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**Key Scriptures
of
God's Promise
to
Abraham
in the
New Testament**

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Key Scriptures of God's Promise to Abraham in the NT.

Following are all the key Scriptures that speak of Abraham in the New Testament. (The Scriptures are in biblical order).

- **Luke 1:54-55:** He has helped his servant Israel, in remembrance of his mercy, ⁵⁵ as he spoke to our fathers, to Abraham and to his offspring forever.”

Mary magnifies the LORD, saying, “My soul magnifies the Lord, for He has helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his offspring forever.” (Luke 1:54-55). Mary’s reference here is to God’s promise, that from Abraham’s seed the Messiah would come and reign over the house of Jacob forever. (Luke 1:26-33). Then Zechariah filled with the Holy Spirit prophesied of Mary’s child, saying, “God has raised up a horn of salvation and remembered his oath that he swore to our father Abraham, to grant us a Saviour that we might serve him without fear, in holiness and righteousness.” (Luke 1:67-73).

- **Luke 3:8:** Bear fruits in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I (John the Baptist) tell you, God is able from these stones to raise up children for Abraham.

John the Baptist message is repentance, and showing fruits that evidence repentance, such as turning away from sin and anything offensive to God, and embracing all that is pleasing to Him. The words, “do not begin to say to yourselves, “we have Abraham as our father,” refer to the Jews, for they believed God accepted them, because they were descendants of Abraham, John is saying, this is not so, for God does not count all Abrahams offspring as his children, but only those who do His will. (Luke 3:3-8).

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- **Luke 3:34:** the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

Abraham is mentioned here, but only to show Jesus’ genealogy (Luke 3:23-38).

- **Luke 13:15-16:** And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?”

On a Sabbath day, Jesus healed a daughter of Abraham who had been sick for eighteen years.

- **John 8:31-33:** So, Jesus said to the Jews who had believed him, “If you abide in my word, you are truly my disciples, ³² and you will know the truth, and the truth will set you free.” ³³ They answered him, “We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, ‘You will become free’?”
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- **John 8:37:** I know that you are offspring of Abraham; yet you seek to kill me because my word finds no place in you.
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- **John 8:39-40:** They answered him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would be doing the works Abraham did,⁴⁰ but now you seek to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did.
 - **John 8:51-52:** Truly, truly, I say to you, if anyone keeps my word, he will never see death.”⁵² The Jews said to him, “Now we know that you have a demon! Abraham died, as did the prophets, yet you say, ‘If anyone keeps my word, he will never taste death.’
 - **John 8:56-58:** Your father Abraham rejoiced that he would see my day. He saw it and was glad.”⁵⁷ So the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?”⁵⁸ Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.”

The focus of these verses is not upon teaching about Abraham, but rebuking the Jews for claiming to be offspring of Abraham, while at the same time refusing to accept and believe that Jesus is the promised seed of Abraham that all the Old Testament prophets spoke of. There is no mention of the land of Canaan (the Promised Land).

- **Acts 3:13:** The God of *Abraham, the God of Isaac, and the God of Jacob*, the God of our fathers, glorified his servant Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. (Acts 3:13).

Here Peter is simply highlighting the truth that their God, the God of Abraham, Isaac, and Jacob, raised Jesus who they crucified.

Stephen uses OT History and Abraham to rebuke the Jews

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- **Acts 7:2:** And Stephen said: “Brothers and fathers, hear me. The God of glory appeared to *our father Abraham* when he was in Mesopotamia, before he lived in Haran,
- **Acts 7:8:** And he gave him the covenant of circumcision. And so *Abraham became the father of Isaac*, and circumcised him on the eighth day, and Isaac became *the father of Jacob, and Jacob of the twelve patriarchs*.
- **Acts 7:16-17:** and they were carried back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.¹⁷ “*But as the time of the promise drew near, which God had granted to Abraham*, the people increased and multiplied in Egypt

Since the verse states “the time of the promise drew near” (v17), the portion of the Promise God made to Abraham refers to their deliverance out of the bondage of Egypt.

- **Acts 7:32:** ‘I am the God of your fathers, *the God of Abraham and of Isaac and of Jacob*.’ And Moses trembled and did not dare to look.

This was when an angel appeared to Moses in the wilderness of Mount Sinai, in a flame of fire in a bush. (Acts 7:30).

