

FAITH OF ABRAHAM

Sunday Morning: January 27, 2002

Text: Hebrews 11:8 "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

We have been studying in Hebrews chapter 11, the chapter of faith. Last Sunday we looked at Hebrews 11:8, where it says " By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed..." This morning I think it is important for us to do a bit of review and to also look at some thoughts that will help us to understand some passages that I have had difficulty grasping. The Lord has been gracious in sharing some things that I think that we will enjoy what the Lord has provided.

I want us to look at the faith of Abraham.

FAITH DEFINED

Hebrews 11:1 "Now faith is the **substance** of things hoped for (the promise), the **evidence** of things not seen (that the promise is real)."

This verse defines faith as substance and evidence. It seems to me that the focus of the things hoped for is the promise, singular in number. The evidence of those things not seen is the way that we behave ourselves and our attitude about our circumstances in life.

BY IT WE PLEASE GOD

Hebrews 11:6 "But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him."

A major part of faith is diligence on our part in seeking God. To be diligent we must believe that he is. We have to put substance to God. If we practice faith in seeking him we can be sure that we are pleasing Him.

STOP PLEASING GOD

1 Timothy 4:1 "Now the Spirit speaketh expressly, that in the latter times **some shall depart from the faith**, giving heed to seducing spirits, and doctrines of devils;"

We need to know that we can stop pleasing God. Just being saved does not mean that we will please him. What is the doctrine of seducing spirits and demons? Quit living by faith. What that means is quit pleasing God. They are saying that you have been pleasing God long enough not start pleasing us. That is what the seducing spirits and doctrines of devils would have us believe. We need to know that they are the ones who would convince to depart from the faith.

NOT UNDER LAW BUT GRACE

Romans 6:14 "For sin shall not have dominion over you: for ye are **not under the law**, but **under grace**."

There are those who are teaching that the law is not significant in a Christian's life because of this verse. We do know that the ceremonial law of Moses is out. The moral law is still applicable to the Christian, particularly one who wants to live by faith. To live by faith you must be just. To be just you must be obedient to the moral law.

If you are not under the law you are just and are qualified to live by faith. If we are under grace we must be living by faith because you can not access the grace of God apart from faith. Romans 5:2 "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

WHEN ARE WE UNDER GRACE?

Galatians 5:18 "But if ye be **led** of the **Spirit** [of sonship, Abba, Father], ye are **not under** the law."

Here is an interesting verse telling us that we are not under the law. When are we not under the law? When we are being led of the spirit of becoming a son, then, obviously you are not under the law.

When are we under the law and when are we not under the law? I have used the speed limit to illustrate this concept. If you are going the speed limit you are not under the law, you are not chargeable when you are obeying the law. If you are being obedient to his commandments and to the moral law then we are not under the law. As soon as you begin to live in adultery, as soon as you begin to lie, steal and cheat, you are under the law. As long as you are obedient and obey his commandments you are not under the law.

When you are led of the spirit of becoming a son, you are able to say Abba, Father. By saying Abba, Father, you are submitting to the will of the Father. You are saying not my will but thine be done. That is what the spirit of sonship will cause us to do.

BEFORE FAITH, LAW

Galatians 3:23 "But **before faith** came, we were kept under the **law**, shut up unto the **faith** which should **afterwards** be **revealed**."

This verse is a very significant verse in that it is telling us that faith was not reveal until after the ceremonial law was done away with. When was the ceremonial law done away with? The ordnances of the ceremonial law were done away with when they were nailed to the cross. Colossians 2:14 "Blotting out the handwriting of **ordinances** that was against us, which was contrary to us, and took it out of the way, **nailing** it to his **cross**;" When Jesus Christ died on the cross the ceremonial law and the ordinances associated with it were nailed their too. So was faith was revealed after that according to this verse.

If faith was revealed before the cross, it would not make faith work.

EMPTY

1 Corinthians 15:14 "And if Christ be **not risen**, then *is* our preaching **vain**, and your **faith** *is* also **vain**."

Before the resurrection of Christ faith would be vain. Before Christ could be raised from the dead he had to be crucified. The word *vain* in this verse is also translated *empty*. Faith as we know it today was not operative in the days of Abraham, or Isaac, or Jacob, or any Old Testament saint. Faith was not revealed until after the crucifixion and it did not become effective until after the resurrection of Jesus Christ.

