

**Romans Chapter 4:9-25;
God's Righteousness
illustrated in Abraham.
Roman 4:9-16;
Lesson 1 Slide 1**



Rom 4:9; “Is this blessing then on the circumcised, or on the uncircumcised also? For we say, **"FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS."**

v9-17; Who are justified?

The imaginary objector claimed he had a special place in God's affection because he was a Jew and circumcision was a particular part of his Jewishness.

Salvation is not dependant on circumcision. 9-12;

v 9-12 - Paul closed point one in the test case of Abraham by showing that he was justified on the basis of his faith, and that **such a justification was recognized by David.**

Paul now undertook a **second point** showing that, just as **Abraham was not justified by faultless law-keeping, neither was he justified by the rite of circumcision.**

The order of events described in Rom. 4:9-12; **shows this beyond doubt.**

Abraham was justified through faith at least thirteen years before he was required to submit to the rite of circumcision (once circumcision became a requirement of God, **it was essential to covenant faithfulness** - but not before.)

Thus Paul **united Abraham** with **all the uncircumcised**, and **tried the case of all** in the person of Abraham.

Rom 4:9; "Is this blessing then on the circumcised, or on the uncircumcised also? For we say, **"FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS."**

Finally, Paul asks a question that reveals the point he has been leading up to since verse 1.

Paul asks the Question that the JEWS at least, would certainly find hard to argue about.

a) "Is this something which is only available to the **CIRCUMCISED** - i.e. to the JEWS ?"
THEY would have said **YES...ONLY** to the Jews.

But Paul thinks differently. He argues. **WE SAY THAT** Abraham was **reckoned as Righteous.**

Rom 4:9; "Is this blessing then on the circumcised, or on the uncircumcised also? For we say, **"FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS."**

But was it because he had submitted to the rite of circumcision ?

(There were CHRISTIAN Jews who might say YES also.)

Did circumcision, in fact, have anything at ALL to do with Abraham's being accounted righteous? And are people EXCLUDED from this righteousness if they have NOT submitted to the ceremony?

He wants **HIS Jewish readers** to understand that **God saves Gentiles as well.**

Although some other peoples are known to have practiced circumcision, **the circumcised, in this verse, are Jewish people.**

Rom 4:9; "Is this blessing then on the circumcised,
or on the uncircumcised also? For we say,
"FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS."

If we take **for (EIS)** as in order to, David and Paul
are saying, God **reckoned, counted** or **credited**
Abraham's faith in order that
He might forgive his sins.

When forgiven, Abraham would be righteous.

Some imply that the fundamental acts of obedience
to the gospel repentance or baptism are not
necessary for forgiveness of sins. (see Acts 2:38;)

They speak of salvation from sin but,
at the same, time commit sin by leaving undone
that which the Scriptures plainly say to do.

Rom 4:9; “Is this blessing then on the circumcised,
or on the uncircumcised also? For we say,
“**FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.**”

So faith credited as righteousness means
that by believing in God, or rather, believing God.

Somehow **we can have a righteousness given to us
from God and credited** to our eternal account.

So Abraham got an inkling that he could get
a “**righteousness credit**” from God even though
he could never be righteous on his own.

Rom 4:9; “Is this blessing then on the circumcised, or on the uncircumcised also? For we say, **“FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.”**”

The **same word** in the original languages in which the Bible was written is **translated both righteousness and justification.**

The Greek word is **DIKAIOSUNEE** (spelled with English letters). A synonym is **“acquittal.”**

Righteousness is the **active** meaning; **justification** is the **passive** meaning.

It is **theoretically possible** to be righteous by your own efforts; but **justification comes by the pronouncement of the judge.**

Rom 4:9; “Is this blessing then on the circumcised, or on the uncircumcised also? For we say, **“FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.”**

James 2:21-24; “Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar?”

“You see that **his faith and his actions were working together, and his faith was made complete by what he did.**”

“And the scripture was fulfilled that says, “Abraham believed God, and it was **credited to him as righteousness,**” and he was called God's friend.”

“You see that a person is **justified by what he does and not by faith alone.**”

Rom 4:9; "Is this blessing then on the circumcised,
or on the uncircumcised also? For we say,
"FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS."



