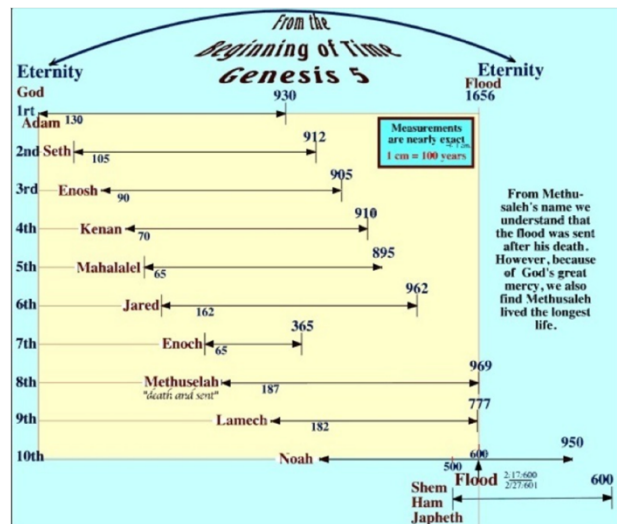


8 New Testament References to Noah

Noah is mentioned 8 times in the New Testament. His history also becomes future prophecy. When describing His Second Coming, Jesus made the comparison, *For the coming of the Son of Man will be just like the days of Noah* (Matthew 24:37). So first we must refresh our minds on what it was like in the days of Noah.

Noah's Ancestors

- **Noah** lived about 2500 B.C. The flood happened in the 600th year of his life (Genesis 7:11), and he lived 350 years after the flood, for a total of 950 years (Gen 9:28-19).
- Noah was in the godly lineage of Adam and Eve's son **Seth**, when *men began to call upon the name of the Lord* (Gen 4:25-26).
- Enoch was Noah's great-grandfather. **Enoch** *walked with God three hundred years, and he was not, for God took him* (Gen 5:21-27). Hebrews 11:5-6 says, *by faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God. And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.*
- Also, the same explanation for Enoch's rescue from death is made the basis for Noah's rescue from death in the flood—*he walked with God*. Noah came from a family who believed in God.
- Noah's grandfather, and Enoch's son, was **Methuselah**. There is no mention of Methuselah's faith, but he witnessed his father Enoch's faith for 300 years. It seems that Methuselah (who lived 969 years) was alive for about 100 years of Noah building the ark, and died right before the judgment of the flood on all unbelievers.
- Noah's father was **Lamech** (not to be confused with the Lamech in Cain's descendants in 5:23-24), the son of Methuselah. He also lived 113 of the 300 years his grandfather Enoch walked with God. It also seems that he lived for about 100 years of Noah building the ark, and died right before the judgment of the flood on all unbelievers.



AN APPLICATION: Enoch's faith was passed on to his son (Methuselah) and his grandson (Lamech), and is great-grandson Noah. The impact of your faith can pass down for generations.

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The Days of Noah

- When Jesus talked about *the days of Noah* (Matt 24:37), He described *those days before the flood they were eating and drinking, marrying and giving in marriage* (Matt 24:38; Luke 17:27). Peter called it ... *the ancient world...the world of the ungodly* (2 Pet 2:5).
- Genesis 6:1-2 tells us about these marriages: *When men began to multiply on the face of the land and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.* Genesis 5 describes the godly line of people from Seth, and Genesis 4 describes an ungodly line of people from Cain. It seems these two lines were marrying. [Some think these men were demons, but Jesus said humans do not reproduce with angelic beings, *For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven* (Matt 22:30).] Of course, these men could have (and probably were) indwelt by demons, resulting in such gross evil.
- *The Lord saw that the wickedness of man was great* [“grazing on” or “feeding on” the wickedness] *on earth* (Gen 6:5).
- *That every intent*—Hebrew word used of a potter who forms a vessel out of clay, i.e., their minds formed the evil they did. Jesus said, *“out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders”* (Matt 15:19).
- *Of the thought of his heart was only evil*—after the Fall, humans have a sin nature, luring us into sin. [BTW, Satan can plant thoughts in our minds through the temptations we see, hear, etc. but he cannot know our thoughts (although he has thousands of years of experience with humans and can probably make a good guess by our actions).] Only God knows our thoughts, and we will be accountable for them, as well as our actions (Matt 9:4; 12:35-36; Rom 2:15).
- *Continually*—lit. “all his days”
- *The earth was corrupt* [“ruined”] *in the sight of God*—of course, it was not corrupt in the sight of the people (Romans 1:29-32 says, *being filled with unrighteousness...they not only do the same, but also give hearty approval to those who practice them*).
- *The earth was filled with violence*—much of it is the result of mankind’s own free-will choices and the consequences of those choices, when they chose Satan. Jesus said of Satan, *“he was a murderer from the beginning...there is no truth in him...he is a liar”* (John 8:44).
- *for all flesh had corrupted their way upon the earth*—decay, rotten, putrid
- In spite of various pagan reasons for the flood, the Bible says that the flood was God’s moral judgment and the consequences on the earth because of their evil. God *brought a flood upon the world of the ungodly* (2 Pet 2:5).
- Mankind had a free will *until the day that Noah entered the ark* (Matt 24:38). Then their free will was taken away and the consequences of their choices became a reality, *and the flood came and destroyed them all* (Luke 17:27).

AN APPLICATION: Abel believed God and died. Enoch believed God and did not die. Noah believed God and everyone else died!

The World from God’s Perspective

- *The Lord was sorry that He had made man on the earth* (Gen 6:6)—to suffer distress, feel regret, Heb. emotional pain because of past action (making man on the earth).
- *And He was grieved in His heart*—it does not merely wound God emotionally, but it prompts Him to strike out in judgment against the source of His distress.

AN APPLICATION: We are told we can also grieve God. We are commanded, *Do not grieve the Holy Spirit of God...* (Eph 4:30). He dwells in us, and any sin we think or do will grieve Him.

- God said, *I will blot out* [lit. “exterminate”] *whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky* (Gen 6:7).
- *For the creation was subjected to futility, not willingly, but because of Him who subjected it, ... For we know that the whole creation groans and suffers...* (Rom 8:20-22). This, of course, refers to the curse because of sin, but would also include the flood because of sin.
- *...by the word of God...the world at that time was destroyed, being flooded with water* (2 Pet 3:5-6). *... the flood came and destroyed them all* (Luke 17:27).
- *...the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water* (1 Pet 3:20).

AN APPLICATION: As with the time of the flood, when only a few were believers and saved, so at the time of the 2nd Coming of Jesus, only a few will be believers and be saved to go into the Millennial Kingdom.

Noah from God's Perspective

- It is interesting that from God's perspective, the whole world of evil (possibly 8 billion people) is contrasted to *the days of Noah*, one righteous man.
- *By faith Noah, being warned by God about things not yet seen* (Heb 11:7)—the Bible is full of prophecy, warnings by God, about things not yet seen, such as the rapture, the tribulation, the antichrist, the Second Coming, the Great White Throne judgment, the lake of fire, etc.

AN APPLICATION: A warning is cautionary or forceful advice about their actions or conduct to inform them in advance of impending danger. Much like the warnings of judgment God gave both Israel and Judah before their exiles. The whole tribulation time has not been seen on the earth before—but it is coming!! Just as the people in Noah's time had never seen rain—but it came!!

- *in reverence prepared an ark for the salvation of his household, by which he condemned the world*—the ark was the testimony to the world, evidence of his belief it would rain. The ark, that saved his family, condemned the rest of the world.
- *and became an heir of the righteousness which is according to faith* (Heb 11:7).

AN APPLICATION: Noah becomes an example of righteousness which is not according to works but according to faith. Building the ark showed his faith, that he believed God was telling the truth about the coming flood (up to this point it had never rained—Gen 2:5).

- *God did not spare the ancient world, but preserved Noah, a preacher (proclaimer) of righteousness* (2 Pet 2:5). As he was building, he must have told others who were curious about what he was doing.
- *But Noah found favor in the eyes of the Lord* (Gen 6:8). “But” gives us hope maybe Noah will escape being killed. God said, *“For the eyes of the Lord move to and fro throughout the earth that He may strongly support those whose heart is completely His* (2 Chron 16:9).

- *Noah was a righteous man, blameless in his time (6:9)—i.e., in contrast to the violence of flesh.*

AN APPLICATION: We live in different times, with different situations in which to be blameless. For example, today, it is not getting an abortion. In the tribulation, it will be not getting the mark of the beast. In Matthew 16:2-3, Jesus said to ...*discern the signs of the times*. For Eve, it was to not eat from the tree; for Mrs. Noah, it was to get on the ark; for Ruth, it was to go to Israel; for Rahab, it was to hide the spies.....

