

Introduction

Jesus: "Salvation is of the jews" , John 4:22

Promises / Covenants (between man and God)

Adam, Gen 3:15

Noah, Gen 8:20-22

Abraham, Gen 12:1-3, Isaac, Jacob

-> circumcision Gen 17:9-14

-> God's goal is the circumcision of the heart Deut 10:16, Jer 4:4

Moses: conditional covenant for the israelites to obey God's law. Blessings or curses follow, depending on obedience or lack thereof.

David 2 Sam 7:12-16, Salomon

Jeremiah 31:31 - new covenant -> Jeshua, the Nazarene

Ezekiel 37:12-14, 21-28 - new spirit, the spiritual renewal of Israel

The God of Abraham, Isaac, and Jacob

Not the God of Adam, Noah, Lot, Ishmael, and Esau—why not?

Adam was the first human being. Why not him? You know the story.

Cain, Adam's son? No way! God was pleased with the animal sacrifice of Cain's brother, Abel, not with Cain's cereal offering.

Noah was the first after the Flood. He was a man of faith. Why not him?

Genesis 9:20–21 tells how Noah became drunk and lay naked in his tent. His middle son Ham, the father of Canaan, saw his father's nakedness and told his brothers about it. The other two, Shem and Japheth, came and covered their father's nakedness and shame while facing away from him.

The Canaanites, descended from Ham, became enemies of the Israelites. Noah's lapse and the subsequent division among his descendants proved harmful; Noah did not become a fitting example for later generations.

Why not **Lot**?

While intoxicated, he had relations with his two daughters. The older daughter's son was named Moab. The Moabites, enemies of the Israelites, descended from him. The younger daughter's son was named Ben-Ammi. His descendants were the Ammonites. Both the Moabites and the Ammonites became bitter enemies of Israel. The actions of Lot's daughters, arising from unbelief, became the reason for his unsuitability.

The lesson from Lot's time: God is not the God of those who practice sodomy.

Ishmael was the son of Hagar, Abraham's maidservant, and Abraham's firstborn. A deviation arising from unbelief led to Ishmael's birth. Both Abraham and Sarah contributed to it. God also blessed Ishmael, but He did not make His covenant with him.

Esau was Isaac's firstborn. Isaac favored Esau, while Rebekah favored Jacob. Esau did not retain the place of priority. Esau had a tendency toward arrogance and later bitterness. He was characterized by arrogant self-confidence and unbelief: he despised his birthright. He paid no regard to his parents but took Moabite wives whom they found objectionable. Esau was set aside.

→ God does not allow Himself to be called the God of Adam, Noah, Lot, Ishmael, and Esau.

Not the God of **Reuben**, but of Joseph and Judah. Ruben's fall: Gen 35:22

Among Joseph's sons: not the God of **Manasseh**, but of Ephraim.

Not the God of Jesse's firstborn, **Eliab**, but of his youngest son, David.

According to the genealogy of Jesus recorded by Matthew: the God of Rahab, Tamar, Ruth, Bathsheba, and Mary, the mother of Jesus.

Not the God of those who trust in the flesh or rely on human strength.
Not the God of those who despise God and rely on their own works, but the God of those who trust in grace.

(From a Lutheran perspective: rather the God of the young and middle-aged Luther than the God of the old Luther who hated Jews.)

Grace is surprising. It can also be turned into its opposite—licentiousness, and consequently judgment—if it is treated with contempt.

Many examples abound from the present (2026) day:
An actress-mother hopes that her daughter, who works as a prostitute, will become an international pornography—that is, prostitution—star (*porneia*, sexual immorality). What a rejection!

SETA (Seta - LGBTIQ Rights in Finland) or affiliated groups have organized these activities during Pride weeks in Southern Finland in 2026.

Swearing evening for women on the Pirha (Wellbeing Services County of Pirkanmaa) website in Tampere

Mini-basics of whipping on the Pirha website in Tampere

Penis crafts club for young adolescents in Helsinki

Finland is deeply immersed in the mire of sin in the way that sodomy and the homosexual agenda have been introduced into society.

