

Justification, inherit the earth, and be strengthened through Faith 《 Ro 4:13-25 》

Prelude: Martin Luther said, “If we recognize the doctrine of justification by faith, we are in the brightest light, if not, we are the in the darkness of the abyss”. Although this great truth of “justification by faith” has been publicly proclaimed in the Christian world for the past 500 years, there’re still many believers who are ignorant or have doubts towards the doctrine of “only by faith”. The situation is worsened when many teachers and pastor do not give an accurate teaching in this area. Actually, we are purely justified by faith, and it is intrinsically God’s sovereign and supernatural work for this faith to come upon us, there’s no human element nor works in this. Today, many believers are not rooted in this foundation, still thinking that there’re human works or display of submission when it comes to justification (born again and salvation); or there are some natural elements that cause man to have faith towards God, and thus resolve into following Him (Eg: Abraham believed because he encountered the death of his brother and father, thus he lost all hope in his life and responded to God). If so, unknowingly, this is akin to weakening the works of Holy Spirit in the hearts of men, and not giving all glory rightfully God’s back to Him. In fact, there are both connecting and distinctive relationships between faith and works. Indeed, faith brings acts of submission. Although it will be more and more obvious, the acts are not seen when one has faith. The nature of faith is devoid of acts, for it is something that happens within - a matter of the invisible work of Holy Spirit upon a man’s life. When a person surrenders his sovereignty to Jesus, there is no obvious acts or manifestation of submission in it, only the faith given through the Holy Spirit that enables one to respond to God. How then can we explain the truth of “faith will surely bring deeds” as proclaimed in book of James? That is the deeds brought through the fruits of faith, in another word, it is something gradually realized and seen after one has truly believed. Today, the teachings of the pulpits of many churches have not distinguished faith and deeds, and strongly emphasize how essential and needful deeds are. Many shepherds specifically praise the church-goers with good conducts (Eg: appropriateness, sacrifice for the church, there’re testimonies in the offering and workplaces, submitting to the advices of the church leaders etc). Although such good conducts are the outcomes that will be attained by those who truly believe, they are not the factors that earn God’s praises. It is the faith that gives rise to such deeds that are commendable by God. It is for Abraham’s faith that God commended him, and the display of his work (submission) only proved his faith. In the words of compliment Lord Jesus gave to Zacchaeus, we also see that the Lord valued his faith <Lk 19:1-10>. Lord did not give credits to his good deeds, instead, he said, “today salvation has come to this because, because this man, too, is a son of Abraham” (in another word, he was like Abraham, one who was justified by faith). <Heb 11:39> mentioned that the people were commended by God for their faith (rephrase). Therefore, we ought to know that, deeds are not the requirement for justification but proof of the existence of faith. Also, there’re many grey zones in deeds. Some are false deeds (Eg: do for men not God); or certain people’s faith has not reached the stage to carry out the good deed (Eg: some people truly believe, but they are young in faith and thus cannot forsake certain earthly gains); there’re some who are entrusted and instructed by God in certain areas, thus they are different in their deeds. But all in all, we definitely cannot take this as an excuse to dwell in our old self, for God does not delight in man deceiving themselves and walk backward in their faith. Therefore, it’s under this context that the book of James asks men to have the proof of faith, reasons being: Firstly, to put forth the truth to those who’re unsaved, so that they cannot continue to deceive themselves and be brought to true repentance; Secondly, rebuking those who’re saved, telling them that they have fallen short of the grace, so that they will be awakened and turned to God.

1. It was not through the law (deeds) that Abraham was justified, instead, it was through faith (promise) that he was justified 《 4:13-16 》

1) Only by faith that Abraham received the promise that he would be heir of the world 《 4:13 》

* The promises given by God to Abraham in <Gen 12:1-3> <15:1,4-5> were unconditional, neither was He demanding from Abraham. God’s promise (giving of blessing) came to Abraham one-sidedly, with no laws or demand for circumcision in it. Abraham only needed to believe in God to be justified by Him and received the promises. Also, here it mentioned that God promised Abraham that he would be heir of the world. We may ask, “God only promised the land of Canaan to Abraham and his descendants, why the mention of world? When had this land turned into the world? There’re 3 explanations to this, and we need to realize the blessings in it personally:

- ① The scope of fulfillment of God’s prophecy is always more than the original text. This is not something we can comprehend before we see it, but there’re blessings beyond our imagination and expectation embedded in God’s promises. Therefore, believers receive the promise of 4 gospelization through faith (individual, family, region, world), and will surely see fulfillment beyond their own imagination of expectations.
- ② Besides, the promise to be heir of the world has obvious meaning of “Messiah – Christ” in it. As God promised Abraham and told him only those borned by him could be his descendant (singular), this was actually pointing toward the “Christ” who was to come. God has the authority to rule and judge mankind, and God’s people are His descendants, ie the seeds of Abraham that are to spread all over the world.
- ③ Therefore, God also added onto the promise and told Abraham “all nations on earth” will be blessed through his offsprings. This is fulfilled through Messiah (Christ) in us who believe and follow Him. <Gal 3:29> tells us that we, who belong to Christ, are Abraham’s seeds, and heirs (Inherit the world) according to the promise. This also tells us the promise Lord Jesus gave us before He ascended to the heaven: “Go into all the world and preach the gospel to all creation”. The promise Lord gave the disciples (and us) is consistent to what God had given Abraham, which is the promise to be the heir of the world.

2) If we inherit by faith, it has nothing to do with the law

* In today’s churches, many believers are wavered in their assurance of salvation and blessings of God because they add the elements of law in the doctrine of justification by faith. When our starting point is the law, we will then associate it with our acts of submission, and through this we will be shaken in the truth of “only by faith”. Here, Paul strongly maintained that what is inherited through faith has nothing to do with the law because:

- ① In <Gal 3:17>, it was mentioned that the covenant “previously established by God” could not be set aside by the law introduced 430 years later, and the covenant God established with Abraham was through his faith on God’s promise, and thus it was given to him. Therefore, God cares about the faith of man more than the requirement of the law, because there’s relationship of God and man in this faith. Promise, intrinsically, is the blessing established by God, it cannot be earned as it is intended to be given freely to man in His grace.
- ② <4:14> also mentions if those who depend on the law are heirs, then it will nullify God’s works (grace). Therefore, faith means nothing (having no certainty) and the promise is worthless (ineffective). Although God gives both law and promise, they do not work on the same platform simultaneously. Promise comes first, and is given through God’s will. Therefore, if it is by law that one is made the heir, the promise will be out of the picture. If so, how then God demonstrates His love for us? Eg: if out of love, a father promised to give his inheritance to his child, if the child do not believe and insist to have a will written under the law by his father, stating that it will not be changed; and if the child also executes certain acts by the requirement of the law so as to receive the father’s inheritance, how then can a father’s love be demonstrated? Where is the father-son relationship?
- ③ <4:15> goes a step further and talks about the law brings wrath, it does not have any redemptive attribute in it. Therefore, from here we know that the law turns sins into transgressions (revealing the disposition within man that loves the flesh and does not obey God), thus triggering the wrath of God. If Abraham was focused on abiding the law, not only was he unable to inherit the world, it would also reveal how inadequate and incompatible he was. If any of us think, “God should bless me as I have obeyed God under the law”, then the evil thoughts of his atrocious self-centeredness and self-righteousness will be uncovered quickly, and he will come to realize how he has incurred the wrath of God. However, we also need to overthrow what the non-legalist may often say, “For the bible said where there is no law there is no transgression. Therefore, do not talk about law, just talk about grace”. They have

misunderstood that the law has brought men into sin, when it's the sinful nature of men that leads them into sin. We need to know, even without the law, man already has sin, and it is through the law that the transgression is made more apparent.

3) The law brings division but faith brings unity

*God is gracious and salvation is purely by grace, this is the eternal unchanging truth. If this is so, it is only through faith that one can respond. The purpose of faith is not to emphasize that man has to make a clear choice, rather, it is to reveal that the only way to be saved is to humbly receive the salvation that comes from grace after being convicted of sin. If not, it will not be grace. Hence, God gives His promise in His grace, we receive the blessings because we believe. <Ep 2:8> said, "it is by grace you have been saved (or: justified), through faith", hence from here we know that the offsprings of Abraham are people who are justified by faith (no difference between the Jews and Gentiles). We see the value of faith, and how blessed and glorious are those who believe. Actually, the law (whether it is the requirement of the commandments, culture, rituals and decrees) always cause people to distance from one another. But in those who believe, the relationship of the same lineage (spiritual offsprings of Abraham) will be revealed in the spirit, and they will receive the heart of oneness.