- **Acts 13:23:** Of this man’s (Abraham) offspring God has brought to Israel *a Savior, Jesus, as he promised*.

The focus here is not upon a promise concerning the land of Canaan (the Promised Land), but upon God’s promise to Abraham that from his seed would come the Saviour.

- **Acts 13:26-27:** “Brothers, sons of the family of *Abraham*, and those among you who fear God, to us has been sent *the message of this salvation*.²⁷ For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him.

In these verses Abraham is mentioned in the context of the Jews not understanding the message of this salvation that had been given to the apostles, and recognising Jesus, Abraham’s offspring their Messiah and Saviour of the world.

- **Acts 13:32-33:** And we bring you the good news that *what God promised to the fathers*,³³ this *he has fulfilled to us their children by raising Jesus*, as also it is written in the second Psalm, “You are my Son, today I have begotten you.”

The focus of this verses is not upon a promise concerning the land of Canaan (the Promised Land), but upon what God had promised the Old Testament fathers which was Israel’s Messiah, the Lord Jesus Christ.

NOTICE: the verse states, what God promised to the fathers, “He has fulfilled.”

- **Romans 4:3-5:** For what does the Scripture say? “*Abraham believed God, and it was counted to him as righteousness*.”⁴ Now to the one who works, his wages are not counted as a gift but as his due.⁵ And to the one who does not work but *believes in him who justifies the ungodly, his faith is counted as righteousness*.
- **Romans 4:8-9:** blessed is the man against whom the Lord will not count his sin.”⁹ Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that *faith was counted to Abraham as righteousness*.
- **Romans 4:13:** For *the promise to Abraham and his offspring that he would be heir of the world* did not come through the law *but through the righteousness of faith*.
- **Romans 4:16:** *That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring*—not only to the adherent of the law but also to the one who shares *the faith of Abraham, who is the father of us all*.

Here we are told, “Abraham believed God, and his faith was counted to him as righteousness.” This raises the question, “what was the promise Abraham believed to be counted righteous?” We find the answer to this in verse thirteen, for it states, “the promise to Abraham and his offspring that he would be heir of the world, (Rom. 4:13), shows us that God, counted Abraham as righteousness,” because he believed God’s promise that, “his offspring would be heir of the world. There is still no mention of the land of Canaan (the Promised Land).

- **Romans 9:7-11:** and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.”⁸ This means that it is not the children of the flesh who are the children of God, *but the children of the promise are counted as offspring*.⁹ *For this is what the promise said:* “About this time next year I will return, and Sarah shall have a son.”¹⁰ And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac,¹¹ though they were not yet born and had done nothing either good or bad—in order that God’s purpose of election might continue, not because of works but because of him who calls—

Here we are told, “not all Abraham’s offspring are counted as his children, for only those born through Isaac (the child of promise) are named as his offspring.” This means that it is not the children of the flesh (i.e., descendants of Abraham, and those who believe they can be saved by works of the law) who are the children of God, but the children of the promise (i.e., those who believe they are saved by faith in Christ) are counted as Abraham’s offspring.

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- **Romans 11:1:** I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.

Since most Jews rejected Christ, the question is raised, “has God rejected his people?” to answer this, Paul tells the people that, “God has a remnant, chosen by grace, for no longer are God’s people chosen based on works, for then grace would no longer be grace. Paul in this chapter is shining a brilliant floodlight on the truth that every brother and sister in Christ is saved, solely by faith and by grace and it is not their own doing, but the gift of God.

The following verses show that Christ is the focus of the promise God made to Abraham (v22).

- **Galatians 3:5-9:** Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—⁶ just as *Abraham “believed God, and it was counted to him as righteousness”?*⁷ Know then that it is those of faith who are the sons of Abraham.⁸ And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.”⁹ So then, those who are of faith are blessed along with Abraham, the man of faith.

The Gospel preached to Abraham was; that in him all nations would be blessed. This is because from his seed/offspring Christ came, and all who come to Christ from all nations are blessed. This is the Gospel preached to Abraham. Then in verse fourteen we read:

- **Galatians 3:3-14:** So that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

Then in verse sixteen we read:

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- **Galatians 3:16:** Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ.

Again, the focus of this verse is Christ.

- **Galatians 3:17-19:** This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.¹⁸ For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.¹⁹ Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.

