

The background of the slide is a dark night sky filled with numerous small stars. Several prominent stars have bright blue and white starburst effects. At the bottom of the image, there is a dark silhouette of a forest or a line of trees.

We Are  
Abraham's  
Seed

The Family *of* Promise

# **We are Abraham's Seed**

**A Study on the life of Abraham in relation to the current day  
Christian**

Class 10 Abraham for Today

**Allen Thomas 2026**

# Why Do We Need Abraham?

- Abraham is God's answer to Babel
- Abraham frames the promise of blessing for the nations
- Abraham helps us understand Jesus as the promised seed
- Abraham shows what kind of family God is forming in the world

Abraham is not merely a faithful man in the story; he is the beginning of God's answer to the fractured world of Genesis 1–11. When we separate him from that larger narrative, we reduce both Abraham and the scope of the gospel itself.

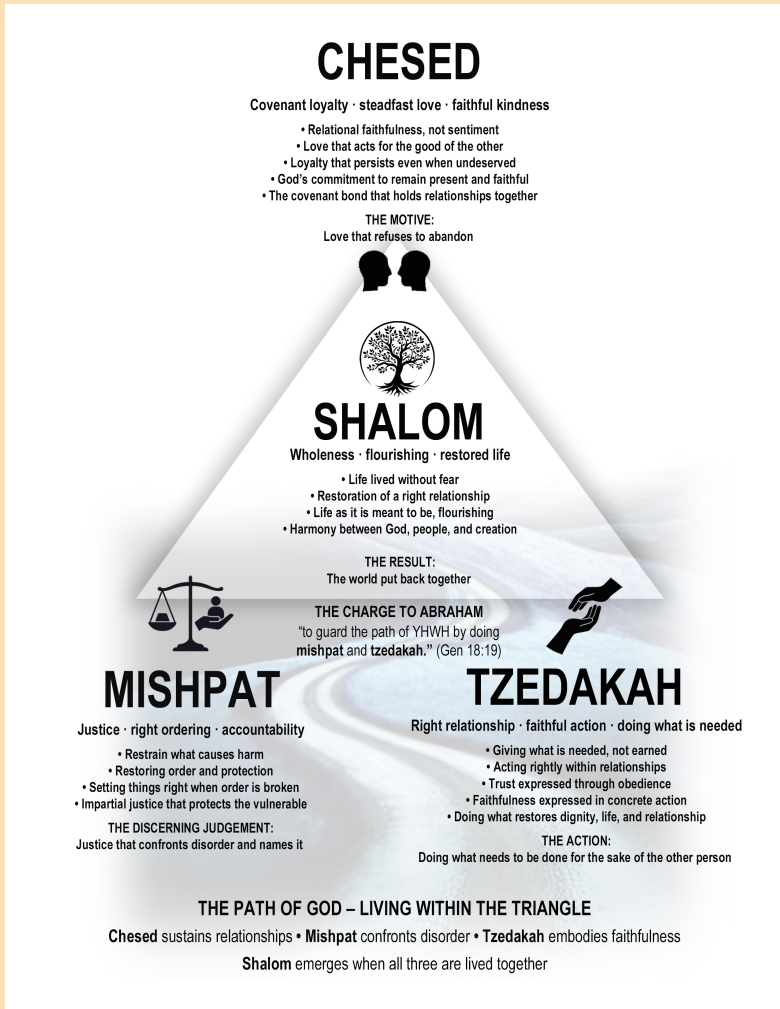
# Why is Abraham in the New Testament

- Abraham carries the promise that shapes the gospel story
- Abraham's family was always meant to bless the nations
- Abraham becomes the pattern of faith, heirship, and covenant identity
- Abraham's story finds its fulfillment in Jesus and his people
- Abraham's mission and vocation become the church's mission and vocation

# How do the Nations become Abraham's Seed

- through Jesus, the faithful seed
- through promise, not ethnic descent alone
- through union with Christ, not circumcision
- through a family shaped for blessing and mission

# Living within the Triangle



- It gives visible form to covenant words that carry deep biblical meaning
- It helps us hold together ideas Scripture refuses to separate
- It gives us a way to read stories not just for information, but for formation
- It gives us a way to ask whether our lives are moving toward shalom or away from it

# Where We Are Going

- **Romans 4** — Abraham trusts the God who gives life to the dead
- **Galatians 3–4** — Abraham's seed and the blessing of the nations
- **Hebrews 11** — Abraham's faith as long obedience under incomplete revelation
- **John 8** — Abraham's children are known by resemblance

# Rom 4:1-5

What then shall we say  
that Abraham, our forefather according to the flesh, has found?