In the name of equality, the same agenda is being gradually brought into churches in a respectable form. Christians' naivety is being exploited.

We already have so much struggle with heterosexual sins that we no longer need the flood of homosexual sin brought into the churches.

Sin and sinlessness can never be equal before God.

Abraham

Abraham—the wandering Aramean called by God, an Iraqi idol worshiper.

Deuteronomy 26:5

"My father was a wandering Aramean. He went down into Egypt with a few people and lived there as a foreigner, but there he became a great, mighty, and numerous nation."

Joshua 24:2–3

24:2 And Joshua said to all the people, "Thus says the Lord, the God of Israel: Long ago your fathers lived beyond the Euphrates River—Terah, the father of Abraham and Nahor—and they served other gods.

But I took your father Abraham from beyond the River and led him through all the land of Canaan, multiplied his descendants, and gave him Isaac."

"I will make you into a great nation,
and I will bless you;
I will make your name great,
and you will be a blessing.[a]
I will bless those who bless you,
and whoever curses you I will curse;
and all peoples on earth
will be blessed through you." Gen 12:2-3

No longer will you be called Abram[a]; your name will be Abraham, for I have made you a father of many nations. Gen 17:5

The promise given to Abraham had to do, from the beginning, not only Jewish people, but all nations of the world!

-> Paul's letter to Romans, 2nd and 4th chapter

-> Paul's letter to Galatians 3:5-18, 29; 4:21-31

Based on textual deduction and traditional biblical chronology, the birth order of the brothers is widely understood to be Haran (firstborn), Nahor (second), and Abraham (youngest). [1, 2]

Why the Order Is Confusing (Chat GPT)

Genesis 11:26 states: "*Terah lived seventy years, and begot Abram, Nahor, and Haran.*" [3]

- While **Abram (Abraham) is listed first, this indicates his spiritual prominence**, not his birth order.
- This follows a common biblical pattern where the son of the messianic line is named first (similar to how Noah's sons are listed as "Shem, Ham, and Japheth," even though Shem was not the oldest). [1, 3]

Chronological Math

Scholars and commentators calculate the real birth order using clues given later in the text: [4, 5]

1. **Haran was the oldest:** He was born when Terah was 70 years old. We know he was significantly older because his daughter, Milcah, was old enough to marry his brother Nahor. [1, 4, 5, 6, 7, 8]
2. **Nahor was the middle son:** He was born sometime after Haran. [9]
3. **Abraham was the youngest:** Genesis 12:4 states Abraham was 75 when he left the city of Haran, which happened right after Terah died at age 205. Subtracting 75 from 205 means **Terah was actually 130 years old when Abraham was born.** [1, 2, 3, 6, 9, 10]

- [1] <https://bibletruthpublishers.com>
 [2] <https://adversariapodcast.com>
 [3] <https://www.bible.ca>
 [4] <https://revbible.com>
 [5] <https://revbible.com>
 [6] <https://adversariapodcast.com>
 [7] <https://www.everlastingstrength.org>
 [8] <https://en.wikipedia.org>
 [9] <https://www.biblestudy.org>
 [10] <https://bibletruthpublishers.com>

Why was Abraham important? Why was he accepted? In Jesus' time, the Jews claimed to be Abraham's children (John 8:33). Jesus had to correct them about what it truly means to be Abraham's children.

Jewish ex-pharisee, Saul / Paul is well known for building his doctrine of justification by faith on the example of Abraham in particular.

While Abraham is the forefather of the Jews, he is also the forefather and pioneer of all Gentiles who are justified by faith.

- Saul / Paul, the pharisee's Letter to Romans chapters 2 and 4 (Brit Hadassah)
- Saul / Paul, the pharisee's Letter to Galatians (Brit Hadassah)

At what stage did the special status of the firstborn become emphasized among the Israelites?

At least by the time of Jacob and Joseph. Under the Law of Moses, the status of the firstborn was formally established.

