# Genesis II

**Genesis 11:27-25:18 – The Life of Abraham**

**Quarter:** Summer 2003  
**Textbook:** *Living in the Gap Between Promise and Reality: The Gospel According to Abraham* by Iain M. Duguid  
**Teacher:** Scott Baker

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**The New Testament on Abraham**

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

Acts 3:25 You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, “And in your seed all the families of the earth shall be blessed.”

Acts 7:2a-4 2The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, 3and said to him, “Get out of your country and from your relatives, and come to a land that I will show you.” 4Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell.

Rom. 4:1-3 1What then shall we say that Abraham our father has found according to the flesh? 2For if Abraham was justified by works, he has something to boast about, but not before God. 3For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.”

Rom. 4:9-13 9Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. 10How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. 11And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, 12and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised. 13For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.

Rom. 4:16-18 16Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all 17(as it is written, “I have made you a father of many nations”) in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though the did; 18who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, “So shall your descendants be.”

Rom. 9:6b-9 6For they are not all Israel who are of Israel, 7nor are they all children because they are the seed of Abraham; but “In Isaac your seed shall be called.” 8That is, those who are the children of the flesh, these are not the children of God, but the children of the promise are counted as the seed. 9For this is the word of promise: “At this time I will come and Sarah shall have a son.”
Gal. 3:5-9

Therefore He who supplies the Sprit to you and works miracles among you, does He do it by the works of the lay, or by the hearing of faith? – just as Abraham “believed God, and it was accounted to him for righteousness.” Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed.” So then those who are of faith are blessed with believing Abraham.

Gal. 3:14-18

That the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. Brethren, I speak in the manner of men: Though it is only a man’s covenant, yet if it is confirmed no one annuls or adds to it. Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ. And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.

Gal. 3:29

And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.

Gal. 4:22-31

For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar— for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— but the Jerusalem above is free, which is the mother of us all. For it is written: “Rejoice, O barren, You who do not bear! Break forth and shout, you who are not in labor! For the desolate has many more children than she who has a husband.” Now we, brethren, as Isaac was, are children of promise. But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. Nevertheless, what does the Scripture say? “Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.” So then, brethren, we are not children of the bondwoman but of the free.

Heb. 6:13-15

For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, “Surely blessing I will bless you, and multiplying I will multiply you.” And so, after he had patiently endured, he obtained the promise.

Heb. 7:1-2a, 4

For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all… Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils.
Heb. 11:8-10  
8By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. 9By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; 10for he waited for the city which has foundations, whose builder and maker is God.

Heb. 11:11-12  
11By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised. 12Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude—innumerable as the sand which is by the seashore.

Heb. 11:13-16  
13These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. 14For those who say such things declare plainly that they seek a homeland. 15And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

Heb. 11:17-19  
17By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, 18of who it was said, “In Isaac your seed shall be called,” 19concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.

James 2:21-24  
21Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? 22You see that his faith and his actions were working together, and his faith was made complete by what he did. 23And the scripture was fulfilled that says, “Abraham believed God, and it was credited to him as righteousness,” and he was called God's friend. 24You see that a person is justified by what he does and not by faith alone.
Bibliography


