

## Abraham The Gentile

### Introduction:

No Old Testament person is mentioned more than Abraham in the New Testament except for Moses. Both individuals are the bedrock of Israel concerning God's purpose. Abraham would institute the nation through a Covenant of Circumcision, and Moses would define it through religious, legal, cultural, and social Laws. Together they would provide the conduit that would have the most significant impact on God's redemptive plan, second only to Jesus.

### The importance of Abraham to both the Jews and Gentiles

Abram was a Gentile who God proclaimed to be righteous because of his faith. God declared Himself to be Abraham's "exceedingly great reward" because of this trust. Before the Covenant of Circumcision, his name was Abram meaning "father." After the covenant, his name meant "father of many."

Abram is known as the father of Israel and also the "father of many nations." This is important because the word "nations" in the Bible always means "everyone not in direct covenant with God. Through his natural lineage, he would be the father of the "Seed of Promise," This "Seed" would be the One through whom he would fulfill Abraham's blessing from God. It is this same Promised Seed that is Jesus. He was the Seed foretold by God to Eve in the Garden. This Jesus would secure redemption and restoration for all creation. He would also destroy the works of the devil and the devil himself. In other words, Jesus's obedience would restore all things to the original condition before heaven's rebellion and man's fall.

Both Jews and Muslims of all eras consider themselves to be "exclusively children of Abraham." But, unfortunately, both have rejected the Seed as the Offspring of God. The Bible states eventually, all peoples will acknowledge that Jesus is indeed the Son of God, the Messiah of Israel, and the Savior of the whole world. Some for salvation and some for destruction, depending on if they express the same "faith of Abraham" towards God.

### Abraham's faith is the basis of Paul's doctrine of faith-righteousness

What stands out about Abraham in the Bible is his faith in God. Secondly, Abraham's initial expression of faith in God came before the Covenant of Circumcision, which is what makes a Jew a Jew. There was a twenty-four-year gap between Abraham's declaration of faith and the institution of the covenant. This understanding provides the basis of the Apostle Paul's presentation of the Doctrine of Justification by faith in the New Testament.

Gentiles have always been understood by these two cultures, Jew and Arab, to not be the offspring or direct heirs in the lineage of this celebrated man. That is...until the Apostle Paul!

James refers to Abraham as "God's friend" ([James 2:23](#)), a title used by no one else in Scripture with the exception where Jesus changed His relationship with His Twelve disciples from "servant" to "friend." The reason He gave us a "servant does not know the business of a master, but a friend does." The twelve came on equal footing with Abraham because they "followed Jesus." They, like Abraham, believed. It was granted to them "faith-righteousness.

Abraham's life is described in over thirteen chapters of Genesis in [Genesis 11:26](#) to his death in [Genesis 25:8](#).

## Abraham rejoiced knowing Jesus, the Seed, would appear

### John 8:54-58

54 Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God.

55 Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word.

56 **Your father Abraham rejoiced to see My day, and he saw it and was glad."**

57 Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

58 Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

This is the fulfillment of one of the "promises" made to Abraham that "all the nations shall be blessed through you." - Genesis 12:1

### Jesus talking to a Gentile about Gentiles being included in Redemption:

#### Matthew 8:10-13

10 When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel!

11 And I say to you that many will come from east and west (*Gentiles*), and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.

12 But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth."

13 Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.

- "Many will come" refers to Gentiles who were not part of any covenant with God but would be included in the blessing of Abraham.
- Jews were the only people considered to be "sons of the kingdom" at this point in time. Ten years after the resurrection, Peter would later see this come to pass with the Roman cohort, Cornelius, and his family in Acts 10.

### The Promises to Abram

**Genesis 12:1-3** "The LORD had said to Abram, 'Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse, and all peoples on earth will be blessed through you'"

- I. God makes six promises to Abram - Genesis 12:2-3
  - A. Promise of the land of his own which would be passed to his heirs
  - B. Promise to be made into a great nation
  - C. Promise to make his legacy great in history
  - D. Promise to make him a blessing for all the world
  - E. Promise to bless those who would honor and bless him

- F. Promise to protect him by cursing and bringing a condemning judgment to those who would come against him

**Note this proclamation is not a covenant or a Law!**

- Abram had no part except to simply “believe God,” thereby receiving it as God being faithful to His word.
- This scripture is the basis of the Apostle Paul’s understanding of his revelation of “faith-righteousness” apart from any covenant or Law.
- In the Old and New Testaments, God declared that a “righteous person would live by ‘his’ faith in what God spoke.” [Habakkuk 2:4; Romans 1:17; Galatians 3:11; Hebrews 10:38]. This is also depicted in the examples of individuals who lived “by their faith” throughout the Scriptures.

