

# THE GOD OF ABRAHAM

Scripture reading: Exodus 3:1-6.

Other related passages: Gen. 24:12, 27, 42, 48; 26:24; 28:13; 31:42, 53; 32:9; Ex. 3:6, 15, 16; 4:5; (6:3; 32:13;) Josh. 24:3; 1 K. 18:36; 1 Chr. 29:18; 2 Chr. 30:6; (Psa. 105:6;) Mt. 22:32; Mk. 12:26; Lk. 20:37; Acts 3:13; 7:32.

Intro: An expression which is found many times in the Bible is this: "I am the God of Abraham, and the God of Isaac, and the God of Jacob." These words were spoken, as we read earlier, to Moses at the burning bush. Did you ever wonder why? God was identifying Himself to Moses. Moses was there because of sin and God wanted Moses to know that He was still the same God He had been to these three men who were so completely different, and yet God was sufficient for each of their needs.

Let us look at the divine record of Abraham's life to see what kind of a God he had.

## I. Jehovah--a living, personal God (Gen. 12:1, etc.).

This was basic to all that Abraham knew of the Lord. And this is what we need to learn first of all. Note: "I" and "thee" in Gen. 12:1-3.

Because He is a person, He knows, He speaks, He leads, He works, He blesses, He curses men, He works through men, He commands, He promises, He reveals Himself, He provides, He protects, He satisfies. All of this is evident from the Genesis account of the life of Abraham.

Contrast this with Psa. 115:4-8.

So, I may reason, if God spoke to Abraham, then Abraham could hear God and could speak to God; etc. with the other statements above.

This results in fellowship.

## II. The Most High God--sovereign (Gen. 14:19, 20, 22).

The battle which Abraham had just won was the outgrowth of Lot's choice in ch. 13. There Abraham had given him the first choice, and, as a result, God gave Abraham

everything he could see.

Now there were two problems facing Abraham:

- (1) What about the spoil? The war had been expensive for Abraham, and the spoil was his.
- (2) What about possible retaliation from the kings?

The answer to both questions is in Gen. 15:1. God had shown Himself sovereign before; could any situation arise where Abraham would be dependent upon or at the mercy of men? Not when he remembered who God is: "the most high God."

This results in peace. Cf., "Fear not" (Gen. 15:1).

### III. The Almighty God--power (Gen. 17:1).

It is important to see that every problem called for a new revelation of God Himself.

For over 25 years Abraham had been waiting for a son. This was the most vital promise God had given. The land meant nothing if a nation did not occupy the land. And yet Abraham had no son (Ishmael was not the promised seed). And the prospects were hopeless from the human standpoint.

So what is Abraham to do? Before he had tried to work things out for God. But it had not done anything but complicate the situation. What is he to do now?

- (1) Look at his problem in the light of who God is. Abraham was considering the human possibility; God wanted him to consider the divine certainty. God is able to do what He has promised He will do.
- (2) Wait. And God gives strength for this, too. Cf. Col. 1:11, "Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."
- (3) While waiting, walk--walk before Him, i.e., in the very presence of God.
- (4) And concentrate on being what God wants you to be when you cannot do anything about the situation. "Be thou perfect." Perfection has to do with maturity. So delays are one means God employs for the growth (spiritual) of His people.

And still there was no son--though, unknown to Abraham, the time was near!

This results in hope. "Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life." Prov. 13:12.

- IV. Adonai--owner and master (Gen. 18:3, 27, 30-32). In all of the others verses here it is Jehovah that is used, except "lord" in v. 12 which is another form of the Hebrew word, adonai.

This name of God indicates that God has the right to do what He wants to do with His own. Abraham had learned that about Himself; now he is being called on to learn it in connection with Lot.

I can trust God with myself, but can I trust Him with my loved ones?

Lot belonged to God (2 Pet. 2:7, 8), but his life was terribly messed up. Would God do right by Him (v. 25)? What would be right in such a case? Is it true that if you get yourself into trouble that God leaves you to get yourself out?

Oh, study this passage carefully. See Abraham before his God, a God who was his absolute Owner and Master.

What is the result? Faith and dependence.

Is there any situation that gets so bad that I cannot pray about it?

Why did Abraham not carry his request down to one, to Lot alone? Because he knew that if God would do right by 50 and by 10, and by the 10 as readily as by the 50, then he would do right by the one. And did He? Cf. Gen. 19:29.

- V. Jehovah, the Everlasting God (Gen. 21:33). This is El (denoting strength or might) and Olam (eternal).

What God had been to Abraham, and before Abraham (John 8:58), He would always be!

Cf. the everlasting God in Isa. 40:28-31.

In Psa. 90:2, "from everlasting to everlasting, thou art God."

God is eternal and unchanging. Cf. Heb. 13:8. He is forever the same!

This results in worship. Cf. Gen. 21:33.

Concl: Now, going back to Ex. 3, the blessedness of all of this truth which was given to Moses is brought down to you and to me when we who are God's people remember two things: (1) What God was to Abraham, He still is. (2) And what He was to Abraham He wants to be and always will be to me. Cf. Acts 3:13; 7:32.