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A Biographical Study of Abraham

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Abraham

CHRONOLOGICAL SUMMARY

- I. His conversion
 - A. He was born and raised in Ur of the Chaldees, a city located in the land of Mesopotamia (Gen. 11:27-29; Acts 7:2-4).
 - B. Prior to his conversion, Abraham was a worshiper of idols (Josh. 24:2).
 - C. God appeared to him, and Abraham became a believer (Acts 7:2)
- II. His calling—He was commanded by God to leave Mesopotamia for a new land that God had promised to show him (Gen. 12:1; Acts 7:3).
- III. His commission—At age 75 (Sarah his wife was 65), Abraham received from God the sevenfold features of the Abrahamic Covenant (Gen. 12:2-3).
 - A. “I will make of thee a great nation” (12:2).
 - B. “I will bless thee” (12:2).
 - C. “I will . . . make thy name great” (12:2).
 - D. “Thou shalt be a blessing” (12:2).
 - E. “I will bless them that bless thee” (12:3).
 - F. “I will . . . curse him that curseth thee” (12:3).
 - G. “In thee shall all families of the earth be blessed” (12:3).
- IV. His complacency
 - A. He was to leave his father’s house, but allowed both his father, Terah, and his nephew Lot to accompany him (Gen. 11:31-32; Acts 7:4).
 - B. For a while Abraham and his father settled down at a city called Haran (Gen. 11:31).
 - C. After the death of his father, Abraham went to Canaan (Acts 7:4).
- V. His Canaan (Gen. 12:5-9)
 - A. Abraham at Shechem (Gen. 12:5-7)
 1. Traveling through Canaan, he set up camp beside the plain at Moreh.
 2. God appeared to him there, promising to give the land to Abraham and his descendants.
 3. Abraham built his first recorded altar at this time and worshiped God.
 - B. Abraham at Beth-el (Gen. 12:7-8)
 1. He camped between Beth-el and Ai.
 2. He constructed his second altar and called on God.
 - C. Abraham at Hebron or Beer-sheba (Gen. 12:9) (He apparently settled down for a while at one of these two locations in the southern part of Canaan.)
- VI. His carnality—There were two recorded occasions in his life when Abraham lied about his wife Sarah.
 - A. His deception in Egypt (Gen. 12:10-20)
 1. During a famine in Canaan, Abraham left the land and went to Egypt.
 2. He persuaded Sarah to pretend she was his sister, fearing Pharaoh would kill him in order to marry her.
 3. To Abraham’s distress, Pharaoh did determine to make Sarah his wife.

4. God, however, plagued Pharaoh's household for his proposed action.
5. Upon learning the truth, the Egyptian king soundly rebuked Abraham for deceiving him about Sarah and sent both of them back to Canaan.

B. His deception in Philistia (Gen. 20:1-18)

1. Some years later during another famine, Abraham again left Canaan, this time going to Philistia.
2. For the second time, out of fear, Abraham lied, claiming Sarah was his sister.
3. Abimelech, king of Philistia, determined to marry Sarah.
4. At this point God stepped into the picture.
 - a. He plagued the household of Abimelech.
 - b. He warned the king not to marry Sarah.
 - c. He warned the king not to harm Abraham.
5. Upon being rebuked by Abimelech for his deceit, Abraham offered a twofold defense:
 - a. He had done this out of fear.
 - b. He said his claim was partly true, for both he and Sarah had the same father, but different mothers, thus making them half-brother and sister.
6. Abimelech then bestowed lavish gifts upon both Sarah and Abraham.
7. Abraham prayed for Abimelech, and God healed the barren wombs of Abimelech's household.

VII. His condescension

A. The argument (Gen. 13:1-7)

1. Shortly after returning from Egypt, Abraham settled in Beth-el and became a very wealthy man.
2. An argument broke out between the herdsmen of Lot, Abraham's nephew, and his own herdsmen concerning grazing rights.

B. The agreement (Gen. 13:8-13)

1. Unwilling to allow this to come between them, Abraham graciously invited Lot to take first choice of the land.
2. The young man foolishly chose the land area near Sodom, a notoriously wicked city.

C. The assurance (Gen. 13:14-17)—After their separation, God appeared to Abraham and reaffirmed a twofold promise, concerning both soil and seed.

1. The assurance concerning soil—God promised to give to Abraham and his offspring all the land he could see.
2. The assurance concerning seed—God promised to make Abraham's offspring like the dust of the earth.

