



Faith: The Response to God's Glory

VOLUME 3

7th-12th Grade Guide Book

For it is the God who commanded light to shine out of darkness, who has shone in our hearts
to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Corinthians 4:6



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Semester 1: *Examples of Faith*

UNIT 1

LIVES OF ISRAEL'S FOUNDERS

Doctrines

- Faith Is the Key to a God-pleasing Life
- The Importance of Faith in the Family
- God's Grace in Our Spiritual Growth
- Trusting God Amid Life's Trials

What should be our response to God's glory and gracious provisions for us? From the very beginnings of God's people, the answer to that question is faith. It is not the inherent greatness of man that is celebrated in the Bible, but the greatness of God's acts. God enables His people to obey Him and advance His kingdom as they trust in His care and ultimate reward. This pattern is set by Abraham, the father of faith, and the other early leaders of Israel.

ABRAHAM

GENESIS 12:1-9

KEY CONCEPT

Trusting God's promises

Key Verse: Galatians 3:9

INTRODUCTION

CHAPTER OUTLINE

1. Story Elements

Genesis 12:1-9

2. Context

Genesis 22:1-14

3. Connections

Hebrews 11:8-12, 17-19

4. Doctrine

Romans 4:1-8

5. Application

Galatians 3:1-9

Faith is front and center at the very beginning of God's dealings with His people. God chooses Abraham not because he's a really cool guy or has a lot to offer, but out of sheer grace. This is the only way anyone is ever saved. No work of righteousness justified Abraham before God. Abraham responded in faith to God's gracious call, and his faith affected every part of his life.

The Lord nurtured Abraham's faith to the point where he was even obedient when told to sacrifice his only son, the son that God had promised for years and years. Even in that dire circumstance, Abraham trusted that God would somehow keep His promise about Isaac. At the heart of his faith was the confidence that God Himself is the highest prize. God made us to rejoice in His glory. Everything on earth is put here to point us to Him. We cannot see God or His eternal kingdom, but we can perceive it with the eyes of God-given faith. Those with that faith are the true children of Abraham.



STORY ELEMENTS

Genesis 12:1-9

What happened, and why is it important?

“Things will start looking up soon.” “It can only get better from here.” “It’s always darkest before the dawn.”

Have you ever heard any of those positive reminders before? Sometimes when our circumstances look darkest, we need a reminder that things can start looking up at any minute. One bright moment can begin to reverse a whole lot of darkness.

The first few chapters of Genesis deal with a whole lot of darkness. After the beauty of the creation story in Genesis 1 and 2, chapters 3 through 11 mostly relate stories of humanity going downhill—and fast. You see the Fall (Gen. 3), the murder of Abel (Gen. 4), the sin in humanity that leads to the Flood (Gen. 6—8), and the Tower of Babel (Gen. 11). It doesn’t take very long for people to wreak havoc with the “very good” creation of God (1:31).

But it’s always darkest before the dawn. In Genesis 12, we meet a significant character in the story named Abram (later we’ll know him as Abraham). Through Abram, we start to see God’s amazing plan to redeem creation and bring it back to its original glory. This plan starts with Abram and continues on through his descendants. But when we take a good look at this important family, we see that they are not the star players. It is God who is at work, and His people simply respond in imperfect faith.

With only a brief introduction to Abram and his family in chapter 11 (vss. 27-32), Genesis 12 picks up with him receiving direct instructions from God to leave his family and his homeland and travel toward a place without even knowing his exact destination. A stupendous promise is attached to this directive: God plans to make him and his family into a great nation.

The Bible does not say that God calls Abram because he is special. We have no indication that he has sought God, acted in faith, or done anything particularly noteworthy or good. God just chooses and calls him.*

Why do you think God chose Abram?

It was certainly not an easy command to follow. Abram is supposed to leave his extended family and the land he knows and journey to a land that he knows nothing about—he doesn’t know where he is going to end up.

Imagine God called you to leave your home and family and move to Russia. It would definitely be intimidating. But with today’s technology, you would at least know what to expect in this new country. You would expect it to be cold; you would know the major cities;

you would know they speak Russian. If you got lost, you could use a navigation app on your phone. If you missed your family and friends back home, you could video chat. If you didn't speak Russian, you could get by somewhat with a translation app. And if you got homesick, you could fly home for a week.