The Second Coming of Christ from God's Perspective

- The Rapture for believers is similar to Noah's great-grandfather Enoch. *By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God. And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him (Heb 11:5-6).*
- First Thessalonians 4:11-15 describes the Rapture of the believers. *For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. And, For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ...we will live together with Him (1 Thess 5:9-10).* Jesus said, "...*I will come again and receive you to Myself, that where I am, there you may be also (John 14:3).*
- Matthew 24–25 describes the Second Coming of Jesus for the destruction of the ungodly. *For the coming of the Son of Man will be just like the days of Noah (Matthew 24:37). And just as it happened in the days of Noah, so it will be also in the days of the Son of Man (Luke 17:26).* Before the Second Coming of Jesus (during the tribulation time), the earth will be filled with violence, wickedness will be great, every intent of the heart of mankind will be continually evil and corrupt. Because the Rapture has not happened yet today, we should expect to see the signs of the times of the tribulation in the world today. It is moving toward more evil and violence. [This is not the "birth pangs," which happen in the early years of the tribulation (Matt 24:8).]
- *For as in those days before the flood they were eating and drinking, marrying and giving in marriage... (Matt 24:38). And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: they were eating, they were drinking, they were marrying, they were being given in marriage, ... (Luke 17:26-27).* Building the ark took about 100 years, so the people, if they heard the message of the flood, were lulled into a "normal" life, thinking it would not happen. So today, people go about their "normal" life, thinking the judgment of the tribulation and Second Coming are not true. But Jesus said, "*Be on the alert then, for you do not know the day nor the hour*" (Matt 25:13). Peter wrote that *in the last days mockers will come...saying, "Where is the promise of His coming? ...all continues just as it was...it escapes their notice that...the earth was formed out of water and by water, through which the world at that time was destroyed, being flooded with water. But by His word the present heavens and earth are being reserved for fire... (2 Pet 3:1-7).*
- *...until the day that Noah entered the ark, and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be (Matt 24:38-39). ...until the day that Noah entered the ark, and the flood came and destroyed them all*

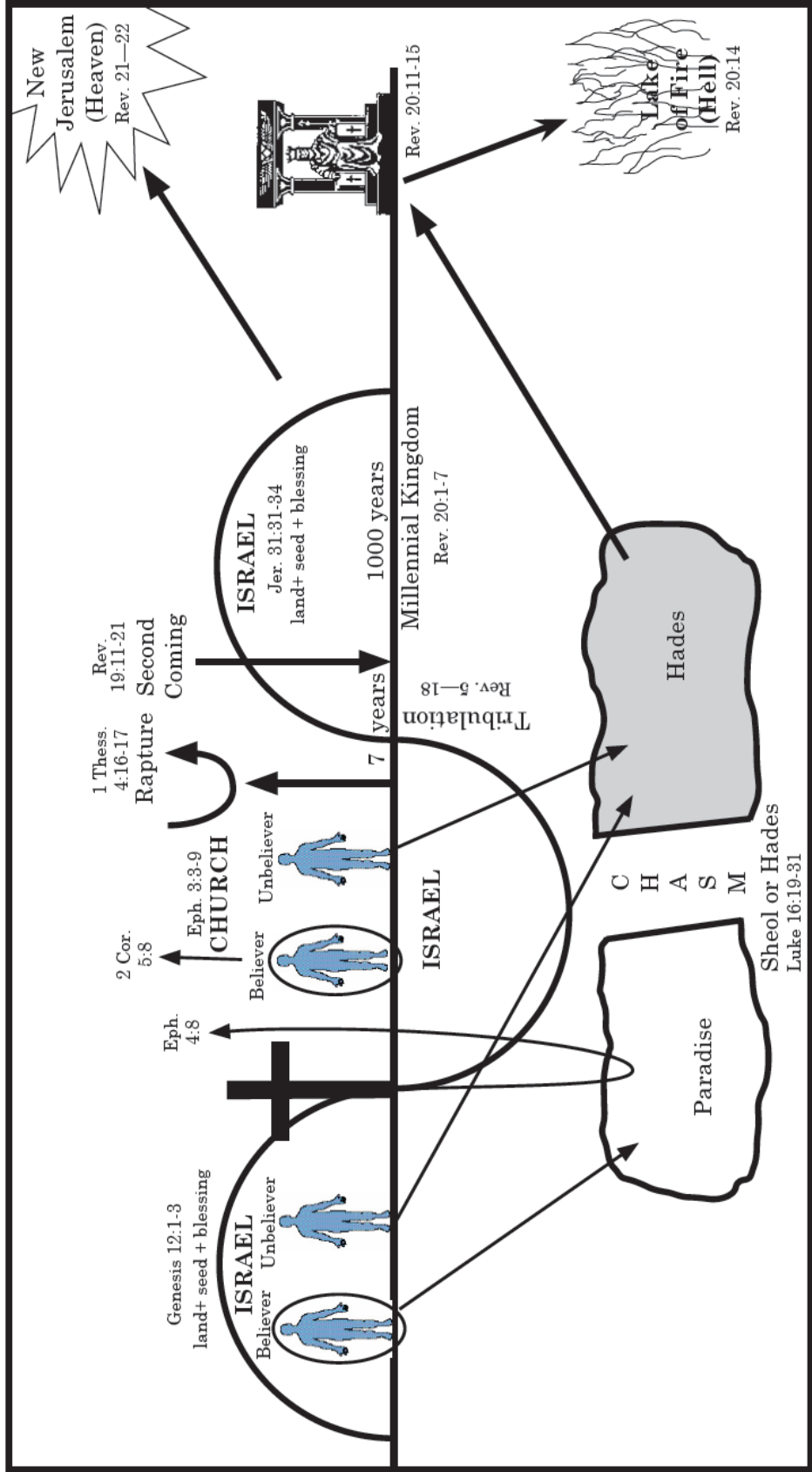
(Luke 17:27). It is the evil people who were taken all away. Noah and his family were the only ones left after the flood.

- Matthew gives two examples: *Then there will be two men in the field; one will be taken and one will be left. Two women will be grinding at the mill; one will be taken and one will be left* (Matt 24:40-41). The ones who are taken are taken into death and judgment. Revelation 19:14-21 says, *From His [Jesus, the King of Kings] mouth comes a sharp sword, so that with it He may strike down the nations, ...and He treads the wine press of the fierce wrath of God, the Almighty...the rest were killed with the sword which came from the mouth of Him who sat on the horse....*
- The ones who are left are the tribulation saints who are alive and have survived the reign of the antichrist during the tribulation and go into the Millennial Kingdom on earth, when Jesus reigns as King. The same way Noah and his family were preserved alive on the ark when the water flood killed the ungodly (2 Pet 2:5).

...the patience of God kept waiting in the days of Noah, during the construction of the ark... (1 Pet 3:20). It seems that Noah took about 100 years to build the ark (Gen 5:32; 7:11; 8:13; 9:28-29). God may be patient today to call people to Himself, but a person does not know when that patience will end. Noah entered the ark, and the God closed the door. Then the opportunity to believe ended.

...in which a few, that is, eight persons, were brought safely through the water (1 Pet 2:20). Jesus said that *the gate is small and the way is narrow that leads of life, and there are few who find it* (Matt 7:14). Just as only a few survived the flood, only a few will be raptured, compared to the population of the whole world who will go into the tribulation time. And after the tribulation, at the Second Coming of Christ, only a few tribulation saints will be left to go into the Millennial Kingdom, and *the rest were killed with the sword which came from the mouth of Him who sat on the horse...and on His robe and on His thigh He has a name written, "King of Kings, and Lord of Lords"* (Rev 19:19, 16).

Noah...became an heir of the righteousness which is according to faith (Heb 11:7). *Without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him* (Heb 11:6). *By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible... By faith Abel...by faith Enoch..., by faith Noah..., by faith Abraham, ... by faith even Sarah....* Faith is to trust what you understand to be true. Hebrews 10:38 says, *My righteous one shall live by faith*. Then he describes the results of that faith: it gives assurance for the things hoped for and the conviction of things not seen (11:1), as with Noah when he built the ark.