Again, the focus is Abraham’s offspring referring to Christ. Then in verse twenty-two we read:

- **Galatians 3:22-29:** But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.²³ Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed.²⁴ So then, the law was our guardian until Christ came, in order that we might be justified by faith.²⁵ But now that faith has come, we are no longer under a guardian,²⁶ for in Christ Jesus you are all sons of God, through faith.²⁷ For as many of you as were baptized into Christ have put on Christ.²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.²⁹ And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.

This entire chapter is focused on Abraham’s offspring, the Lord Jesus Christ and clearly states, whoever is in Christ, is Abraham’s offspring, and heirs according to the promise God made to Abraham.

The blessing of Abraham: in this context refers to the Gentiles receiving the promised Spirit through faith. The promised Spirit refers to the Holy Spirit and eternal life.

The promise made to Abraham: in these verses, refers to Abraham's offspring," who is Christ.

The inheritance: refers to the promise God gave to Abraham, which was from his offspring Christ would, at God's appointed time, come to those who the promise had been made (i.e., the Gentiles).

The promise: in this context, is that all in Christ Jesus will be justified by faith, and counted as sons of God, and through faith all (i.e., Jews, Greeks, slaves and the free, males and females) would all be one in Christ Jesus.

Abraham's offspring: embraces all who are Christ's, and all who are Abraham's offspring, who are heirs according to God's promise, that from his seed would come offspring as the stars of heaven and the sand of the sea shore.

The law: acted as our guardian until the promised faith would be revealed. The promised faith, refers to the coming of Christ so that all could be justified by faith, and that those baptised in Christ Jesus, would be sons of God, through faith.

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- **Galatians 4:21-23:** Tell me, you who desire to be under the law, do you not listen to the law? ²² For it is written that *Abraham had two sons*, one by a slave woman and one by a free woman. ²³ But the son of the slave was born according to the flesh, while *the son of the free woman was born through promise*.

Here the focus of Abraham, is upon the following three truths: firstly, only those who are true sons of Abraham will inherit the promise of God and eternal life, secondly, only those who are born of the Spirit will inherit God's promises, not those born of the flesh, and thirdly, it is not those who trust in the law that will inherit God's promise, but those who by faith trust in Christ.

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- **Hebrews 2:16:** For surely it is not angels that he helps, but *he helps the offspring of Abraham*.

The offspring of Abraham, is the Lord Jesus Christ and the faithful who believe in him.

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- **Hebrews 6:10-17:** For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do. ¹¹ And we desire each one of you to show the same earnestness *to have the full assurance of hope until the end*, ¹² so that you may not be sluggish, but imitators of those who *through faith and patience inherit the promises*. ¹³ For when *God made a promise to Abraham*, since he had no one greater by whom to swear, he swore by himself, ¹⁴ saying, "*Surely I will bless you and multiply you*." ¹⁵ And thus *Abraham, having patiently waited, obtained the promise*. ¹⁶ For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. ¹⁷ So when God desired to show more convincingly *to the heirs of the promise* the unchangeable character of his purpose, he guaranteed it with an oath.

Here we are encouraged to be imitators of those who through faith and patience inherit the promises. The author, then uses Abraham as an example to highlight this type of faith and patience, saying, "God swore by Himself when he made the promise to Abraham, that He would greatly multiply Him." We are then told that, after Abraham had waited patiently, he obtained the promise. Since he never obtained the land of Canaan, it is clear the promise in focus is Christ and all the faithful who believe in him, for all in Christ are the offspring of Abraham, that God promised with an oath, He would multiply from his seed.

- **Hebrews 7:1-7:** For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, ² and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. ³ He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever. ⁴ See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! ⁵ And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. ⁶ But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. ⁷ It is beyond dispute that the inferior is blessed by the superior.
- **Hebrews 7:21-26 (Abraham and Melchizedek continuing):** but this one (Jesus) was made a priest with an oath by the one who said to him: “The Lord has sworn and will not change his mind, ‘You are a priest forever.’” ²² This makes Jesus the guarantor of a better covenant. ²³ The former priests were many in number, because they were prevented by death from continuing in office, ²⁴ but he holds his priesthood permanently, because he continues forever. ²⁵ Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. ²⁶ For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.