D. The altars—Abraham built two altars during this period in his life.

1. The altar at Beth-el (Gen. 13:3-4)
2. The altar at Hebron (Gen. 13:18)

VIII. His courage

- A. The villain—A Mesopotamian king named Chedorlaomer attacked and defeated the city of Sodom, carrying off many of its citizens into captivity (Gen. 14:1-11).
 - B. The victim—Among those enslaved was Lot, Abraham’s nephew (14:12).
 - C. The victory—Upon learning of this, with 318 trained household men Abraham attacked and totally routed Chedorlaomer’s army, setting Lot free (14:13-16).
- IX. His communion—En route home from his great victory, Abraham was met by two kings.
- A. Bera, the godless and perverted king of Sodom (Gen. 14:17, 21-24)
 - 1. He requested that Abraham simply return the freed hostages to Sodom and keep the spoils of war for himself.
 - 2. Abraham refused, lest it be said that the patriarch of God was made rich by this immoral monarch of Sodom.
 - B. Melchizedek, the godly and priestly king of Salem (Gen. 14:18-20)
 - 1. The blessing Abraham received from Melchizedek—This godly king of Salem (first mention of Jerusalem in the Bible) shared bread and wine with Abraham and blessed him as follows: “Blessed be Abram of the most high God, possessor of heaven and earth . . . which hath delivered thine enemies into thy hand” (Gen. 14:19-20)
 - 2. The bounty Abraham remitted to Melchizedek—“And he [Abraham] gave him [Melchizedek] tithes of all” (Gen. 14:20)
- X. His Covenant
- A. Abraham’s unwise plan (Gen. 15:1-3)
 - 1. God again appeared to Abraham, reassuring him he was the patriarch’s shield and reward.
 - 2. At this meeting Abraham proposed a plan to God.
 - a. He still had no children.
 - b. He proposed that he adopt a servant lad named Eliezer and consider the boy as the promised heir of the covenant.
 - B. God’s all-wise plan (Gen. 15:4-21)
 - 1. The features in God’s plan—The Lord quickly rejected Abraham’s plan in favor of his own divine plan, which was:
 - a. That a son coming from Abraham’s own body would be his heir.
 - b. That Abraham’s offspring would be as the stars in the heavens.
 - c. That both Abraham and his seed would inherit the land of Canaan.
 - 2. The response to God’s plan—“And he believed in the Lord; and he [God] counted it to him [Abraham] for righteousness” (Gen. 15:6).
 - 3. The ratification of God’s plan
 - a. God officially ratified his covenant with Abraham by a blood agreement.
 - b. At the Lord’s command, Abraham sacrificed a heifer, a goat, and a ram, cutting them in two and arranging the halves opposite each other. He also sacrificed whole a turtledove and a young pigeon.
 - c. The Lord then caused a deep sleep to fall upon Abraham.

- d. When the sun had set and darkness had fallen, God himself—in the form of a smoking fire pot with a blazing torch—passed through the pieces, indicating the immutability of the covenant.
- 4. The prophecy accompanying God’s plan—The Lord now gave Abraham a six-fold prophecy:
 - a. His descendants would be strangers in a foreign land.
 - b. There they would be enslaved and mistreated for 400 years.
 - c. The nation that mistreated and enslaved them would be punished by God.
 - d. Abraham’s descendants would then come out with great possessions.
 - e. In the fourth generation, his descendants would return to Canaan.
 - f. None of this would directly apply to Abraham, however, for he would live out his life in peace and be buried at a good old age.

XI. His compromise

A. The reason for his compromise (Gen. 16:1-2)

- 1. Abraham’s wife Sarah had given up all hope of having children.
- 2. Sarah urged her husband to marry Hagar, her handmaid, saying: “I pray thee, go in unto my maid; it may be that I may obtain children by her” (Gen. 16:2).

B. The results of his compromise (Gen. 16:3-16)

- 1. Abraham married Hagar, who soon became pregnant.
- 2. Hagar, however, began to look down upon Sarah.
- 3. In a fit of anger, Sarah drove the pregnant girl into the desert.
- 4. The angel of the Lord appeared to Hagar, instructing her to return and submit to Sarah.
- 5. Hagar did this and gave birth to Ishmael, Abraham’s first son.
- 6. The old patriarch was 86 at the time.

XII. His circumcision—When Abraham was 99, God again appeared to him and reconfirmed the Abrahamic Covenant, this time giving additional information concerning its features. Abraham acted according to this new agreement (Gen. 17:1-27).

A. The sign of the covenant—“This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you” (Gen. 17:10-11).

B. The stewards of the covenant

- 1. Abraham—His name was changed by God from Abram, meaning “exalted father,” to that of Abraham, meaning “father of a multitude” (Gen. 17:5-6).
- 2. Sarah—Her name was changed from Sarai, meaning “contentious,” to Sarah, meaning “princess” (Gen. 17:15-16).
- 3. Ishmael—Although Ishmael would not play an official role in the covenant, he would nevertheless greatly benefit from it. “As for Ishmael . . . behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation” (Gen. 17:20).

