

GENESIS Lesson 11 – 1/13/19

We are now going to study the life and character of one of the most important characters in the Bible: Abraham.

Abraham is the Hebrew patriarch from whom all Jews trace their descent. Abraham was directed by God to leave his own country for another land, a land he had no knowledge of. In Genesis 22 he is ordered by God to sacrifice his son Isaac as a test of faith.

Abraham is a type of God the Father who sacrificed His Son.

Abraham's faith is a type of the NT believers' faith, where the object of faith is God and where righteousness is imputed because of the faith of the believer.

To impute is to ascribe, attribute, assign, to credit; it means to place something to the account of a person or thing—in our case it was righteousness. In my spiritual account there was sin, but because I believed in God's Son, He took my sin out of my "bank" account and placed in there the righteousness of Christ.

Abraham is a significant character in three of the world's monotheistic religions: Christianity, Judaism and Islam. Muslims know Abraham as Ibrahim, and regard him as an important prophet of their faith. Abraham's first son Ishmael is regarded as the father of the Arab people.

Gen. 17:20: And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

Matt. 3:9: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. (see John 8:39)

There was a question recently regarding the verse in Matthew 23:9.

Matt. 23:8: But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

Matt. 23:9: And call no man your father upon the earth: for one is your Father, which is in heaven.

Matt. 23:10: Neither be ye called masters: for one is your Master, even Christ.

In the NT only the rich man in hell, called Abraham “Father Abraham”.

Luke 16:24: And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Now the Bible acknowledges that Abraham was the father of the Jews? Rightly so.

John. 8:56: Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Acts 7:2: And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

Romans 4:1: What shall we say then that Abraham **our father, as pertaining to the flesh**, hath found?

Gal. 3:7: Know ye therefore that they which are of faith, the same are the children of Abraham.

Abraham was the physical father of the Jews; he was the spiritual father of Christians.

We do not call Abraham father, a Jew, can tough. I can call Noah my father, because I descended from him.

Paul says he was a father to the Corinthians because he led them to the Lord. But no one called Paul "Father."

1 Cor. 4:14: I write not these things to shame you, but as my beloved sons I warn you.

1 Cor. 4:15: For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

When the Bible says, "Call no man your father..." it is referring to God; do not call anyone God who is not God.

The Catholics call the pope Holy Father. They will try to explain this away, but let's see what their own writings say...

In 1302 Pope Boniface said this in a letter to the Catholic Church:

"Furthermore, we declare, we proclaim, we define that **it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff** (emphasis added)."

In 1512 Christopher Marcellus said this to Pope Julius II:

"Take care that we lose not that salvation, that life and breath **which thou hast given us**, for **thou art our shepherd**, thou art our physician,

thou art our governor, thou art our husbandman, **thou art finally another God on earth** (emphasis added)."

Pope Leo XIII said these things about the role of the Papacy and the Roman Church:

"Our thoughts went out towards the immense multitude of those who are strangers to the gladness that filled all Catholic hearts: some because they lie in absolute ignorance of the Gospel; others because they dissent from the Catholic belief, though they bear the name of Christians.

This thought has been, and is, a source of deep concern to Us; for it is impossible to think of such a large portion of mankind deviating, as it were, from the right path, as they move away from Us, and not experience a sentiment of innermost grief. But since **We hold upon this earth the place of God Almighty...** (emphasis added)"

In 2004, Bishop Patrick Dunn of Auckland said this:

"It seems that Pope John Paul II now presides over the universal Church from his place upon Christ's cross."

The Gloss of Extravagantes of Pope John XXII says this:

"But to believe that **our Lord God the Pope** the establisher of said decretal, and of this, could not decree, as he did decree, should be accounted heretical (emphasis added)."

Pope John Paul II wrote that names like "Holy Father" are applicable to the Pope, even though calling him that is counter to the Gospel:

Have no fear when people call me the “Vicar of Christ,” when they say to me “Holy Father,” or “Your Holiness,” or use titles similar to these, which seem even inimical to the Gospel.

In 1996 he also gave his ascent to calling the Pope “Lord” and “Christ on earth”:

we readily understand the devotion of Saint Francis of Assisi for “**the Lord Pope**”, the daughterly outspokenness of Saint Catherine of Siena towards the one whom she called “**sweet Christ on earth**”, the apostolic obedience and the sentire cum Ecclesia of Saint Ignatius Loyola, and the joyful profession of faith made by Saint Teresa of Avila: “I am a daughter of the Church” (emphases added).

Quotes from: <https://amazingdiscoveries.org/R-Pope-Rome-blasphemy-power-Jesus>

This is what God meant: “Call no man your father...” And He explains: “...for one is your **Father**, which is in heaven.” Call no man God.

As we study the call and life of Abraham, we are going to look at many stories.