Abram doesn't have any of this to fall back on. He has no idea what to expect as he goes forward. There is no going back to the familiar. Though God's transformation of Abram's life may seem like an exception, God's call is not unique to Abram. God is constantly calling His people to leave the familiar and follow Him, in faith, toward the unknown. In fact, Abram's journey is a beautiful picture of following God. When God saves us, He calls us from our old life into a new one. He brings us out of the familiar and calls us to follow Him into brand-new life.

For Abram, and for all believers who follow God in faith, this call to a new life comes with a promise. For Abram specifically, God promised to make him and his family into a great nation. He would bless them, give them success, and bless others through them. While God may not promise us physical prosperity in this life, He does promise us blessing if we are obedient to Him. And ultimately, He promises us prosperity in His kingdom as we live with Him for eternity.

Abram obeys and acts in faith. He leaves his homeland and brings his wife, Sarai, his nephew Lot, all their possessions, and all their servants with them. Several details are left out of this story. We can see what Abram does, but we have no idea what his thoughts and emotions are as he sets out on this daunting trek. We read a neutral, matter-of-fact account, and that could lead us to believe that Abram is completely cool and collected through this whole thing. For all we know, he may have been worried and nervous. The one thing we *do* know is that he displayed great faith in his actions. Imagine leaving everything behind because you heard a voice! Scripture tells us multiple times that God is looking for unwavering faith. Faith is believing in something you have never seen or don't have evidence to prove. It is choosing to act based on what you know to be true about God's power, wisdom, and goodness.

God promised that all the families of the earth will be blessed in Abraham. Is that true today? Look at your own faith, and you'll find the answer. We know the one, true God because Abraham's descendants continued to have faith in Him. This continued for over two thousand years until Jesus, one of Abraham's descendants, came to make that relationship with God possible for everyone. So now here we are today—on the other side of the globe, blessed in Abraham, through Jesus.

The verses about Abram's travels can seem a little mundane. Shechem, the terebinth tree of Moreh, Haran—all these locations are unfamiliar to us. But they are landmarks that would have been familiar to later Israelite readers who knew the Promised Land. And these landmarks of the Promised Land are all the more important when you realize that God is promising this land to Abram and his descendants.[†]



When have you chosen to act in faith even when it was difficult?

When Abram reaches Shechem, the Lord appears to him and specifically promises the land he is in to his descendants. Abram responds by building an altar for worship. He moves on to Bethel, builds another altar, then continues his journey, following God's leading through more of the Promised Land. As he continues, he'll encounter more of the people with whom he can share God's blessing.

*"To your descendants I will give this land." This incredibly short promise may seem to us like a little bit of a no-brainer. We know that Abraham's descendants eventually settle the land. But this is the first time in Scripture we ever see this promise. This is the first time that Abraham's descendants—major players in the Old Testament—are named and given the **Promised Land**.[†] Genesis 12 is where the whole story for the nation of Israel begins.*

^{*} Nancy Guthrie, *The Promised One: Seeing Jesus in Genesis*, Crossway.

[†] Gordon J. Wenham, *Word Biblical Commentary, Vol. 1: Genesis 1-15*, Word Books.



THE BIBLE & ITS RICHES

Why Does the Bible Have so Much Variety?

Looking into Genesis puts us on familiar ground: history. Since the Bible is about things that really happened—the most important things that have ever happened!—this is not a big surprise. But as you probably know, the Bible is much more than a history book (which might please you if you're not a big history fan!).

The Bible contains books of laws, books of poetry, books of wisdom, books of prophecy, a collection of letters about Christian truth, and a book that tells us about the very end of time through the use of all kinds of fantastic imagery. But with all this variety, the Word of God is really about one thing—the glory of God, and particularly how that glory is shown in God's Son, the Lord Jesus Christ. If that's true, why all the different types of stuff in the Bible?

Perhaps the simplest answer is that we are complex, or rather, God is complex, and He has made us in His image. We can know God fully only if we use all that He has made. We have minds, so God reasons with us in books like Romans, but we also have hearts moved by emotions and passions, so God communicates through poetry and stories (think of all the parables in the Gospels). We have wills, and thus there are prophetic books to persuade us to godliness. Of course, taken all together, these functions and types of literature help us appreciate all the more the richness of who God is.