USELESS

1 Corinthians 15:17 "And if Christ be **not raised**, your **faith** *is* **vain**; ye are yet in your sins."

The word vain in this verse is not the same as the word vain in verse 14. This word vain is also translated *useless*. Without the resurrection of Jesus Christ from the dead faith would be useless.

DEED OF THE LAW ALONE

Romans 3:20 "Therefore **by the deeds of the law** (alone) there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin."

The Lord is giving us further insight into the law. If we want to stand approved in the presence of the Lord that means we need to be justified. If we think we are going to be justified by the deeds of the ceremonial law or the moral law **alone**, we are sadly mistaken.

IN ADDITION TO MORAL LAW

Romans 3:21 "But now the **righteousness** of God **without** [in addition to] **the law** is manifested, being witnessed by the law and the prophets;"

The righteousness of God is justification because of the context of verse 20. On the surface, this verse is saying that we can be justified without the moral law. I believe the law in this verse is a reference to the moral law and not the ceremonial law. These verse seems to be telling us that we can be justified without being obedient to the moral law or his commandments. That is a problem. That to me as always created a problem in my theology. How do I reconcile the fact that if I am going to be just so can I live by faith so I can have the righteousness which if faith, how do I apply that verse? I was studying this verse in the light of the righteousness which is of faith and I happen to have purchased software for my handheld computer that contained the United Bible Society dictionary. I was looking at this verse in the Greek and when I clicked on the word *without* and looked at the definition in the dictionary I saw the meaning *in addition to*. When I saw that I saw that there was harmony in the Word and not contradiction. I know that if one was to be justified by faith he had to practice the deeds of the law. I knew that faith will not work if we are not just and Christ be not raised from the dead.

If all we have is the righteousness of the ceremonial law and of the moral law we will not enter into the kingdom of the heavens. The scribes and the Pharisees were just. Matthew 5:20 "For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." To enter into the kingdom of the heavens you have to do the will of the Father. To do the will of the Father you have to live by faith, because without faith it is impossible to please him. Matthew 7:21 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The righteousness of God in addition to the law is concluded in Romans 3:28. Paul is trying to set this straight and he is building the background needed to grasp this truth.

JUST LIVE BY FAITH

Romans 3:28 "Therefore we **conclude** that a man is justified by faith **without** [in addition to] **the deeds of the law.**"

The conclusion is found in this verse. Man is justified by faith in addition to the deed of the law. You have to be just or faith does not work. If faith does not work then justification will not be realized.

How can we justify translating the Greek word for *without* as *beside* or *in addition to*?

IN ADDITION TO WOMEN AND CHILDREN

Matthew 14:21 "And they that had eaten were about five thousand men, beside [in addition to] women and children."

The word *beside* is the same Greek word that is translated *without* in Romans 3:28. To me, what is being said is that there were 5,000 men *in addition to women and children*.

IN ADDITION TO EXTERNALS

2 Corinthians 11:28 "**Beside** [in addition to] those things that are **without** [external], that which cometh upon me daily, the care of all the churches."

Here is another passage that will show that this word can be translated *in addition to*. The word *beside* is the word in question and not the word *without*. What Paul is saying, In addition to all my worldly problems, I have the care of the problems of the churches.

The passage in Romans 3:28 is telling us that if we expect to have the righteousness of faith you have to have to be obedient to the moral law. You can not live by faith and be unjust. You can't be righteous and live in sin at the same time. That is a contradiction of conditions.

THE JUST LIVE BY FAITH

Hebrews 10:38 "Now **the just shall live by faith**: . . ."

This verse defines those who can live by faith.

THE JUST

Luke 1:6 "And they were both **righteous** [just] before God, **walking** in all the **commandments** and ordinances **of the Lord blameless**."

The definition of being just is found in this verse. This verse is telling us about Zacharias and Elisabeth. The word righteous is the same Greek word for *just*. They were just because they were walking in all the commandments and ordinances. They were not chargeable because they were blameless in this lifestyle.