Even Moses was not the firstborn in his family. He had an older sister, Miriam, who helped save his life. He also had an older brother, Aaron.

Firstborn (ChatGPT)

The position and privilege of firstborns is well established in the Torah. Are there examples of firstborns actually having been blessed spiritually by God in the Tanach? (Chat GPT)

Yes. One of the interesting themes of the Tanakh is that while the Torah establishes significant legal privileges for the firstborn (*bekhor*), the narrative books repeatedly distinguish between ****birthright/status**** and ****God's covenantal choice or spiritual blessing****. There are examples of firstborns who are spiritually blessed, but there are also many striking cases where the firstborn is passed over.

Here are some notable examples.

1. Adam's firstborn: **Cain** — initially blessed, then judged

Cain is the firstborn of humanity. God accepts his worship enough to engage him personally, warns him against sin ("sin is crouching at the door"), and gives him the opportunity to do well (Genesis 4). After Cain murders Abel, God judges him but also protects him by placing a mark on him.

So Cain receives divine attention and opportunity, but not enduring spiritual favor because of his choices.

2. Abraham's firstborn: **Ishmael** — explicitly blessed

Ishmael is Abraham's firstborn.

God tells Abraham:

> "As for Ishmael, I have heard you: I have blessed him..."

(Genesis 17:20)

God promises to:

- * make him fruitful,
- * multiply him greatly,
- * make him the father of twelve princes,
- * make him into a great nation.

However, God distinguishes this blessing from the covenant:

> "But my covenant I will establish with Isaac."

So Ishmael is genuinely blessed by God, though he is not the covenant heir.

This is probably the clearest example of a firstborn receiving an explicit divine blessing.

3. Isaac's firstborn: **Esau** — blessed, but not chosen

Esau is Isaac's firstborn.

Isaac intended to give him the patriarchal blessing (Genesis 27).

Although Jacob receives the covenantal blessing, Isaac later blesses Esau as well:

- * prosperity,
- * strength,
- * eventual freedom from Jacob's rule.

God also makes Esau into a great nation (Edom).

Malachi and Romans later discuss God's covenantal choice of Jacob, but this does not erase the fact that Esau received real blessings.

4. Jacob's firstborn: **Reuben** — loses privilege.

Reuben is perhaps the strongest negative example.

Jacob says:

> "Reuben, you are my firstborn... preeminent in dignity and power."

(Genesis 49:3)

But because of Reuben's sin with Bilhah, Gen 35:22.

> "You shall no longer excel."

He loses:

- * leadership,
- * kingship,
- * priestly prominence.

Chronicles explains that the birthright was transferred to Joseph (1 Chronicles 5:1–2).

5. Aaron's firstborn: **Nadab** — ordained but judged

Nadab, Aaron's eldest son, receives an extraordinary spiritual privilege.

He:

- * is ordained as a priest,
- * witnesses God's glory on Sinai (Exodus 24),
- * participates in Israel's earliest priestly service.

However, he and Abihu offer "unauthorized fire" before the LORD and die (Leviticus 10).

Thus his calling is genuine, but his blessing is forfeited through disobedience.

6. David's firstborns

David's firstborn, **Amnon**, receives royal status simply by birth but is never portrayed as spiritually favored. His sin leads to his death.

Later sons such as Solomon—who is not the firstborn—become God's chosen king.

Sidethought:

Israel as God's "firstborn"

An important corporate example is Israel itself.

God tells Pharaoh:

> "Israel is my firstborn son."

(Exodus 4:22)

This is perhaps the greatest spiritual use of "firstborn" in the Tanakh. Israel receives:

- * covenant relationship,
- * God's presence,
- * the Law,
- * priestly calling among the nations.

Here "firstborn" clearly signifies privilege, inheritance, and special relationship with God.

The theological pattern

One of the recurring literary patterns in Genesis especially is God's surprising choice of the younger son:

- * Abel over Cain
- * Isaac over Ishmael
- * Jacob over Esau
- * Joseph over Reuben
- * Ephraim over Manasseh
- * David (the youngest) over his older brothers

This does ****not**** abolish the rights of the firstborn in the Torah. Rather, the narratives emphasize that ****God's covenantal election is not constrained by human birth order****.

