

13. 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.

A. For the promise

1. **promise-** Gr. **epaggelia-** *to give an announcement upon- usually a blessing or promise*

B. that he should be heir of the world

1. **heir-** Gr. **kleronomos-** *lit. distribution by lot- a sharer in the lot, inheritor*

a. Under the law the inheritance of the Lord was divided among twelve tribes. Those in each tribe also received separate inheritances in which the land was divided up. Under the Law the inheritance when doled out was decreased. Under grace however the inheritance is not diminished even though given to a vast multitude! Each believer is said to possess all things [1 Cor. 3:21-22] Every believer has received EVERY spiritual blessing in heavenly places. [Eph. 1:3] Under the Law there is depletion, but under grace there is unending surplus!

2. **the world-** Gr. **kosmos-** *orderly arrangement*

a. God created the world in an orderly arrangement. When Adam and Eve sinned the administration of the world was handed over to Satan. [Luke 4:6] He has greatly mixed up this orderly arrangement and marred it. However, when Jesus returns to the earth and Satan is removed then Christ will rearrange the world in righteousness. [2 Peter 3:13]

C. was not to Abraham, or to his seed

1. **seed-** Gr. **sperma**

a. Notice that the word here is "seed" singular and not seeds plural. The immediate fulfillment of this was Isaac, but the ultimate fulfillment of this verse is Jesus Christ, THE SEED of Abraham. [Gal.3:16]

b. Because each believer is seen in Christ we too are the seed of Abraham. [Gal. 3:29] Because the promise of being the heir of the world is given to Abraham and to his seed, we being in Christ, and being the seed of Abraham are partakers of this promise. This is why Paul tells Christians that the world is theirs! [1 Cor. 3:22]

D. through the law, but through the righteousness of faith

1. An inheritance does not come to someone by their meritorious works, but because of birth. The promise of our inheritance of the world and spiritual blessings do not come by works but by the new birth in Christ.

2. When we come to God we must stand upon God's grace in that we were born again and made righteous as a gift. We will not enjoy our inheritance by trying to earn it. The next age will see a new world in which only dwells righteousness. Since we are made the righteousness of God in Christ we are fit citizens of this new world.

14. For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

A. For if they which are of the law be heirs

1. **if-** Gr. **ei-** *third class conditional- if it be the case then...*
2. Those under the law cannot be heirs because the law is based upon works which is not what governs an inheritance. This mistake was made by the rich young ruler. He asked what he must do to inherit eternal life. [Mark 10:17] These two principles are inconsistent with each other. Inheritance comes by birth and not works.

15. because the law brings about wrath; for where there is no law there is no transgression.

A. The law works out wrath.

1. Before the law works out wrath it works out sin. The law actually bring sin alive and out to the surface of a person. [Romans 7:5, 7:8, 1 Cor. 15:56] The law brings out sin and thus it also brings out God's wrath against sin. God the righteous judge of the universe can not tolerate sin but must judge it. The gospel reveals both God's love and judgment. God loved us so much that he sent Jesus His Son to bear His holy wrath in our place so we can be reconciled.

B. Where there is no law, there is no transgression

1. **transgression-** Gr. **parabasis-** *to walk beside or outside of the line*
2. There is a difference between sin and transgression. Sin is anything against God's nature. Transgression is a act against the known and expressed will of God. You can sin and not transgress. If you have a lead foot you can speed for years but once a sign is posted that says 55 then your speeding turns into transgression. Before the Law people sinned, but there is no actual transgression because there was no law given.
 - a. This verse does not say that where there is no law, there is no sin. It says there is no transgression. Sin was around before the Law but when the Law came sin became exceeding sinful because sin turned into transgression. [Romans 7:13]
 - b. Adam did not just sin in the garden but he was guilty of transgression. It is true he sinned by eating of the forbidden

fruit but he also transgressed because he had a clear commandment not to eat and he did. Sin was exceedingly sinful in his case. Both Adam and Eve were in transgression. Adam had a first hand commandment from God not to eat and was not deceived when he ate. Adam told his wife not to eat of the fruit but she was deceived. Although she was deceived it says she was still in transgression. [1 Tim. 2:14]

16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

A. Therefore it is of faith, that it might be by grace

1. **grace-** Gr. **charis-** *unmerited favor and blessing, strength, and influence upon the heart*

2. This is the balance of the Word of God. Grace is God's part and faith is man's part. Many teach God's grace alone and this tends to hyper-soveriegnity. Many teach faith alone and this makes faith a work we must do to get God to move. Biblical faith is always rooted and founded upon biblical grace. God's grace was given fully and completely through the finished work of Christ. Grace is what God has already done for man and offers freely without personal merit or performance. Faith is man's positive response to what God has already provided for man. We cannot biblically exercise faith in something God has not provided for in grace through the finished work of Christ.