Zacharias and Elisabeth would walk in all of the ordinances of the law of Moses because they were living before the death of Jesus Christ on the cross. Jesus walked in all of the commandments and ordinances of the law of Moses and he encouraged other to do the same. He told the leper in Matthew 8:4 ". . .(to) go thy way, **show thyself** to the priest, and offer the gift that Moses commanded, for a testimony unto them." Jesus went to the Temple three times a year as required by the law of Moses. John 7:8 "Go ye (his brothers) up unto this feast: I go not up **yet** unto this feast: for my time is not yet full come." John 7:10 "But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret."

NOT THE ORDINANCES

Ephesians 2:15 "Having **abolished** in his flesh the enmity, *even the law of commandments contained in ordinances*; . . ."

I included this verse so that there would be no question about *the law of commandment in ordinances*. Those ordinances were abolished in his flesh on the cross.

ABRAHAM, BE JUST

Genesis 17:1 ". . . the LORD appeared to Abram, and said unto him, I *am* the Almighty God; **walk before me, and be thou perfect** [without blemish, ceremonially clean]."

We can ask the question about Abraham being just when he did not have the moral law that was given to Moses. Was Abraham just? Yes. We do not have a verse that tells us that Abraham was just, but we do have a verse that tells us that the Lord commanded him to *walk before me and be perfect*. Was this asking Abraham to live a sinless life? No. What was the Lord asking Abraham to do?

We are told that Abraham lived by faith so he must have been just. We can see what the word *perfect* means in the following verse.

WITHOUT BLEMISH

Exodus 12:5 "Your lamb shall be **without blemish** (just), a male of the first year: ye shall take *it* out from the sheep, or from the goats:"

The word *perfect* in Genesis 17:1 is the same Hebrews word found in Exodus 12:5 and it is translated *without blemish*. Noah had the same testimony as found in Genesis 6:9 "These *are* the generations of Noah: Noah was a **just** man *and perfect* [without blemish] in his generations, *and* Noah walked with God."

Jesus Christ was without blemish. He was just. He is our example.

MORAL LAW

1 Timothy 1:9 "Knowing this, that **the law** is not made for a **righteous [just]** man, but for the lawless and disobedient, for the ungodly and for sinners, . . ."

I wanted to include this passage in 1 Timothy to help us to see for whom the moral law was made. First of all it was not made for the righteous or just. The moral law was made for the lawless and disobedient, for the ungodly and for sinners. If we are just, we are not under the moral law.

CIRCUMCISION

Genesis 17:10 "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**."

After the Lord charged Abraham to walk perfectly before him, he gave him a covenant and circumcision as a seal of that covenant. Abraham actually received the righteousness which is of faith before circumcision. What is the significance of circumcision? Romans 4:11 give us that.

THE SIGN AND THE SEAL

Romans 4:11 "And he received the **sign** of circumcision, a **seal** of the **righteousness of the faith** which *he had yet* being uncircumcised: that **he might be** the **father** of all them that **believe [present active participle]**, though they be not circumcised; that **righteousness might be imputed unto** them also:" (they may stop believing)

Circumcision is a token, seal, or a sign of the righteousness which is of faith. This righteousness was reckoned to Abraham in the 15th chapter of Genesis when he believed God concerning his heavenly seed. Those who were under the law of Moses who were circumcised were offered the righteousness which is of faith during the ministry of Jesus. Gentiles and Samaritans were denied the opportunity during Christ's earthly ministry. A small window was opened to the Samaritans in John 4, but it was hidden from the eyes of his disciples.

The righteousness of faith is offered to all that believe in the present tense. Notice the word *might be* in the later part of this verse. This is translated from the present active infinitive of the verb *to be*. This infinitive expresses the aim of the action by the finite verb. Righteousness will be imputed to them if they continue to believe in the present tense. You can stop believing and then the righteousness which is of faith will be denied because you have departed from the faith.