4. Isaac—For the first time, God revealed two facts about the long-awaited heir.
 - a. What his name would be: “Thou shalt call his name Isaac” (Gen. 17:19).
 - b. When his birth would occur: “Sarah shall bear . . . at this set time in the next year” (Gen. 17:21).

XIII. His compassion—The Lord and two angels appeared to Abraham “in the plains” of Mamre with some tremendous news and some tragic news.

A. The tremendous news (Gen. 18:1-15)

1. The reassurance—Once again, as he had previously done (Gen. 17:21), God reminded Abraham and Sarah concerning the birth of their son, saying: “I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son” (Gen. 18:10).
2. The reluctance—Upon overhearing God’s words to Abraham as she stood inside the tent, Sarah’s initial reaction was anything but positive. “Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?” (Gen. 18:12).
3. The rebuke—“The Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh” (Gen. 18:13-15).

B. The tragic news (Gen. 18:16-33)

1. God’s indictment of Sodom
 - a. Abraham learned the Lord was planning to destroy the notoriously wicked city of Sodom.
 - b. Even at that moment the two angels who had previously met with Abraham were hurrying toward the city to make final preparations for its destruction.
2. Abraham’s intercession for Sodom—Realizing his nephew Lot was living there, Abraham began praying for this city. He asked God:
 - a. Would the city be spared if but 50 righteous people could be found in it? The answer was yes.
 - b. Would it be spared for 45? Again, the answer was yes.
 - c. What about 40 people? Yes.
 - d. What about 30 people? Yes.
 - e. What about 20 people? Yes.
 - f. What if only 10 could be found? Yes. “And the Lord went his way as soon as he had left communing with Abraham: and Abraham returned unto his place” (Gen. 18:33).

XIV. His celebration

A. The feast (Gen. 21:1-8)

1. As God had promised, Abraham fathered a son through Sarah.
2. Abraham named him Isaac and circumcised him on the eighth day.

3. He was 100 and Sarah was 90 at this time.
 4. On the day Isaac was weaned, Abraham held a great feast to celebrate the occasion.
- B. The flaunting—An event which occurred greatly distressed Abraham on that otherwise glorious day. Sarah saw Ishmael, Hagar’s son, mocking and ridiculing Isaac (Gen. 21:9).
 - C. The fury—An angry Sarah demanded that her husband banish Hagar. “Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac” (Gen. 21:10).
 - D. The farewell—God instructed Abraham to follow Sarah’s demand, reassuring the reluctant patriarch that both Ishmael and Hagar would be supernaturally provided for (Gen. 21:11-13).
 - E. The furnishing—Hagar was divinely provided for in the desert, and God fulfilled his promise concerning Ishmael (Gen. 21:14-21).
- XV. His contract
- A. We read of a *divine covenant* given to Abraham (Gen. 15:1-21).
 - B. We read of a *human contract* made by Abraham: Realizing God’s hand was upon Abraham, the Philistine king Abimelech proposed to enter into a treaty with the old patriarch (Gen. 21:22-34).
 1. The problem involved—“Abraham reproved Abimelech because of a well of water, which Abimelech’s servants had violently taken away (Gen. 21:25).
 2. The particulars involved
 - a. Abimelech expressed his ignorance of this (Gen. 21:26).
 - b. Abraham gave him seven ewe lambs, “That they may be a witness unto me, that I have digged this well” (Gen. 21:30).
 - c. Both men then agreed to show mutual kindness to each other and their descendants.
 3. The place involved—All this was done at Beer-sheba, which means, “well of oaths” (Gen. 21:31).
- XVI. His Calvary (Gen. 22:1-19)
- A. Abraham’s sorrow (Gen. 22:1-5)
 1. The order—Abraham was tested by God, who ordered him to offer up Isaac as a burnt sacrifice on Mt. Moriah.
 2. The obedience—Displaying great obedience, Abraham prepared to carry out this command.
 3. The ordeal
 - a. Taking two servants and Isaac, he started for Mt. Moriah.
 - b. Upon arriving, he instructed the servants to remain at the base of the mountain.
 4. The optimism

- a. In spite of his pain, Abraham showed great faith in his final words to the servants: “Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you” (Gen. 22:5).
 - b. By these words the servants understood that both he and his son would return from the mountain.
 - c. The book of Hebrews explains the reason for this optimism. “By faith, Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son . . . Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure (Heb. 11:17, 19).
- B. Isaac’s submission (Gen. 22:6-9)
- 1. During the climb, Isaac, not yet realizing he was to be the sacrifice, asked Abraham: “Behold the fire and the wood: but where is the lamb for a burnt offering?” (Gen. 22:7).
 - 2. Doubtless with breaking heart, Abraham replied: “My son, God will provide himself a lamb for a burnt offering” (Gen. 22:8).
 - 3. Upon reaching the top and learning the true story, Isaac willingly allowed himself to be bound to the altar (Gen. 22:9).
- C. God’s substitute—“Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, in the mount of the Lord it shall be seen” (Gen. 22:10-14).

