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Those Who Have Faith are Children of Abraham 3: 6-7

Those who have faith are children of Abraham DIG: Why did the Judaizers think they had the upper hand in their debate with Paul? How did Paul use Abraham in his argument for his salvation equals faith-plus-nothing gospel? What does "credited" mean? Why do we have different Dispensations? What did James mean when he said, "Faith without deeds is dead?" Do Gentiles who exercise faith become spiritual Jews? Why? Why not?

REFLECT: What is significant to you in Abraham's story? How would you explain the promised "righteousness" in verse 6 to a seeker? What do good "deeds" mean to you? What is (are) your spiritual gifts? Does good "deeds" mean using your spiritual gift(s)? How can you do good "deeds" apart from using your spiritual gift(s)? If you were accused of being a believer, would there be enough evidence to convict you?

To combat the different gospel of the Judaizers, Paul explains how Abraham was justified by faith, not deeds. Therefore, the true children of Abraham are justified in the same way.

The Judaizers (**to see link click Ag – Who Were the Judaizers**) claimed to have the TaNaKh on their side, especially looking to Moshe as their teacher. But **Paul** went centuries farther back and said, "Consider **Abraham**." How was the father of **the Jewish people** justified? The answer was simple and direct. **He** was blessed because of **his faith**, not because of **his deeds** (see the commentary on **Genesis Ef – Abram Believed the LORD and He Credited It to Him as Righteousness**). **Abraham** simply **believed**. Period. And because **he** exercised **faith**, **God** declared **him** justified. What did **Abraham** believe? **God** promised **Abraham a son** and because **Abraham** believed the promises of **God** that **faith** is what justified **him**. That is why we call the Dispensation in which **Abraham** lived, the Dispensation of Promise (see the commentary on **Genesis Ds – The**

Dispensation of Promise).

It is not complete truth to say that **the righteous** of the TaNaKh were justified by looking forward to the death of **Messiah**, and we are saved by looking back to the death of **Messiah**. That sounds spiritual, but it is not completely biblical. While it is true that it is our faith in the death and resurrection of **Messiah Yeshua** that saves us **(Romans 10-9-10),** not all whom **God** saves were aware of that glorious fact when they were saved. **The Prophets, who spoke about the grace that was to be yours, searched for this salvation and investigated carefully. They were trying to find out the time and circumstances the Ruach of Messiah within them was indicating, when predicting the sufferings in store for Messiah and the glories to follow. (First Peter 1:10-11).** While in every Dispensation, mankind is always saved by **faith**, the content of **faith** does vary, that is why we have different Dispensations. And the content of **Abraham's faith** was not the death of **Messiah**. The fact that the **Messiah** would die for the sins of **Isra'el** was not revealed until **Isaiah's** day. Then, how was **Abraham** saved? **He** believed the promises of **ADONAI**, specifically, the promise of **a son** (also see **Romans 4:1-25** and **Hebrews 11:8-19**). So, **Abraham** was the example **Paul** holds up to the **Galatian** believers.[68]



Striking a tremendous blow to the Judaizers, **Paul** linked the past with the present and declared that just as **Abraham** was saved by **faith** so were those who now claimed to be **his children**. **Just as Abraham "believed God, and it was credited to him as righteousness," know then that those who have faith are children of Abraham (3:6-7).**

The words **credited** (Greek: *logzomai*) in **Galatians 3:6, Genesis 15:6,** and **Romans 4:11, 22-24** all mean *transferred to one's account.* When **John** says **the Spirit gives life (John 6:63a)**, **he** means that all **the righteousness** of **Messiah**

is transferred to our spiritual account at the moment of **faith**. The theological name for this is **imputation**. The Bible teaches us that we have **all** inherited Adam's **sin** nature. **Just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all have sinned and fall short of the glory of God (Romans 5:12** and **3:23).** In the TaNaKh, there had to be a sacrifice. Blood had to be shed, and a death had to occur; therefore, because of the death of **Yeshua** on the cross we have a perfect, absolute, **righteousness** that **God the Father imputes** to us through **His Son**. Because of our **faith**, we have passed **God's** final exam of the universe with a hundred percent. When **ADONAI** sees us, **He** doesn't see our **sin**, **He** sees **the righteousness** of **His Son (Romans 1:17)**. We are in **the Holy One**, and **He** is in us. The only way we get to heaven is a result of the perfect **righteousness** of **Yeshua Messiah**. Therefore, what is true of **Messiah** is true of you.

The children of Abraham are declared **righteous** the same way **Abraham** was declared **righteous** – by **faith**. Therefore, both **Jews** and **Gentiles** who exercise **faith**, and only **faith**, as the means of salvation, become the real **sons and daughters of Abraham**.

Later, **James (Ya'akov)** the half-brother of **the Master**, declared that **faith without deeds is dead. He** insisted that **faith** must be accompanied by good **deeds**. In other words, good **deeds** are the evidence, the good spiritual fruit, that a person is truly saved. **He** said: **Wasn't Abraham our father proved righteous by deeds when he offered up Isaac his son on the altar? You see faith worked together with his deeds, and by the deeds of his faith was made complete. The Scripture was fulfilled that says, "And Abraham believed and it was credited to him as righteousness – and he was called God's friend. You see that people are** also **proved righteous by deeds and not by faith alone. And likewise, wasn't Rahab the prostitute also proved righteous by deeds when she welcomed the messengers and sent them out another way? For just as the body without the spirit is dead, so also faith without deeds is dead (James 2:21-26).** The conclusion is most clear. **Faith** and **deeds** are essential to each other as **the body** and **the spirit**. Apart from **the spirit**, or the breath of life, **the body is dead**. Likewise, apart from the evidence of good **deeds**, **faith** may be said to be **dead**. True **faith** continually contributes to spiritual growth and development.[69]

It is also important to understand that this does not mean that **Gentiles** who exercise **faith** become spiritual **Jews**. The word **Jew** is never applied in this context

whatsoever. Even in the physical sense, not every descendant of **Abraham** physically are **Jews** because the Arabs are descendents of **Abraham** just as much as **Jews** are. Try calling one of them a **Jew**! So, in the physical realm, not all descendants of **Abraham** are **Jews**, and the same holds in the spiritual realm. While **Gentile** believers become followers of **Abraham** and receive the spiritual benefits of the **Abrahamic** covenant **(Genesis 12:3)**, **they** are never mentioned as "spiritual **Jews**" either in the TaNaKh or in the B'rit Chadashah.[70]

The Jewish people were very proud of **their** relationship with **Abraham**. The trouble was **they** thought that this relationship guaranteed them eternal life. John the Immerser warned **them** that **their** physical descent did not guarantee spiritual life (see the commentary on **The Life of Christ Bf – You Brood of Vipers, Who Warned You to Flee the Coming Wrath**). **Yeshua** made a clear distinction between **Abraham's seed** and **Abraham's children (John 8:33-47)**. Some people today still think that salvation is inherited. Because their mother or father were godly people, the children are automatically saved. But this is not true. It has been said, "**ADONAI** has no grandchildren."[71]