

**UNIVERSITAS KATOLIK PARAHYANGAN  
FAKULTAS FILASAT  
PROGRAM STUDI ILMU FILSAFAT**

Terakreditasi Berdasarkan Keputusan BAN-PT. Depdiknas  
No. 4090/SK/BAN-PT/Akred/S/X/2019

**THE MONOTHEISTIC GOD OF ABRAHAM**



**SKRIPSI**

Disusun oleh:

**Richard Jonathan**

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Pembimbing:

**R.F. Bhanu Viktorahadi, Pr., S.Ag., STL**

**BANDUNG**

**2021**

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Bandung, 18 Juli 2021



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## KATA PENGANTAR

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# **THE MONOTHEISTIC GOD OF ABRAHAM**

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UNIVERSITAS KATOLIK PARAHYANGAN

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## **ABSTRACT**

The Bible is our quintessential guidebook to our religion, and to God himself, nonetheless although divinely inspired it is written by mortal men and as such is subject to the confines of time and space. This limitation in particular greatly affects our perception of him throughout the ages and locales, the depictions and concepts of God as known by our elder brothers in faith the Jews and their great patriarchs are still open to debate as whether or not writings pertaining to such near mythical individuals can also be held accountable when it comes to their theology of YHWH. As people evolve and as revelations come forth, steadily do we begin to understand and given sufficient confidence formulate the identity of our God, this work posits the query of whether or not an anachronistic leap of logic occurred between the God the patriarch Abraham acknowledged and our written understanding of the two.

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Research

Catholicism is by all accounts despite the confusing concept of a divine Trinity, is a monotheistic religion, a trait shared by its siblings those dubbed the Abrahamic faiths<sup>1</sup>. Christianity is placed as the middle Child betwixt its elder of a brother Judaism and the later Islam, all three of which share the theme of monotheism and although the Abrahamic faiths are by no means unique in this regard as other religions and some even predate Judaism also claim to be monotheistic the religions which have spawned from Abraham are by far the most prevalent and has played no small part in the history of our world for better or for worse, whether bitter rivals, sworn enemies or tolerated to friendly siblings no one doubts the impact the adherents of these three religions have wrought or can accomplish.

That being said the core of these beliefs trace back to their nigh mythical progenitor who started it all and graced us with how the world looks this way today, one could write many a book about the detailed and minute aspects within each of these religions and another person might write regarding how they differ to one another, regardless of the branching present all regard Abraham with reverence like no other and so do they call him as their father in faith. And yet so precious little is known to us in certain detail of Abraham, the Forefather is in fact so shrouded in mystery we have yet to ascertain his very existence and yet the

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<sup>1</sup> M. A. Jaakob, *Christianity Through the Lens of Christian and Muslim Scholars*, (Johor Bahru, Darul Takzim: Perniagaan Jahabersa, 2004), 56.

religions recommend him as the pioneer after the age of myths of humanities relationship with God, a god might I add of whom we know even less for to wit our current technology is unable to probe the mind of a man supposedly believed to have existed during the bronze age.

To this end we may only forward queries answered by informed answers and left with conjecture, it begs the question if these faiths so shaped our word as we know it then how did the father of all faithful himself know God, did this view diverge substantially from what we know through holy scriptures, was it any different to his contemporaries, the three religions envision him as the patriarch, the first Jew, the father of all Christians, father to Ishmael and this is curious for the reason the reason he is also equally portrayed as a human being with relatable issues and doubts very much like us his descendants today, his faith was also no exception in time it began to improve perpendicular to his relationship with the deity but if it did so did Abraham have already preconceived notions of the being he was following and to what extent? I dare say could he have confused YHWH with another being or perhaps even aware of other deities,<sup>2</sup> did time purify his faith and was it inconceivable as it is mayhap this false identity was being used to further Gods own plans at least for a short period of time. Perhaps we may never quite know the these answers or need to know nonetheless to fully understand the trials and internal struggles of our great Father we ask forward these queries as a show of devotion to our faith and a curiosity bordering on love for our God to attempt to understand holistically the history of our faith from whence it all began.

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<sup>2</sup> F.E. Peters, *Judaism, Christianity, and Islam; the Classical Texts and Their Interpretations. The World and the Law and the People of God*, (Princeton, New Jersey: Princeton University Press, 1990), xxi.

This work however does not claim to be of any significant import as I am far from the first to see the similarities of the bible and other works relevant, nor am I the first to discuss the figure that is Abraham as I am neither scholar nor archaeologist two professions able to give a much more improved upon dissection of the pertinent matter, this work would simply like to reiterated the importance of a cross examination and compile them as to add to the discussion of the origin of our faith and two yet others which I might only assume we do not know well enough in all humbly speaking, simply put this work brings forth naught new however it does conveniently places questions on the issue and the most relevant data for one to ponder themselves the implications to their leisure, this work analyzes thus within the curriculum of our beloved Fakultas Filsafat Universitas Katolik Parahyangan Bandung with the title of '*The monotheistic God of Abraham*'.

