



A Stairway

SESSION 4

Genesis 28:10-22

Memory Verse: Genesis 28:14

God is actively involved in the lives of His people.

In her book *The Hiding Place*, Corrie ten Boom wrote of a strange vision she experienced as the Germans invaded her homeland. She saw a farm wagon pulled by horses lumbering across the city square of her hometown. Corrie recognized her whole family sitting in that wagon, along with some strangers, moving toward a place they didn't want to go. As she and her sister, Betsie, discussed the dream, Betsie reminded Corrie that God sometimes gives His people a glimpse of the future to reassure them that He is in control.

After stealing Esau's blessing, Jacob left home in fear of his brother's wrath. As he lay down to sleep, Jacob experienced a dream. In that vision, the Lord assured Jacob of His presence and of his eventual return to Canaan. As you prepare this Bible study, think about times when God has helped you navigate the unknown. Identify adults in your group who may be experiencing similar struggles. Pray for them to find assurance that God is actively at work, even when the future is unclear.



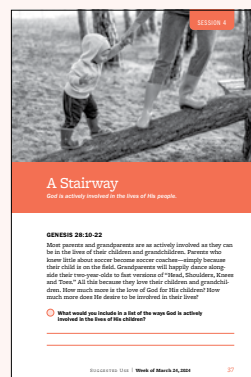
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Most parents and grandparents are as actively involved as they can be in the lives of their children and grandchildren. Parents who knew little about soccer become soccer coaches—simply because their child is on the field. Grandparents will happily dance alongside their two-year-olds to fast versions of “Head, Shoulders, Knees and Toes.” All this because they love their children and grandchildren. How much more is the love of God for His children? How much more does He desire to be involved in their lives? (PSG, p. 37)

What would you include in a list of the ways God is actively involved in the lives of His children?



Understand the Context (Genesis 28:1-22)

Genesis 28 begins the account of Jacob’s departure for Paddan-aram (modern-day Syria), the home country of Rebekah’s relatives. One of its main cities was Haran. Rebekah had recognized the need to send Jacob away lest Esau murder Jacob in a fit of rage for stealing the patriarchal blessing from their father. However, Rebekah did not want Jacob’s departure to look like the flight of a fugitive. So, she devised a plan to gain Isaac’s approval for sending Jacob away.

The stated purpose of the journey was for Jacob to find a wife from among their kin rather than from among the Canaanites. Esau’s Canaanite wives had been a source of vexation to both Isaac and Rebekah. Plus, Isaac had met Rebekah because his father, Abraham, had sent a servant to Haran for the same purpose (Gen. 24).

In sending Jacob on this journey, Isaac blessed him with a standard patriarchal blessing that God would multiply his descendants. When Esau realized that his father disapproved of the Canaanite women, he married Mahalath, the daughter of Ishmael, in addition to his other wives.

Jacob traveled north and east across the Euphrates River to Paddan-aram. He left Beer-sheba, mentioned repeatedly in Scripture as the southern extreme of the promised land, and headed toward Haran, an important city of northern Mesopotamia. After sunset, Jacob made camp for the night, using a stone for his pillow.

While Jacob slept, he dreamed of a stairway with its top reaching the sky. Angels were ascending and

descending that stairway. In Jacob’s vision, the Lord was also present, declaring Himself to be the God of Abraham and Isaac. The Lord also affirmed to Jacob the promises of land and multiplied descendants that He had previously made to Jacob’s father and his grandfather.

Additionally, the Lord specifically promised that He would accompany Jacob wherever he went and would eventually bring him back home. When Jacob awoke, he felt overwhelmed by his encounter with the Lord in that place. The patriarch named the place Bethel, meaning “house of God.” Previously, the site had been known as Luz.

In response to God’s revelation of Himself at Bethel, Jacob set up the stone he had used for a pillow as a monument and poured oil on it. He vowed that if the Lord would watch over him, provide food and clothing, and return him safely to his father’s family, he would worship the Lord. Jacob also vowed to give the Lord a tenth of all that God gave him to acknowledge his gratitude for the Lord’s presence and protection.

Read Genesis 28:10-22. What do you learn about ways believers should respond to God’s involvement in their lives? (PSG, p. 38)



PRIOR TO THE SESSION: Display **Pack Item 3** (Poster: *The Patriarchs*), **Pack Item 5** (Poster: *Key Moments in Jacob's Life*) and **Pack Item 1** (Map: *The Travels of Jacob*).