II. These promises are the basis the Abrahamic Covenant of Circumcision

- A. The promises are found in [Genesis 15](#)
- B. The Covenant called the "Covenant of Circumcision, was made 24 years later in [Genesis 17](#)
- C. The “promises” made to Abraham before he entered the Covenant of Circumcision is God’s strategic plan to redeem all mankind for all time.
- D. This Covenant is the basis of Paul’s doctrine of “faith-righteousness” for both the circumcised and the uncircumcised. Man is made righteous by faith and without covenant or the works in the Law of Moses.
- E. What makes Abraham special is that he obeyed God. [Genesis 12:4](#) records that, after God called Abraham, he went “as the LORD had told him.”
- F. Abraham is not only known as an example of faith but is the beginning of “being made righteous by his faith” in God

III. The Epistle to the Hebrews uses Abraham as an example of faith several times. It refers to this impressive act: “By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going” ([Hebrews 11:8](#)).

IV. Abraham and Sarah were childless (a real source of shame in that culture). Yet, God **promised that Abraham would have a son** ([Genesis 15:4](#)). This son would be the heir of Abraham’s vast fortune with which God blessed him, and more importantly, he would be the heir of promise and the continuation of the godly line of Seth.

V. Abraham believed in the promise of God, and that faith is credited to him as righteousness ([Genesis 15:6](#)). God reiterates His promise to Abraham in [Genesis 17](#), and his faith is rewarded in [Genesis 21](#) with the birth of Isaac.

VI. Abraham’s faith would be tested regarding his son, Isaac. In [Genesis 22](#), God commands Abraham to sacrifice Isaac on the top of Mount Moriah. We don’t know how Abraham reacted internally to this command. All we see is Abraham faithfully obeying the God who was his shield ([Genesis 15:1](#)) and was extraordinarily gracious and good to him up to this point. As with the earlier command to leave his home and family, Abraham obeyed ([Genesis 22:3](#)). We know the story ends with God holding back Abraham from sacrificing Isaac, but imagine how Abraham must have felt. He had been waiting decades for a son, and the God who promised

this child was about to take him away. The point is that Abraham's faith in God was greater than his love for his son, and he trusted that even if he sacrificed Isaac, God could bring him back from the dead ([Hebrews 11:17-19](#)).

To be sure, Abraham had his moments of failure and sin (as we all do), and the Bible doesn't shrink from relating them. We know of at least two occasions in which Abraham lied regarding his relationship with Sarah to protect himself in potentially hostile lands ([Genesis 12:10-20](#); [20:1-18](#)). In both these incidents, God protects and blesses Abraham despite his lack of faith. We also know that the frustration of not having a child wore on to Abraham and Sarah. Sarah suggested Abraham have a child with Sarah's servant, Hagar, on her behalf; Abraham agreed ([Genesis 16:1-15](#)). The birth of Ishmael demonstrates not only the futility of Abraham's folly and lack of faith but also the grace of God (in allowing the birth to take place and even blessing Ishmael). Interestingly, Abraham and Sarah were called Abram and Sarai at that time. But when Ishmael was thirteen years old, God gave Abram a new name along with the covenant of circumcision and a renewed promise to give him a son through Sarai, to whom God also gave a new name ([Genesis 17](#)). Abram, meaning "high father," became Abraham, "father of a multitude." Indeed, Abraham had many physical descendants, and all who put their faith in God through Jesus are also counted as spiritual heirs of Abraham ([Galatians 3:29](#)). The "Father of the Faithful" had his moments of doubt and disbelief. Yet, he is still exalted among men as an example of a faithful life.

One obvious lesson from Abraham's life is that we are to live a life of faith. Abraham could take his son Isaac to Mount Moriah because he knew God was faithful to keep His promises. Abraham's faith wasn't blind faith; his faith was a settled assurance and trust in the One who had proved Himself faithful and true. If we were to look back on our own lives, we would see the hand of God's providence all over it. God doesn't have to visit us accompanied by angels or speak from burning bushes or part of the sea waters to be active in our lives. God is superintending and orchestrating the events of our lives. Sometimes it may not seem that way, but Abraham's life proves that God's presence in our lives is real. Even Abraham's failures demonstrate that God, while not protecting us from the consequences of our sin, graciously works His will in us and through us; nothing we do will thwart His plan.