ABRAHAM HATH FOUND

Romans 4:1-5 "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2. For if Abraham were justified by works, he hath *whereof* to glory; but not before God. 3. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4. Now to him that worketh is the reward not reckoned of grace, but of debt. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

In Romans 4:11 we find the word *imputed*. This is the same word as reckoned or counted. It is the same Greek word. Righteousness is reckoned or imputed to those who are believing in the present tense. And we see this in Romans 4:1-5 as well. That the righteousness of faith is imputed and because Abraham lived before faith was revealed do you know what else was imputed to him? Faith. It had to be, because it had not been revealed. In fact you can not find faith in the Old Testament. You can find faithfulness. In Habakkuk 2:4 "Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith." the word faith here is the same word as *stability* as found in Isaiah 33:6 "And wisdom and knowledge shall be the stability of thy

times, *and* strength of salvation: the fear of the LORD *is* his treasure." It has the meaning of faithfulness rather than faith.

Let us look at verse 1 through 5 here in Romans 4.

Romans 4:1-5 "What shall we say then that **Abraham** our father, as pertaining to the flesh, **hath found?**

NOT WORKS ALONE

2. For if Abraham were **justified** by **works** (without faith), he hath *whereof* to glory; but not before God.

Justification as to do with approval and not salvation. If Abraham were justified by works alone, he could glory in his works, but not before God. Justification requires more than works. Justification will not be obtained by works alone. If you have faith alone and no works you can't be justified either. It takes both.

NOT FAITH ALONE

James 2:17 "Even so faith, if it hath not works, is dead, being alone."

If you have faith that will move mountains and there is no works, God is not glorified and you will not be justified. The works here are works of obedience to the moral law and the Lord's commandments. Remember what the Lord said in John 14:15 "If ye love me, keep my commandments." There is more than just the moral law that we must obey if we want to be just.

There are many commandments given by the Lord, but one in particular is to love your brother.

ABRAHAM BELIEVED GOD

3. For what saith the scripture? Abraham **believed God**, and **it (faith)** was **counted [reckoned]** unto him for **righteousness**.

I believe the word *it* here is faith. The context I believe bears this out. We see that in the following verse.

FAITH RECKONED

Romans 4:9 ". . . for we say that **faith** was **reckoned [counted]** to Abraham for **righteousness**."

Here it is clearly seen that faith is reckoned to Abraham. Abraham was given credit for having faith even though he did not have it. Because faith was reckoned to Abraham here in Romans 4:9 we can say that faith was counted or reckoned unto him for the purpose of having the righteousness which is of faith.

UNDER MELCHIZEDEK

Genesis 14:18-19 "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. 19. And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:"

As we are under the high priestly order of Melchisedec after the death, burial, and resurrection of Jesus Christ we see that Abraham was under the same priesthood. The death, burial and resurrection of Melchizedek could not be presented in Abraham's day, because faith was to be revealed after the law. If the death, burial, and resurrection of Melchizedek, of Abraham, were presented then the ceremonial law could not have been given four hundred thirty years later. This is the first and last appearance of Melchizedek until Jesus Christ was raised from the dead.

Hebrews 5:5-6 "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec." After the burial of Jesus Christ and his

resurrection, God raised him from the dead and gave him the office of high priest after the order of Melchisedec. It was then that God fulfilled the promise made to the Old Testament saints that lived by imputed faith and did not falter in their faithfulness.

GOD RAISED UP JESUS

Acts 13:32-33 "And we declare unto you glad tidings, how that **the promise** which was made unto the fathers, 33. God hath **fulfilled** the same unto us their children, in that he hath **raised up Jesus** again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

Notice that the word promise is singular in number and it has the definite article before it. This is a specific promise that was made to Abraham, Isaac and Jacob. This promise is based upon the resurrection of Jesus Christ and not his crucifixion. The crucifixion provide for a means to be in the family of God. What does the resurrection provide for us? The ability to please God and to inherit the promise, singular in number. It did not take the resurrection of Jesus Christ to provide for our salvation. His crucifixion was enough for all of mankind to be saved. To say that it takes the resurrection is to say the crucifixion was not enough and if that was not enough then he was not the perfect sacrifice.

REWARD

Genesis 15:1 "After these things the word of the LORD came unto Abram in a vision, saying, **Fear not**, Abram: I *am* thy **shield**, and thy exceeding **great reward**."

After Abraham submitted himself to Melchizedek by giving him a tithe of all that he had, then God spoke to Abraham about an exceeding great reward. God was not the reward but it would be God that would give him the reward that he was about to reveal unto Abraham in verse 5.