2. Abraham's faith is rational, and it strengthened him 《4:17-22》

1) Abraham believed in the [omnipotent and faithful] God

* Firstly, we need to understand that faith is not only the priority (Abraham followed God by faith from first to last) but also rational. Many see faith and rationality as unfitting with one another because they always know faith as a form of superstition, blind faith, or excuses to argue against rationality. Actually, faith is beyond rational and also the foundation that stabilizes the rationality of belief. Faith explains the subject and content of what we believe. To trust in a dependable person is always rational (just as: although I could be less educated than many people, my children absolutely trust me, and this is rational). Abraham deeply knew that no one could be more dependable than God, thus he trusted Him – believed that He is omnipotent (can give life to the dead), and absolutely faithful (calls into being things that were not). These two personalities of God represent the foundation of Abraham's faith. And in accordance to the content of his faith, God had deemed him the father of many nations and held him deserving of this position. Here, we need to know that the blessings of God to men are greatly related to the extent of one's faith in receiving His promise. When Abraham was childless, God gave him this promise when there was no factor he could depend on to enable him to have this faith (in another word, no conditons or circumstance that could encourage him). Therefore, he was brought to "respond to God solely by faith" (only believed that God is omnipotent and faithful); and God made him the father of many nations because of this. What had God promised us through Christ today? Do we purely accept it by faith, or we weigh our conditions before accepting it?

2) Abraham's faith was genuinely tested, only then can it transcend rationality and reality

* Actually, two things trouble people most: (1) Death; (2) Nothingness. Today, death is the problem that man has no complete answer in. Medical only prolongs life and enjoyment through indulging in the limited life one has, but it cannot take away the truth of death. Besides, in the transient life of man, they also encounter much pain from losses and failures, and when we cannot get what our flesh desire, we're indeed tormented. What's more, even after receiving what we've always wanted, we come to realize it's not as good as what we've imagined and started to regret. Further, one may be afraid of losing what he has gotten, thus entering into greater torture. Therefore, man is always tortured by these nothingness as they live in their flesh. Abraham indeed had experience in these 2 matters and was tested in his faith. When God promised him that he would have countless offsprings, he was childless then. When God once again reiterated this promise to him when he was near a hundred years old, his body was like the dead, and so was Sarah's womb. But God brought new life through their "doubly dead" states. Further, when Isaac grew up, God once again instructed Abraham to offer his only son as sacrifice. When Abraham needed to make the decision of offering his child, he even reasoned that God could even raise the dead, and so in a manner of speaking he did receive Isaac from death <Heb 11:19>. Here, we know that Abraham was not fantasizing in the thin air, neither was he escaping the reality. Instead, he considered the reality, and then looked upon the promise, examined and followed God by faith at the same time. It shows that Abraham was always battling with his disbelief, his relentless and disbelieved heart. He was always inclined toward submitting to God by faith, received encouragement through faith and gave all glory back to God. Actually, faith is examining things through the promise, and deeply knows that God will hold onto His promise. Despite the pressure and dilemma we face in problems, our suppressed heart can be liberated as we repeatedly test and approve the leading of God through the promise, and follow step-by-step by faith; we will also gradually understand in our spirit what is the next step we ought to take.