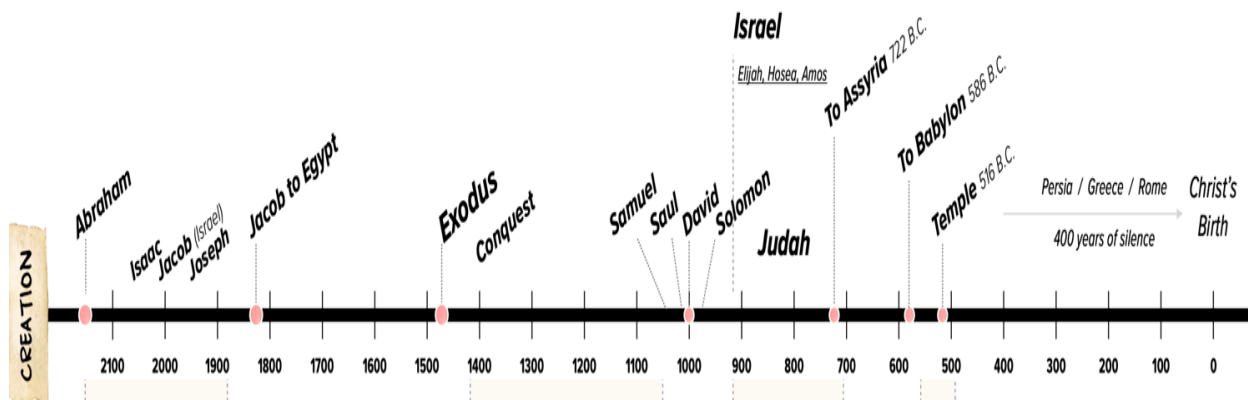
65 New Testament References to Abraham

Matthew 1:1-2—*The record of the genealogy of Jesus the Messiah [God], the son of David [King], the son of Abraham [Jew].*

—*Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers*—God gave Abraham the Abrahamic Covenant of a land (Israel), descendants (Jews), and blessing (Millennial Kingdom) in Genesis 12:1-3, repeating it in Genesis 15.

- In the Old Testament, Abraham and Isaac were called Hebrews (wanderers or Bedouins) because they lived in tents (~2000 B.C.).
- Jacob wrestled with Jesus, who renamed him “Israel” (“wrestling with God,” Gen 32:28), and the descendants were then called “children of Israel.”
- When God gave the Law to Moses (~1500 B.C.), they became the nation of Israel, or Israelites.
- In the 900s B.C., during the life of King Solomon’s son, the nation split into two nations: the ten tribes in the Northern Kingdom were called Israel, and the two tribes in the Southern Kingdom were called Judah.
- In 722 B.C., Israel went into captivity to Assyria and did not return to the land. Judah went into captivity to Babylon in 586 B.C. and returned to the land 70 years later. Technically, a “Jew” is from the tribe of Judah, but today, it refers to any or all of the tribes (who are returning today!).
- Verse 16 traces the genealogy to *Joseph, the husband of Mary, by whom Jesus was born.* Joseph provided the human legal right through David’s son Solomon for Jesus to reign as Jewish King.

Matthew 1:17—*So all the generations from Abraham [2000 B.C.] to David [1000 B.C.] are fourteen generations; from David [1000 B.C.] to the deportation to Babylon [586 B.C.], fourteen generations; and from the deportation to Babylon to the Messiah (4 B.C.), fourteen generations. [Also see the chart of 12 Tribes on the next page.]*



Matthew 3:9—*“and do not suppose that you can say to yourselves, ‘We have Abraham for our father’; for I say to you that from these stones God is able to raise up children to Abraham”*—The Pharisees and Sadducees were Jews coming to John the Baptist to be baptized by him, but he said baptism was the fruit of repentance, confessing their sin, not just being a Jew, a descendant of Abraham. They did nothing to become a Jew. And, God is able to make Jews from stones. Repentance, confessing their sin—all requires a free-will decision.

Matthew 8:11—“*I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven*”

Jesus marveled at the faith of the Gentile centurion, and said that in heaven, by faith, there will be both Gentiles and Jews.

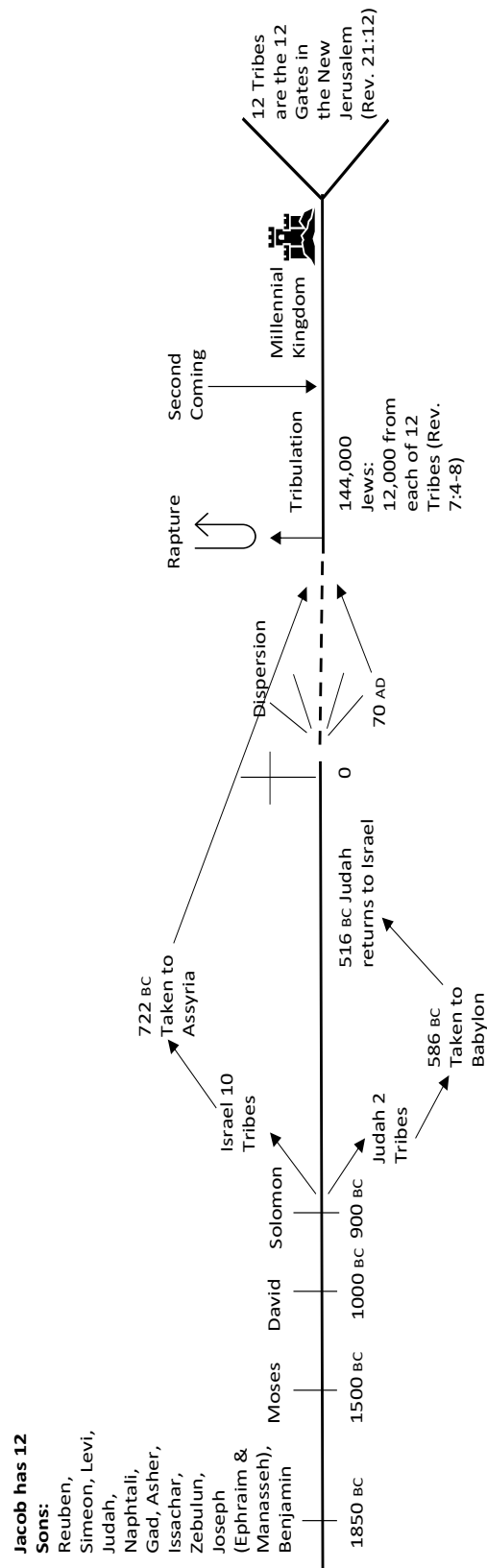
Matthew 22:32—“***I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB?***” *He is not the God of the dead but of the living*—Jesus quoted Exodus 3:6, of patriarchs who died 2,000 years earlier. God is still the God of these men because they are alive with God and will ultimately share in the resurrection of the righteous. Jesus is “I AM,” not “I was.”

Mark 12:26—“*But regarding the fact that the dead rise again, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying, ‘I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB?’*”—Basically, the same point as Matthew 22,:32, but Moses and the burning bush were some 500 years after the patriarchs.

Luke 1:55—“*As He spoke to our fathers, To Abraham and his descendants forever*”—In Mary’s song, “The Magnificat,” she praised God for His special favor on Abraham and his descendants, through the Child, God’s Son, she was to bear.

Luke 1:73—“*The oath which He swore to Abraham our father*—John the Baptist’s father, Zacharias, prophesied of the deliverance for Israel through the Messiah who was to be born (vv. 69-75), as God swore in the Abrahamic Covenant to Abraham (land, seed, blessing in Genesis 12:1-2).

12 Tribes of Israel



Luke 3:8—“*Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves, ‘We have Abraham for our father,’ for I say to you that from these stones God is able to raise up children to Abraham*”—Also in Matthew 3:9, but here notice it is their thoughts [*say to themselves*] that were condemning them. Jesus said that what they did (*fruits*) simply showed what they thought (Matt 15:19).

Luke 3:34—*the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor*—Jesus ...*being, as was supposed, son of Joseph* (v. 23). Most people thought Jesus was one of Joseph’s children. The Greek text makes it clear that Joseph was not part of Luke’s genealogy. This is Mary’s genealogy, tracing the bloodline of Jesus back to Nathan, the son of David and Bathsheba (1 Chron 3:5), and on to Abraham.

Luke 13:16—“*And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?*”—One of God’s chosen people, who *was bent double, and could not straighten up at all*, but *Jesus laid His hands on her; and immediately she was made erect again and began glorifying God*. However, He did it on the Sabbath day. Jesus said the synagogue officials were hypocrites because they water their animals every single day (including the Sabbath), but Satan bound this woman for 18 long years, “*should she not have been released from this bond on the Sabbath day?*,” a day given to praise God.