THE PROMISE

Genesis 15:5 "And he brought him forth abroad, and said, Look now toward heaven, and tell the **stars**, if thou be able to number them: and he said unto him, **So shall thy seed be**."

Abraham's reward was his heavenly heritage. God had already told him that the land which he saw God would give it to him and his seed. He also told him that his seed would be as the dust of the earth Genesis 13:15-16 "For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered."

Abraham exceeding great reward was going to be a heavenly inheritance and not the earthly inheritance that part of his seed would receive. Abraham's exceeding great reward was a heavenly land and not the earthly land already promised. Hebrews 11:16 "But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

REWARD AND HIS SEED

Genesis 15:6 "And he **believed** in the LORD; and he **counted** it to him for **righteousness**."

Some teach from Romans 4:3 that when he believed God he was saved. Trust the word of God, Abraham begin his fellowship with the Lord back in Genesis 11 and not here in Genesis 15. Abraham had been saved a long time. Here is where God reckoned to Abraham the righteousness which is of faith.

REWARD

4. Now to him that **worketh** (present middle participle, worketh for himself) is the **reward** not

reckoned [imputed] of **grace**, but of **debt**.

The word *work* is a present middle participle. The middle voice tells us that this work is for themselves and the conclusion would be that the reward is a debt. For those who work without faith think that the reward is owed them because God is indebted to them, they will have a rude awakening at the judgment seat of Christ.

We need to come to realize that rewards are not payment of a debt but is reckoned (imputed, given credit for) of grace. Rewards are on the bases of works done in the power of His grace. Hebrews 12:28 "Wherefore we receiving a kingdom which cannot be moved, **let us have** [present active subjunctive, may we have] grace, whereby we may serve God acceptably with reverence and godly fear." Any work done apart from grace is wood, hay and stubble. The only way that we can obtain grace is through faith.

This is born out in the following verse.

GRACE BY FAITH

Romans 5:2 "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

The only way that we can have grace is through faith. If we are not just we will have faith. How does faith come? Romans 10:17 "So then faith *cometh* by hearing, and hearing by the word of God." By hearing the word of God which is the Word of the Kingdom.

FAITH IS RECKONED

5. But to him that **worketh** [present middle participle, worketh for himself] **not**, but **believeth** [present active participle] on him that justifieth [present active participle] the ungodly, his **faith** (faith = believe in the present tense) is **counted** [present passive, faith is being reckoned and not righteousness here] for **righteousness**."

Those that are not working for themselves but believing on him that is justifying the ungodly, his faith, believing in the present tense, is continuing to be reckoned to him. If you stop believing in the present tense or depart from the faith you will not be given credit for faith nor will you stand justified before the Lord.

The work of God that will bring rewards is believing in the present tense. We see that the work of God is defined in John 6:29.

THE WORK OF GOD

John 6:29 "Jesus answered and said unto them, This is **the work of God**, that ye **believe** [present active] on him whom he hath sent."

Believing in the present tense is being faithful to the Lord.

THE PURPOSE OF FAITH THE PROMISE

Hebrews 11:39-40 "And these all, having obtained a good report **through faith**, received not **the promise** (hoped for): 40. God having provided some better thing for us, that they without us should not be made perfect."

Here we have a reference to *these all*. Who are *these all* ? They are the ones in Hebrews eleven that have been living by faith. They obtained a good report or have gained approval in the NASB and that witness through faith. These have been approved for the promise have not received that promise as yet. Neither have we received the promise. The promise is not salvation. Those who have been saved are not waiting for salvation, that is a present possession. Notice that *the promise* is singular in number it a particular promise that is being referred to. He is not talking about all of the prayer promises and that sort of thing.

The Old Testament and New Testament saint are going to receive this promise together. The promise is future and is not a reference to salvation. I am anticipating the promise but I am not anticipating salvation. The reason for this is that I have been saved, a present possession.

Question, then, is what is *the promise*? We find *the promise* defined in 1 John 2:25.

THE PROMISE DEFINED

1 John 2:25 "And **this is the promise** that he hath promised us, *even eternal* [agelasting] **life** [in the kingdom of heaven]."

