. As Lot’s uncle, Abraham gave him special care.

Like his father Terah, Abraham was a shepherd. From the Bible, we learn that Abraham was very rich. He owned large flocks and herds, much silver and gold, and many servants. In that day those possessions were the measure of a man’s wealth.

From this highly cultured, wealthy background, God called Abraham to be the head of His chosen people. To reveal Himself to the peoples of the earth, God chose a man; and His special favor would be extended to the chosen people. However, in return, God had a very special purpose and program for this new nation.
Complete these statements.

1.1 Genesis 12-50 can be classified as the ________________________ of the patriarchs.

1.2 A patriarch is a ________________________________________.

1.3 The first patriarch of Genesis 12-50 (Genesis 12-23), was ________________________.

1.4 In this LIFEPAC marking the second major division of Genesis, the focus of the content shifts from a. ________________________ to b. ________________________.

1.5 The city of Abraham's birth and early life was a. _____________ of the b. ________________________.

1.6 Genesis 11, places Abraham in the line of ________________________, Noah's son.

1.7 Abraham's original name was ________________________.

1.8 Abraham's father was ________________________.

1.9 The brothers of Abraham were a. ________________________ and b. ________________________.

1.10 A nephew left in the care of Abraham at the death of his father (Abraham's brother Haran) was ________________________.

1.11 Archaeologists have contributed much to our knowledge of Abraham's birthplace through discoveries of royal palaces, a. ________________________, famous tombs, and even one of b. ________________________.

1.12 In Abraham's day, the measure of a man's wealth were his a. ________________________, b. ________________________, and c. ________________________.

1.13 Historians date Abraham around ________________________.
Situated in southern Babylonia between two great rivers, the Euphrates and the Tigris, Ur of the Chaldees had many advantages for the development of commerce and civilization. Being the oldest and the most important city of the country, it was known as the seat of worship of the moon god Nannar, or Sin. The huge temple to this moon god rose seventy feet (twenty-one meters) into the sky.

Most of the people in the land of Ur practiced idol worship, which included many forms of immorality. Even though these people were descendants of Shem, most of them had gone the way of the people in the days of Noah before the Flood.

Not satisfied to leave man in his ignorance to worship idols, God desired to reveal Himself, the true God, to the people. God looked for a man; He found Abraham ready and willing to obey Him. In some manner unknown to us, God spoke to Abraham in Ur of the Chaldees, (Genesis 12:1-3). Sometime after God called Abram, which means high father, He changed his name to Abraham, which means father of a great multitude. Abraham's wife's name, Sarai, which means contentious, was later changed to Sarah, which means princess.

In response to God's original call, Abraham took his father Terah, his brother Nahor, and his nephew Lot and departed from Ur for the land of Canaan.

Whether due to God's command or to the feeble condition of Terah, the family made the six hundred-mile trip to Haran, which was located in the northwestern part of Mesopotamia. In the providence of God, Haran was a very prosperous commercial center located on an important trade route. Although Abraham followed God's leadership step by step, he remained at Haran until his father Terah died. Nahor, Abraham's brother, settled at Haran; and several years later from this family would come the wives of Isaac and Jacob.

From Stephen's address in Acts 7:2-4, we learn that God's call to Abraham was first made to him while he dwelt in his native country, Ur of the Chaldees. From the Genesis account,
Abraham was in Haran when his second call came. Haran was the place to which Abraham first sojourned after leaving Ur. At Haran, Abraham buried his father Terah.

In Genesis 12:1 God confirmed that Abraham was to leave his father’s house. In Haran God spoke again. The writer to the Hebrews related: “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went” (Hebrews 11:8). “…unto the land that I will show thee,” (Genesis 12:1), was all that Abraham knew in the beginning. Surely this call was a test of obedience. His obedience demonstrated his faith. “[Abraham] believed in the LORD, and he counted it to him for righteousness” (Genesis 15:6).

The land from which God called Abraham was filled with idol worshippers. God could not fulfill His purpose through Abraham in that kind of atmosphere; therefore, He called him to a land that He would show him.

Many aimless travelers moved from place to place merely to find better pastures, but not Abraham. He was going forth with a purpose. He was guided by God’s unseen hand. The redemption of the world was in progress when Abraham, at the age of seventy-five, set his face toward Canaan.

In His call to Abraham, God commanded: “...Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee.” God also promised: “And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed” (Genesis 12:1-3). In obedience to God, Abraham accepted this covenant relationship thus becoming the father and founder of a new race, who would receive the special blessings of God and in turn be a blessing to the rest of the world. Through this new race of people, God chose to reveal Himself, not only to them, but also to all the other nations of the earth. After many years, through this family of Abraham came Jesus Christ, God’s Son, to be the Savior of the world. This Savior was the essence and end of God’s call and promise to Abraham.