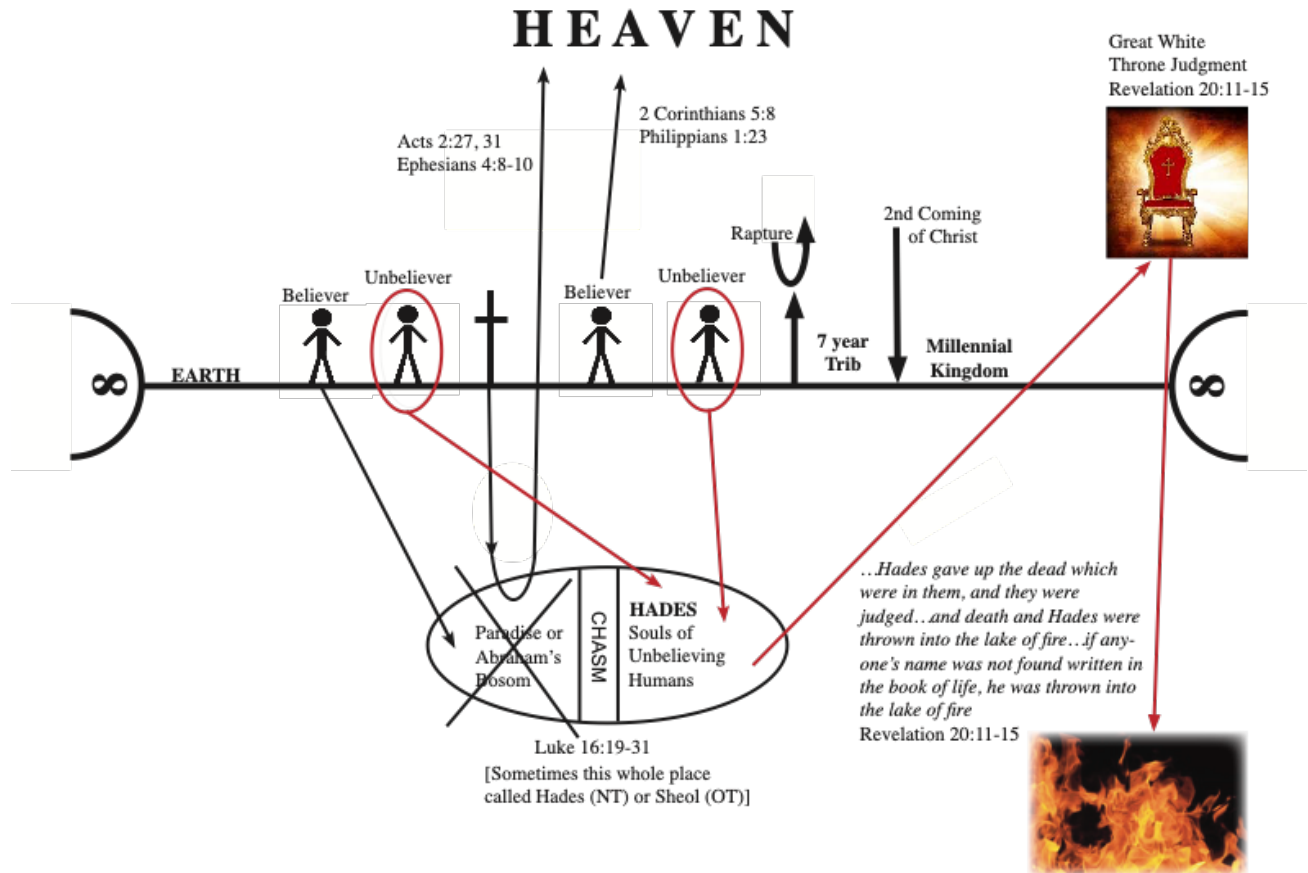
Luke 13:28—“*In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out*”—parallel to Matthew 8:11-12, but here Luke adds, “*when you see...all the prophets.*” In the future, there are 2 places: inside with the patriarchs and prophets and outside where there is weeping (remorse) and gnashing of teeth (trauma). The Jews, of course, thought they would be inside with the patriarchs and prophets, but not only are they not inside, there is the tragedy of “*when you see*” the Gentiles inside and they themselves are thrown outside.

Luke 16:23—*In Hades he lifted up his eyes, being in torment*—Hades is a temporary place, the bad part where unbelievers wait for the Great White Throne Judgment (Rev 20:11-15).

- *and saw Abraham far away and Lazarus in his bosom*—Because Abraham and Lazarus are both named, it seems like a true story and not a parable. Lazarus, the believer, is with Abraham, the believer, in the “good” part. The unbeliever, while in torment, could see them. Also notice, Abraham died about 2,000 years previously, but is still a conscious being. [See the chart on p. 10.]

Luke 16:24—“*And he cried out and said, ‘Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame’*”—calling Abraham his father means he is a Jew. And it seems to him that Abraham is in some kind of authority, and the unbeliever wants Abraham to show him mercy.

- Also notice there is an interaction between the two halves of Hades, but they could not cross over the chasm. There is no second chance to believe after death. *“It is appointed for men to die once and after this comes judgment”* (Heb 9:27).



Luke 16:25—*“But Abraham said, ‘Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony’*—But Abraham refuses, claiming that the afterlife is the result of what a person did in their life on earth, not just that they were a Jew or not (actually, it assumes they both are Jews). Of course, we know Abraham was a man of faith. Lazarus was, too. Where you put your faith determines your eternal destiny. Works determine the judgment in that destiny.

- *“being comforted”* possibly because of seeing the agony on the other side of the chasm, but not in torment himself. After Christ’s death as payment for their sins, those in “Abraham’s Bosom” (believers from the Old Testament) were taken to heaven, where today, for believers, *“to be absent from the body and to be at home with the Lord”* (2 Cor 5:8).
- Hades is a place of equal torment for unbelievers (before the White Throne judgment). At the Great White Throne, *“if anyone’s name was not found written in the book of life, he was thrown into the lake of fire,”* after the judgment for their deeds (Rev 20:11-15).

Luke 16:29—“*But Abraham said, ‘They have Moses and the Prophets; let them hear them’*”—The Scriptures are enough evidence to determine one’s eternal destiny (today also).

Luke 16:30—“*But he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent!’*” The unbeliever claims that people will be persuaded if they see a miracle. But miracles do not create faith. Miracles do not come with meaning. They need to be interpreted. For example, if a tornado misses my house, I could say, “it’s a miracle,” or the weatherman may say, “it’s the pattern of the wind,” or another person may say, “boy, am I ever lucky!”

- It is interesting that he has so much compassion for his brothers who are still alive and have an opportunity to believe. But they have been warned in Scripture, just as he had been, and he did not choose to believe (it seems he thinks his brothers will not believe only Scripture either).

Luke 19:9—*And Jesus said to him, “Today salvation has come to this house, because he, too, is a son of Abraham*—Zacchaeus gave half of his possessions to the poor, so publicly people knew that his time with Jesus had changed his life. Though he was a Jew by birth, hated because he was a tax gatherer, he was loved by Jesus, *For the Son of Man has come to seek and save that which was lost* (verse 10). His works were evidence of his salvation, they did NOT give him salvation.

Luke 20:37—“*But that the dead are raised, even Moses showed, in the passage about the burning bush, where he calls the Lord THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB.*”

- Jesus was responding to *the Sadducees (who say that there is no resurrection)*. Their story was of a woman who had a husband who died, and she married each of 7 brothers because none of them gave her a child (a Levirate marriage was when a widow married a brother in order to have children in his name—such as Ruth with Boaz, see also Deut 25:5-10).
- First, Jesus said there will be no marriage in the resurrection because we will be like the angels, i.e., spirit-beings, so no procreation, and the marriage relationship will not be necessary.
- There absolutely is a resurrection, as the Lord told Moses (Exodus 3:6). He is the God of the living patriarchs, preserving them alive for a future bodily resurrection (see also Matt 22; Mark 12).

John 8:39—*They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you are Abraham’s children, do the deeds of Abraham.*” Abraham was a man of faith in God. There is a difference between being a “descendant of Abraham” and a “child of Abraham.” John the Baptist had warned them to not depend on their Jewish heritage for salvation (Luke 3:8).

John 8:33, 37—“*We are Abraham’s offspring*”... “*but My word has no place in you.*”

John 8:40—“*But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do*—The devil was a liar and a murderer from the beginning (with Adam and Eve), and they are his children (v. 44).

- Jesus spoke only the truth which He heard from God.
- But Abraham did not have a message of truth from God for others. His assignment was to obey what God told him to do and produce an heir of the promise.
- Abraham believed and obeyed God. But these Jews did not believe God (Jesus).

John 8:52—*The Jews said to Him, “Now we know that You have a demon. Abraham died, and the prophets [holy men of God] also; and You say, ‘If anyone keeps My word, he will never taste of death’—Jesus’ promise to Martha was: “I am the resurrection and the life...whoever lives and believes in me will never die” (John 11:25). Eternal life begins in the present rather than in the world to come, so, as a believer, we will never experience separation from God (death).*

- But they thought Jesus was referring to physical death (Heb 2:9). Therefore, since these men had physically died, they concluded Jesus was insane or demonic.

John 8:53—*“Surely You are not greater than our father Abraham, who died? [expecting a negative answer] Of course, He was greater than Abraham! But He had not come to proclaim His greatness. He will come again in greatness, as King of Kings and Lord of Lords (Rev 19).*

- *The prophets died too*—the Jewish history of prophets who physically died
- *whom do You make Yourself out to be?”* He was not merely a human, He was God incarnate. He was the One of whom Abraham and the prophets spoke. They already said, *“He...was calling God His own Father, making Himself equal with God (John 5:18).*

John 8:56—*“Your father Abraham rejoiced to see My day, and he saw it and was glad”*—do not know exactly to what this refers—possibly that Jesus would be the sacrifice for sin, providing redemption even for Abraham, as when God provided the sacrificial lamb for the altar in place of Isaac.