But maybe our original question needs to be rethought. Maybe God communicates to us in so many ways simply because He delights to show His glory and give us joy in the sheer variety of life He has made. He has filled His whole creation with an amazing potpourri of sights and sounds, and all of them together declare His glory (cf. Ps. 19:1-6). We love to sing and worship, so God has given us a book of psalms that has no equal in the world's literature. We delight in knowing better how the world works, so God gives the gift of wisdom to Solomon, who passes it on to us in Proverbs and Ecclesiastes. How this whets our appetite to know Christ better, the One “in whom are hidden all the treasures of wisdom and knowledge” (Col. 2:3)!

We must never approach the Bible with a flippant attitude, but we should take time to enjoy the great variety of its riches. You were created to know God. He is what life is all about, and the Bible is the special gift He has given us in order to know Him better. The Bible is not a mere homework assignment for us to get through. If we approach it in the right way, we can say with the psalmist, “Oh, how I love Your law! It is my meditation all the day” (Ps. 119:97). May God grant us the faith to embrace the Bible in this way, the way of eternal life.

CONTEXT

Genesis 22:1-14

Who, what, where, when?

Do you remember the first time your parents took you to get shots? Were you upset, maybe even angry at them? Well, don't be too hard on them. It was probably a difficult time for them too. As a parent, you are wired to love your children and protect them from pain.

In Genesis 22, Abraham is tested as a parent. God calls him to do far more than just watch someone else inflict pain on his son; he is told by God to offer Isaac—the son God had promised him—as a sacrifice.

And even if you know the ending, there's no denying that Genesis 22 is an emotional, painful, and perhaps even horrifying passage. God abhors child sacrifice (Deut. 18:9-10). So His command doesn't make sense to us. That a father would have to kill his own child is too much to take in.



Does it bother you that God asked Abraham to commit a violent act? Why or why not?

We don't know what Abraham's emotions were when he heard from God. We are only told that he obeyed. But knowing his love for his son, we can guess that he was in a great degree of turmoil.

Twice in the dialogue, we see Abraham exercising his faith. Once, he tells his servants that both he and Isaac would return (vs. 5). Later, as he and Isaac travel up the mountain, Isaac asks where the animal for the sacrifice is, to which Abraham simply says that God will provide one (vs. 8).



Why do you think Abraham said these things?

Hebrews 11:17-19 tells us that Abraham trusted that God was able to bring Isaac back from the dead. He knew that God had made promises that would be fulfilled in Isaac even if he didn't know how. The replies from Abraham we see in Genesis showed unwavering faith and hope despite any fear or confusion he might have been feeling.*

After these short peeks into Abraham's mind, we get to the climax of the story. Abraham and Isaac have climbed up the mountain, with Isaac himself carrying the wood for the sacrifice. Abraham then must tie up his son, place him on the altar, lift up his knife—all while surely hoping that God will intervene. Remember, too, that Isaac, probably at least a teenager at this time if not older, willingly submits to his father while all this is happening!

And God does intervene. The Angel of the Lord appears and tells Abraham not to lay a hand on his son. Then Abraham looks up and sees a ram caught in a thicket. This was the substitute for Isaac that God provided, just as Abraham had said.

Genesis 22 looks forward to another Father and Son and another substitutionary death. Like Abraham, God was also painfully willing to offer His only Son as a sacrifice. And like Isaac, Jesus was willing to be that sacrifice. Jesus made the journey up another hill, carrying the wood—the cross—that He would be sacrificed on. Jesus was the substitute and sacrifice for all humanity. The mountain where God provided a substitute for Isaac was renamed "The-Lord-Will-Provide" (vs. 14); that name became a prophecy for God's provision through Jesus—a substitute for all who put their trust in Him.

*Gordon J. Wenham, *Word Biblical Commentary, Vol. 1: Genesis 16-50*, Word Books.

CONNECTIONS

📖 Hebrews 11:8-12, 17-19

Let's take a look at some other passages and themes in Scripture.

Have you ever been intimidated by someone else's accomplishments? I remember as a freshman in college walking by the "Who's Who" display in the student center. I gawked at the incredible accomplishments of juniors and seniors. They excelled in academics, sacrificed their time in volunteer work, and poured time and energy into younger students. They held positions in student government and attained prestigious jobs and internships. As a freshman just trying to learn my way around campus, I wondered how in the world all those accomplishments they listed were even possible.

As I continued in my college career, I began to see how achieving such things was possible, but it was a little less glamorous than it looked in the display case. That display was just a highlight reel. What I didn't see behind the list of achievements were the sleepless nights, failures, doubts, and setbacks. And not all instances of hard work and perseverance are covered in glitter and exhibited in a trophy case. Most of the time when you're accomplishing something important, you don't really feel like you are.