## **1.2 Research Problem**

As described in the before mentioned statement this work forwards these queries.

1. Are we sufficiently aware of the beginnings of our monotheistic faith?
2. Who and or what was the Monotheistic God of Abraham and what was he influenced by if any?

### **1.3 Objectives of the Research**

According to the background of the research, this work formulates the objectives of the research in two points.

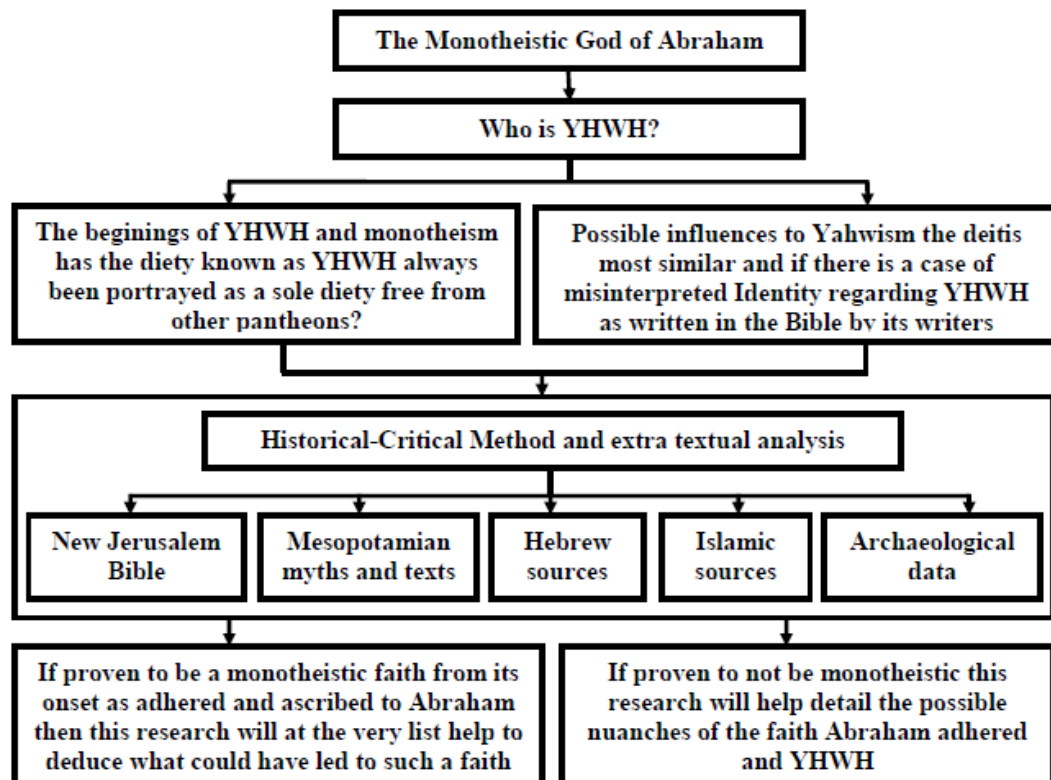
1. To find for a reasonably accurate image of the start of our monotheistic faith and its origins within the scope of Abrahamic religions and its variations and developments.
2. To find the most probable influences to the monotheistic God of Abraham as he knew so and draw a reasonable enough conclusion to answer what Abraham knew to be his patron deity from which all Abrahamic faiths derive from as starting point of departure and would later develop into furthering the concept and image of said tutelary entity.

### **1.4 Significance of the Research**

The significance of the research is to holistically from all angles scrutinize our faith, its beginnings and therefore attain an increased zeal for the study of our faith and our God. This work benefits all who adore and praise God and is an open invitation to understand our shared history of the three faiths, the possible influences it might have retained from its contemporaries and just how it evolved to who we know Abraham or God is today.

## 1.5 Research Design

Using the Historical-Critical Method and Extra Textual analysis, this research describes and provides an interpretation of the monotheistic God of Abraham. The description as well as interpretation in this research is built based on the following research concept framework.



This research consists of four chapters. The first chapter details the background of the research, significance of the research and finally research methodology, consisting of the objectives of research, the method of research. The instrument of research, the unit of analysis, the technique of Data analysis and research design. All of them are to reinforce the problems found and provide an introduction to the problems.

The second chapter entitled Literary comparison details the similarities and differences among the Bible (New Jerusalem Bible version) with extra textual comparisons, as the object in question is the god of Abraham and if the bible is to be held as canonically chronological truth then we will discern from the chapters preceding Abraham to better grasp the concept of the deity as he is held to be one and the same be it preceding, during, or after the time of Abraham himself.

The third chapter entitled Abraham focuses our scope on the father of nations the possible religions already available surrounding the region and the implications to his faith and details the possible origins of Yahweh, his history with his people and links to Abraham. The final chapter is conclusion.

The fourth chapter is the Conclusion after compiling satisfactory evidence an assumption is made regarding Abraham and his monotheistic god weighing in all possible evidence amalgamating into the most likely scenario the case of Abraham's own personal faith.