INTRODUCE:

Begin the session by explaining to the group that you will name a famous structure and ask them to respond with the location. (Possible examples: *Eiffel Tower/Paris; Pyramids/Egypt; Statue of Liberty/New York; Alamo/San Antonio; Mt. Rushmore/South Dakota, and so forth*) If appropriate, include a place that you know is significant for the group.



ASK:

What is one place that holds special significance for you? What makes that place so special?

EXPLAIN:

Point out that many places are important to us because of an experience we had there. Point out that in today's session Jacob found a significant place in his life because that's where he experienced God's presence.

READ:

Enlist a volunteer to read the introduction on page 37 of the PSG. Lead a brief discussion on things we enjoy because it lets us be involved in the life of someone we care about.

ASK:

What would you include in a list of the ways God is actively involved in the lives of His children? (PSG, p. 37)

TRANSITION:

In today's verses, Jacob discovered God's involvement in his life. Challenge adults to consider how God is at work in their lives as they study today's verses.



NOTES

Group Activity Option

Music

Lead the group to sing or listen to "Holy Ground" by Sandi Patty. Guide the group to discuss specific times or places where they have felt God's presence. Explain that in today's session, we will see how Jacob met the Lord on his journey and how he realized that he was in a special place.

Dreaming (Genesis 28:10-12)

10 Jacob left Beer-sheba and went toward Haran. **11** He reached a certain place and spent the night there because the sun had set. He took one of the stones from the place, put it there at his head, and lay down in that place. **12** And he dreamed: A stairway was set on the ground with its top reaching the sky, and God's angels were going up and down on it.

(v. 10) • **Beer-sheba:** This place name means “well of the oath” or “well of the seven.” Abraham named the place following an agreement with Abimelech regarding Abraham's right to the water in the region (Gen. 21:22-33). The phrase “Dan to Beer-sheba” became an idiomatic expression for the northern and southern extremes of the promised land.

The idiom came to designate Israel's unity as well as its entirety. The city is believed to have become a pilgrimage destination for idolatry in the nation's later history (Amos 5:5; 8:14).

(v. 10) • **Haran:** This significant city in northern Mesopotamia is located on the Via Maris, an ancient caravan route from Mesopotamia to Syria, biblical Palestine, and Egypt. Abraham's father, Terah, moved to Haran with his family (Gen. 11:31-32). The place remained a home for Abraham's relatives, including Bethuel, the father of Rebekah and Laban. Haran also served as a major center for the worship of the moon god.

(v. 11) **A certain place:** Later, the text reveals that Jacob spent the night in Luz, a city whose name could be translated “almond tree.” The location seemed like a suitable place for Jacob to spend the night, so he took one of the stones from the area and used it as a pillow. Many assume this was Jacob's first night on the road, but the text is not specific about this.

(v. 12) **Dreamed:** In Scripture, God sometimes spoke to people through dreams and visions. According to Deuteronomy 13:1-5, dreams should be tested in the same way that prophecies were tested.

Bible scholars have identified three types of dreams. A simple message dream did not need to be interpreted. A simple symbolic dream used symbols, but the symbolism was clear enough that no interpreter was needed. A complex symbolic dream required an interpreter.

Both Jeremiah (23:25-32) and Zechariah (10:1-2) warned against automatically accepting a dream as a message from God. Although dreams sometimes served as a channel of the Lord's revelation, they were neither foolproof nor infallible.

Key Word

Stairway

The Hebrew word translated **stairway**, appearing only here in the Old Testament, derives from a verb meaning “to lift up.” Other translations render the term as “ladder” (KJV; ESV). However, some Bible scholars compare the structure to a ziggurat, a stepped platform raised from the ground to the sky. If so, the structure in Jacob's dream may have looked similar to the Tower of Babel.

However, the purpose of this stairway stood in stark contrast to the tower. False human ambition motivated the builders of Babel, whereas the stairway in Jacob's vision served as the means of God's gracious revelation of Himself.

(v. 12) **Angels:** The Hebrew word translated **angels** can designate either human or supernatural messengers. The text clarifies that the messengers in Jacob's dream were God's angels.

Angels are created beings and not divine. In the Old Testament angels served various functions, including providing protection (Ex. 23:20; Ps. 91:11), executing judgment (2 Sam. 24:17), and bringing deliverance (Gen. 19:12-17). By their very presence, they call attention to God's glory (28:12-17). Their primary function is to worship and serve the Lord.