Abraham’s call of God to become the founder and father of the Hebrew nation was evidently the most important spiritual event since man had sinned in the Garden of Eden. This event was another major step in God’s redemptive plan for all men (see Genesis 3:15).

Every privilege has a responsibility; God’s call to Abraham included both: a promise and a command (Genesis 12:1-3). Every special privilege and revelation this new nation would receive from God was to be passed on to all men of faith everywhere. When Abraham reached Shechem in Canaan, he erected an altar and worshiped God. Shechem means shoulder or ridge. Later at Shechem, God spoke to Abraham (Genesis 12:7).

After a brief stay at Shechem, Abraham moved southward to Bethel (or Luz). Bethel afforded excellent pastureland for a wealthy shepherd with flocks and herds. More importantly, however, Abraham erected an altar at Bethel “... and called upon the name of the Lord”(Genesis 12:8).
Complete these statements.

1.14 Situated between the Tigris and Euphrates rivers, Ur of the Chaldees was the oldest and most important city of ______________________________ during the time of Abraham.

1.15 Sometime after God called Abram, which means high father, He changed Abram’s name to
a. ______________________________, which means b. ______________________________.

1.16 The name of Abram’s wife Sarai, which means contentious, was later changed to
a. ______________________________, which means b. ______________________________.

1.17 In response to God’s call, Abraham left Ur with his father a. ______________________________,
his wife Sarah, his nephew b. ______________________________ and his brother Nahor.

1.18 Abraham remained at ______________________________ in northwestern Mesopotamia until
his father died.

1.19 Abraham’s brother Nahor settled in ______________________________.

1.20 That God’s call came to Abraham first in Ur of the Chaldees, we learn from
a. ______________________________ in b. ______________________________.

1.21 God’s call to Abraham included both a. ______________________________ and
b. ______________________________.

1.22 The essence and end of God’s call and promise to Abraham was the ____________________ of the world.

1.23 At both Shechem and Bethel in Canaan, Abraham ______________________________ unto the Lord.
Because of a famine in Canaan, Abraham, Sarah, and Lot left Bethel and went to Egypt. Remember, God’s promise to Abraham had included (a) a land, (b) a people, and (c) a blessing for all families of the earth (Genesis 12:2-3). Perhaps the famine was a test of Abraham’s faith in God’s promise. Abraham’s response to the famine was a journey to Egypt. If Abraham’s journey to Egypt was not in error—failure to claim God’s promise in the land to which God had led him—surely his preparation for arrival in Egypt was an error: Abraham lied concerning his wife (Genesis 12:11-13). Although Sarah was Abraham’s half sister (they had the same father, but different mothers) she was really his wife. Because she was a beautiful, attractive woman, Abraham feared the Egyptians would kill him and take his wife. Did not God’s promise imply both provision and protection in the land to which God had led him? Abraham was journeying to Egypt to seek provision and was instructing his wife to lie about their relationship to provide him protection. To Abraham his life meant more than Sarah’s honor; but God was teaching Abraham and his family moral law.

When Pharaoh took Sarah into his house, he gave Abraham sheep, oxen, asses, camels, servants, and maid servants (Genesis 12:16). God dealt with Pharaoh concerning Abraham’s wife. When he learned that Sarah was Abraham’s wife, Pharaoh said, “...Take her And go thy way” (Genesis 12:19). He sent Abraham on his way with his wife and all his possessions. Abraham, Sarah, and Lot returned to Bethel—to the altar that he had made there—richer now and in need of more land.

| Abraham’s Sojourn in Egypt |
Complete these statements.

1.24 Because of a famine in the land of promise, Abraham took his family caravan to ________.

1.25 What grave error did Abraham commit in Egypt? ____________________________.

1.26 God’s promise to Abraham had implied both a. ____________________________ and b. ____________________________ in the land to which God had led him.

1.27 When Pharaoh learned that Sarah was Abraham’s wife, he said to Abraham, “__________ ___________________________________________.”

1.28 Pharaoh sent Abraham on his way with his wife and ____________________________.

1.29 Abraham, Sarah, and Lot returned to a. ____________________________, to b. ____________________________.
HIS SEPARATION FROM LOT

After Abraham and Lot returned from Egypt with increased wealth, they were plagued by trouble among their herdsmen. Pastureland and watering places were at a premium. “And there was a strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle…” (Genesis 13:7).

To Lot, God had promised nothing; to Abraham, He had promised all the land. Graciously, Abraham gave Lot his choice of the land. Covetously, Lot looked toward the beautiful open country of the Jordan valley and claimed it. Lot chose the cities and the fertile plains of Jordan; Abraham kept the hill country. On those plains lay Sodom, a wicked city; and there Lot took his family. Seemingly, not one time did Lot recall God’s promise to Abraham: “Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee” (Genesis 13:17). Apparently, Abraham made his permanent home in Hebron of Mamre, where he built an altar unto the Lord and worshiped there; and so did Isaac and Jacob after him.