B. to the end the promise might be sure to all the seed

1. **sure-** Gr. **bebaios-** *stable*

a. The promise is stable, firm, and steadfast because it is of grace. If it was of works then it would be quite unstable, unsure, and uncertain. The promise is sure because of God's grace. When God performs what is necessary to give us His promise and it is up to us to just receive it then the promise is sure and steadfast. This sure promise is that we are heirs of the world to come. Our life on this planet is not over when we die and go to heaven. God has plans for this earth in the ages to come. The earth will be remade and renewed by God and the New Jerusalem will come and rest over it. The redeemed can then freely move from the heavenly city to the earth and back. [Rev. 21]

2. **all the seed**

a. All the promises of God are sure to ALL of God's seed because they are based upon God's promise of grace and

upon the finished work of Christ. Even if a believer misses out on a blessing in this life, God will make sure it is realized in the next. We all will have glorified bodies with no sickness [healing], we will live on streets of gold in mansions [prosperity], and be blameless in God's sight [righteousness]

C. not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all

1. The promise of grace is given to both Jew and gentile. Both have to receive it on God's condition which is faith in Jesus Christ.
2. Abraham again is the natural father of the Jews and a spiritual father of believing gentiles. God called Abraham a father of many nations so we can call him so as well.

17. (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

A. As it is written, I have made thee a father of many nations

1. **made-** Gr. **tithemi-** *perf. act. -to place or set permanently*
2. **father-** Gr. **pater**
3. **nations-** Gr. **ethnos-** *ethnic races; gentiles*

B. before him whom he believed

1. **before him-** Gr. **katenanti-** *directly opposite; face to face*
 - a. The Lord appeared to Abraham face to face and preached the gospel to Abraham [[Gal. 3:8](#)]

18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "SO SHALL YOUR DESCENDANTS BE."

A. who, contrary to hope, in hope believed

1. **contrary-** Gr. **para-** *near, beside*
 - a. This can mean contrary to natural hope Abraham in supernatural hope believed. However, I believe this means that Abraham was near or beside hope with was Jesus Christ when He appeared to Abraham. [Galatians 3:8](#) says the scripture preached the gospel to Abraham. Jesus is the Word or Scripture. He appeared to Abraham and revealed the plan of Himself as Abraham's Seed that would bless the whole world. Abraham believed upon the Seed-Jesus- and was made righteous by faith.
 - b. Abraham believed in hope. Jesus Christ is our hope! [[1 Tim. 1:1](#)]

B. so that he became the father of many nations, according to what was spoken, "So shall your seed be."

1. **seed-** Gr. **sperma**

- a. The gospel is for all the nations because it is not based upon law [merit] but upon grace [unmerited favor].

19. And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb.

A. And not being weak in faith

- 1. **weak-** Gr. *atheneo-* *to be feeble.*

B. he did not consider his own body, already dead (since he was about a hundred years old)

- 1. **consider-** Gr. *katanoeo-* *to consider attentively, fix one's eyes or mind upon*

- a. This is how Abraham was not weak in faith. He did not attentively consider the natural circumstances. The more we look at natural circumstances the more weak we become in faith. We need to feed our faith in God's Word. Any living thing that does not feed, will grow weak and die. Abraham fed his faith in God's promises.
- b. God did a miracle in Abraham's body. He caused his generational powers to come alive and he had many more children after this!

C. and the deadness of Sarah's womb

- 1. **deadness-**Gr. *nekrosis*

- 2. **womb-** Gr. *metra*

- 3. God actually performed two miracles on Sarah. She had been barren all of her life AND she had gone through menopause and the time ceased that she could bear a child even if she became fertile again. God both caused her to be fertile but caused her generational power to come alive again.

- 4. All the women of the Patriarchal period were barren and God supernaturally opened their wombs and caused them to bear. This included Sarah, Rebecca, and Rachel. This was to show that fruit that God accepts is the fruit he creates and brings forth by His own power. These women could not bear on their own. They had to have the grace of God given to them to bear. The Messiah could only come by God's grace and not by man's own abilities. The Salvation offered through the Messiah likewise is by God's grace and not by man's abilities.

20. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

A. He staggered not at the promise of God through unbelief

- 1. **staggered-** Gr. *diakrino-* *decide between to ways, to hesitate, to contemplate two different things*

2. **unbelief**- Gr. **apistia**- *no faith, faithless*

3. Abraham did not look back and forth from his natural circumstances and God's promise. He only looked at God's promise and grew strong in faith.

B. but was strong in faith

1. **strong**- Gr. **endunamoo**- *to be empowered*

a. We are empowered when we are in faith, but we are powerless when we are not.

C. giving glory to God

1. **glory**- Gr. **doxa**- *esteem, opinion, honor, worship*

a. Abraham gave esteem to God and not his circumstances. He only considered what God promised and not what he could see. When we esteem God's will we give Him glory.

21. And being fully persuaded that, what he had promised, he was able also to perform.

A. And being fully persuaded

1. **fully persuaded**- Gr. **plerophoreo**- *pleroo- full; phero- to bear or wear- to fully put on or be convinced*

a. Abraham "fully put on" God's promise. He owned it! He fully bought it and wore it. Some people just window shop God's promises. They just look at it or may try it on for a second, but they do not buy it, put it on fully, and wear it around in their daily lives!

B. what he had promised, he was able also to perform

1. **able**- Gr. **dunatos**- *have dynamic power*

2. **perform**- Gr. **poieo**

a. God has dynamic power to do what He has promised. No word from God is devoid of the power to fulfill itself. [Luke 1:37- lit. translation] God has placed His power in His word that is able to fulfill and bring itself to fulfillment like a seed has life and power within it to fulfill itself in harvest.

22. And therefore it was imputed to him for righteousness.

A. imputed- Gr. **logizomai**- *put in account*

1. Righteousness was merely imputed to Abraham because he lived before the cross. After the cross and resurrection not only is righteousness imputed to us but also imparted into us by the new birth

23. Now it was not written for his sake alone, that it was imputed to him;

A. This promise was not just for Abraham, but to all of us who have

believed upon His seed- Jesus Christ. Righteousness is put on our account as well.

24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

A. But for us also, to whom it shall be imputed

1. He is referring to all believers here since there were many in the future yet to believe. That is why Paul uses the word "shall" be imputed. When we believe upon Christ we are born again and we are made righteous- [2 Cor. 5:21] We do not have to wait till heaven to be righteous. This is an important point because many see themselves just as old sinners saved by grace. NO! We are new righteous creations in Christ! [2 Cor. 5:17]

B. if we believe on him that raised up Jesus our Lord from the dead

1. **if-** This is a key word some grace teachers are missing. Some "grace" teachers are teaching that all men are saved automatically irrespective of what they believe. This is a grievous error that has surfaced from time to time since the early days of the church. Here we see that we are made righteous IF we believe upon Him that raised Jesus our Lord from the dead.

2. raised up- Gr. **egeiro**

a. We must believe the Father about what He has said about His son in scripture- that His Son is the Lord from heaven, died on the cross for our sins, and was physically raised from the dead on the third day. We MUST believe these things the Father has given His record about in Scripture.

25. who was delivered up because of our offenses, and was raised because of our justification.

A. who was delivered up because of our offenses

1. **delivered up-** Gr. **paradidomi-** *given over*

2. **because of-** Gr. **dia-** *in the accusative case it should be*

translated "because of". This is the correct translation of the Greek.

The KJV unfortunately translates this that Jesus was delivered up for our offenses. It is correctly translated because of our offenses. This become more critical in the next phrase.

B. and was raised because of our justification

1. **because-** Gr. **dia-** *in the accusative case it should be translated "because of"*.

Again the KJV translates this for our justification which is WRONG! It is correctly translated in the NKJV because of our justification. That is a world of difference! This verse is teaching us that the very

reason Jesus was raised from the dead was because we WERE justified! He was not raised to justify us, but that He was raised BECAUSE we were justified!

2. Jesus died for our sins. He paid the penalty and debt for them. Once he paid that penalty and debt by bleeding and dying we were justified because He did it for and as us as our representative. When our debt was paid, Jesus had none of Himself, so God the Father rose Him up from the dead and we with Him!