EXPLORE Genesis 28:10-12

1



APPLICATION POINT: Believers can see God working in the ordinary.

READ:

Invite a volunteer to read Genesis 28:10-12 as the group listens for details regarding Jacob's stop for the night. Direct attention to **Pack Item 1** (*Map: The Travels of Jacob*) to highlight Beer-sheba, where Jacob's journey began. Show adults where Luz/Bethel was located and share that this is the "certain place" where Jacob spent the night.

EXPLAIN:

Remind the group that in Genesis 11 the people built the tower of Babel to reach heaven. *In Genesis 28:12, we see God sitting on a staircase that stretches down to earth.* Point out that God initiated this interaction with Jacob and moved to continue the relationship He began with Abraham and Isaac.

DRAW:

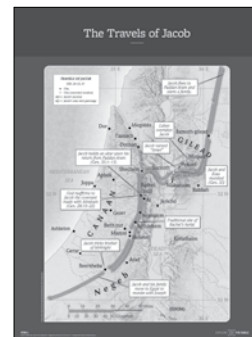
On a large sheet of paper draw a set of four steps. Make the steps large enough to record information. Guide the group to identify the actions occurring in these verses and record them on the steps. Write the word *Dreaming* beside the bottom step on the stairway.

ASK:

What significance should we place on dreams? What are some ways that God speaks to His people today? (PSG, p. 40)

TRANSITION:

Jacob's dream wasn't just a vision. It also included a message from the Lord.



NOTES

Group Activity Option

Word Study

Prior to the session, gather several Bible dictionaries. Distribute the dictionaries and lead adults to work in small groups to examine the word "dream." After a few minutes, allow volunteers to report on their group's work. Discuss the significance of dreams. Remind the group that not all dreams include messages from God and not every dream is considered significant. Share that as believers in Christ, we have His Word and the Holy Spirit to support God's communication with us. Note that this does not mean that God never speaks through dreams or visions, but we must filter them through the truth of His Word.

Promised (Genesis 28:13-15)

13 The LORD was standing there beside him, saying, “I am the LORD, the God of your father Abraham and the God of Isaac. I will give you and your offspring the land on which you are lying. **14** Your offspring will be like the dust of the earth, and you will spread out toward the west, the east, the north, and the south. All the peoples on earth will be blessed through you and your offspring. **15** Look, I am with you and will watch over you wherever you go. I will bring you back to this land, for I will not leave you until I have done what I have promised you.”

(v. 13) Abraham: The Lord identified Himself to Jacob as the same God who had revealed Himself to his grandfather, **Abraham**. Abraham, meaning “father of a multitude,” became the first Hebrew patriarch. The Lord called him to leave his land, his relatives, and his father’s house. God also promised to bless him and make his name great (Gen. 12:1-3). Here, Moses was emphasizing that God was bringing Jacob into the same covenant relationship as his grandfather—and his father, Isaac—had known.

Key Place

The land . . . This land

The Hebrew term translated **land** most commonly refers to either the earth as a whole or to a particular territory, especially the promised land. The Lord first identified the boundaries of the land promised to Abraham and his descendants in Genesis 15:18-21. These geographical boundaries have only been realized twice, during the reigns of David and Solomon and later during the intertestamental period.

This land has been variously called Canaan and Israel. It became known as Judah (the southern tribes) and Israel/Samaria (the northern tribes) after the nation divided following Solomon’s reign. During the Babylonian exile, separation from the land was a key part of Judah’s punishment, while a return to the land would indicate a return to God’s favor. In New Testament times the territory primarily consisted of the areas known as Galilee, Samaria, and Judea.

(vv. 13-14) Offspring: This Hebrew word, sometimes translated “descendants,” literally means “seed.” Many descendants was one piece of the Lord’s promise to Abraham that was renewed with Isaac and Jacob. Other parts were land and a name (see Gen. 12:1-3).

The term also has important theological connotations. The word is regularly used as a collective noun

in the singular rather than plural form. For example, in Genesis 3:15, God distinguished between Satan’s offspring and Eve’s offspring. This emphasized the particular role of one descendant: Jesus. In Galatians 3:16-17, the corresponding Greek term rendered “seed” follows this pattern and clearly designates Christ. Thus, the term is flexible enough to denote a whole population or a single person.