3. How God had credited to Abraham as righteousness, it was also credited to us who believe in Him today 《4:22-25》

1) God is consistent in His method of saving everyone – ie justification by faith

* Lord Jesus Christ' death and resurrection was the connector between our transgressions and justification. Lord Jesus had replaced us, paid for all our penetrating trespasses and submitted to Father God by giving Himself to men; but He also resurrected so that we could be justified (receive that innocent and royal position). In all these, we can only receive this gift of grace by faith. None of us can pay for the debt of sins, neither can we ever attain that justified position. If we oppose this truth, it is not opposing men but God (such is the religion created by men). If believers are not clear in this truth, they will not be able to enjoy the freed and abundant life. They will often bring the belief of "relying on work not grace" in their living and dealing with things, and that weakens the assurance of salvation in us and our dependence on Lord. This also gives way to darkness and pride to penetrate into us easily without us knowing. Here we need to proclaim, and absolutely proclaim that it is by grace that we are justified, through faith, thus we can never boast. But in people who believe, the message of the Cross is the power of God. That power will surely affirm and strengthen our spirit, and it enables us to pursue the path of faith in various sufferings. One who is justified by faith will surely live by faith. This is the special authority and power we need to enjoy in Christ.

2) But faith needs to grow, and what's the secret to grow this faith?

* Abraham's faith of leaving Ur when he heard the calling of God in <Gen 12> was greatly different from his faith in <Gen 22> as he offered Isaac on the region of Moriah <Jas 2:20-22>. Surely there's different degree of faith, it stands the chance of being weakened < 4:19>, and it can be strengthened too <4:20>. Many people are envious of people of great faith and hope they can have such faith too, but they never understand faith is the gift of Holy Spirit through the Word. <Jos 1:8> mentions that we need to meditate on the law of God day and night, so that we may be careful to do everything written in it (in another word: have the faith to act on it); < Heb 11:6> mentions that those who comes to Him must believe that He exists and that He rewards those who earnestly seek Him; in < 2 Ti 3:14>, Paul advised Timothy to put all that he had learned (bible) and became convinced of (through confirmation) in his heart. Actually, the growth of faith is not an overnight thing, it has its process (1) meditate on God's promise and face the current problem or difficulty through the promise; (2) seeking God through the promise, test and approve God's perfect will to the extent of following His instruction closely; (3) after this, confirm all over again the truth God had promised and see God's word can overcome the current difficulty. Only by going through this pilgrim's journey repeatedly can one put God's word in his heart; and he will hear the personal instruction and strengthening voice of the Holy Spirit in the face of problems in life, and he will have the faith to follow to the end.

因信被称为义、承受世界、得以坚固 《罗 4:13-25》

序论：马丁路德说：“倘若我们认识因信称义的教义，我们就是处在最明亮的光芒，倘若不，我们就是身处于最深渊的黑暗”。纵然“因信称义”这伟大的真理已在过去 500 年里在基督教界公然的被声明，但至今仍然有许多信徒对“唯独信心”的教义毫不认知或存有疑点。更糟的是许多教师与牧师没有在此给予精确的教导。事实上，我们单单因着信被称为义，而这信临到我们本是神的主权性与超自然的作为，里头毫无人的因素与功德。今天，有不少信徒仍旧没在此根基定准，总觉得人的称义（重生得救）仍有人为的行为或某种顺服表现的因素在里头，或就是认为有某些自然的因素能造成人对神产生信心，以此决定跟从祂（例如：亚伯拉罕能信，乃是因遇到了哥哥与父亲丧亡的事，以至对人生绝望而向神回应）。倘若如此，那便无形中削弱圣灵在人心中作为的作为，不将神当得的荣耀归给祂。事实上，信与行有联结与区分关系。信心的确会带来顺服的行为。这纵然是会越来越明显的显露，但在信的当儿，行为是未见的。信的实质本身是见不到行为的，因为信是在人的内里发生的事，是圣灵看不见的作为临到人的生命里的事。当一个人将生命的主权交给耶稣的当儿，那根本没有任何明显的行为或顺服的表现其中，唯独圣灵单单赐人信心，使人以信回应神。那么，雅各书所宣称的“信心必带来行为”的真理又如何解释呢？那是在信心结出果子之后所生发出来的行为，也能说是真信后逐步显然的表现。今天，教会讲台有很多的教导是没有将信心与行为划分之下大力强调行为的必要性与需要性。许多牧者们专夸奖那些品行端正的会友（例如：会做人、为教会付出、奉献上有见证、在职场中有好见证、听从教会带领人的劝导、等）。纵然这些好行为的表现都是真信之人必会达成的结果，但行为并非神称赞的因素。神所称赞的乃是发自这些行为的信心。亚伯拉罕得神的称赞是因他的信，而他的行为（顺服）的表现只是证实他的信。在主耶稣称赞撒该的话当中也显出主看重他的信心《路 19:1-10》。主并非指出他的好行为为称赞的因素，乃是说：“今天救恩到了这家，因为他也是亚伯拉罕的子孙”（换句话说：他也是如同亚伯拉罕，因信称义之人）。《希 11:39》说到人因信心得神称许（改述）。所以，我们会晓得行为毫无称义的要害，唯有是证实信心存在的因素。况且，行为也有很多模糊不清的层面。有的是虚假的行为（例如：为人而不为神而做）；或是某人信心还未到达某些善行的程度（例如：有的人确实是信，但因信心幼稚而未能舍去某些地上的利益）；再就是也有个人从神领受的某些托付或指示，所以在行为的表现上与众不同。但话说回来，我们也绝不能以此为体贴老我的借口。倘若人自欺，或是在信心走退后路，神总不喜悦。所以，雅各书是在此原因之下向人要求信心的明证，用意有两个：一，向那根本没得救之人说明其事实，好叫他们不继续自欺，以至真实的悔改；二，向那得救的人发出指责，讲说他们亏欠了恩典，以至能觉悟而转向神。