For if Abraham was declared right by works,  
he has something to boast in—  
but not before God.

For what does the Scripture say?

**Abraham trusted God,  
and it was reckoned to him as tzedakah.**

Now to the one who works,  
the wage is not reckoned as gift, but as debt.

But to the one who does not work,  
but trusts in the One  
who declares the ungodly right,  
**his trust is reckoned as tzedakah.**

# Rom 4:13-17

For it was not through the **Sinai covenant** that **the promise** came to Abraham or to his seed, that he would be heir of the world, **but through the tzedakah of trust.**

For if those defined by the **Sinai covenant** are the heirs, trust has been emptied and **the promise** has been nullified.

For the **Sinai covenant** brings judgment where covenant violation is exposed, but where there is no covenant command, there is no covenant violation.

For this reason, **it is from trust**, so that it may be according to gift, so that **the promise may be sure to all the seed**—

not only to the one from the **Sinai covenant**, but also to **the one from the trust of Abraham**, who is father of us all.

As it is written:

I have made you **father of many nations**— before the God whom he trusted, the One who gives life to the **dead** and calls into being the things that are not.

# Family of Promise

- Promise came through trust, not through the Sinai covenant
- If inheritance comes through Sinai alone, trust is emptied and promise is narrowed
- The Sinai covenant exposes violation and brings judgment when broken
- That is why the promise rests on gift, so it can be sure to all the seed
- Abraham becomes father not only of Israel, but of many nations
- The God Abraham trusted is the God who gives life to the dead and calls into being what is not yet visible

# Rom 4:18-25

Against hope,  
in hope he trusted,  
so that he might become  
**father of many nations,**  
according to what had been spoken:  
So shall your seed be.

And not being weak in trust,  
he considered his own body—  
already as good as **dead,**  
being about a hundred years old—  
and the **deadness**  
of Sarah's womb.

Yet toward the **promise of God**  
**he did not waver in unbelief,**  
but was strengthened in trust,  
giving glory to God,  
being fully persuaded  
that what **He had promised,**  
**He was also able to do.**

Therefore  
**it was reckoned to him**  
**as tzedakah.**

Now it was not written  
for his sake alone  
that it was reckoned to him,  
but for ours also—  
to whom it is about to be reckoned,  
to us who trust  
in the One who raised Jesus our Lord from the dead,  
who was handed over  
because of our trespasses,  
and was raised  
because of our being set right.

# Life from Death

- Abraham faced the deadness of his own body and Sarah's womb honestly
- He did not deny the impossibility, but he also did not let it overrule the promise
- His trust was fixed on the God who gives life where life is gone
- That is why his trust was reckoned as tzedakah
- Paul says this was written not for Abraham alone, but for us also
- The God Abraham trusted is the same God who raised Jesus from the dead

# Romans - Galatians

Romans shows that Abraham was reckoned right through trust, not works

Romans shows that the promise comes through Abraham, not through the later Sinai covenant

Galatians now asks the sharper question:

How do the nations actually enter Abraham's family?

Galatians answers:

through Christ the seed, not through circumcision

**Romans gives us Abraham as the man of trust; Galatians shows how Abraham's family opens to the nations in Christ.**

# Galatian Questions

How are Gentiles brought into Abraham's family?

What is the basis of inheritance: promise or the later Sinai covenant?

Who is the seed through whom the blessing comes?

What kind of family is God forming in Christ?

# Gal 3:7-9

Know, then:

those who are from trust,  
these are Abraham's sons.

And the Scripture,

foreseeing that God would declare **the nations** right through trust,  
announced the gospel beforehand to Abraham, saying:

**In you all the nations shall be blessed.**

So then,

those who are from trust  
are **blessed** with Abraham,  
the man of trust.

# Gal 3:16

Now **the promises** were spoken to Abraham  
and to his seed.

It does not say, “and to seeds,”  
as of many,  
but as of one:  
“and to your seed,”  
who is Christ.

