

<p>A</p>	<p><u>“Speak, LORD, for your servant is listening”</u> (Introduction of related scriptural passages)</p>	<p>1Sam 3:9 Gen 13-14</p>
<p>B</p>	<p><u>Why did God comfort Abraham by saying, “Do not be afraid”, “after these things”?</u></p> <ul style="list-style-type: none"> ▪ “These things” refer to Abraham’s bravery and righteousness discussed in the previous chapter. As well, this also refers to Abraham’s steadfastness in faith in spite of the knowledge that he was without heir. ▪ Bravery and righteousness often come with a hefty price, which worries and scares us. God, in Abraham’s weakness, reiterates His promise (a great nation will come from Abraham) and clarifies it further by elevating it to a Covenant. 	<p>Gen 15:1, HA p137</p>
<p>C</p>	<p><u>What can we learn from the first prayer recorded in Scripture?</u></p> <ul style="list-style-type: none"> ▪ Humans encounter God mystically in prayers; the faithful and living God often calls us proactively so that we may respond through our prayers. ▪ Abraham sincerely expresses his worries and doubts in prayer. ▪ Abraham talks and listens in prayer. How to listen? ▪ In prayer, Abraham’s heart is turned from doubt to belief through the visible stars and silent thoughts. (the example of Mary: “pondered” God’s words and “treasured all these things in her heart”) 	<p>Gen 15:1-6, CCC2570 HA 139 Gen 15:1-3 CCC2567 Gen 15:2-3 HA p138 Lk 1:29, 2:51</p>
<p>D</p>	<p><u>The Faith of Abraham</u></p> <ul style="list-style-type: none"> ▪ This is not the first time that Abraham has shown trust in the Lord, why did God “reckoned in him as righteousness”? ▪ “Justification” = in a state of grace and righteousness, sins are cleansed; and humans become pleasing to God which means they are being sanctified. This is a continuous process; this state of righteousness can be lost. ▪ It is a gift given to us freely by God through grace and received through faith. It cannot be earned by human effort. However, true faith must be accompanied by good deeds, therefore, “men are not justified by their faith but action”. In other words, justification does not depend on faith alone. 	<p>Gen 15:6 HA p 139 HA 28, Sungenis, NOT By Faith Alone, p 221-225 HA 28, Rm 3:28</p>
<p>E</p>	<p><u>The Covenant between God and Abraham</u></p> <ul style="list-style-type: none"> ▪ The cutting of the animals is a Covenant: any violation of the Covenant will result in the same treatment as the animals are cut 	<p>Gen 15:7-21 HA p30</p>

	<p>into half.</p> <ul style="list-style-type: none"> ▪ “a smoking fire-pot and a flaming torch” (Gen 15:17) represents the presence of God. God is often describes as fire in many parts of scripture. God’s compassion is warm as fire, bringing joy to people; God’s justice, on the other hand, is scotching hot as fire, bringing fear. When a person passes, he/she will be immersed in God’s fire. The effect of this fire depends on the amount of love in one’s soul: for a loveless soul, fire is painful; for those with love and virtues, fire is warm and blessed; for those with insufficient love, fire is cleansing. The above describes what hell, heaven, and purgatory are like. ▪ Abraham awaits God at dusk and in darkness as a sign of the pilgrim Church awaiting Christ’s return: “Come Lord Jesus!” ▪ The boundaries and territories outlined in the Covenant belong to all the nations descended from Abraham, not only Israel. 	<p>Ex 3:2, 19:18, Ps 50:3</p> <p>STH, Compendium of Theology, #182</p> <p>HA 140, CCC671, Rev 22:17,20 Fathers, p 101</p>
--	--	---