XVII. His cave

- A. Abraham’s tears—“Sarah was a hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her” (Gen. 23:1-2).
- B. Abraham’s transaction
- 1. The place he bought—He purchased from Ephron the Hittite a cave called Machpelah located near Hebron where he buried Sarah (Gen. 23:3-16).
 - 2. The price he paid—Abraham gave Ephron 400 shekels of silver for the cave (Gen. 23:16).
 - 3. The purpose established—The field and cave became the family burial plot (Gen. 23:17-20).

XVIII. His command (Gen. 24:1-9)

- A. The problem involved—Abraham did not want his son Isaac to marry one of the pagan Canaanite women (Gen. 24:3).
 - B. The party involved—He called for his trusted servant (probably Eliezer) to help him (Gen. 24:1-4).
 - C. The plan involved (Gen. 24:5-9)
 - 1. Eliezer was to visit Nahor in northwestern Mesopotamia where some of Abraham’s relatives still lived.
 - 2. From this group he was to select a bride for Isaac.
 - 3. Under no circumstances was Eliezer to take Isaac out of the land of Canaan.
 - D. The promise involved—“Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh . . . and the servant put his hand under the thigh of Abraham his master, and sware to him concerning the matter” (Gen. 24:2, 9).
- XIX. His Keturah (Gen. 25:1-6)
- A. His final spouse—“Then again Abraham took a wife, and her name was Keturah” (Gen. 25:1).
 - B. His final sons—“She bare him Zimran, and Jokshan, and Medan, and Midian and Ishbak, and Shuah” (Gen. 25:2).
 - C. His final settlement—Abraham gave gifts to his sons and sent them away from Isaac, to whom he gave all his possessions (Gen. 25:5-6).
- XX. His city
- A. His earthly life ended. “These are the days of the years of Abraham’s life which he lived, a hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people” (Gen. 25:7-8).
 - B. His eternal life began. “He looked for a city which hath foundations, whose builder and maker is God” (Heb. 11:10).

THEOLOGICAL SUMMARY

- I. His titles
 - A. He is called “the friend of God” (2 Chron. 20:7; Isa. 41:8; James 2:23).
 - B. He is the acknowledged “father of the Hebrew nation” (Psa. 47:9; 105:6; Isa. 41:8; 51:2).
 - C. The abode of departed believers prior to Calvary was named after him, known as “Abraham’s bosom” (Luke 16:22). From this abode Abraham himself carried on a conversation with a rich man who had died unsaved (Luke 16:24-31).
 - 1. The man, being tormented by flames, asked Abraham for relief.
 - 2. Abraham told him this could not be done.
 - 3. The man then asked Abraham to send Lazarus (a poor beggar who had died saved) back to earth that he might witness to the rich man’s five lost brothers.

4. Again, Abraham refused, pointing out that they had had ample opportunity to hear the prophets.
5. If his brothers did not heed their message, they would not listen even if someone were to be raised from the dead.

II. His example

- A. He was referred to by John the Baptist to rebuke the unbelieving Pharisees and Sadducees (Matt. 3:7-9).
- B. Abraham was often referred to by Christ.
 1. In distinguishing between Abraham's physical and spiritual seed (Matt. 8:11-12; Luke 13:28-29; John 8:39).
 2. To prove that God is the God of the living and not of the dead (Matt. 22:32).
 3. To contrast himself with Abraham—"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58).
 4. To testify that Abraham enjoyed the blessings of the preincarnate Christ—"Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56).
- C. Peter mentioned Abraham on two occasions during his sermon at the Jerusalem gate called Beautiful.
 1. "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go" (Acts 3:13).
 2. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" (Acts 3:25).
- D. Stephen referred to Abraham on five occasions during his defense before the Jewish high priest (Acts 7:2, 8, 16-17, 32). Stephen pointed out the following:
 1. The God of glory had appeared to Abraham in Mesopotamia.
 2. God gave him the seal of circumcision.
 3. Abraham had purchased the cave of Machpelah as a burial ground.
 4. God had promised Abraham that he would someday deliver his descendants from Egyptian bondage.
 5. God invoked the name of Abraham during his call to Moses.
- E. Paul mentioned Abraham.
 1. During his first recorded sermon (Acts 13:26).
 2. To illustrate four great truths
 - a. The meaning of and need for justification (Rom. 4:1-3, 11-12, 16; Gal. 3:16-18)
 - b. The true identity of Abraham's spiritual seed, namely, saved Jews and Gentiles, and not merely physical Jews (Rom. 4:11-12, 16; Gal. 3:6-9, 14, 29)
 - c. The sovereignty of God (Rom. 9:6-9)
 - d. The wisdom of God (Rom. 11:1)