# Gal 3:26-29

For you are all sons of God  
through trust in Christ Jesus.  
For as many of you  
as were baptized into Christ  
have clothed yourselves with Christ.

There is no Jew or Greek,  
no slave or free,  
no male and female,  
for you are all one in Christ Jesus.

**And if you belong to Christ,  
then you are Abraham's seed,  
heirs according [to promise](#).**

# Hebrews 11

By trust,  
Abraham, when called, obeyed—  
to go out to a place  
he was about to receive as inheritance.  
And he went out,  
not knowing where he was going.  
By trust,  
he sojourned in the **land of promise**  
as in a foreign land, dwelling in tents  
with Isaac and Jacob,  
fellow-heirs of the **same promise**.  
For he was looking  
for the city that has foundations,  
whose architect and builder  
is God.

By trust,  
even Sarah herself received power  
for the laying down of seed,  
even beyond the right time of age,  
since she considered **faithful**  
the One who had **promised**.

Therefore,  
from one man—  
and him as good as **dead**—  
were born descendants  
as many as *the stars of heaven*  
and as *countless as the sand* by the  
seashore.

By trust,  
Abraham, **when tested**,  
offered up Isaac.  
Indeed,  
he who had received **the promises**  
was offering up his only son—  
the one of whom it had been said,  
In Isaac shall your seed be called.  
He reasoned that God was able  
even to raise from the **dead**.  
And from there,  
in a figure, he received him back.

# John 8

They answered and said to him:

Abraham is our father.

Jesus said to them:

If you were Abraham's children,

**you would be doing the works of Abraham.**

But now you seek to kill me—  
a man who has spoken to you  
the truth that I heard from God.

This Abraham did not do.

Abraham, your father, rejoiced

that he would see my day.

He saw it and was glad.

So the Judeans said to him:

You are not yet fifty years old,  
and have you seen Abraham?

Jesus said to them:

Amen, amen,

I say to you, before Abraham came to be,  
I am.

# The Importance of Abraham

Abraham is not a side figure the New Testament occasionally mentions. He stands at the beginning of God's answer to the ruined world of Genesis 1–11.

Romans shows us Abraham trusting the God who gives life to the dead.

Galatians shows us that the nations become Abraham's seed not through the later Sinai covenant, but through Christ, the faithful seed.

Hebrews shows us Abraham as the man of long obedience under incomplete revelation, looking beyond what he could presently possess.

John shows us that true children of Abraham are known not merely by descent, but by resemblance.

And when all of that is held together, we begin to see why Abraham matters so much: his story is not background to the gospel, but one of its foundations.

# Our Vocation

So to be Abraham's seed in Christ means more than receiving a private promise.

It means trusting Abraham's God, belonging to Abraham's family, and taking up Abraham's vocation.

The New Testament does not merely say that Abraham was justified by faith; it says that in Christ the family of Abraham is formed again so that the blessing may move outward to the nations.

That is why the triangle still matters. If we are Abraham's seed, then mishpat and tzedakah are not just words to define Abraham's calling long ago;

they become family likeness for us, and shalom becomes the fruit of that life lived faithfully before God.

# Be a Blessing

Abraham is God's answer to Babel.

Jesus is the seed who fulfills Abraham's promise.

The church becomes Abraham's family in mission.

And if we are Abraham's seed, then we are called not only to inherit blessing, but to become a people through whom blessing moves outward into a fractured world.

We are to be a Blessing

# Abraham, Exodus, Leviticus

## Our Lens into the New Testament

- **Abraham** provides a foundational lens through which we view Jesus and the NT:
  - We learn who God is and how He relates to His people
  - We learn what trust in God looks like across a lifetime
  - We learn how God's family is meant to treat others
  - We learn that God's family is formed to become a blessing to the nations

# Abraham, Exodus, Leviticus

## Our Lens into the New Testament

- **Abraham** provides a foundational lens through which we view Jesus and the NT:
  - We learn who God is and how He relates to His people
  - We learn what trust in God looks like across a lifetime
  - We learn how God's family is meant to treat others
  - We learn that God's family is formed to become a blessing to the nations
- **Exodus** carries the lens forward:
  - We learn through the exodus God hears, remembers and rescues
  - We learn through Passover that redemption marks out a people for deliverance
  - We learn through Sinai that rescue leads to covenant and formation
  - We learn through God's self-declaration that He is merciful, gracious faithful and just