1. The Call of Abram
2. Abram in Egypt
3. Abram and Lot
4. Abram and Melchizedek
5. Abram Rescues Lot
6. The Abrahamic Covenant
7. Hagar and Ishmael
8. Circumcision: The Sign of the Covenant
9. God visits Abraham

10. Abraham pleads for Sodom
11. Sodom and Gomorrah Destroyed
12. Lot and His Daughters
13. Abraham and Abimelech
14. The Birth of Isaac
15. Hagar and Ishmael Sent Away
16. Abraham at Beersheba
17. Isaac is Offered
18. Nahor's Sons
19. The Death of Sarah
20. Isaac and Rebekah
21. The Death of Abraham

The Call of Abraham

12:1: Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

12:2: 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:

12:3: 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.

God called Abraham so that through him, the Messiah would come into the world.

When God called Abram he was in a city in Babylonia, named Ur of the Chaldees. Ur was a very advanced city and was founded soon after the flood. Secular historians say that Ur was founded in 3800 BC, now we

this is not the case because according to the Bible, the flood occurred 2344 BC. Historians have expanded true history.

The Sumerians, Babylonians, Assyrians, Akkadians, and Chaldeans are all Mesopotamians, descended from Shem. They were all later absorbed by the Babylonians; they spoke Akkadian, a Semitic language.

Abraham was a pagan, his family worshipped idols. Abram had no idea what God was going to do with him. But when God called, he obeyed.

Eventually Abram was given a new name Abraham, and God made him into a great man.

God made a promise to Abraham that he would be blessed and his children would number as the stars of the sky and as the sand of the sea. The only problem was that Abraham had no children and Sarah was barren and old. But this didn't stop Abram from following God.

I want to point out; the selection of Abraham was solely based on God's discretion. God did not consult with anyone, didn't ask anyone's advice, nor did He form an exploratory commission to decide what must be done. This is what we call the doctrine of election.

Rom. 9:11: (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Election is the action by which God chooses a particular person or group of people to a particular task or purpose. It has nothing to do with salvation.

I am not going to spend much on this doctrine, but I want to point a few things as it pertains to the Christian.

1 Thess. 1:4: Knowing, brethren beloved, your election of God.

At face value this verse seems to indicate that God chose the Thessalonians to salvation. This not the case, He chose them, but for what? He chose them to spread the gospel to rest of Greece, see 1 Thess. 1:6-8. Just as God chose Paul to be the apostle to the Gentiles. Remember the Macedonian call? God used these people as a springboard for the spreading of the gospel into Europe.

One commentator said, “No candidate is ‘elected’ until he ‘puts his hat in the ring.’” And election is based on foreknowledge (see 1 Pet. 1:2).

So God tells Abram to get out his country, and from among his kindred, and from his father's house.

We should consider the gravity of the decision Abram had to make when God first called him. Abram had to leave behind everything he knew, a home where security and sustenance existed, and go to an unknown land where he would have to trust in the providence of God and not in his own plans or family.

Heb. 11:8: 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.

God told Abram:

I will make of thee a great nation...

1 Kings 4:20: Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

I will bless thee...

Gen. 24:1: And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.

And make thy name great...

Gen. 23:6: Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

Thou shalt be a blessing...

The Jews have been blessed by Abraham, the Arabs have been blessed by Abraham (through Ishmael's blessing), and we have been blessed by Abraham (through Christ).

God also said to Abraham:

"And I will bless them that bless thee, and curse him that curseth thee..."

This is said after God told Abram he would make him a great nation. So in the context we understand this to mean that God would curse anyone or nation who curses the descendants of the twelve tribes of Israel. And that God would bless any man or nation who blesses the twelve tribes of Israel.

We reject British Israelites who attempt to "steal" the Abrahamic blessing. British Israelism (also called Anglo-Israelism) is a movement that teaches the people of England (or of the British Isles) are "genetically, racially, and linguistically the direct descendants" of the Ten Lost Tribes of ancient Israel.

Nations who do not hold Israel in high esteem are nations that struggle. I believe that the blessings the US enjoys stem from our close relationship to Israel, and our commitment to the nation's protection.

The entire world is now coming together against Israel, pressuring them into surrendering their land to the Palestinians for peace. But the land does not belong to the Palestinians; it belongs to God who granted it to the Jews based on God's covenant with Abraham.

Therefore, as Christians we should always support Israel and oppose division of the Promised Land. Many nations, including the United States of America, have adopted foreign policies pushing for a two-state solution in what they believe is necessary for peace. That means dividing God's chosen nation and possible Holy City Jerusalem between the Jews and Palestinians. God sternly warned that He would bring judgment upon nations that do so.

On the 26th of September, 2018 Trump said to Netanyahu: "I like the two-state solution, that what I think works best..."

Joel 3:2: I will also gather all nations, and will bring them down into the valley of Jehoshaphat (*battle of Armageddon*), and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

When you see that the Jews and Arabs are close to signing a treaty that divides the land for peace, strap on for we are going home!