- F. God himself on three occasions reminded various individuals that he was Abraham's God.
 1. He reminded Isaac (Gen. 26:24).
 2. He reminded Jacob (Gen. 28:13).
 3. He reminded Moses (Exod. 3:6).
- G. At least ten individuals referred to Abraham in their prayers or admonitions.
 1. Jacob (Gen. 32:9-12)
 2. Moses (Exod. 32:13)
 3. David (1 Chron. 16:15)
 4. Elijah (1 Kings 18:36)
 5. Jehoshaphat (2 Chron. 29:7)
 6. Hezekiah (2 Chron. 30:6)
 7. The Levites in Nehemiah's time (Neh. 9:7)
 8. Micah (Mic. 7:20)
 9. Mary (Luke 1:55)
 10. Zachariah (Luke 1:73)

III. His legacy

- A. God often spared Israel and delivered the nation because of his covenant with Abraham. This occurred:
 1. In the days of the Egyptian captivity (Exod. 2:24)
 2. During the Exodus (Psa. 105:42)
 3. During the reign of King Jehoash (2 Kings 13:22-25)
- B. At least 18 events from Abraham's life are mentioned in the New Testament.
 1. His early life in Mesopotamia (Acts 7:2)
 2. His belief (Acts 7:2; Rom. 4:3; Gal. 3:6; James 2:23)
 3. His receiving of the Abrahamic Covenant (Luke 1:73; Acts 3:25; Heb. 6:13-14)
 4. His call to Canaan (Heb. 11:8)
 5. His sojourn in Haran [Charran, KJV] (Acts 7:4)
 6. His nomadic life in Canaan (Heb. 11:9)
 7. His victory over Chedorlaomer (Heb. 7:1)
 8. His meeting with Melchizedek (Heb. 7:1)
 9. His (and Sarah's) faith in God's promise concerning the birth of Isaac (Rom. 4:18-21; Heb. 11:11)
 10. His circumcision (Acts 7:8; Rom. 4:11)
 11. His marriage to Hagar and the birth of Ishmael (Gal. 4:22-24)
 12. His meeting with God, just prior to Isaac's birth (Rom. 9:9)
 13. His circumcising of Isaac (Acts 7:8)
 14. His offering up of Isaac (Heb. 11:17; James 2:21)
 15. His belief that, if necessary, God would raise Isaac from the dead (Heb. 11:19)
 16. His submissive wife, Sarah (1 Peter 3:6)
 17. His purchase of a sepulcher for Sarah (Acts 7:16)

18. His anticipation of that heavenly city (Heb. 11:10)

STATISTICS

Father: Terah (Gen. 11:26)

Spouses: Sarah, Hagar, and Keturah (Gen. 11:29; 16:3; 25:1)

Sons: From Hagar: Ishmael (Gen. 16:15-16)

 From Sarah: Isaac (Gen. 21:2-3)

 From Keturah: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah (Gen. 25:2)

Brothers: Nahor and Haran (Gen. 11:26)

Sisters: Half-sister was Sarah (Gen. 20:12)

First mention: Genesis 11:26

Final mention: 1 Peter 3:6

Meaning of his name: "Father of a multitude"

Frequency of his name: Referred to 307 times

Biblical books mentioning him: 27 books (Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Nehemiah, Psalms, Isaiah, Jeremiah, Ezekiel, Micah, Matthew, Mark, Luke, John, Acts, Romans, 2 Corinthians, Galatians, Hebrews, James, 1 Peter)

Occupation: Patriarch

Place of birth: Ur of the Chaldees (Gen. 11:31)

Place of death: Near Hebron in Canaan (Gen. 23:19; 25:9)

Age at death: 175 (Gen. 25:7)

Important fact about his life: He was the father of the Hebrew nation and the ultimate role model for faith (Gen. 12:1-3; 1 Chron. 1:34; 2:1-2; Heb. 11:8-10)