# Abraham, Exodus, Leviticus

## Our Lens into the New Testament

- **Abraham** provides a foundational lens through which we view Jesus and the NT:
  - We learn who God is and how He relates to His people
  - We learn what trust in God looks like across a lifetime
  - We learn how God's family is meant to treat others
  - We learn that God's family is formed to become a blessing to the nations
- **Exodus** carries the lens forward:
  - We learn through the exodus God hears, remembers and rescues
  - We learn through Passover that redemption marks out a people for deliverance
  - We learn through Sinai that rescue leads to covenant and formation
  - We learn through God's self-declaration that He is merciful, gracious faithful and just
- **Leviticus** adds to the lens by showing us:
  - That a Holy God is one who dwells in the midst of His people
  - That Holiness shapes worship, bodies, time, food, justice and community life
  - That Sacrifice and the cleansing effect of blood are about maintaining covenant life before God's presence
  - That Holiness is meant to form a people who reflect God's character to the nations

# Prayer of Zechariah (Luke 1)

Blessed be the Lord, the God of Israel,  
for He has visited His people and brought redemption.  
He has raised up for us a horn of salvation  
in the house of David His servant,  
just as He spoke long ago through His holy prophets—  
salvation from our enemies and from the hand of those who hate us,

to show chesed to our fathers,  
to remember His holy covenant,  
the oath He swore  
to Abraham our father:

to rescue us from the hand of our enemies,  
so that we may serve Him without fear,  
in holiness and tzedakah before Him  
all our days.

# Prayer of Zechariah

Blessed be the Lord, the God of Israel,  
for **He has visited** His people and brought redemption.  
He has raised up for us a horn of salvation  
in the house of David His servant,  
just as He spoke long ago through His holy prophets—  
salvation from our enemies and from the hand of those who hate us,

**to show chesed to our fathers,  
to remember His holy covenant,  
the oath He swore  
to Abraham our father:**

to rescue us from the hand of our enemies,  
so that we may serve Him without fear,  
in holiness and tzedakah before Him  
all our days.

**Abraham**

# Prayer of Zechariah

Blessed be the Lord, the God of Israel,  
**for He has visited His people and brought redemption.**

He has raised up for us a horn of salvation  
in the house of David His servant,  
just as He spoke long ago through His holy prophets—  
**salvation from our enemies and from the hand of those who hate us,**

to show chesed to our fathers,  
to remember His holy covenant,  
the oath He swore  
to Abraham our father:

**to rescue us from the hand of our enemies,**  
so that we may serve Him without fear,  
in holiness and tzedakah before Him  
all our days.

**Exodus**

**Abraham**

# Prayer of Zechariah

Blessed be the Lord, the God of Israel,  
**for He has visited His people and brought redemption.**

He has raised up for us a horn of salvation  
in the house of David His servant,  
just as He spoke long ago through His holy prophets—  
**salvation from our enemies and from the hand of those who hate us,**

**to show chesed to our fathers,  
to remember His holy covenant,  
the oath He swore  
to Abraham our father:**

**to rescue us from the hand of our enemies,  
so that we may serve Him without fear,  
in holiness and tzedakah before Him  
all our days.**

**Exodus**

**Abraham**

**Leviticus**

# Goals of the Class

- Understand why the Bible calls us *Abraham's seed* and what that means for identity and belonging in Christ.
- Understand God's nature by watching how He interacts with Abraham.
- Read Abraham's narrative in its Ancient Near Eastern (ANE) and Jewish context instead of through modern assumptions.
- See how the Abraham story frames God's plans of restoration from Genesis to Revelation.

# Final Takeaway

- We are Abraham's seed in Christ, so Abraham's story is now part of **our identity and calling**.
- God's promise to Abraham reaches its fulfillment in Jesus, the **faithful** seed who carries the **promise** through death into resurrection.
- The nations are brought into Abraham's family through promise fulfilled in Christ, not through ethnic descent or later covenant markers.
- To belong to Abraham's family is not only to inherit blessing, but to embody **mishpat**, **tzedakah**, and **shalom** for the sake of a fractured world.