1. 亚伯拉罕并非因律法（行为）称义，乃是因信（应许）称义《4:13-16》

1) 亚伯拉罕唯独借着信，按着应许承受世界《4:13》

* 神在《创 12:1-3》《15:1,4-5》所给予亚伯拉罕的应许是没有条件，也没有要求的。神的应许（赐福）是单方面的临到亚伯拉罕，这里头本没有律法或任何割礼形式的要求。他只需相信神，便得蒙称义与所应许的。另外，在此说到神应许亚伯拉罕承受世界。我们也许会问说：神只是将迦南地应许于亚伯拉罕与他子孙，但为何在此说到世界？这地又几时变成了世界呢？在此有三个解释，也是我们个人从中当领悟的祝福：

① 神预言的应验范围往往超越原本的字句。这是因为我们还看不见的无法体感，但神在祂的应许中已经拥有那超出我们所想所求的祝福了。所以，信徒因信领受四大福音化的应许（个人，家庭，地区，世界），必得见超过自己所想所寻求的成就。

② 另外，这承受世界的应许是显然带有“弥赛亚 - 基督”的意思在其中。当神应许亚伯拉罕说他所生的才成为他的后嗣（单数），这本是指着将要来的“基督”所说的，而祂本有统治世界与审判世人的权力，而祂的子民也同为后嗣，本为那遍满世界的亚伯拉罕的子孙。

③ 所以，神也曾附带应许亚伯拉罕说“地上的万族”都要因亚伯拉罕无数的子孙蒙福。这乃是透过弥赛亚（基督）成就在我们今日信奉祂之人。《加 3:29》告诉我们这属乎基督之人，就是亚伯拉罕的后裔，是照着应许承受产业（世界）的了。这也告诉我们基督在升天之前所给予我们的应许：“你们往普天下去，传福音给万民听”。主在此所留给门徒（与我们）的应许全是与神给予亚伯拉罕的应许吻合，本为承受世界的应许。

2) 若是信而承受的，就与律法无关

* 今天在教会里很多信徒在救赎与蒙神祝福的确据上动摇是因为在因信称义的教义上加上律法的因素。当我们以律法为本，我们就会联想到自己顺服的表现，而在当儿就会在“唯独靠信心”的真理上摇动。在此，保罗强烈的坚持那借信心承受的与律法是毫无关系，这是因为：

① 《加 3:17》说到“神预先立的约”不能被 430 年后所赐下的律法废掉，而神与亚伯拉罕立的约就是借他信神的应许而赐福他。因此，神在乎人的信过于人达成律法的要求。因为在信里面带有神与人的关系。应许，本是神设定的祝福，为要在恩典中白白的赐给人，不是人能赚取的。

