



**WELCOME
TO
BIBLE HOUSE
OF
GRACE**

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Overview 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.

Overview of God's Promise to Abraham in the NT.

From the New Testament we learn the following sixteen things concerning God's promise to Abraham.

1. When Stephen is speaking about Abraham, he is not teaching the Scriptures, but using Old Testament history to rebuke the Jews, and prove Jesus is who he says he is.
2. The focus of the promise to Abraham in the New Testament, refers to the multiplication of his seed, and that from his seed would come the Righteous One, the Messiah.
3. 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).
4. Paul teaching concerning Abraham is upon the truth, that from his offspring God brought to Israel a Saviour, Jesus, as he promised. (Acts 13:23).
5. The entire focus of the New Testament concerning Abraham is not upon God's promise concerning the Promised the land of Canaan, but upon God's promise to Abraham, that from his seed would come the Saviour.
6. The Good News that Paul declared to the Jews was that, what God promised to the fathers, He has fulfilled to us their children by raising up Jesus. (Acts 13:32-33). Paul's focus is not upon a promise concerning the Promised land of Canaan, but upon what God had promised the Old Testament fathers, which is the promise concerning Israel's Messiah, the Lord Jesus Christ."
7. Paul says he stands on his hope in the promise made by God to our fathers, to which our twelve tribes hope to attain, and it was because of this hope the Jews accused him, the hope he has in focus that the fathers longed to see, is the resurrection of the dead. (Acts 26:6-9). Paul asks the Jews, "Why is it thought incredible by any of you that God raises the dead?" This question, shows that his hope in the promise made by God to Israel's fathers, refers to the resurrection and eternal life, not the Promised land of Canaan.
8. Paul tells us many times, "Abraham believed God, and his faith was counted to him as righteousness." He then explains, Abraham was counted righteous because he believed God's promise that he and his offspring would be heirs of the world (Rom. 4:13), and adds, this promise did not come through the law, but through faith, and that the reason for this was so that the promise (i.e., he and his offspring would be heirs of the world), would not depend on works, but on faith so that the promise could rest on grace, and be guaranteed to all Abraham's offspring—not only to the Jews but also to the Gentiles who share the faith of Abraham, who is the father of us all. (Romans 4:3, 8-9, 13, 16). Paul is using this promise to highlight the following two truths, firstly, that in Christ (Abraham's offspring), Jews and Gentiles who share the faith of Abraham are accepted as Abraham's

offspring. Secondly, salvation, like God's promise to Abraham depends on faith and God's grace, so that it can be guaranteed to all Abraham's offspring, for he is the father of all who share his faith. (Romans 4:3, 8-9, 13, 16).

9. Not all Abraham's offspring are counted as his children, for only those born through Isaac (the child of promise) were named as his offspring." This means that it is not the children of the flesh (i.e., natural decedents of Abraham, and those who believe they can be saved by works of the law) who are counted as Abraham's offspring, and children of God, but the children of the promise (i.e., those who believe they are saved by faith in Christ) the promised heir of Abraham (Rom. 9:7-11). To highlight this truth Paul repeats the promise saying, "this is what the promise said, "About this time next year I will return, and Sarah shall have a son," This shows that the reason Abraham was counted righteous, was because he believed God's promise that he, through his offspring (the Lord Jesus Christ) would be heir of the world (Rom. 9:7-11).

The following sixteen statements show that the focus of the promise God made to Abraham, in the New Testament, is solely upon faith, and upon Christ.

- Abraham believed God, and it was counted to him as righteousness," and then says, "know that it is those of faith who are the sons of Abraham."
- The Scripture foreseeing the Gentiles would be justified by faith, preached the Gospel beforehand to Abraham, saying, "In you shall all the nations be blessed."
- It is those who are of faith who are blessed along with Abraham, the man of faith. (Gal. 3:5-9).
- It is evident that no one is justified before God by the law, for the righteous shall live by faith. (Gal. 3:11).
- In Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.
- The promises were made to Abraham and to his offspring. It does not say, "And to offspring's," referring to many, but referring to one, "And to your offspring," who is Christ.
- If the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.
- You are all one in Christ Jesus and if you are Christ's, then you are Abraham's offspring, heirs according to promise. (Gal. 3:13-29)

In Galatians chapter three:

The blessing of Abraham: refers to the Gentiles receiving the promised Spirit through faith (i.e., the Holy Spirit and eternal life).

The promise made to Abraham: refers to Abraham's offspring, who is Christ.

The inheritance: refers to Christ who, at God's appointed time, would come from Abraham's offspring.

The promise: is that all in Christ Jesus will be justified by faith, and counted as Abraham's offspring and sons of God, and through faith all would all be one in Christ Jesus.

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

10. In the story of Hagar and Sarah (Gal. 4:21-30), the focus of Abraham, is upon the following three truths:
 - Only those who are true sons of Abraham will inherit the promise of God and eternal life.
 - It is only those who are born of the Spirit that will inherit God's promises, not those born of the flesh.
 - It is not those who trust in the law that will inherit God's promise, but only those who by faith trust in Christ.
11. God helps, the offspring of Abraham, (Heb. 2:16), refers to Christ and those who believe in him.
12. Paul desires that each believer would have the full assurance of hope until the end, and through faith and patience inherited the promise God made to Abraham, saying, "Surely I will bless you and multiply you." We are then told, Abraham patiently waited, and obtained the promise. (Heb. 6:10-20). This shows that the promise in focus is Christ, and all who believe in him, for Christ and those who believe in him are the offspring of Abraham, that God promised with an oath that He would multiply from his seed.
13. Hebrews chapter seven speaks of Melchizedek and Abraham, the focus of the chapter is to show that:
 - Jesus, (who Melchizedek was a type of) was far greater than Abraham.
 - 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.
 - 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. 7:1-26)
14. Hebrews chapter eleven tells us the following three things concerning Abraham:
 - He went by faith to live in the land of promise, with Isaac and Jacob, heirs with him of the same promise, for he was looking forward to the city that has foundations, whose designer and builder is God and desired a better country, that is, a heavenly one.
 - 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, of who it was said, "Through Isaac shall your offspring be named," for he considered that God was able to raise him from the dead. (Heb. 11:17-19).
 - Though these were all commended for their faith, they did not receive what was promised, because God had provided something better for us, that apart from us they should not be made perfect. Meaning, apart from God's plan for the Gentiles they could not be made perfect, which shows that the focus of the promise is Christ, for the Promised land of Canaan, could not make anyone perfect. (Heb. 11:39-40).

NOTE: it is true that 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.

15. Abraham our father was justified by works when he offered up his son Isaac on the altar, which outwardly evidenced that his inward faith was active, and by his outward works his faith was completed, and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness," and called a friend of God. (James 2:21-23).

NOTE: 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, fellowshipping 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, "Works complete faith."

16. The Jews claim to be offspring of Abraham, and Jesus agrees, saying, "I know that you are offspring of Abraham," but then says, "yet you seek to kill me because my word finds no place in you." They answer, "Abraham is our father," Jesus replies, "If you were Abraham's children, you would be doing the works Abraham did, but you seek to kill me, this is not what Abraham did for he rejoiced that he would see my day, and he saw it and was glad." (John 8:31-56). Jesus in these verses is not teaching about Abraham, but is rebuking the Jews for claiming to be offspring of Abraham, while at the same time refusing to believe that he is the promised seed of Abraham that all the Old Testament prophets spoke of.