John 8:57—*So the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?”* Luke said Jesus “was about thirty years old when he began His ministry” (Luke 3:23). The Jews realized that verse 56 went beyond a deduction from Scripture. It implies that Jesus actually observed Abraham’s faith and hope.

John 8:58—*Jesus said to them, “Truly, truly, I say to you, before Abraham was born [i.e., came into being], I am” [continuous existence, always in the present tense, even before Abraham appeared, Jesus already existed]. It contrasts existence initiated by birth with an eternal existence. Also, the name by which He was known to Moses: “I AM” (Exo 3:14; see also Isa 41:4; 43:11-13; 44:6; 45:6, 18, 21; 48:17). So those who debate with Jesus are debating with God Himself!!! John 1:1, 14 says, “In the beginning was the Word, and the Word was with God, and the Word was God...and the Word became flesh and dwelt among us, and we saw His glory...”*

Acts 3:13—Peter said, *“The God of Abraham, Isaac and Jacob, the God of our fathers—* They were going into the temple at the hour of prayer (3:1), so a Jewish audience.

- *has glorified His servant Jesus*—see Isaiah 42:1; 49:6-7; 52:13; 53:11—God glorified Jesus.

- *the One whom you [1] delivered and [2] disowned in the presence of Pilate, when he had decided to release Him [3, they demanded His death]*—three contradictions in the people’s conduct. They killed the Author of Life.
- But He was raised to life from the dead!! *But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power* (Acts 2:24).

Acts 3:25—*“It is you who are the sons of the prophets—But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled!! [v. 18]. They should know what their fathers, the prophets, wrote about the Christ.*

- *and of the covenant which God made with your fathers, saying to Abraham, ‘AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED’*—of course, originally, Abraham would interpret this to mean physical seed, but there was a dual interpretation because God also had a spiritual meaning through Jesus Christ (Rom 3:28-29; 4:3; Gal 3:6-7). But the news went to the Jews first, then Judea, then Samaria, then the uttermost parts of the earth (Acts 1:8).

[Acts 6:9-15, *But some men from what was called the Synagogue of the Freedmen...rose up and argued with Stephen. But they were unable to cope with the wisdom and the Spirit which he was speaking....they dragged him away and brought him before the Council. And fixing their gaze on him...The high priest said, “Are these things so?”*]

Acts 7:2—*And he said, “Hear me, brethren and fathers!*—the longest recorded message in Acts. Stephen did not give a legal defense of himself, rather, he told about Israel’s history and how much of it was outside of the land, to show God always intended salvation for all the nations, not just Jews.

—*The God of glory appeared to our father Abraham when he was in Mesopotamia [between the Euphrates and Tigris Rivers in the south], before he lived in Haran [in the north]*—God went from the history of the human race, re-started by Noah, down to a single man. At the time, Abraham was a worshipper of idols (Joshua 24:2).

Acts 7:8—*And He gave him the covenant of circumcision*—the sign of the covenant of Land, Seed, and Blessing (Gen 17).

—*and so Abraham became the father of Isaac, and circumcised him on the eighth day* (Gen 21:4). The covenant went through Isaac, the son of Abraham AND Sarah.

—*and Isaac became the father of Jacob, and Jacob of the twelve patriarchs*—who become the 12 tribes of Israel (Leah: Reuben, Simeon, Levi, Judah, Issachar, Zebulun); (Bilhah: Dan, Naphtali); (Zilpah: Gad, Asher); (Rachel: Joseph, Benjamin). All were born outside the land except Benjamin.

Acts 7:16—*From there they were removed to Shechem and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem*—Abraham purchased the cave at Hebron from Ephron, and Joseph was buried in the tomb of Shechem, purchased from Hamor (Joshua 24:32). Obviously, on trial, Stephen got the details of the two burial caves mixed up. But it is what Stephen said.

Acts 7:17—*“But as the time of the promise was approaching which God had assured to Abraham, the people increased and multiplied in Egypt*—Gen 15:13-21, the 430 years of Egyptian captivity, the people multiplied. Where? Outside of the land.

Acts 7:32—***‘I AM THE GOD OF YOUR FATHERS, THE GOD OF ABRAHAM AND ISAAC AND JACOB.’*** *Moses shook with fear and would not venture to look*—at the burning bush, when God’s presence passed by Moses, he was afraid to look at God (Exo 3). This happened on Mt. Sinai, in the land of Midian, outside of the land, when God told Moses, *“I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt”* (3:10).

The blessings of God are not limited to the land of Israel but extend to the church outside of Israel. Stephen gave four examples:

- (1) Israel’s patriarchs and leaders were blessed outside the land. Abraham was called in Mesopotamia (7:2-5). In Egypt, Joseph found favor with Pharaoh because God was with him (vv. 9-10). Moses was commissioned by God in Midian (7:29-34).
- (2) The Law itself was given outside the land (7:38), at Sinai.
- (3) The tabernacle was built in the desert (7:44).
- (4) Though the temple was in the land, Scripture declares that God said, *“Heaven is My throne, and the earth is My footstool”* (7:49).

Romans 4:1—*What then shall we say that Abraham, our forefather according to the flesh [a physical Jew], has found* [Gk. “to be found to be, to discover to be”]? Abraham was the first “Jew,” and he lived about 500 years before the Mosaic Law. So he could not be justified by works, by keeping the Law, as Jews were claiming for themselves.

Romans 4:2—*For if* [Gk. first-class conditional sentence, i.e., “for argument’s sake...”] *Abraham was justified by works, he has something to boast about*—he was the “prototype” of the devout Jews—someone who demonstrated his faithfulness to the Lord under the testing of sacrificing Isaac, a loyalty to God and obedience to God’s command even under extreme provocation. If he was justified by works, he, of all people, does have something to boast about.

- **but not before God**—Abraham did the greatest “work.” If he was justified by works, he could boast, but that just put him on the same level as other humans, boasting in their works. **4:4**—*Now to the one who works, his wage is not credited as a favor, but as what is due* [earned]. So if Abraham had “worked,” his righteousness would have been a form of compensation/wages.

Romans 4:3—*For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS”*—In Genesis 15, way before Isaac was born. God told Abraham to look up to the sky and count the stars, promising him his descendants would be as numerous. Abraham accepted this promise, relying on God to fulfill it. And God justified (declared) him to be righteous. **4:5**—*But to the one who does not work but believes in Him who justifies the ungodly, his faith is credited as righteousness.* Works are completely irrelevant to it. We have a faith-righteousness, not a works-righteousness.

- The nature of Abraham’s faith was essentially the same as ours. He looked forward to something God would do. We look back on something God did, in providing salvation through Jesus Christ. Christ paid for our “works-failure,” and God gives a “faith-righteousness” to the believer. There can be no judgment for works because there are no charges. The final judgment is only for the unrighteous/unjustified. Jesus said, *“He who hears My word and believes in Him who sent Me, has everlasting life, and does not come into judgment, but has passed from death into life”* (John 5:24).

Romans 4:9—*Is this blessing then on the circumcised [Jews], or on the uncircumcised [Gentiles] also? For we say, “FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.”* There is no distinction. All have sinned. Justification is available to all, and to all by faith.

- **4:10-11**—*How then was it credited? While he was circumcised, or uncircumcised?...while uncircumcised....so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them, i.e., non-Jews.*

Romans 4:12—*and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.* Abraham has a double fatherhood here: (1) as the physical model of all those who are literally circumcised and (2) as the spiritual model of all who are justified by faith.

Romans 4:13—*For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.* Genesis 12:1-3 contained the promise “and in you all the families of the earth shall be blessed.” Galatians 3:8 says that promise was also a prediction: “*The Scripture, foreseeing that that God would justify the Gentiles by faith preached the gospel beforehand to Abraham, saying, ‘All the nations will be blessed in you.’*”

—*was not through the Law*—which did not exist until some 500 years later

—*but through the righteousness of faith*—the world will be populated and possessed by Abraham’s spiritual descendants, both Jews and Gentiles, through the righteousness of faith.

Romans 4:16—*For this reason it is by faith, in order that it may be in accordance with grace [freely given to those who receive it by faith], so that the promise [of grace] will be guaranteed to all the descendants [spiritual descendants, who receive righteousness based on faith], not only to those who are of the Law [Jewish believers], but also to those who are of the faith of Abraham [Gentile believers], who is the father of us all—in all nations, those who believe.*

Romans 11:1—*I say then, [by accepting Gentiles by faith] God has not rejected His people [the Jews], has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin*—Paul was a Jew in all his credentials. So the Jews are just as free to come to Christ by faith as the Gentiles are.