Abraham's life also shows us the blessing of simple obedience.

Obedience to God's commands is always personally optional because of the self-determination aspect of the person. God rewards faith when a person chooses to believe and obey.

We also see from Abraham what it looks like to have an active relationship with God. While Abraham was quick to obey, he did not hesitate to ask God questions. Abraham believed God would give him and Sarah a son but wondered how it could be ([Genesis 17:17-23](#)).

Theologically speaking, Abraham's life is a living example of the **doctrine of *sola fide*, justification by faith alone**. The Apostle Paul uses Abraham as an example of this crucial doctrine. In Romans, the entire fourth chapter is devoted to illustrating justification by faith through the life of Abraham. A similar argument is made in the book of Galatians, where Paul shows from Abraham's life that the Gentiles are heirs with the Jews to the blessings of Abraham through faith ([Galatians](#)

[3:6-9](#), [14](#), [16](#), [18](#), [29](#)). This goes back to [Genesis 15:6](#), “Abram believed the LORD, and he credited it to him as righteousness.” Abraham’s faith in the promises of God was sufficient for God to declare him righteous in His sight, thereby proving the principle of [Romans 3:28](#). Abraham did nothing to earn justification. His trust in God was enough.

Abraham Justified by Faith (Gen. 17:10)

### **Romans 4:1-25**

1 What shall we say that Abraham our father has found according to the flesh?

- Paul calls Abraham “our father,” a term exclusive to the circumcised Jew. Gentiles were not a part of this covenant.
- Therefore, it can be surmised Paul is directing his commentary to the Jewish believers in the Roman church but in the hearing of the Gentile believer. It is extremely important to remember that he is teaching "faith righteousness" that comes "through faith in Jesus Christ" to both Jews and Gentiles simultaneously. He changes back and forth to who he directs his comments.
- Paul’s use of Abraham is the basis of teaching "faith righteousness" and not the works of the Mosaic law.
- When God "found" Abraham, he was a Gentile, NOT a Jew
- The term "the law" occurs 69 times, and circumcision 15 times in the epistle of Romans. The words "Jew" occurs 8 times, "Jews" 3 times, and "Israel" 12 times.

2 For if Abraham was justified by works, he has something to boast about, but not before God.

3 For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."

- Abraham was righteous because of his faith, not any rule or law.
- God’s only expectation is and has always been that a person simply believes him.

**New Testament References** to “faith justification” WITHOUT circumcision or the Law of Moses:

**Genesis 15:4-6** The “stars of heaven” eludes to the spiritual posterity, those who will believe in God in future generations. This reference refers to “spiritual Jews” & “spiritual Gentiles.”

**Genesis 15:6** And he believed in the LORD, and He accounted it to him for righteousness.

### **Galatians 3:5-9**

5 Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?—

6 just as Abraham "believed God, and it was accounted to him for righteousness."

7 Therefore know that only those of faith are sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you, all the nations shall be blessed."

9 So then those who are of faith are blessed with believing Abraham.  
4 Now to him who works, the wages are not counted as grace but as debt.

**James 2:21-24**

21 Was not Abraham our father justified by works when he offered Isaac his son on the altar?

22 Do you see that faith was working together with his works, and by works faith was made perfect?

23 And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God.

24 You see then that a man is justified by works, not by faith only.

**David believed God and had righteousness imputed to him**

5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

- To simply believe that God justifies the unGodly is to receive right standing or righteousness before God
- God justifies "whosoever" believes!

**John 3:16** 16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

**Acts 16:32** (Ministering the gospel of grace to a Roman Gentile jailer)

29 Then he called for a light, ran in, and fell down trembling before Paul and Silas.

30 And he brought them out and said, "Sirs, what must I do to be saved?"

31 So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." (*Note that it does not say "REPENT of your sins!"*)

32 Then they spoke the word of the Lord to him and to all who were in his house.

- Many in the church may not believe God justifies the ungodly. They practice condemnation towards the ungodly making themselves self-righteous.
- SEE Galatians 3 for Paul's teaching the Gentile Galatians they were not under any covenant or the Law of Moses

6 just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:

- "Impute" is an accounting term that means "to reckon" as a statement of fact. It is the basis of the English word "reconcile." Accountants "reconcile" a Balance Sheet to bring Assets and Debts to zero.