Key Concept

God’s presence

God’s most immediate promise for Jacob involved His presence. Jacob could go forward knowing that God would protect and provide for him. God’s presence is still vital for believers. His presence provides comfort during difficult times and correction as we acknowledge that nothing escapes His notice. Jesus highlighted His divine presence in the Great Commission (Matt. 28:18-20). The psalmist affirmed that we could never escape God’s presence (Ps. 139:12-17), and the writer of Hebrews assured believers that God would never forsake them (Heb. 13:5).

(v. 15) Promised: This verb derives from a Hebrew word meaning “to speak.” A related noun means “word.” The Lord is the Promiser in Genesis 28:15; and, unlike fickle human beings, He is faithful to keep His word (see Isa. 55:11). The power of God to accomplish His purposes is evident in creation, where God spoke and it was so, and in His ability to penetrate our innermost thoughts and intentions (Heb. 4:12).

EXPLORE Genesis 28:13-15



APPLICATION POINT: Believers can find peace in knowing that God is faithful to His promises.

READ: Read aloud **Genesis 28:13-15**, directing the group to reflect on how God’s message to Jacob resembles the promises He made to Abraham.

GUIDE: Direct the group to examine the content for verses 13-15 on pages 40-41 of the PSG and to compare and contrast God’s message to Abraham and His words to Jacob. Facilitate a brief discussion about the similarities and differences. Use information from **Pack Item 3** (*Poster: The Patriarchs*) to supplement the discussion.



WRITE: Beside the next step on the paper, record the word *Promise*. Emphasize that God extended the covenant promises initially made to Abraham and Isaac to Jacob, even though Jacob may not have completely understood what the Lord was doing yet. Note that God also promised that one day Jacob would return to the promised land.

TRANSITION: *When Jacob woke up, he remembered and responded to his dream.*

NOTES

Group Activity Option

Testimony

Pre-enlist a volunteer to briefly share a time in their own life when they felt God’s presence. This might be a testimony of salvation or of spiritual awareness or growth. Ask the volunteer to emphasize how this experience made a difference in their daily life and to share a specific Scripture promise he or she received from that experience.

Gate of Heaven (Genesis 28:16-17)

16 When Jacob awoke from his sleep, he said, “Surely the LORD is in this place, and I did not know it.” **17** He was afraid and said, “What an awesome place this is! This is none other than the house of God. This is the gate of heaven.”

(v. 17) Awesome: The word used here is related to the Hebrew verb translated “afraid” at the beginning of verse 17. The term can designate an emotion that arises as a natural reaction when dealing with enemies, threatening situations, or the unknown (see 1 Sam. 7:7). This Hebrew word can also express reverence and worship. Perhaps Jacob experienced a combination of both fear and reverence as he reflected on God’s presence and remembered his deception of Esau. Because the Lord acts consistently according to His righteous nature, those guilty of injustice have reason to fear His judgment.

(v. 17) House of God: The Hebrew term **house** can convey various meanings. It can refer to dwelling places that range from ordinary homes to the temple. It also can be used to designate a household or a family. In this context, Jacob apparently did not apply the phrase to a particular building because he slept outdoors with a stone for a pillow.

Still, because of God’s presence, Jacob recognized the space where he slept as holy. The patriarch changed the name of the place to Bethel, which means “house of God.” Years later after parting ways with Laban, Jacob sanctified himself and his family and returned to Bethel. On that occasion, he built an altar there according to the Lord’s direction (Gen. 35:1-7).

Key Doctrine

God

To God we owe the highest love, reverence, and obedience. (See Exodus 15:11; Psalm 100.)

(v. 17) Gate: In the ancient world, gates were used to control access to walled cities. Although a city might have a number of entrances, it usually had one primary **gate**. That gate often had both inner and outer doors (2 Sam. 18:24), which were made of wood overlaid with metal. These were secured with heavy bars.

Social interactions and administrative, legal, and business transactions typically occurred in the city gates. Society considered sitting among the city elders

at the gate to be an honored position (Prov. 31:23). Scripture also makes several figurative or symbolic references to gates, including Jacob’s reference to **the gate of heaven** in Genesis 28:17.

For Jacob the spot where he dreamed of a stairway with angels ascending and descending marked a symbolic boundary between heaven and earth. In a similar way, both Job (38:17) and a psalmist (107:18) referred to “the gates of death,” symbolically designating the boundary between life and death.

