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Sus, France

The Faith of Abraham 2

Abraham did not have a *faith alone* faith. His faith produced works in obedience to his Father who spoke to him. His faith came forth from revelation in his heart that what God promised, He was also able to fulfill. Abraham's faith was proved to be true, Gen 26:5. The *because* is here spoken by Moses, since he had the same kind of faith. This kind of faith is sufficient, which alone can save, and does. Unless one has this same kind of faith, it is alone, without the power of the Spirit to make it real as Heb 11:1-8. Even in Gen 12:1 by the act of obeying he exercised the faith that saved him, as Heb 11:8 says.

Heb 11:13 is left to us to bring about the promise in full (Isa 49:8; Gen 15:18) by the sign we wear in our flesh which goes through the veil into His presence, Gen 17:9,10. Faith destroys the flesh. Before the heavenly city can come, the earthly must be fully established, Mt 19:28. True faith sees its way all the way through to the 12 tribes in Rev 21:9,12, as Ps 8 sees *us* as those to whom God gives the universe, and even mentions the faith. Abraham saw the city from a distance, by faith that came from revelation, Heb 11:1-19. His faith is the only kind that saves — Faith that works.

Gen 26:5 — The word *because* — Abraham was given verse 3, or will be given verse 3, *I will give*, and verse 5 because the covenant with Abraham was made with him, because God knew Abraham (Gen 18:19) and knew he would walk blameless before Him all his days (Gen 17:1) and would come out of Ur (Gen 12:1-4). Verse 4 says that Abraham obeyed Yahweh. God will keep the covenant with Abraham, because of Gen 26:5. Gen 17:9-11 — The sign of the covenant with Abraham — whoever wears this sign are those whom God uses to keep His covenant with Abraham in Gen 15:18; 17:1,10,11.

Participation in the blessings of the Abrahamic covenant was conditional upon obedience (Gen 18:19; 22:18; 26:4,5). Circumcision was God's appointed sign of the covenant (Gen 17:11) which signified Abraham's commitment to Yahweh (Gen 17:1; 15:17), the oath that Yahweh alone would be his God whom he would trust and serve and obey. If God cannot find

descendants of Abraham to keep this oath, then God will be cursed, and whoever wears the sign wears it as an oath to Yahweh, Abraham's God, to do what Abraham's descendants did not do (Gen 18:19) — to keep *THE WAY*.

Gen 26:5 — *Because* — by the cause of. Whoever keeps the oath causes God to keep His promise. Since Abraham's descendants must also do as Gen 26:5 and 18:19, and since old Israel did not follow Abraham (John 8:39), then Mt 21:43 must be that holy nation who does. And since they [the first edah] did not do it either, Mt 17:11 promises a restoration in order that Acts 3:21 would happen — the restoration of the land to the natural offspring (Isa 49:8), fulfilling the promise of Gen 15:18; 18:19. I want to be a part of this *because* in Messiah — Gal 3:16,29.

Gen 26:4 — One with Him (his seed), Isa 53:10. Because Abraham hearkened to my voice, and kept my charge, my commandments, my statutes, my laws (Lev 26:14,15; Dt 11:1; addressing Israel after the covenant at Sinai). The author of Genesis used language that strictly applied only to that covenant, but he emphasized to Israel that their father Abraham had been obedient to God's will in his time, and that they must also follow in his steps to receive the covenant promise of the promised land (Gen 18:18) as an everlasting covenant promise, and permanent possession of it, the fruit of the covenant or Kingdom (Mt 21:43; Dt 11:11-13; Lev 26: 25,40-44, as verse 33-35).

1900 years have passed, 1900 years of Sabbaths — the land has rested, the desolate heritages (Isa 49:8; Lev 26:43, as John 8:39; Lev 26:45; Gen 15:18-19). And for their sake we must take the land by Isa 49:6, bearing the fruit of the Kingdom of Israel, the fruit of the 12 tribes (John 13:34; 15:12; 17:23), to be the light of the world, the very thing old Israel was to do, but did not, by keeping "The Way" (Gen 18:19) — Ha Derek, Ha Edah Ha Derek, Yahshua Ha Derek.

Faith alone is a mere concept without works. "Even so, faith, if it has not works, is dead, being alone" (James 2:17). The Greek says literally concerning faith, "If ever not it may be having works, dead is according to itself." If the faith one claims to have does not obey the gospel or the commandments, or the word of God (John 3:36; 1 John 2:4; John 8:51,31), it is

dead, being alone or by itself, and does not do what faith is given to do. Abraham's faith keeps all of God's word, Gen 26:5.

Christians do not know what works are. They can only relate to Boy Scouts — one good deed a day, like helping an old lady across the street. They have no concept of the Body or community, as Eph 2:10; 4:12; Tit 2:14; Col 1:1; James 1:1. They can only conceive of good works as on their job, or in school, or downtown, doing good things to someone, which has nothing to do with Eph 4:16, or 2:22. Even James does not explain what works are, since it was understood in his day. Maybe James knew consequences of Rev 3:4. In Sardis the Edah was destroyed, because their works were not complete (Rev 3:1,2). James knew about faith without works, and by the second century his letter to the whole 12 tribes of Israel was the last letter written to the whole 12 tribes, and maybe the only letter ever written to the whole Edah.

James (Yacob) had an Israeli name, maybe given by his overcoming parents, named after one of the apostles, or the brother of our Master. James regarded himself as a slave of God and of the Master Yahshua Ha Mashiach. He saw the decline of the churches in his day. Maybe he was from Sardis, and saw the *faith* that did not produce good works, but he saw the whole building of God's house fall (Heb 3:6) due to mere profession of faith, but without the works that maintain its unity (Eph 4:2,3,12-16). James knew how it felt when he heard the letter written to the seven churches. He was in Sardis, and felt the pangs of death in his heart when he saw her absolutely weep and wail at the word to this church, or he read the message to them, Rev 1:3.