Reading Scripture can sometimes feel like looking at that display case. When you scan through a passage like Hebrews 11, it's easy to feel intimidated. But the truth is that Bible "characters" like Abraham are not really characters—they were real people who experienced real triumphs and real failures. Their journeys of faith didn't always look like a straight, upward line. Their lives included ups and downs, failures and victories, doubts and hopes. But because of God's faithfulness, their journeys ultimately led to lives of faith that fulfilled God's plan.

Today's passage from Hebrews 11 summarizes what we've already read about in the "Story Elements" and "Context" sections. Abraham's faith was tested again and again. His life was marked by God's commitment to him. As a response, Abraham consistently—though imperfectly—trusted and followed God.

The section on Abraham's faith begins with a commendation for leaving his home country. He left his homeland to go to a new land that he would receive as an inheritance. But he didn't know what the inheritance was like at the time, and even when he lived in this new land, he never took possession of it. He always lived in it as a stranger.*

Does that sound like any kind of inheritance you'd want to receive? What if you were told you had inherited something special, but you didn't know what it was? What if you were told it would never actually be yours, and yet you had to turn your life upside down to receive it? Kind of sounds like a lousy deal. But Abraham was looking to the future—he was looking beyond his own lifetime (vs. 13). Even though he might never take full possession of it himself, he was promised that his descendants would inherit this land. Abraham obeyed even though he didn't have the full picture.

By extension, his son Isaac and grandson Jacob lived by the same faith. God would keep his promise throughout the generations. The whole family was waiting for the fulfillment of the promise of an earthly land, but verse 10 reveals that they were also waiting for another land. This land would be even better and even more real. It was a city that God was designing and building—a heavenly city that all of Abraham's descendants would live in.

Abraham's wife, Sarah, is also commended for her faith. It took patience for both Abraham and Sarah to wait hopefully for the promised child that would go on to father a nation. And just as Abraham lived out his faith imperfectly, so did Sarah. When God first promised that they would have a child, Sarah laughed (Gen. 18:10-12). Why? Because she was ninety years old (17:17)! It seemed impossible, and she couldn't believe that God would do such a thing.

Nevertheless, at some point before Isaac was born, she too came to the same conclusion as her husband—that God was faithful and would honor His word.* So, holding to a faith that carried on through the generations, a nation was born whose people became as numerous as the sand on the seashore.

And of course, Abraham's faith didn't stop there. It was tested and proved once again when he was commanded to sacrifice Isaac. This test didn't make much sense. God had promised Abraham and Sarah a son for years—and not just any son. He had promised Isaac. He had miraculously brought about Isaac's birth when Abraham and Sarah were far too old to have children. He had promised Abraham that his descendants would be counted through Isaac. For Abraham to obey God and sacrifice his son was a huge leap of faith. Abraham had to trust that even if he sacrificed Isaac, God could restore his life and fulfill his promises.

Even though God's promise seemed at odds with what He asked Abraham to do, Abraham obeyed. He had seen God do the impossible once in giving him a son; now he believed God could do the impossible again and give his son back. And because Abraham put his faith in God instead of following his own understanding, he did receive Isaac back when he had considered him as good as dead (vs. 19). Isaac went on to be the fulfillment of all God had promised.

Abraham and his family did not live perfect lives. They did not always act as though they were committed to God, but God was always committed to them. Because of that, their lives were marked by an abiding faith—they followed God and trusted Him. And thousands of years later, we are still blessed by the faith of Abraham (cf. Gen. 12:3).

* Donald Guthrie, *Hebrews*, InterVarsity Press.

CHRIST FOCUS



Throughout his life, Abraham faced extraordinary challenges, but he also received extraordinary promises. He was called to leave his family and his home but was promised that through his family, all the families of the earth would be blessed. He had no descendants until he was one hundred years old but was promised that his descendants would be as numerous as the sand on the shore. He was called to sacrifice Isaac but was promised that somehow his descendants would be counted through Isaac.

Abraham lived to see the initial fulfillments of all these promises, but they were ultimately fulfilled through Jesus. Many families and nations were blessed by Abraham during his brief time on earth. But all nations and families of the earth have been blessed by Jesus, Abraham's Descendant. Abraham's actual, physical descendants are numerous, but because of Jesus' work, all believers are heirs and descendants of Abraham through faith (Gal. 3:6-9). Abraham received a sacrificial substitute for his son, Isaac, but Jesus was the perfect Son and perfect Substitute who was sacrificed for us.