At the same time, firstborn sons are not automatically excluded from God's blessing. Ishmael is explicitly blessed, Esau receives genuine blessings, Nadab initially enjoys remarkable spiritual privilege, and Israel as God's "firstborn son" embodies the highest corporate calling.

So the Tanakh presents two complementary truths:

1. ****Firstborn status carries real legal and familial privilege**** (inheritance, leadership, redemption obligations).

2. ****God's spiritual election and covenant purposes remain God's sovereign choice****, which may coincide with the firstborn (as with Ishmael's blessing and Israel's status) or may deliberately overturn normal expectations by choosing a younger sibling.

Any names of firstborn Kings or prophets being actually used by God in Jewish scriptures or New Testament? (Chat GPT)

Yes, although there are fewer examples than one might expect. The Bible rarely emphasizes whether a king or prophet was a firstborn unless it is relevant to the story. Still, there are several likely or explicit examples.

Firstborn kings used by God

****David's descendants****

Many kings of Judah who faithfully served God were likely firstborn sons, because they inherited the throne in the normal line of succession. For example:

*****Jehoshaphat**** – succeeded his father Asa and is presented as a godly king (1 Kings 15:24; 2 Chronicles 17). He appears to have been Asa's eldest surviving son.

*****Hezekiah**** – one of Judah's greatest reforming kings (2 Kings 18–20). The Bible does not explicitly call him the firstborn of Ahaz, but there is no indication he was passed over.

*****Josiah**** – a righteous king who sought God from his youth (2 Kings 22–23). He inherited as the legitimate heir, though Scripture does not explicitly state his birth order.

These examples are probable firstborns, but the text does not make their firstborn status a theological point.

Kings who were explicitly not firstborn

Interestingly, **several of Israel's greatest kings were ****not**** firstborn**:

*** **David**** – the youngest of Jesse's sons (1 Samuel 16).

*** **Solomon**** – not David's firstborn; several older brothers preceded him (2 Samuel 3; 1 Chronicles 3).

*** **Jeroboam**** and ****Jehu**** also did not receive kingship through firstborn inheritance.

This reinforces the biblical theme that God chooses according to His purposes rather than birth order.

Prophets

For prophets, the situation is even less clear.

The Bible almost never records whether prophets were firstborn sons.

Examples include:

- * **Moses** – **not** firstborn; Aaron was older (Exodus 7:7).
- * **Aaron** – firstborn of Amram and Jochebed (based on the genealogy and ages). God chose him as Israel's first high priest and spokesman for Moses.
- * **Samuel** – birth order is not given.
- * **Elijah** – unknown.
- * **Elisha** – unknown.
- * **Isaiah** , **Jeremiah** , **Ezekiel** , **Daniel** – birth order is not recorded.

So there is no clear biblical pattern of prophets being firstborn or non-firstborn.

New Testament

Here we have a few clearer examples.

John the Baptist

John appears to be the only son of Zechariah and Elizabeth, making him effectively their firstborn. He was uniquely chosen from birth, filled with the Holy Spirit before birth (Luke 1:15), and became the forerunner of the Messiah.

Jesus

Jesus is explicitly called Mary's **firstborn son** (Luke 2:7).

He is also called:

- * "the **firstborn** over all creation" (Colossians 1:15),
- * "the **firstborn** from the dead" (Colossians 1:18),
- * "the **firstborn among many brothers**" (Romans 8:29).

These titles use "firstborn" (*prototokos*) primarily to express supremacy, inheritance, and preeminence rather than merely birth order.

A noteworthy observation

One of the striking features of Scripture is that **being firstborn is never presented as a guarantee of spiritual usefulness**. Likewise, **not being firstborn is never presented as a barrier to God's calling**.