2 Corinthians 11:22—Paul’s answer to the false teachers’ claims: *Are they Hebrews?* [Jews of the Diaspora, for whom Greek was the first or only language, and who were interested in the Diaspora nations, such as Greece, Asia, and Rome.] *So am I. Are they Israelites?* [Jewish converts, living in the land.] *So am I. Are they descendants of Abraham?* [Paul had been “circumcised on the eighth day.” He was *of the tribe of Benjamin, a Hebrew of the Hebrews, as to the Law, a Pharisee* (Phil 3:5).] *So am I.* Therefore, Paul was an heir to the covenants based on God’s promise. With regard to descent, citizenship, and heritage, he was the equal of any of his rivals. But he also said: *But whatever things were gain to me, those things I have counted as loss for the sake of Christ...I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord...and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the*

righteousness which comes from God on the basis of faith, that I may know Him...” (Phil 3:8-10).

Galatians 3:6—*Even so Abraham BELIEVED GOD* [he understood God spoke the truth], ***AND IT WAS RECKONED*** [considered, counted as] ***TO HIM AS RIGHTEOUSNESS***. Quoting Genesis 15:6, when God appeared to Abraham in a vision and re-stated the Abrahamic Covenant. Abraham had faith in God’s ability to perform what He promised, and God accepted that as righteousness, so he was justified BEFORE he was circumcised (Gen 17:24)—and before the Law. So how can the Judaizers insist that circumcision and obeying the Law were essential to being accepted by God? [The best commentary on Galatians 3 is Romans 4.]

Galatians 3:7—*Therefore, be sure* [free from doubt] ***that it is those who are of faith who are sons of Abraham***. Those who are of faith are the spiritual sons of Abraham, whether Jews or Gentiles. These are contrasted with men of works or men of circumcision. *Of faith* stresses that Abraham’s faith was of the same kind as Christian faith.

Galatians 3:8—*The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU.”*

—**“The” Scripture**—the article (in Greek) stresses the point that there is only one true Scripture. *All Scripture is inspired by God* (2 Tim 3:16; 2 Pet 1:20-21). It was not the Scripture (which did not exist at the time of Abraham, not being written until Moses, 500 years later) that spoke these words to Abraham, but God Himself in His own person. In the mind of Paul, when the text of Scripture was with God as speaking, it became natural to use the term “Scripture says,” when it was intended “God, as recorded in Scripture, said...”

—**foreseeing** [announced the gospel in advance to Abraham] ***that God would justify the Gentiles by faith***—The blessing promised to Abraham by God was from the beginning **intended** to include the Gentiles as well as the Jews.

—**preached the gospel beforehand to Abraham**—The gospel promise preceded everything else in God’s dealings with His people, including circumcision and the giving of the Law!!!!

—**saying, “All the Nations”**—quoting Genesis 12:3 and 18:18. **Provision** by God was made for “all nations,” not just the Jews.

Galatians 3:9—*So then those who are of faith are blessed with Abraham, the believer*—But, it is only those *who are of faith* **who receive** justification. If Gentiles were to be accepted in any other way than faith (such as circumcision), it would involve them ceasing to be a Gentile and become a Jew.

Galatians 3:14—*in order* [2 purposes] ***that in Christ Jesus*** [1] ***the blessing of Abraham*** [righteousness/salvation through faith] ***might come to the Gentiles***, [2] ***so that we would receive the promise of the Spirit*** [sanctification/spiritual life] ***through faith***.

Galatians 3:16—*Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as referring to many, but rather to one, “And to your seed,” that is, Christ.*

— Paul believes that every word and every letter and every stroke of a letter (“jot and tittle” [KJV]) are inspired by God (Matt 5:18). He is here making his argument based on the singular word rather than a plural word! Not only can one letter change a word, a part of a letter can change a word. Look at this example:

Fun, Pun, Run, Bun

In the original languages of the Bible (OT Hebrew, NT Greek), the letters of a word and accent marks are crucial to the understanding of the word.

—Quoting Genesis 12:7; 13:15; 17:7; 24:7—the Hebrew word in these passages is “seed,” translated in English as “descendants.” Abraham had Ishmael and 6 other sons by his second wife Keturah (Gen 25:1-2) [whom he married after Sarah’s death]. But God said to Abraham, “*through Isaac your descendants [seed] shall be named*” (Gen 21:12; Heb 11:18). The covenant was intended to go through Abraham’s son Isaac, not all of Abraham’s descendants. So the promise was of many descendants, but it began through only one son: Isaac. And then the many descendants.

—So it is not a new concept that the promise was through just one individual. The blessings of the promise made to Abraham would once again come through one individual, that is, Christ, the Messiah (Matt 1:1), through whom will come many spiritual descendants.

Galatians 3:17-18—*What I am saying is this*—comparing the promise to the Law.

— *the Law, which came four hundred and thirty years later* (Exo 12:40)—the Law, given to Moses (~1500 B.C.) was 430 years after the promise God made to Abraham (~2000 B.C.).

—*does not invalidate a covenant previously ratified by God so as to nullify the promise*—The Law could not change or eliminate the promise in any way.

—*For if the inheritance [the blessing] is based on law, it is no longer based on a promise*—The Law and the promise are different in nature. They do not co-mingle, they cannot be combined. [For example, promising mom to drive 50 mph is different than the speed limit law of 55 mph. In fact, if the law says 65 mph, and I go 65, I obey the law, but am negating the promise made to my mother. They cannot be combined, they do not co-mingle.]

—*but God has granted it to Abraham by means of a promise*—Notice the word “granted.” The promise was a gift of God’s righteous grace to Abraham.

—So our salvation is based on faith in the promise of God: *For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast* (Eph 2:8-9). It is not based on any works for which we can boast.

—Paul goes on to say that if a person keeps the law (circumcision, for example), then *Christ will be of no benefit to you...you have been severed from Christ* (5:2, 4). It does not mean losing your salvation, but does mean you lose the “benefit” of living by faith. Hebrews 2:1 calls it “drifting away” from the Word and the sanctification one has as a believer in Christ. Hebrews 6:1 says to “*press on to maturity.*” Keeping laws will keep you from maturity in

THE FOUR SEEDS OF ABRAHAM IN SCRIPTURE
<p>Natural Seed All physical descendants of Abraham Genesis 12:1-3, 7; et al.</p>
<p>Natural-Spiritual Seed Believing physical descendants of Abraham Isaiah 41:8; Romans 9:6, 8; Galatians 6:16</p>
<p>Spiritual Seed Believing non-physical descendants of Abraham Galatians 3:6-9, 29</p>
<p>Ultimate Seed Jesus Christ Galatians 3:16; Hebrews 2:16-17</p>

Christ. For example, if you read the Bible in order to check off that day’s reading, you will not have the joy of meditating on one verse, or reading multiple chapters to find out what God will do. One woman shared with me that she speed-read the Bible thru in 8 months instead of a year—that is keeping a law (and add the sin of pride!). I think she missed the whole point: *Establish Thy Word to Thy Servant, as that which produces reverence for Thee* (Ps 119:38, but include all of Psalm 119).

Galatians 4:22—*For it is written that Abraham had two sons, one by the bondwoman and one by the free woman.* Paul uses Abraham’s sons as an illustration to describe our time.

4:21—*Tell me, you who want to be under law, do you not listen* [“comprehend] *to the law?*—Though Abraham did not live under the Law, he is considered close to the Law because the Law and the life of Abraham were written by Moses at the time of the giving of the Law. Also, because Abraham was a Jew and was circumcised, he is usually thought of along with the Law.

4:22—*For it is written*—appealing to the Old Testament Scriptures. It is interesting that Paul is making a point about the Law, but he is actually going outside of the Law to Abraham to make that point!

—*that Abraham had two sons*—Ishmael and Isaac

—*one by the bondwoman* [Ishmael by Hagar] *and one by the free woman* [Isaac by Sarah]

4:23—*But the son by the bondwoman* [Ishmael] *was born according to the flesh* [it was Sarah’s idea for Abraham to have a son with Hagar because Sarah was not getting pregnant], *and the son by the free woman through the promise* [God had appeared to Abraham and had promised him that he would have a son through Sarah, through whom the whole world would be blessed].

- The differences in Ishmael and Isaac: they were born to different mothers: one was a free woman, the other was a slave. This affected their sons’ status. They had different conceptions: Ishmael’s was entirely by natural means, even though Abraham was about 86 at the time (though later he had more children). Isaac’s conception was a miracle. Abraham was 99, but it was Sarah who, at 90, ...*received ability to conceive, even beyond the proper time of life* (Heb 11:11). It was a supernatural miracle that God produced an egg in Sarah and re-jumped her whole reproductive organs to have Isaac (Heb 11:11).

Hagar	Sarah
Slave	Free Woman
Natural Conception	Supernatural Conception
Ishmael	Isaac

AN APPLICATION—Paul here has their full attention. I am pretty sure they are thinking the Jews are the superior ones, the ones born of the promise. Paul has lured them in. Now for the strike!!

