ABRAHAM THE FAITHFUL

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**There** are some things about the character of Abraham that are so remarkable that when remembering the age in which he lived, one finds himself marveling at his clarity of thought and desire. He was evidently a rich chieftain of the East, with great possessions. All the world had to offer must have been his, and yet the fervent, irresistible—one might say the compelling—motive of his life was to gain the right idea of God. He was not sick like [Job](http://d.7769domain.com/r/rd.html#http%3A%2F%2F7769domain.com%2FAd%2FGoIEx2%2F%3Ftoken%3DNkJPWjZlT0hIbTd5U3IxSHNjRm9QaUdvdEpkamE5MGQzcHVDUjEwUVM5U1ArNzcvTlB4RHlFcTJNK1luekZJQTlrMjhxcFdhYmljZDFraHNvdXBYUXIvYkpBS0JicWNtUzVWeFNMMlFjTm92ZnFYcXZ2Nkt5WTU2R0tVaXpZWWJUdXBlTDFPSXk0eFBMeTNSTDVsTUduQzFkNWg5SEROR2V3MGhhOWtES0tvPQ2), nor a homeless wanderer like Jacob, nor a prisoner like Joseph; but his longing to [find](http://sentinel.christianscience.com/issues/1949/1/51-2/abraham-the-faithful) God and worship Him aright was greater than that of these three. No wonder that to him was revealed the tremendous fact of monotheism, the truth that there is only one God.

At God's command, which was in response to the longing for Truth in the very depths of his being, he left his country and his kindred. As it says in Hebrews ([11:8, 10](http://concordexpress.christianscience.com/?query=He+went+out%2C+not+knowing+whither+he+went%2C&book=tfccs.main.hb.kj)), "He went out, not knowing whither he went," but "looked for a city which hath foundations, whose builder and maker is God." This sublime trust and faithful obedience is epitomized by Mary Baker Eddy in her definition of Abraham in the Glossary of "Science and [Health](http://sentinel.christianscience.com/issues/1949/1/51-2/abraham-the-faithful) with Key to the [Scriptures](http://d.7769domain.com/r/rd.html#http%3A%2F%2F7769domain.com%2FAd%2FGoIEx2%2F%3Ftoken%3DODF1Y0hpNmh5eU0zZlFXekh4bXJRTy84NE1Wd0VIMUE2TWdZV0ZVYmU0VzhTTUc2RzMwQXNWMWdvdjBWWkpGbmUyNlExSU4zbzg5ZzZiQjdpelU2bEtCcjNkZy9UTnBmT2t3MlVBSko1Q01sUXdyMU5qZnhzVHYzYVZRQ3BMRlF5MU9LVUM2VjJSVm4yNm5QUElyWFpKNnNXa1ZGNXBYY2h0SkdKY2pVSlF4Sm8vbUtHYVg3WFVKMHVCcHZnUHY40)," which reads ([p. 579](http://concordexpress.christianscience.com/?query=Fidelity%3B+faith+in+the+divine+Life+and+in+the+eternal+Principle+of+being.+This+patriarch+illustrated+the+purpose+of+Love+to+create+trust+in+good%2C+and+showed+the+life-preserving+power+of+spiritual+understanding.&book=tfccs.main.sh)): "Fidelity; faith in the divine Life and in the eternal Principle of being. This patriarch illustrated the purpose of Love to [create](http://sentinel.christianscience.com/issues/1949/1/51-2/abraham-the-faithful) trust in good, and showed the life-preserving power of spiritual understanding."

To Abraham nothing was too wonderful for God to do. "Is any thing too hard for the Lord?" ([Gen. 18:14.](http://concordexpress.christianscience.com/?query=Is+any+thing+too+hard+for+the+Lord%3F&book=tfccs.main.hb.kj)) In reading the story of this patriarch and translating it metaphysically we must remember that when it says that God said this or commanded that, it was in Abraham's own consciousness that these thoughts and ideas of God were unfolding. He talked with God, we are told. This enabled him to be the one to end the practice of human sacrifice, then prevalent, but never practiced by the seed or offspring of Abraham. His supreme devotion to God made him willing to sacrifice his only son and even to go so far as to plan it all. At the last moment, however, the angel of the Lord, the right idea of worship, spoke to his consciousness and enlightened him. His intelligent thinking and his concept of God as Love showed him that such a deed could not be the will of God, the perfect God he knew.