(v. 17) Heaven: The usage of this Hebrew word falls into two large categories: (1) the physical heavens (the same Hebrew term is rendered “sky” in verse 12) and (2) the heavens as the dwelling place of God. In Genesis 28:17 the expression “the gate of heaven” parallels the phrase “the house of God.” Jacob’s reference to “the gate of heaven” was drawn directly from his dream because the stairway provided the entryway into heaven and the presence of God. Thus the dream assured Jacob that the Lord was both present with him and in control.

Key Questions

Jacob left home not quite knowing what to expect on his journey or during his time in Aram. But it’s safe to say he probably didn’t expect to experience God’s presence in such a powerful way. As you prepare for this session, reflect on these questions. Consider mentioning them as part of your group time.

- When have you felt specifically aware of God’s presence in your life?
- How did those experiences change you? How did they change the way you relate to others?
- What are some things you can do to become more sensitive to His word in your life?

This week as you pray, ask God to help you be aware of His presence and of what He is saying to you.

EXPLORE Genesis 28:16-17



APPLICATION POINT: Believers can experience the joy of God's presence.

READ: Invite a volunteer to read **Genesis 28:16-17** as the group listens for Jacob's response when he woke up.

ASK: In what ways might sensing God's presence change a person's perspective? (PSG, p. 42)

WRITE: Record *Gate of Heaven* beside the next step on the sheet of paper.

DISCUSS: Share that Jacob recognized God's presence when he experienced it. Consider sharing your responses to the "Key Questions" on page 54 of the Leader Guide. Lead a brief discussion on how adults might respond to those questions.

EXAMINE: Challenge adults to evaluate their own lives and to identify things that might keep them from recognizing God's presence or His voice. Emphasize that God's presence can provide incredible joy—and we will miss that joy if we don't embrace His work in our lives.

TRANSITION: *Genuine experiences with God always change us. We cannot spend time with Him without being transformed. That's what Jacob was beginning to realize, as well.*

NOTES

Group Activity Option

Object Lesson: Stones

Prior to the session, gather one large stone and enough small stones for each person in the group to have one. Display the large stone and guide the group to imagine Jacob using the stone first as a pillow and then as a marker for the special place where he encountered God. Distribute a small stone to each person, directing them to keep it as a remembrance of God's work in their lives. Share that God is always at work, and He allows us to join Him in that work as we humbly surrender ourselves to Him.

The Vow (Genesis 28:18-22)

18 Early in the morning Jacob took the stone that was near his head and set it up as a marker. He poured oil on top of it **19** and named the place Bethel, though previously the city was named Luz. **20** Then Jacob made a vow: “If God will be with me and watch over me during this journey I’m making, if he provides me with food to eat and clothing to wear, **21** and if I return safely to my father’s family, then the Lord will be my God. **22** This stone that I have set up as a marker will be God’s house, and I will give to you a tenth of all that you give me.”

(vv. 18,22) Stone: Stones abounded in biblical Palestine. City walls, dwellings, palaces, and temples were often built of **stone**. The people piled up stones to commemorate significant events (Gen. 31:46-47; Josh. 4:20-22). Single stones might cover the openings of wells, cisterns, and tombs. They also marked boundaries and functioned as memorials to God as did the stone that Jacob set up at Bethel.

Stones might serve as lethal weapons or as writing material. Christ’s followers are identified as living stones built up into a spiritual temple with Christ as the chief cornerstone (Eph. 2:19-22; 1 Pet. 2:4-8).

(v. 18) Oil: Typically **oil** was made from pressed olives. It was utilized in cooking and used in connection with sacrifices and worship. The oil might be presented alone or mixed with flour as an offering. Oil also played an important role in various consecration ceremonies. Priests, kings, and sometimes prophets were anointed with oil. Jacob poured oil on the stone marker he set up to consecrate it as a memorial of worship.

Key Place

•Bethel

Jacob spend the night at •**Luz**; but the next morning, he named this place of his encounter with God **Bethel**, meaning “house of God.” Bethel played an important role in the history of God’s people. Jacob’s grandfather, Abraham, had built an altar in this area (Gen. 12:8). And Jacob would return to the spot after returning to Canaan with his family.

Later, during the era of the judges, both Deborah (Judg. 4:5) and Samuel (1 Sam. 7:16) administered civil and religious affairs in the region. Early in the divided kingdom, King Jeroboam I set up golden calves at Bethel and Dan in an effort to keep his subjects from going to Jerusalem to worship (1 Kings 12:25-30). Bethel was destroyed in the sixth century BC when God’s people fell to the Babylonians.

Bible Skill

Read, reflect on, and react emotionally to a Bible passage.