Complete these statements.

1.30 Based on God’s promise concerning the land, Lot could lay claim on ______________________.

1.31 God had promised Abraham ______________________ the land.

1.32 Abraham was gracious, but Lot was ________________________.
HIS RECEIPTION OF THE COVENANT

God renewed His covenant with Abraham several times. In Genesis 15, God specifies that Abraham’s seed of the covenant promised would be a son (Genesis 15:4). Abraham’s descendants would be as innumerable as the stars—he would indeed become the father of a great multitude. God said to Abraham “…Unto thy seed have I given this land…” (Genesis 15:18). Abraham “…believed in the LORD;” (Genesis 15:6)

Possibly, Genesis 17, relates one of the most important meetings that God had with His servant Abraham. Not only did He renew the covenant, but He also added something to it or at least clarified something that Abraham and Sarah had not understood. As noted earlier, God changed Abram’s name to Abraham: from *exalted father* to *father of a great multitude*. He also changed Sarai’s name to Sarah: from *contentious* to *princess*. Circumcision was given as a sign of the covenant (Genesis 17:10), and the son God promised would be born to Sarah. God said, “…Thou shall call his name Isaac….” (Genesis 17:19).

After the birth of Isaac, Sarah lived to age 127 (Genesis 23:1); and Abraham to age 175 (Genesis 25:7).

Complete these statements.

1.33 In Genesis 15, God promised Abraham that his seed would be a. ____________________________ and that his descendants would be as innumerable as b. ____________________________.

1.34 Abraham believed in the Lord, and He counted it to him for ____________________________.

1.35 God renewed His covenant with Abraham again in Genesis 17 specifying a particular sign and son respectively: a. ____________________________ and b. ____________________________.

Review the material in this section in preparation for the Self Test. The Self Test will check your mastery of this particular section. The items missed on this Self Test will indicate specific areas where restudy is needed for mastery.
SELF TEST 1

1. **Match these items** (each answer, 4 points).

   1.01 ______ covenant renewed and son promised  
   1.02 ______ the biographies of the patriarchs  
   1.03 ______ Stephen's address and Abraham's call  
   1.04 ______ Abraham, the first patriarch  
   1.05 ______ covenant renewed with sign and son specified  

   a. Acts 7  
   b. Genesis 17  
   c. Genesis 7  
   d. Genesis 12-50  
   e. Genesis 12-25  
   f. Genesis 15

2. **Complete these statements** (each answer, 4 points).

   1.06 The word *patriarch* means ____________________________ .  
   1.07 In Abraham's day flocks and herds, silver and gold, and servants were the measure of a man's ____________________________ .  
   1.08 A nephew, Lot, was left in the care of Abraham at the death of Terah in ________________ .  
   1.09 God's call came first to Abraham in ____________________________ .  
   1.10 The paramount purpose in God's call to Abraham was to provide the world a ____________ .  
   1.11 In Haran, Abraham's father Terah died; and his brother __________________ settled.  
   1.12 In His call to Abraham, God commanded him to leave his father's house and go ________________ .  
   1.13 When He called Abraham, God promised that He would make ____________________________ .  
   1.14 God counted as righteousness Abraham's ____________________________ .  
   1.15 When renewing His covenant with Abraham, God promised Abraham that his descendants would be as ____________________________ .
Answer true or false (each answer, 4 point).

1.016  __________  God continued to enlighten Abraham by specifying a particular son of promise.

1.017  __________  In the division of the land, Abraham was gracious; but Lot was covetous.

1.018  __________  Because of famine in Canaan, God told Abraham to go down to Egypt for provision and protection.

1.019  __________  When Pharaoh discovered that Sarah was Abraham’s wife, he took back all he had given them and ordered them out of Egypt.

1.020  __________  Abraham, Sarah, and Lot returned from Egypt to Bethel, to the altar Abraham had made.

Write the letter for the correct answer on the blank (each answer, 4 points).

1.021  Sarah lived to the age of ___________ .
   a.  101  b.  125  c.  127  d.  140

1.022  Historians place Abraham at approximately ___________ B.C.
   a.  4000  b.  6000  c.  2000  d.  1000

1.023  The following item was not an archaeological contribution to our knowledge of Abraham’s birthplace ___________ .
   a.  royal palaces  b.  cuneiform tablets  c.  image of Nebuchadnezzar  d.  temple of Nebuchadnezzar

1.024  Genesis 11, places Abraham in the line of ___________ .

1.025  Abraham lived to be ___________ years of age.
   a.  100  b.  200  c.  150  d.  175

“And he believed in the LORD and he counted it to him for righteousness.”  —Genesis 15:6