How do we know that Abraham had this concept of God as Love? Because of his own loving nature and his appeals to God's mercy. Think of what he said to his kinsman Lot, in substance: You have the first choice. Whichever land you prefer, you take, and I will go in the opposite direction. "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren" ([Gen. 13:8](http://concordexpress.christianscience.com/?query=Let+there+be+no+strife%2C+I+pray+thee%2C+between+me+and+thee%2C+and+between+my+herdmen+and+thy+herdmen%3B+for+we+be+brethren&book=tfccs.main.hb.kj)). Not only did Abraham envision the brotherhood of man, but he *practiced* it. If the nations would adopt such a policy of brotherhood towards each other today, there would be no wars. Again, what loving compassion he had—as well he might—for Hagar and Ishmael. It was "very grievous" to him to do Sarah's bidding and cast them out.

That which brings out most clearly, however, Abraham's advancing concept of God is the touching story of his pleading with the Almighty to save the people of Sodom and Gomorrah. In the light which Christian Science throws upon the Scriptures, how enlightening and moving this story becomes. Abraham knew the inhabitants of the two cities to be very wicked, yet his loving heart could not bear to think of their destruction. Amongst those who were to be destroyed there must be some righteous, some who were innocent. His heart yearned over them. So in the words of Genesis, he "drew near" to God. He, through the desire which is prayer, gained a nearer, clearer [view](http://sentinel.christianscience.com/issues/1949/1/51-2/abraham-the-faithful) of the Love which is God.

He began: "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" And it is recorded that "the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes" ([Gen. 18:23–26](http://concordexpress.christianscience.com/?query=the+Lord+said%2C+If+I+find+in+Sodom+fifty+righteous+within+the+city%2C+then+I+will+spare+all+the+place+for+their+sakes&book=tfccs.main.hb.kj)).

As Abraham talked, or rather reasoned within his own consciousness as to the mercy and justice of God, Truth made it clear to him that even a fraction of good, of [righteousness](http://sentinel.christianscience.com/issues/1949/1/51-2/abraham-the-faithful), would outweigh the mountain of unholiness, so that finally he cried out (verse 32), "Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there." And the Lord, speaking to and as his consciousness, replied, "I will not destroy it for ten's sake."

Evidently ten righteous were not found, for Sodom was destroyed. Now this incident has a great bearing on present-day conditions. People today are much concerned about the safety of the world and the security of their nations. Naturally they are so, for never has the insecurity of mortal mind and human institutions been so exposed, so terribly apparent. Yet never before have so many understood something of the truth of being, the unreality of evil, and the allness of God, good. These are few in comparison with the millions who are ignorant of Truth and indifferent to it, but Truth, being the only real substance, power, and intelligence, must inevitably break the dream of mortal existence and rule supreme.

Is our God today less just, less merciful, and less powerful than the God of Abraham? As we draw near to the Love which is God, we too shall realize that the chaotic, destructive tendencies of error are outweighed by the understanding and right thinking, or righteousness, of the ten who are adherents of Truth. Let us then be more constant, active, persistent in our affirmations and demonstrations of evil's unreality and God's omnipotence, omnipresence, and omniscience.

Returning to the story of Abraham, we find that it was to him that Melchisedec appeared: Melchisedec, the priest of the most high God, "made like unto the Son of God," king of peace. This showed that Abraham had some vision of the Christ and may have been the very first to have had such a vision. Since Melchisedec was without human parentage or descent, did Abraham, one may well ask, discern in some measure the incorporeal nature of the Christ which Christian Science so clearly brings out?

Well may we cherish the memory of this patriarch, Abraham, who gave deeply that he might seek and find the true God, who knew and practiced the Golden Rule in that dark age; Abraham, friend of God, communer with the infinite, who heard and recorded in those early days the command spoken centuries later by the Master, "Be thou perfect." Faithful Abraham!