The background of the slide features a dark night sky filled with numerous small stars. Several prominent stars have bright blue and white starburst effects. At the bottom of the image, there is a dark silhouette of a forest or a line of trees.

We Are  
Abraham's  
Seed

The Family *of* Promise

## **We Are Abraham's Seed**

### **Class 10 - Abraham for Today**

---

#### **Where we are in the story**

This final class gathers the whole course together. Abraham is not merely a faithful man somewhere in the story. He is where God begins answering the ruined world of Genesis 1–11: the fractures of Eden, the spread of violence, the corruption of the flood generation, and the scattering of Babel. The New Testament does not leave Abraham behind. It returns to him again and again because Abraham is one of the foundations of the gospel story itself.

#### **Where we are going today**

- Romans 4 — Abraham trusts the God who gives life to the dead.
- Galatians 3 — the nations become Abraham's seed through Christ, the faithful seed.
- Hebrews 11 — Abraham's faith is long obedience under incomplete revelation.
- John 8 — true children of Abraham are known by resemblance, not mere descent.

#### **Romans 4 – promise, trust, and life from death**

Paul presents Abraham as the man who trusted before the promise was visible in full form. Abraham's trust was reckoned as *tzedakah*, not because he had already secured the promise, but because he entrusted himself to the God who keeps it. Paul also insists that the promise did not come through the later Sinai covenant. That matters because if the heirs were defined only by that later covenantal order, then the nations would stand outside the family and the promise would be narrowed. Instead, Abraham becomes father of many nations, and his faith becomes resurrection-shaped trust in the God who gives life to the dead.

#### **Galatians 3 – how the nations become Abraham's seed**

Galatians sharpens the question. Paul is writing to a mainly Gentile audience being pressured to take on later covenantal markers as the basis of family status. His answer is that Scripture announced the gospel beforehand to Abraham: all the nations would be blessed in him. That blessing comes to focus in the seed, and Paul identifies Christ as the faithful seed in whom the promise reaches its goal. Therefore those who belong to Christ are Abraham's seed and heirs according to promise. Paul is not erasing ethnicity or sex; he is saying that these no longer function as barriers to belonging or inheritance in the family formed in Christ.

#### **Hebrews 11 – long obedience under incomplete revelation**

Hebrews remembers Abraham not as a man who believed once, but as one who lived by trust across a lifetime. He went out without knowing the whole map, lived in the land as a sojourner, and looked beyond present possession toward the city built by God. Even the binding of Isaac is read through this lens: Abraham reasoned that God could preserve the promise even through death. So Abraham becomes the model of long obedience under incomplete revelation, and the land promise itself begins to widen beyond Canaan toward God's final inheritance.

## **John 8 – true sonship as resemblance**

Jesus says that true children of Abraham are not proved by descent alone, but by likeness. If they were Abraham's children, they would do the works of Abraham. Physical descent may be real, but covenant sonship is measured by response to the truth Jesus brings from God. Then Jesus takes the claim further still: Abraham rejoiced to see his day. Abraham's story was always moving toward Christ, and those who truly belong to Abraham must be measured by their relation to the One in whom Abraham's joy and promise find fulfillment.

## **The triangle still matters**

If we are Abraham's seed in Christ, then Abraham's calling is not just information about the past. It becomes family likeness for us. Mishpat and tzedakah are not abstractions; they are the way Abraham's family is meant to live in the world. Chesed motivates this life, and shalom is its fruit. The New Testament does not merely give us Abraham as an example of faith. It gives us Abraham's family formed again in Christ so that blessing may move outward into a fractured world.

## **For our own walk**

- You are Abraham's seed in Christ, so Abraham's story now shapes your identity and calling.
- Trust the God who keeps His promise even before you see its full visible outcome.
- Let mishpat and tzedakah become family likeness in the way you treat others.
- Carry Abraham's vocation forward by becoming a blessing in a fractured world.

## **Key Takeaway**

The New Testament does not use Abraham merely to explain how individuals get saved. It presents Abraham as the beginning of God's answer to the fractured world of Genesis 1–11, Jesus as the faithful seed in whom the promise survives death and reaches resurrection, and the church as Abraham's family in mission. If we are Abraham's seed in Christ, then we inherit not only Abraham's promise, but Abraham's vocation: to walk in the way of the Lord through mishpat and tzedakah for the sake of shalom among the nations.