We see right away that the promise is being dealt with in this verse. I just love verses that define truth and this is one of those verses. *And this is the promise*. The promise is life of honor and glory in the millennial age. The word eternal is not a valid translation from the Greek. There is no word in the Greek language for eternity. The word eternal is a translation from a word that should be translated *age*. This noun is used as an adjective and might be translated *agelasting*. The *age life* is a reference to the kingdom age and the life that the approved will enjoy during the millennial reign of Christ.

When we live by *faith* we are *pleasing* God and to do that I must be *just*. To be just we have to keep the moral law as well as his commandments. If we fulfill these requirements we also will obtain a good report or approval and received the promise of agelasting life in the kingdom of the heavens.

ABRAHAM

Hebrews 6:15 "And so, after he had **patiently endured**, he obtained **the promise**."

This verse is plain that Abraham patiently endured to the end of his life and that he will received the promise of agelasting life.

AGELASTING INHERITANCE

Hebrews 9:15 "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive **the promise** of **eternal** [agelasting] **inheritance**."

This verse further defines *the promise*. The promise has to do with our inheritance and that inheritance will not be received until the coming millennial age.

UNJUST SHALL NOT INHERIT

1 Corinthians 6:9 "Know ye not that the **unrighteous** [unjust] shall **not inherit** the kingdom of God?"

If you are unjust you can not live by faith. If you can't live by faith, you can not please God. If you can not please God you will not inherit the kingdom of God.

THE PROMISE

Romans 4:13-14 "For **the promise**, that he should be the **heir of the world**, was not to Abraham, or to his seed, through the **law**, but through the **righteousness of faith**. 14. For if they which are of the law *be heirs*, faith is made void, and the promise made of none effect:"

The promise given to Abraham and his seed is not on the bases of the keeping the moral law alone, but on the bases of obedience to the moral law, to be just, and living by faith.

THE PROMISE BY FAITH

Galatians 3:14 "That the blessing of Abraham might come on the **Gentiles** through Jesus Christ; that we might receive **the promise** of the Spirit **through faith**."

The blessing of Abraham is the promise of agelasting life. This life in the kingdom of the heavens was not offered to Gentile even thought they could be saved. This blessing was offered

to Gentiles when the Nation of Israel refused to produce the fruits needed to enter into the kingdom of the heavens. This promise might be received if we live by faith. If we make shipwreck of the faith we will not receive that promise.

NOT UNDER THE LAW

Galatians 3:17-18 "And this I say, *that* the **covenant**, that was confirmed before of God in Christ, **the law**, which was four hundred and thirty years after, cannot disannul, that it should make **the promise** (agelasting life) of none effect. 18. For if the **inheritance** (agelasting life) *be* **of the law**, *it is* no more of promise: but God gave **it** (agelasting life) to Abraham by promise."

God promised Abraham that he would have an heavenly inheritance and that inheritance is on the bases of faith and not the law. The Law of Moses was not given until four hundred and thirty years after the promise was made to Abraham. If the promise, which is the inheritance, is on the bases of the Law it is no more of promise because Abraham did not have the law in his day. God promised it to Abraham and he believe that promise and God reckoned to Abraham both faith and the righteousness that is required to enter into that inheritance.

TO THEM THAT BELIEVE

Galatians 3:22 "But the scripture hath concluded all under sin, that **the promise** by **faith** of Jesus Christ **might** (because they may stop believing) **be given** to them that **believe** [present active participle]."

The promise that can only be obtained by faith is offered to them that believe in the present tense. Notice that this verse says *might be given*. That means it might not be given. The reason for that is that we might stop believing in the present tense and that is the same as making shipwreck of the faith.

We need to be faithful to the Lord. Being obedient to Him and being faithful to Him as Abraham and the others in Hebrews 11 will allow is to be approved and receive our inheritance in Christ coming kingdom.

This lesson given this morning was to help us to see that to be justified by faith requires us to be just. To be just is to be obedient to the moral law and to Christ commandment given in the New Testament. If you want to be blessed in the coming kingdom age, then respond in believing that the just shall live by faith, and if we patiently endure we will received the promise of kingdom life.