As spiritual descendants of Abraham, all believers also face extraordinary challenges and have received extraordinary promises. The way to take hold of the promises offered to us is not primarily by looking to Abraham's example and trying our best to be like him. It is by looking to Jesus, "the author and finisher of our faith" (Heb. 12:2). He is the one who made the promises, and He is the one who fulfilled them.

DOCTRINE

*Faith Is the Key to a
God-pleasing Life*

📖 Romans 4:1-8

Let's explore the truth.

Do you have a job? Whether you babysit, mow lawns, take orders at a restaurant, or work in a store, you have an agreement ahead of time with your employer. You do a certain amount of work and get paid a certain amount of money. And while you may be grateful for the work, you probably do not feel the need to write a thank-you note every time you get paid. The money isn't a gift, it's a paycheck—you earned it.

Unfortunately, we sometimes feel the same way about our relationship with God. We may feel like we can work to achieve a clean slate and that our status as His children is nothing more than a paycheck. No one says this, but through our prideful attitudes and our lack of thanksgiving, we all show that we believe it sometimes.

This was apparently the belief of some in the church at Rome. In Romans 4, Paul reminds his readers that their right standing with God is a completely free gift on the basis of Jesus' death. It's not something they had earned by their works. To make this point, Paul points to the life of Abraham.

He reminds his readers that Abraham didn't do anything to earn God's favor. While we are used to hearing this in churches today, many in Paul's audience may not have taken kindly to the idea that the founder of the Jewish faith was not perfect. One Jewish tradition at the time claimed that Abraham was made righteous because of what he did—offering Isaac—instead of through faith in God. Some even believed that Abraham perfectly followed the Law of Moses, even though he lived hundreds of years before it was given.* After all, the Jewish people were used to the idea of seeking to fulfill the law. Earning God's favor was built into their tradition.

Paul wants his readers to get this idea out of their heads. Abraham was likely not following God when God first called him, and he failed at times even after God called him. Abraham lived an imperfect life. The only constant about him was God's presence leading, guiding, and caring for him.

“People ask me why I’m not discouraged over my struggles and lack of progress in the Christian life. It’s because I know that he who began a good work in me will complete it. I have in me the resurrection power of Christ. One day, I’m going to see him as he is, and in that moment, I’m going to be like him. He will present me faultless before his throne.”
—J.D. Greear†

Abraham threw himself into following God, listening to Him and depending on Him; and Genesis 15:6 says that God “accounted” that to him as righteousness. The phrase “accounted” is akin to receiving a gift—money in a birthday card, for instance. You didn't do anything to earn that money, yet the second it's handed to you, it's yours. That's what this passage means when it says that Abraham's faith was “accounted to him for righteousness.” God gave Abraham a gift; He put money that Abraham didn't earn into his account.

Paul ties in another Old Testament passage, Psalm 32:2, that uses the same word to discuss the same concept. While our English translation says that God does not “impute iniquity,” the Hebrew word in this psalm is the exact word that Genesis 15:6 uses for when God “accounts” Abraham's faith as righteousness.* In other words, God not only gives us what we don't deserve—His righteousness—He also takes away what we do deserve—the weight, guilt, and shame of our sin.

Believers can do nothing to deserve these gifts that we receive from God. God doesn't owe us anything. Instead of trying to earn God's favor through our own righteousness, our response instead must be simply to trust in His righteousness and thank Him for His work of grace in us.

* Marvin C. Pate, *Romans*, Baker Books.

† J.D. Greear, “Righteousness of God; Punishment or Pardon?”, jdgreear.com

WORLDVIEW



LIE: The Bible contradicts itself when it comes to faith and works. We must choose between the arguments of Paul and James.

Isn't it amazing that people can take the same facts and use them to argue different things? If you've ever been to a debate tournament, you know what I mean. Usually this is because of one of two things: 1) each side has different presuppositions, which changes their interpretation of the facts; 2) they are using different vocabulary. Defining your terms is vital in a successful argument. Today we'll look at two very different men, James and Paul, who, at first glance at least, seem to use the same facts in totally opposite ways.