Recall an occasion when you experienced a vivid, unforgettable encounter with God. Perhaps it occurred when you accepted Christ as Savior. Or you may think of another experience at a later point in your spiritual pilgrimage. In any case, that encounter served as a marker for you. It became an event or location that you could return to in your mind, if not physically, to undergird certainty or to renew commitment. Bethel served as that kind of experience for Jacob. Read the account of Jacob’s return to Bethel in Genesis 35:1-15 to renew his commitment. How would you describe your “Bethel”?

(v. 22) Tenth: Jacob promised to give the Lord a **tenth** of all the Lord gave him in return for the Lord’s provision and protection. This vow calls to mind Abraham’s offering of a tenth of what he had captured in battle to Melchizedek (Gen. 14:20). The tenth part, or tithe, later became a definite obligation under the law of Moses (Num. 18:20-32; Deut. 14:22-29).

The New Testament reflects a higher spiritual standard of generosity than the tithe. The first requirement is for believers to give themselves to the Lord (Rom. 12:1-2; 2 Cor. 8:5). Christians are then to give eagerly, cheerfully, and generously (2 Cor. 9:6-7) For believers, our financial gifts are a matter of stewardship, recognizing God as the Owner of all things and our role as caretakers.

EXPLORE Genesis 28:18-22



APPLICATION POINT: Believers can live in the assurance of God’s faithfulness.

READ: Read aloud **Genesis 28:18-22** while the group listens to identify the vow Jacob made to God. Direct attention to **Pack Item 5** (Poster: *Key Moments in Jacob’s Life*) and show where this event lands in the flow of Jacob’s life in Genesis.

EXAMINE: Record the word **Vow** beside the final step of the drawing. Encourage the group to read through the content for verses 20-21 on pages 43-44 of the PSG. Highlight the three petitions included in Jacob’s vow.

HIGHLIGHT: Note that, along with making a vow, Jacob recognized the significance of the place by setting up a marker and changing the name from “Luz” to “Bethel,” which means “house of God.” Indicate again the location of Luz/Bethel on **Pack Item 1** (Map: *The Travels of Jacob*). Encourage adults to read the content for verse 22 (PSG, p. 44) and briefly summarize the significance of the “tenth.” Use information from page 56 of the Leader Guide to supplement the discussion.

TRANSITION: *Jacob’s experience assures us that believers can experience the joy of God’s presence and live in assurance of His faithfulness. Sometimes, He reaches out to us when we least expect it, but He is always working in our lives.*



NOTES

Group Activity Option

Drawing

Give each adult a sheet of paper and a pencil. Guide the group to fold their papers into fourths and consider the four scenes portrayed in Genesis 28:10-22. Encourage them to quickly sketch an image representing Jacob’s dream in one quadrant. Direct them to do the same for God’s promise in the second quadrant, the significance of Bethel in the third quadrant, and Jacob’s vow in the fourth quadrant. Point out that they can also list words that will remind them what each area represents. After a few minutes, allow time for several volunteers to share their summary of the session using their drawings and/or words.

CHALLENGE

- SUMMARIZE:** Review these points from Apply the Text on page 45 of the *Personal Study Guide*:
- *Believers can see God working in the ordinary.*
 - *Believers can find peace in knowing that God is faithful to His promises.*
 - *Believers can experience the joy of God's presence.*
 - *Believers can live in the assurance of God's faithfulness*
- REVIEW:** Using the visual of the four steps and the accompanying words to summarize the session, direct the group to discuss with a partner how believers should respond to God's faithfulness to His promises. (PSG, p. 44)
- REFLECT:** Point out that Bethel was a life-changing place for Jacob. Guide the group to silently reflect on the following statements: *I find peace in knowing God is faithful to His promises. I know God still fulfills His promises today through Jesus Christ. I am allowing God to work in the ordinary affairs of my life.* Encourage the group to consider how true each statement is in their own lives and what changes they can make in response.
- PRAY:** Close in prayer thanking God for special places that encourage us to grow in Christ.

After the Session

Reinforce the study by continuing to reflect on specific times or places that you have felt God's presence and been reminded of His promises. Send the group a text or email sharing an event with them. Encourage them to do the same. Remind them that while the past is important, God is at work in the present to shape the future. Note that Jacob had an eye for the future in Genesis 28:20-22. Challenge adults to consider what vow the Lord might be leading them to make about their future walk with Him.

LEADER EXTRAS



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