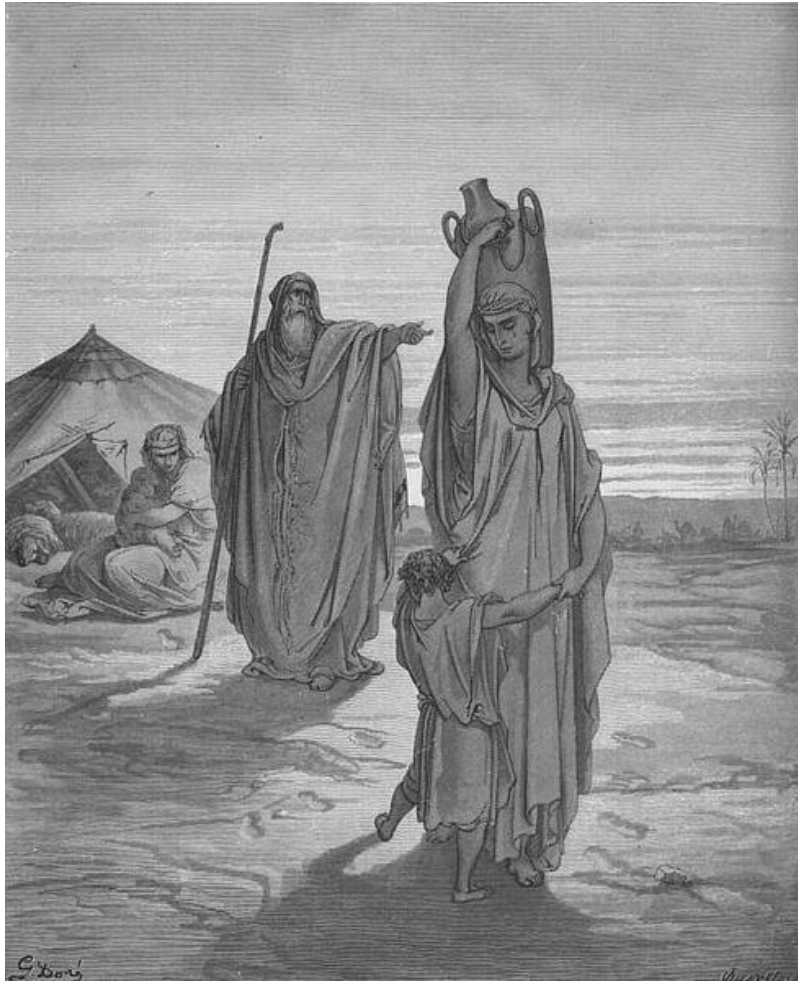


## Conflict Resolution



### Abraham and Sarah IV

Conflicts and subsequent Resolutions: We see them in the home, the work place, the government, and in every setting where men come together to consider matters of life. Conflicts arise, and for peace to reign, that is, for men to dwell together in unity, a just Resolution must be attained.

In the last segments we considered a Conflict and Resolution that arose between Sarah, and Hagar, as it pertained to Ishmael, and Abraham's response regarding the proposed Resolution.

In our previous segments we introduced five points of interest: 1) The Conflict, and Resolution were not a part of God's plan. 2) Jehovah's attitude toward the rights of the first-born. 3) Why did the Resolution necessitate sending Hagar and Ishmael away? 4) What promises were given to Ishmael? 5) What significance is applied to this event in latter times?

Having considered the first three, we will pick up our considerations with the fourth topic of interest:

1) What promises were given to Ishmael?

“And also of the son of the handmaid will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and gave her the child, and sent her away. And she departed, and wandered in the wilderness of Beer-sheba. And the water in the bottle was spent, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot. For she said, Let me not look upon the death of the child. And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad. And the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not. For God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thy hand. For I will make him a great nation. And God opened her eyes, and she saw a well of water. And she went, and filled the bottle with water, and gave the lad drink. And God was with the lad, and he grew. And he dwelt in the wilderness, and became, as he grew up, an archer” (Genesis 21:13–20).

2) What significance is applied to this event in latter times?

Fast forward two-thousand years: Jesus of Nazareth was of the seed of Abraham, through the seed of David (Matthew 1:1). This Jesus fulfilled,

among many, the prophecy given by Jeremiah the prophet, saying, “Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.” (Jeremiah 31:31–34). Concerning this covenant, the apostle Paul affirms, “Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; Break forth and cry, thou that travailest not: For more are the children of the desolate than of her that hath the husband. Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, so also it is now. Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman.” (Galatians 4:21–31).

In the consideration of this Conflict and Resolution we have seen how man's actions are often in Conflict with the commands, purposes, and promises of God. We live in a society that attempts to resolve the Conflict based upon the circumstances created by the Conflict rather than by the commands, purposes and promises that pre-dated the Conflict. When seeking a Resolution mankind looks at the consequences, then attempt to develop a Resolution that will remove those consequences rather than seeing a Resolution that is true to the commands, purposes, and promises that pre-date the Conflict: a Resolution that is not based upon truth, is simply a tourniquet applied to stop a hemorrhage, until a sound, healthful Resolution can be obtained. In such cases, that Resolution may require a removal of that which hinders the commands, purposes, and promises, whether temporal or spiritual. All conflicts have an element of error, and no sound Resolution can be obtained until the error is identified, accepted, and followed by repentance, i.e., a turning about.