4:24—*This is allegorically speaking*—Paul has referenced Abraham already in the book, so he continues that example here. It seems like he may be using the argument of the legalizers

(the superiority of Judaism), but he will be turning it against them. He is telling them up front that this is an illustration. This is the only place in the NT that this word occurs. “Paul is not saying the OT account is an allegory, but rather that he is constructing an allegory based on the OT account” (NET).

AN APPLICATION—I just want to remind you of some terms—

- Allegorical interpretation is always wrong. It is spiritualizing Scripture. It says the interpretation is in the mind of the reader [“what does it mean to you?”], rather than in the mind of the author. Rather, a literal interpretation looks for the author’s intended meaning in the context of the author’s words.
- An allegory, however, is a story or symbol used by the author to illustrate his point. Here in Galatians is a perfect example. Paul is telling us up front that what he is saying about Isaac and Ishmael is an illustration of his point. He does not change the literal interpretation/meaning of the events of Isaac and Ishmael. Paul is simply applying their stories as good illustrations of his point. In fact, his application depends on a literal meaning of the real events of Ishmael and Isaac.

—for these women are two covenants: one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar.

Hagar	Sarah
Slave	Free Woman
Natural Conception	Supernatural Conception
Ishmael	Isaac
Covenant from Mt. Sinai	Promise

4:25—*Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children*—that is, Judaism

4:26—*But the Jerusalem above is free; she is our mother*—that is, believers in Christ

4:28—*And you brethren, like Isaac, are children of promise*—Yay! Easier to understand. Still talking to Christians, who like Isaac, have a supernatural spiritual birth, and everything about Christianity is based on promises made by God.

4:29—*But as at that time he who was born according to the flesh [Ishmael] persecuted him who was born according to the Spirit* [lit. “the one born by the Spirit’s power” i.e., Isaac], *so it is now also*—The Judaizers are persecuting the Christians.

4:30—*But what does the Scripture say? “Cast out the bondwoman and her son, For the son of the bondwoman shall not be an heir with the son of the free woman”*—The Jews probably looked at this as support for the Jews casting away Christians, but Paul says it is exactly the opposite. Rather than embracing the Judaizers with their laws, the believers were to cast them away. Do not listen to them. Do not follow them. Do not believe them. Do not obey them.

****AN APPLICATION**—Consider false teachers and teaching as persecution against us believers and the truth of the Word of God. They are attacking our faith and freedom in Christ, so cast them out of your life!

Hagar	Sarah
<u>Slave</u>	<u>Free</u> Woman
Natural (<u>flesh</u>) Conception	<u>Supernatural</u> Conception
Ishmael	Isaac
Covenant from Mt. Sinai	Promise to Abraham
Slaves to Law Present Jerusalem	Jerusalem above (free) Heavenly Jerusalem
“Of flesh” persecuted Isaac	“supernatural” was Persecuted
Judaizers persecute Christians	Christians are persecuted
Hagar and Ishmael were cast out	Cast out Judaizers

Conclusion:

4:31—*So then, brethren, we are not* [Abraham’s] *children of a bondwoman* [law], *but of the free woman* [of Christ]. A small example: you are free to read your Bible as much as you desire, when you desire, as long as you desire, what translation to use—there are no laws about Bible reading!! Many religions have mantras one is supposed to often repeat (like the rosary). But not Christianity. Cast out laws. You do not mature (spiritually grow) by keeping laws!! You grow by *transforming your mind* (Romans 12:1). You read the Bible because you want to read the Bible. ...*long for the pure milk of the Word, so that by it you may grow...* (1 Pet 2:2).

AN APPLICATION—There is not a list of truth-laws that Jesus perfectly kept. He said, “**I AM the truth**” (John 14:6). It is about the relationship with the person who is the truth.

Hebrews 2:16—*For assuredly He does not give help to angels, but He gives help to the descendant of Abraham*—Specifically, these verses speak of Jesus, who became human so He could *make propitiation for the sins of the people* (v. 17). Sometime in eternity past, the angels were given a choice to follow God or follow Satan. Angels do not procreate (Matt 22:30), so each one got to make their own choice. They were then sealed in the results of that choice. There is no evidence of any redemption made for fallen angels. But humans, who do reproduce, are each given an opportunity to be redeemed because of the propitiation of Jesus for their sins.

Hebrews 6:13—*For when God made the promise to Abraham*—God’s name is often linked to Abraham, but here it is the fact of the promise rather than the content of the promise that is emphasized. The promise itself implies a delay in fulfilling the promise. If God was going to fulfill it immediately, there would be no need for a promise, He would just do it. So from the first, Abraham had to wait in hope and faith in God’s promise to him.

—*since He could swear by no one greater, He swore by Himself*—Also, the author acknowledges that there is no one greater than God, so He swore by Himself. Under the Law, Jesus said they were to *fulfill your vows to the Lord*. So it was wise to not make many vows.

Instead, Jesus said, “*But let your statement be, ‘yes, yes’ or ‘no, no’; anything beyond these is of evil*” (Matt 5:33). James 5:12 also says, “*do not swear, either by heaven or earth or with any other oath; but your yes is to be yes, and your no, no...* God can and does control everything, so He can swear a promise by Himself.

AN APPLICATION—The reason we are not to make oaths (promises) is because we cannot control all the circumstances. So do not “promise”—Jesus said it is of evil!! BTW—a bit off the topic, but there are two “P” words, as believers, we are to NEVER use: “**P**romise” and “**P**roud.” Pride takes glory away from God and gives it to a person. Facebook is full of Christians who are “so proud” of their child or grandchild...But the Bible says, *Everyone who is proud in heart is an abomination to the LORD* (Prov 16:5). *Behold, as for the proud one, his soul is not right within him; but the righteous will live by his faith* (Habakkuk 2:4). *...God is opposed to the proud, but gives grace to the humble* (James 4:6). Do not encourage pride in others either. Instead, thank God for

Hebrews 7:1—*For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings...*

Very little information is given about these actual battles, but there are a lot of geographical and political details (Genesis 14:1-11). The northeastern kings ruled the Jordan River Valley and the city of Sodom. But the kings of the valley rebelled. The northern kings then defeated the valley kings and took the goods and people captive back to the north.

- **Genesis 14:12**—*They also took Lot, Abram’s nephew*—Lot had chosen to live in Sodom (13:11-12).
- **14:13**—*Then a fugitive* [one who escapes] *came and told Abram*—he seemingly knows of the relationship between Lot and Abram.
- **14:14-15**—*When Abram heard that his relative had been taken captive, he led out his trained men, ...and went in pursuit—He divided his forces against them by night...and defeated them*
- **14:16**—*He brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people*—They evidently all went back to living in Sodom with its king (vv. 21-22; 18:21f). This whole event had no impact on their morality at all. They were captured as Sodomites and returned as Sodomites.
- **14:17**—*Then after his return from the defeat...*at an unknown place, but near Jerusalem.
- **14:18**—*Melchizedek* [Heb. “king of righteousness”] *king of Salem* [king of peace (*shalom*), later in history called “Jerusalem” Ps 76:2] appears out of nowhere and is just as quickly gone, and not encountered again nor explained, but approaches Abraham, and...
- (1) **brought out bread and wine**—food given to honor one (1 Sam 16:20). It was special. Common would be bread and water. This was a “banquet.”
- **now he was a priest of God Most High**—this is the first mention of “priest” in the Bible. Later in Israel’s history, priests will be from the lineage of Aaron, from the tribe of Levi (Lev 8).
- **of God Most High**—El [God]-Elyon [Most High]
- **14:19**—*He* [Melchizedek] *blessed him* [Abram] *and said, “Blessed be Abram*—God had already promised blessing to Abram (Gen 12:1-3). Abram had God’s support. With an even smaller untrained “army,” Abram defeated multiple kings and soldiers.

- *of God Most High, Possessor* [Heb. “creator”] *of heaven and earth*—Genesis 1:1; Ps 115:15; 121:2; 124:8; 134:3
 - **14:20** *And blessed be God Most High*—the praise and glory go to God
 - *“Who has delivered your enemies into your hand”* —it was God who caused the deliverance, not Abram
- (2) *He* [Abram] *gave him* [Melchizedek] *a tenth of all*—this would be a tenth of all the spoil brought back from the battle (not a tenth of all his possessions).

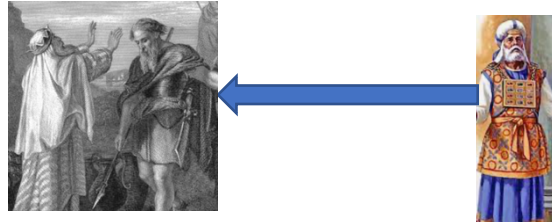
Hebrews 7:2—*This Melchizedek...to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace*—this is some 1000 years before King David made this city his capital city “Jerusalem,” meaning “house of peace” (2 Sam 5). So it is not accurate to say Melchizedek was king of Jerusalem.