We just read that Paul uses Abraham's life to point out that he was justified by faith (Rom. 4:2), but if we turn further in our Bible to the book of James, it looks like the writer is using the example of Abraham to argue that he was justified by works (2:21). We know that neither of these men can be wrong because they are writing infallible, inspired Scripture! If you're confused, you're not alone. First, we should realize that Scripture is full of **paradoxes**—statements that are seemingly contradictory yet are true—that help us understand something on a more complex level. Let's take a look at what each of these apostles says and how each perspective shows the relationship between faith and works.

First, let's first consider their audiences. One of Paul's concerns in his epistle to the Romans (and many of his other epistles) is unity between the Jews and Gentiles in the church. As a result, He warns against putting the expectations of the **ceremonial law of Moses**—laws meant specifically to be part of the Jewish system of faith that Jesus fulfilled (cf. Gal. 3:23-25)—on the Gentile believers. James, on the other hand, is writing to fellow Jews who are being persecuted for their faith. I don't know if you've ever been persecuted, but it can make you want to lash out or hide your faith—both very non-Christian reactions. **Different audiences do not change the facts, but this nuance does give us some insight into the problems each of these men are addressing, which ultimately affects which truths they emphasize.**

Second, if we look closely at each argument, we'll see that the terms "justification by faith" and "justification by works" are defined differently by James than they are by Paul.* While Paul emphasizes that only faith is needed to be declared righteous before God, James also rightly emphasizes that true faith manifests itself in good works (Jas. 2:18, 22). **Neither James nor Paul would say that you need good works to earn God's righteousness, but both James and Paul would say that Christians will do good works *because* they have been declared righteous.**

Does all this really matter? The bottom line is that if we do not have a good understanding of the relationship between faith and works, we will not live the way God wants us to live. If we dismiss the need for good works, then how are we showing people the practical love of Jesus? And if we become legalistic and believe God loves us more because of our good works, how are we showing people the grace of Jesus? Remember, all the heroes of Hebrews 11 did their good works *by faith*.

When Jesus, who loves us better than anyone can, came to earth, He didn't just spread good feelings around. He cared for people in practical and sacrificial ways. May we look to His example as we try our best to walk by faith, doing good works in His name (cf. Eph. 2:8-10).

TRUTH: I please God when I have faith in Him, which leads me to do good works.

*John Piper, "Does James Contradict Paul?" desiringgod.org

APPLICATION

📖 Galatians 3:1-9

What is the Lord calling us to do?

“Father Abraham had many sons, many sons had Father Abraham. I am one of them, and so are you, so let’s just praise the Lord!”

If you were raised in church, there’s a good chance you’ve heard this song a few times. While it’s mainly an excuse for children’s church leaders to get some energy worked out of the kids in their class, this simple song has some deep spiritual truth. If we have faith in Jesus, we are children of Abraham and heirs to all the things God promised him.

This is the message that Paul is trying to get across to the Galatians in his letter to them. It doesn’t take a genius to realize that Paul is frustrated with his friends. The Galatian church received Jesus through faith, but false teachers have come in and taught that trusting Jesus is not quite enough.* The Galatians have begun to believe that they also need to follow the Law of Moses to be made right with God.

While the details have changed over the past two thousand years, this mindset is still around today. We often believe, and are sometimes even taught, that we must do something besides repent and believe to receive salvation. But we cannot earn God’s favor or our salvation. We cannot be made perfect through our flesh; we must be saved through faith. That faith should impact the way we live our lives, but we must keep in mind that there is no checklist of good deeds that grants entrance into heaven.

Paul reminds us that when we believe God, it’s accounted to us as righteousness. When we repent and place our faith in Jesus, we are heirs to all the promises God made to Abraham. All who have faith will be blessed—and that is a promise we can trust!

*Richard N. Longenecker, *Galatians*, Word Books.

TAKEAWAYS

Trust Jesus only. We cannot add to anything that Jesus has already done for us. Put your faith in Him and trust only in Him for your salvation and growth.

Bless others through your faith. As children of Abraham, we are blessed in order to be a blessing. Look for ways that your faith and confidence in Jesus can be a blessing to others.

Remember that faith doesn’t mean perfection. Trust God as you live out your faith and show grace to others as they, like you, make imperfect choices.



Thinking

How does God want to change your understanding of faith? What does it mean that Jesus is the author and finisher of your faith (Heb. 12:2)?



Feeling

Do you still feel a need to work to earn God’s favor? What do you believe you need to do? Do you place those expectations on others?



Doing

How is God calling you to live out your faith? How can your faith in God bless others?