Among God's greatest servants:

* Firstborn: Aaron, Ishmael (blessed though not covenant heir), John the Baptist, Jesus (as Mary's firstborn).

* Not firstborn: Abel, Isaac, Jacob, Joseph, Moses, David, Solomon.

The consistent biblical message is that while firstborn status carries **legal and familial significance**, God's calling rests on His sovereign choice and the individual's faithfulness rather than birth order. (Chat GPT ends)

What about us, pagan Christians?

Does existence of the God of Abraham, Isaac and Jacob has significance for non-jews?

What has Jesus to say to this theme?

Jesus mentioned to Mary of Magdalah after his resurrection the following words:

Jesus said, "Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'" John 21:17

So, alongside the God of Abraham, Isaac and Jacob appears another concept:

Not only my Father but your Father, also

Not only of my God but Your God

How can Jesus say this? Because as the promised Messiah of the Jews, Jesus of Nazareth is the only forgiver of sins, the only way to God, the only one who can save a sinful person from eternal perdition, death, and the power of evil, the only one who grants the portion and inheritance as a child of God in communion with God. Thus Abraham, Isaac, Jacob, and King David all pointed the way toward Christ, who is the only true source of grace.

Peter, the disciple adds:

Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call." Acts 2:38-39

The promise of the forgiveness of sins belongs to "you and your children" ... "and to all who are far off, everyone whom the Lord our God will call." Acts 2:39

Another phrase is common in Brit Hadasah: Saul / Paul, the ex-pharisee, talks about

"the Father of our Lord Jesus, the Messiah"

For forgiven sinners, God is the Father of our Lord Jesus Christ: Rom. 15:6, 2 Cor. 1:3, Eph. 1:3, Eph. 1:17, Col. 1:3, 1 Pet. 1:3

Paul talks not of earthly relationship but in a symbolic manner about the relationship between God and Jesus, the God incarnate.

A Jerusalem Affirmation of the Nicene Faith (ICEJ)

We believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible.

He is the God of Abraham, Isaac and Jacobⁱ, the Lord God of Israelⁱⁱ.

Weⁱ believe in one Lord, Jesus Christ, the promised Messiahⁱⁱⁱ, the only-begotten Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, being of one substance with the Father; through Him all things were made.

He is the One of whom Moses, the Prophets and all the Hebrew Scriptures bear witness^v.

For us and for our salvation, to the Jew first and also to the Gentile^v, He came down from heaven; by the Holy Spirit He was incarnate of the Virgin Mary and was made truly man.

He is the Son of Abraham and of David according to the flesh^{vi}, a light to bring revelation to the Gentiles, and the glory of His people Israel^{vii}.

For our sake He was crucified under Pontius Pilate; He suffered death and was buried.

On the third day He rose again according to the Scriptures; He ascended into heaven and is seated at the right hand of the Father, as the Lion of the tribe of Judah, the Root and Offspring of David^{viii}.

From there He shall come again in glory to judge the living and the dead, and His kingdom shall have no end.

We believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the Prophets.

We believe in one holy catholic and apostolic Church, in which Jew and Gentile are reconciled as one new man in Christ^x, and in which the nations, having been grafted into the cultivated olive tree by faith, share in the covenants and promises given through Israel^x.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come.

Amen.

i Exodus 3:16; Matthew 22:32; Acts 3:13

ii Exodus 24:10; Psalm 68:8; Luke 1:68; Acts 13:17

iii Psalm 2:2; Daniel 9:25-26; Micah 5:2; John 1:41, 4:25; Romans 9:4-5, 15:8

iv Deuteronomy 18:15; Psalm 2:7; Daniel 7:13-14; Luke 1:68-70, 24:25-27; Romans 1:1-3

v Romans 1:16

vi Matthew 1:1-17, 22:42; Luke 1:32; Romans 1:1-3; 2 Timothy 2:8

vii Isaiah 49:6; Luke 2:32; Acts 13:47

viii Revelation 5:5, 22:16

ix Ephesians 2:15

x Romans 11:16-24; Ephesians 2:19-20