② 《4:14》又说若是行律法才能成为亚伯拉罕的后嗣，以此承受亚伯拉罕的应许，那这就废除神的功德了（恩典）。因此，信就归于虚空（毫无确实性），应许就废弃了（失效）。纵然律法与应许都是神所赐的，这两者不能在同一个层面运作。应许依然在先，也是神的本意所赐的。所以，承受产业若本乎律法，就不本乎应许。若是如此，神又如何想我们显示他的爱呢？例如：一个父亲因为爱而承诺必会将产业留给孩子。若孩子不相信，非要让父亲按着法律写在遗嘱，也申明不更改，甚至孩子自己也按着法律来施行某些责任，以此能得父亲的遗产，试问这又怎能显出父亲的爱？这父子之间的关系又何在呢？

③ 《4:15》又更进一步说到律法是惹动忿怒的，是毫无救赎性质的。所以，从这里我们会知道律法将罪变为过犯（显出人里头那体贴肉体而不听从神的性情），以至激发神的忿怒。所以，倘若亚伯拉罕是以行律法为本，他不但不得承受世界，相反的会显出他的不够与不配。倘若我们有何人认为：“神应当祝福我，因为我在律法上顺服了神”，那他那自我的丑陋与自义的恶念将很快的会被显露出来，以此发现自己只会惹动神的忿怒。但在此我们也要推翻有些非律法主义者常说：

“因圣经说哪里没律法，哪里就没有过犯。所以不要讲律法，只讲恩典”。他们误以为是律法间接将人陷入罪，其实是人的罪性使人犯罪。在此，我们要晓得，就算没律法，人已经有罪，只是若要靠律法，人的过犯更加显露。

3) 律法带来分歧，信心带来合一

* 神全然有恩典，而拯救是全然出于恩典。这是永不改变的事实。那若是如此，人的回应只能够是信了。信心的功用不是强调人必需做出明确的选择，乃是显示人得救的唯一方法是知罪而谦卑领受神恩典所给予的救赎，要不然恩典就不是恩典了。所以，神在恩典中赐下应许，我们人相信而蒙受祝福。所以《弗2:8》说：“你们得救（或说：被称义）是本乎恩，也因着信”，所以在此我们会晓得亚伯拉罕的后裔都是那因信称义之人（不管犹太人或外邦人都没有分别）。在此，我们会看见信心的价值，而那信之人是多么的有福与荣耀。事实上，律法（不管是戒律性的要求、文化、礼仪的规条）总会使人彼此疏远。但在那信的人，那一样血统的关系（都是亚伯拉罕的属灵后裔）都在灵里面显明出来，也以此得蒙合而为一的心。

2.亚伯拉罕的信心是合理的，也是使他得坚固的《4:17-22》

1) 亚伯拉罕信那「全能与信实」的上帝

* 首先，我们要明白信心不但是优先性的（亚伯拉罕都是本于信，以至于信的跟从神），信心也是合理性的。很多人将信心与理性看为互不相容，那是因为一直将信心认识为一种迷信、盲信、或用于反理性的借口。确实上，信心是超越理性，也是稳固理性信仰的基础。信心将信的对象与内容说明。所谓信任可靠的人，永远是合理的（就如：纵然我的学历智能不如许多人，但我的孩子绝对信任我，这本是合理的）。亚伯拉罕深知谁也没有神可靠，所以信任祂 - 信祂本是全能（叫人复活），也绝对是信实（使无变为有）。神的这两样属性，就是亚伯拉罕信心的根基了，也凭着他所确信的这内容，神已视他为多国的父，也认定他配得这位子。在此，我们也会晓得神赐福人与人的信心能否接受祂的应许大有关系。亚伯拉罕在无子的时候，神赐下这应许，当时他没有任何能够仰赖的因素来使他产生信心（换句话说：没有任何能勉励他的情况条件），因此他被带到“唯独以信心回应神”（单信祂是全能，是信实的事实），神便以此立他为多国的父。试问神今日透过基督所应许我们的是什么呢？我们是单以信心接受，还是看情况条件来接受呢？