This Greek word deals with reality.

"If I "logizomai" or "reckon" that my bank book has \$25 in it, it has \$25 in it. Otherwise I am deceiving myself."

- This word refers to tangible FACTS, not suppositions.

7 "Blessed are those whose lawless deeds are forgiven,  
And whose sins are covered;

- This Scripture from Psalms 32:1-2 is a "comparison" of the old and new covenant.
- The first verse is the Old Covenant, where "sin is only covered" by the sacrificial system of the Law of Moses.
- The second verse of this psalm is the New Covenant. Sin is not even imputed! Not even accounted against a person under the Law.
- In other words, the former sin was covered. It was not even "imputed" or accounted towards a person in the latter. All this was because a person trusts the work of God and believes He is the one which justifies a person.
- Isaiah 31:31 prophesies this "new" covenant where God will not even remember sins. This covenant was instituted by Jesus at the cross and commemorated and remembered by the Lord's Supper.
- Again, Paul is teaching the Jew first in the hearing of the Gentile. He is continuing to lay the foundation of faith-righteousness from the perspective of the Jew. This is so important to understand!

8 Blessed is the man to whom the LORD shall not impute sin."

**Galatians 3:8-9**

8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."

9 So then those who are of faith are blessed with believing Abraham.

- The point is that Abraham (Abram) was a Gentile and NOT a Jew when God promised to "bless all of humanity." This "blessing" was through faith in the finished work of Christ.

**Abraham was Justified by faith before the Covenant of Circumcision!!!!!!**

9 Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.

- The "blessing of Abraham" is conferred on any person who, like Abraham, believes God. This blessing is literally "righteousness or justification" forever by believing God.
- The blessedness Paul refers to came about through Jesus Christ, the Seed. In Christ are ALL THE FAMILIES OF THE EARTH BLESSED.
- SEE Genesis 12:3; Ephesians 1:3
- Paul argues that righteousness was accounted to Abraham before he became the Father of the Jewish nation. That said, because Abraham was a Gentile at this point in his life, God considered him righteous and in right standing because he put his faith in God, who promised to "bless him."
- Circumcision, to follow later, was a "seal" or "covenant agreement" that God would honor His word to bless him and make him a blessing.

- Paul argues that Gentiles are included in the blessing of Abraham because, like Abraham, they believe God.

10 How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.

- One key to understanding scripture is understanding the historical timeline of events. Paul's argument was righteousness was granted to Abraham because he believed God would bless him. This was before he entered the Covenant of Circumcision, which would be considered works 24 years after he believed in the promise of blessedness by God.
- Righteousness is imputed by believing and faith and not by performance to obey God's commands or commandments.
- This means that Abram, a Gentile, was like all other Gentiles in that he had no covenant with God, nor was he under the covenant of the Law of Moses. It means all Gentiles, past and present, can become inheritors of the "blessings of God" through faith, just like Abram did. No covenant, No Law!

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,

12 and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised.

- Abraham was an uncircumcised Gentile when he believed and accepted God at His word. This made him a righteous man; his faith.
- Righteousness ONLY COMES by believing God, by placing trust in Him and in His ability, and never by our ability.
- Do we trust God, or do we trust ourselves to produce righteousness? That is the essence of faith!
- Walking in the steps of Abraham means to walk by faith and not by sight trusting the word which God speaks to you

### **The Promise Granted Through Faith**

13 For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.

- Abraham's faith made him an heir to the world. The faith of Jesus made Him also the heir of all creation.
- It is faith in the works of Christ that makes us joint heirs to everything He owns.
- He provided the "blessedness of righteousness" ....right standing with God for all mankind.
- It is ALL imputed by faith in Him.
- Abraham and his seed would become the "heir of the world," not through the Law but through the righteousness of faith.



14 For if those who are of the law are heirs, faith is made void and the promise made of no effect,

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

16 Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all

Note 1:

**sure:**

1. trustworthy; steadfast; unmovable and firm
2. basality or “forming a base from which to build.”
3. It might be “certain”; a guarantee

Note 2:

"All the seed" refers to every person, the Gentile also, and not just to the Jew.

Note 3:

“Those who are of the Law” is Israel, who have a covenant relationship with God through circumcision.

Note 4:

“Those of Abraham’s faith” are the “believing” Jews and Gentiles. The former had circumcision and the Law as a covenant relationship with God, while the latter had none.

The “promise of blessing” is based on faith, not on being circumcised and following the Law.