The focus of this chapter shows the following three things, firstly, that Jesus (who Melchizedek was a type of) was far greater than Abraham, secondly, former priests were many in number, because they were prevented by death from continuing in the priesthood, in contrast to this, Jesus was made a priest forever,” and therefore a far better guarantor of a new and better covenant, and thirdly Jesus is able to save to the uttermost those who draw near to God through him, because he always lives to make intercession for them. (Heb. 7:1-7) (Heb. 7:21-26).

LOOKING FORWARD TO THE CITY THAT HAS FOUNDATIONS

- **Hebrews 11:9-10:** By faith he (Abraham) went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. ¹⁰ For he was looking forward to the city that has foundations, whose designer and builder is God.
- **Hebrews 11:16-19:** But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city. ¹⁷ By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises (that he would have a son from his own loins) was in the act of offering up his only son, ¹⁸ of whom it was said, “Through Isaac shall your offspring be named.” ¹⁹ He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.
- **Hebrews 11:39-40:** And all these, though commended through their faith, did not receive what was promised, ⁴⁰ since God had provided something better for us, that apart from us they should not be made perfect.

The better plan that God had made that the Old Testament fathers will share with us refers to Christ, not the Promised land of Canaan, for it could not make anyone perfect. It is true verse sixteen states, “God has prepared for Abraham, Isaac and Jacob a city” but we are not given any detail of this city, except that it is referred to as a heavenly city that has foundations, whose designer and builder is God, in fact the entire New Testament does not give us any information of God’s promise to Abraham concerning the Promised land of Canaan, which means for the purpose of salvation, it is enough to know that Christ is returning and will prepare something eternal and far better than what we, and the Old Testament fathers have known.

- **James 2:21-23:** Was not Abraham our father justified by works when he offered up his son Isaac on the altar? ²² You see that faith was active along with his works, and faith was completed by his works; ²³ and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God.

Here we are told Abraham was justified by works when he offered up his son Isaac on the altar, this is because his outward works evidenced his inward faith. Faith and works cannot be separated, but we are not saved by our works, but by faith. Outward works evidence that inward faith is alive and active. Supporting this idea is the fact we are told, Abraham was counted righteousness, not because of his works, but because he believed God, and it was because of this faith, not works, that he was called a friend of God. The statement, “faith without works is dead,” could be stated, “faith without fruit is dead.” A simple example of this is a person who professes to believe in God, but has no interest in reading the Bible, fellowshiping with other believers, talking about Jesus or living a godly life etc., this total lack of interest in the things of God, evidence that though the person confesses to believe in God, their faith is dead, which is why James says, “if faith does not have works, it is dead,” and that, “works complete faith.” (James 2:17-23)

SNAPSHOT, SALVATION AND WATER BAPTISM

All the promises of God in the New Testament concerning Abraham, refer to God’s promise, that from his seed all nations would be blest (i.e., both Jews and Gentiles), and shows that the seed of Abraham refers to the Lord Jesus Christ. Except for the book of Revelation, the New Testament does not mention or refer to the Promised Land of Canaan, or give any detail of the future literal Kingdom of God on earth, and the book of Revelation only give us the following four facts:

1. The faithful in Christ, will be raised, to reign with him on earth for a thousand years. (Rev. 20:4-9).
2. At the end of the thousand years God descends on a great white throne (Rev. 20:11-9), and a universal judgement takes place. (Rev. 20:11-15).
3. The Holy City, new Jerusalem, descends from heaven and God dwells with His people. (Rev. 21:1-4).
4. The Bride, the wife of the Lamb, and the holy city Jerusalem come down out of heaven from God (Rev. 21:9-27). This chapter and the final chapter of gives us another beautiful, but both views are very limited and symbolic pictures of the Holy City. (Rev. 20)

CONCLUSION: since the New Testament does not give any clear information or detail concerning the literal future Kingdom of God on earth, but only speaks of the faithful being raised to eternal life, no repentant sinner needs to understand the promises made to Abraham concerning the Promised Land of Canaan, and the future literal Kingdom of God on earth, prior to being saved and water baptised. All information concerning the Promised Land of Canaan, and the future literal Kingdom of God are found in the Old Testament, and can be learnt as the new convert grows in Christ.

Following is all a person must know before being saved and water baptised:

- Understand they are a sinner before God, and repent.
- Have faith in Christ, believe the Gospel, and the message of the cross of Calvary, and that Jesus died and rose again and will return.
- Believe all the faithful in Christ will be raised to eternal life, and aim to live a godly life.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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