2) 亚伯拉罕的信心是受过确实的考验，才能超越理性与现实

* 其实，叫人最困惑的两件事就是：① 死亡；② 虚无。今天人最没有答案的就是死亡的问题。医学只能延长寿命，享乐只能使人陶醉于有限的人生，但终久不能除去死亡的事实。另外，人就是活在短暂的人生里也是面对许多得失与成败的苦楚，当我们肉身想要却得不到时，我们非常痛苦。再就是我们得到之后又发现不如想象的这么好，又会因此后悔。要不然就是得着之后又失去，这更加为痛苦。因此，人活在肉身时就是常常被这样的虚无之事折磨。我们亚伯拉罕在这两者都确实得着经验，也经过信心的功课。当神应许他将会有无数的子孙时，他一个儿女都没有。当神在他将近百岁重申这应许时，他的身体如同已死，撒拉的子宫也是如此。神却透过他们这‘双重死亡’的光景带来新生命。再就是当以撒长大后，神又吩咐亚伯拉罕将他这独生子献上，那时亚伯拉罕在面对是否要将孩子献上的抉择时，他甚至认为神还能叫人从死里复活，他也仿佛从死中得会他的儿子来《希 11:19》。在此告诉我们亚伯拉罕不是凭空幻想，也不是逃避现实，他乃是考虑现实，然后一边仰望应许，一边靠信心察验与跟从神。这告诉我们亚伯拉罕是继续与疑惑争战，不屈服与不信之心。他总是向往以信心遵行神，靠信心得勉励，以此将荣耀归给神。确实上，信心总是透过应许来观察事情的，也深信神会持守祂的应许。纵然当我们面对切身实在的问题时感到压力难堪，但是当我们透过应许，反复的察验神的引导，以信心一步步跟从时，在这当儿我们那受压制的心便会得释放，我们也会在灵里渐渐领悟出当走的下一步。

3. 神如何算亚伯拉罕为义，也算我们今日相信之人为义《4:22-25》

1) 神拯救每一个人的方法是一致的 - 都是因信称义

* 从我们的过犯到达我们的称义的中间有我们主耶稣基督的死而复活。主耶稣替代我们，为了还清我们那渗透全人的过犯，顺服父神将自己交给给人；但祂也复活，好使我们得以称义（得蒙那清白尊贵的地位）。在这一切里，我们唯有借着信领受这在恩典当中赐下的礼物。我们没有一个人能为自己还清罪债，更不可能到达得以称义的地位。倘若与这真理敌对，那不是敌对人，乃是敌对神（人造出来的宗教正是如此）。倘若对这真理模糊不清的信徒，必然常常享受不到那自由与丰盛的生命。他们在生活与处事当中常常会无形中带着“靠功德，不靠恩典”的信念，以此削弱他们对救赎的确据，与对主的依靠。那也就是我们无形中让黑暗与骄傲容易侵略之处。在此，我们要宣告，绝对的宣告我们的称义是本乎恩，因着信，而在此我们没有可夸，但在那信的人，这十字架的道理本为神的大能，那大能必然肯定我们，也坚强我们的心灵，使我们在各患难中更是追求信心的道路。所谓，因信称义，也必然因信而活。这是我们在基督里当享受的特权与能力。

2) 但信心是需要增长，而增长的秘诀又何在呢？

* 亚伯拉罕在《创 12》听见神的呼召而从吾尔之地出来的信心与《创 22》将以撒献在摩利亚山上的信心绝对在程度上大有不同《雅 2:20-22》。信心绝对有程度上的分别，就如有可能会软弱《4:19》，也有可能坚强《4:20》。许多人羡慕那些信心的伟人，也盼望自己能有他们信心，但却不明白信心是圣灵透过道所赐的礼物。《书 1:8》说到我们必需昼夜思想神的律法（应许），好使我们谨守遵行神的道（换句话说：有信心行出来）；《希 11:6》说到那真信之人必须信与有神，且信祂赏赐寻求祂之人；在《提后 3:14》，保罗劝提摩太将所学习的（圣经），所确信的（经过确认），要存在心里。确实上，信心的增长绝非一朝一夕，乃是要经过：① 反思神的应许，以应许来面对当下的问题或难处；② 以应许寻求神，察验神的美意，以至细密的跟从主所吩咐的；③ 这之后必定要重新确认神所应许的事实，得见神的话语胜于现实的难处。唯有常反复经过这心路旅程，人才能将神的话存在心里，在面对人生的难题中常会得听见圣灵亲自指示与坚固他的声音，以至有信心跟从到底。