17 (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did;

- “presence of Him” is a metaphor that means “to stand before one who is a judge.”
- Only God can judge righteously.
- Just as He judged Jesus’ death on the cross as righteous, He also judged Abraham as righteous.
- We are made righteous by faith in God, judging Jesus as a righteous sacrifice for all creation.
- In prayer, we are to allow God to go beyond our expectation (of good) because He operates in the supernatural realm to produce things in the natural.
- God functions above and outside the natural...

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."

- “not being weak in faith” instead of “being strong in faith.”

- Abraham did not consider the natural way of things but believed God could do “abundantly above all he could ask or think.”

**Ephesians 3:20-21**

20 Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,

21 to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.

- Paul explained this about God’s ability to go beyond our hope.

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.

20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,

21 and being fully convinced that what He had promised He could also perform.

- There was NO PLAN B!
- Being fully convinced of God's faithfulness, or the truth of His faithful character attribute, causes one to TRUST GOD.
- Therefore, there is no need for works to move God. It is faith in the faithfulness of God that is the work of righteousness.

22 And therefore "it was accounted to him for righteousness."

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

24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,

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

**Are Jews redeemed or saved differently from Gentiles?**

There is a difference in 'HOW God redeemed the Jew and the Gentile'

Both were saved from the wrath to come through the same cross. The Jews had two main covenant relationships. the first was the Covenant of Circumcision. The second was the Law of Moses and the Prophets. If they adhered to this, they were looking for the coming Redeemer OF ISRAEL by faith.

The Gentiles have never had any covenant relationship with God, so He extended grace to them. This included the Gentile in the plan of redemption but with no covenant.

**When did God’s plan to declare a person righteous begin?**

The gospel didn’t start with the life and death of Jesus but goes back to Genesis. It started before the natural realm existed.

**Revelation 13:8** All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

**Grace exists before faith**

Grace exists before mercy because grace is manifested “through faith” Grace is the ability to receive and perform according to God’s will. Mercy comes because a law has been violated. God shows mercy and then supplies grace to be received by faith.

### **The announcement of God’s redemptive plan was “first announced” to Adam and Eve**

In [Genesis 3:15](#), God promised that the “seed of the woman” would crush the head of the serpent. Theologians believe this is the first mention of the gospel in the Bible. The rest of the Old Testament chronicles the outworking of the gospel of God’s grace through the line of promise beginning with Seth ([Genesis 4:26](#)). The calling of Abraham was just another piece in the story of redemption. Paul tells us that the gospel was preached beforehand to Abraham when God told him, “All nations will be blessed through you” ([Galatians 3:8](#)).

Another thing we learn from Abraham’s life is that faith is not hereditary. In [Matthew 3:9](#), [Luke 3:8](#), and [John 8:39](#), we learn that it is not enough to be physically descended from Abraham to be saved. The application for us is that it is not enough to be raised in a Christian home; we do not enter into fellowship with God or gain entry into heaven based on someone else’s faith. God is not obligated to save us simply because we have an impeccable Christian pedigree. Paul uses Abraham to illustrate this in [Romans 9](#), where he says not all who descended from Abraham were elected unto salvation ([Romans 9:7](#)). God sovereignly chooses those who will receive salvation, but that salvation comes through the same faith that Abraham exercised in his life.

Finally, we see that James uses the life of Abraham as an illustration that faith without works is dead ([James 2:21](#)). The example he uses is the story of Abraham and Isaac on Mount Moriah. Mere assent to the truths of the gospel is not enough to save. Faith must result in good works of obedience that show a living faith. The faith that was enough to justify Abraham and count him as righteous in God’s eyes ([Genesis 15](#)) was the same one that moved him into action as he obeyed God’s command to sacrifice his son Isaac. His faith justified Abraham, and his works proved his faith.

In the final analysis, we see that Abraham was exemplary, not so much in his piety or perfect life (he had his shortcomings, as we saw), but because his life illustrates so many truths of the Christian life. God called Abraham out of the millions of people on the earth to be not only the object of His blessings but the conduit through which these blessings would flow to all humanity and the very creation itself. God used Abraham to play a pivotal role in the outworking of the story of redemption, culminating in the birth of Jesus. Abraham is a living example of faith and hopes in the promises of God ([Hebrews 11:8–10](#)). Our lives should be so lived that, when we reach the end of our days, our faith, like Abraham’s, will remain as an enduring legacy to others.