7:4—*Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils*— “tithes” means 10%

7:5—*And those indeed of the sons of Levi who receive the priest’s office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham*—In the Aaronic priesthood of the Mosaic Law, there were many priests over the years, new ones born and old ones died. They were sinners, like everyone else, and over and over had to offer sacrifices for their own sins.

7:6—*But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had the promises.*

7:9—*And, so to speak, through Abraham even Levi, who received tithes, paid tithes*



- Jesus was a priest of the priesthood of Melchizedek—of which is recorded neither genealogy or descendants because he was appointed by God, and was sinless and eternal.
- Also, Aaron was a descendant of Abram. Therefore, Aaron was in the loins (future) of Abram who gave a tenth to Melchizedek. This shows the priesthood of Melchizedek was greater than the priesthood of Aaron. Jesus holds His priesthood permanently, so *“He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them”* (Heb 7:25).

Difference	Levitical Priests	Jesus the High Priest
Order	Tribe of Levi	Tribe of Judah (vs.12-14; cf. cf. Isa. 11:1; Mic. 5:2; Matt. 1:3; Luke 3:33; Rom. 1:16; Rev. 5:5)
Legality	Through the Law of Moses	Through the Law of God (vs.15-16)
Duration	Temporary	Permanent, Forever (vs.17,23-24; 5:6-10)
Oath	Sworn in by man	Sworn in by God (vs.20-21; 5:4)
Guarantor	of the Mosaic Covenant	of the better covenant, the New Covenant (v. 22, 8:6)
Quantity	Many priests	Only one priest (vs.23-24)
Salvation	partial, from year-to-year	complete, for all time, to the uttermost (v.25)
Intercessor	only the priest in the most holy place	all believers any place at anytime
Frequency	Sacrificed daily	Sacrificed once for all (v.27)
Quality	Sinful sinners	Holy, innocent, unstained (vs.26-27; 6:20)
Focus	Offered sacrifices for themselves	Offered sacrifice only for others (vs.26-27)
Object	Offered sacrificial animals	Offered up Himself (v.27)
Appointment	The Law	God the Father (v.28)

AN APPLICATION: David’s high priest was called Zadok, the blessed priesthood of Aaron, which will continue into the Millennial Kingdom. Melchi-zadok.

Hebrews 11:8—*By faith Abraham*—see also Romans 4

- **when he was called**—Ephesians 1:4 says, *He chose us...*, *God has chosen you from the beginning...* (2 Thess 2:13). Abraham did not choose God. God chose Abraham. And Abraham responded in faith, he believed God was true. ...*He went forth as the Lord had spoken to him* (Gen 12:4).
- **Obeyed**—to do what he was commanded to do. He came out of idolatry (Josh 24:2), but now here was the Living God speaking to him, telling him what to do. And he obeyed.
- **by going out to a place which he was to receive for an inheritance**—he did not know the place until he got there and God told him to walk around and said, “...*I will give you this land*” (Gen 12:7).
- **and he went out, not knowing where he was going**—God said, “...*to the land I will show you*” (Gen 12:1). As mentioned earlier with Noah, *By faith Noah, being warned by God about things not yet seen*—the Bible is full of prophecy, about things not yet seen, such as the rapture, the tribulation, the antichrist, the Second Coming, the Great White Throne judgment, the lake of fire, etc. In faith, Abraham *went out, not knowing where he was going*, but obeying what God said.

Hebrews 11:17-18—*By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten son; it was he to whom it was said, “In Isaac your descendants shall be called.”*

This event is recorded in Genesis 22. After living in the land for many years, Abraham’s wife Sarah, at 90 years of age, miraculously conceived (Heb 11:11) and bore a son named Isaac,

who was called *his only begotten son*, a term meaning “one of a kind,” and only used one other place, in referring to Jesus, God’s “only begotten Son” (John 3:16).

Genesis 22—God initiated this test. “*Take now your son, your only son, whom you love, Isaac, ...and offer him there as a burnt offering, on one of the mountains of which I tell you. ...So Abraham...arose and went to the place of which God had told him—the temple mount area in Jerusalem, about a 3 days’ walk.*

- *Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together.* There is no indication that Abraham knew God was testing him.
- *Isaac spoke to Abraham his father, “... but where is the lamb for the burnt offering?” Abraham said, “God will provide for Himself the lamb for the burnt offering.”* There is no work that will satisfy the payment for our sins. God has to provide for Himself the payment price. It has to be great enough to cover all our sins for all time. Only His Son’s offering is the sufficient price.
- Abraham then *...bound his son Isaac and laid him on the altar, on top of the wood—he could have easily killed him first, and then put him on the altar, but in this sense, Isaac was a living sacrifice (see Rom 12:1). What total faith and love Isaac had for his father Abraham. Abraham stretched out his hand and took the knife to slay his son—*

Hebrews 11:10-19 tells us what Abraham was thinking at this moment: *By faith, ...he considered that God is able to raise men even from the dead.*” His experience with God so far, was in the birth of Isaac. *Therefore, also, there was born of one man, and him as good as dead...*” i.e., he was 100 years old and Sarah 90 years old (Heb 11:11). God gave life to Sarah’s dead womb, He gave life to Isaac to begin with. So He could give life to Isaac again!!

Gen 22:13 Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns—God did provide for Himself a sacrifice. *and Abraham went and took the ram and offered him up for a burnt offering in the place of his son—as a substitute*

An Application: Jesus Christ’s death was a substitute payment for our sin. Abraham was able to not kill his son, but God’s Son was killed. Jesus *...humbled Himself by becoming obedient to the point of death, even death on a cross* (Phil 2:8).

22:17 *indeed*—Heb. “how much more,” it surpasses all other promises God made Abraham

- *I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore—this will be finally fulfilled in the Millennial Kingdom.*

22:18 *“In your seed [his descendants] all the nations of the earth shall be blessed, because you [one man Abraham] have obeyed My voice”* [notice, it was real, understandable words, or else Abraham would not have been able to obey them]—The covenant in 12:1-3 was given to him before he obeyed. Now God restates the covenant with “greatly” because Abraham obeyed.

AN APPLICATION—As we read in Galatians 3:16, prophetically, it is through Jesus Christ, Abraham’s physical seed, that all the nations of the earth are blessed, with salvation’s price paid.

James 2:21—*Was not Abraham our father justified by works when he offered up Isaac his son on the altar?* There is usually a misunderstanding of what “justification” means. It is a

declaration of our salvation, not a condition of salvation (Rom 3:24; 5:1, 9). For example, at the end of a wedding, the officiant announces, “I give you Mr. and Mrs. ...” It is not the wedding itself, it is the declaration that the wedding has taken place. So our works show we are believers. James gives the illustration of Abraham, who was declared to have faith in God when he offered up Isaac. In the same way, *Rahab the harlot was justified by works when she received the messengers and sent them out by another way* (v. 25). When she hid the spies, she was declaring her faith in the God of Israel.

James 2:23—*and the Scripture was fulfilled which says, “AND ABRAHAM BELIEVED [faith] GOD, AND IT WAS RECKONED [regarded, considered] TO HIM AS RIGHTEOUSNESS,” “to the one who does not work, but believes in Him...his faith is credited as righteousness”* (Rom 4:5).

—*and he was called the friend of God*—nowhere in Scripture is God ever called “our” friend. Jesus said, “*You are My friends if you do what I command you*” (John 15:14). He is our God, not our friend. If you think God is your friend, you will consider your behavior as negotiable, because a “friend” will understand. But as God, your behavior is not negotiable. He expects obedience to what He commands us!!

1 Peter 3:6—*just as Sarah obeyed Abraham* [“to do what one says”], *calling him lord* [one who commands]—i.e., she recognized him as the leader and head of their household (Gen 18:12).

—*and you have become her children*—offspring, i.e., someone of the same characteristics —*if you do what is right without being frightened by any fear*—it seems that the fear is of being in submission, yet Peter says we do not have to be afraid of doing what is right in God’s eyes.

AN APPLICATION: By referring to Sarah, who lived about 2,000 years before Peter, he shows the timelessness of this attitude in wives. Eve did not submit to the headship of Adam, instead, she persuaded Adam to sin (Gen 3). With the Fall, this relationship got worse. God told Eve, “*your desire shall be for your husband; and he shall rule over you*” (3:16). This word “*desire*” is used in Gen 4:7, where God told Cain that “*sin is crouching at the door; and its desire is for you, but you must master it.*” So now instead of headship and helper, because of the curse of the Fall, wives want to rule over husbands, and husbands will rule over wives. So conflict ensues—who will rule?

In Christ, with our new nature, we can ignore the “ruling” our sin nature wants to do in exchange for the headship/helper God designed us to be, as illustrated in the Godhead itself, with Jesus being in submission to the Father (1 Cor 11:4; Eph 5:23).