Rom 4:9; “Is this blessing then on the circumcised, or on the uncircumcised also? For we say, “**FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.**”

Rom 4:10; How was it accepted? Did this happen while Abraham was circumcised or when he was uncircumcised? It was during the time **when he was not circumcised!**”

“and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be **the father of all who believe without being circumcised,** that righteousness might be credited to them.” **Rom 4:11;**

Rom 4:12; “And **Abraham** is also the **spiritual father** of those who have been circumcised, but **only if they have the same kind of faith Abraham had before he was circumcised.**”

Rom 4:10; “ Secondly, that he might be the circumcised father of all those who were not only circumcised, but are living by the same sort of faith which he himself had before he was circumcised.”

Abraham The Father of All Those Who Believe.

In verses 9-12 Paul says **Abraham had God's righteousness credited to him because of his faith BEFORE he was circumcised.**

Then he became circumcised and continued to live in a state of justification through his faith.

Therefore, as Paul argues, **Abraham was the father of all those who live by faith, the circumcised (believing Jews) and the uncircumcised (believing Gentiles).**

TRUE CIRCUMCISION consisted
of **having your heart right with God.**
No divine ordinance was or is an end in itself.

It was not and is not a mere performance
blessed by God because the act is done.
**It benefits only if its performance is in the right
attitude for right motives, for right purposes.**

Abraham was the spiritual leader of two groups.

First, that Abraham might be the spiritual father
of all who since that time, despite their uncircumcision,
show the faith that is counted as righteousness.

Second, that he might be the circumcised father
of all those who were not only circumcised,
but are **living by the same sort of faith**
which he himself had before he was circumcised.

Rom 4:11-12; “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, And Abraham is also the spiritual father of those who have been circumcised, but only if they have the same kind of faith Abraham had before he was circumcised.”

Circumcision did not make Abraham or anyone else a member of, or partaker of, the covenant.

It was a sign, mark or indicator of it.

We know this because descendants of Abraham were born into the covenant.

If they were not circumcised they were cut off from the covenant.

Rom 4:11; “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,”

“he received circumcision as a sign.”

This is an example of the genitive of apposition, where the genitive takes the place of a word in apposition to the noun on which it depends.

The meaning is that **the sign of circumcision is the sign consisting of circumcision.**

Circumcision did not make Abraham or anyone else a member of, or partaker of, the covenant. It was a sign, mark or indicator of it. We know this because descendants of Abraham were born into the covenant. If they were not circumcised they were cut off from it.

Rom 4:11; “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,”

**And the uncircumcised male child,
who is not circumcised in the flesh of his foreskin,
that person shall be cut off from his people;
he has broken My covenant (Gen 17:14;)**

**Babies were born into membership of God's people.
They remained so for at least eight days. (Gen 17:12;)**

**If they were not of God's people at birth,
they could not have been cut off
for not being circumcised at a later time.**

Rom 4:11; “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,”

A seal [or, as seal]. “Circumcision was more than a sign to Abraham; it was a seal of the righteousness of his faith, a stamp of God's approval to his faith.”

“**To the Hebrews** it was a sign of the covenant; to Abraham it was a seal of the righteousness of faith which he had in uncircumcision.” Whiteside.

“An inspector does not put his stamp of approval on an article to make it pure, but to indicate that it was already pure.” Zerr.

Note that Abraham had "**the righteousness of the faith**" before he was circumcised.

Rom 4:11; “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,”

It is quite wrong to say Abraham was saved by circumcision. It is equally wrong to say he was counted as righteous for the first time at the event of Genesis 15:6;

Notice the phrase, **"all those who believe."**

This is vital in Paul's argument to show that **Gentiles may also be saved by the gospel.**

Circumcision was not necessary in order for the Gentiles to be saved. **They did not have to become Jews before obeying the gospel.**

Rom 4:11; “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,”

Two opposing ways of seeking justification:-

**1) God's promises met by faith,
and dependant on Grace.**

**2) The law which diagnosed man's spiritual sickness
but could not cure it.**

**"So Paul sets before the Romans two ways. The one way
in which a man seeks a right relationship with God
through his own efforts. It is a way that is doomed to failure."**

**"The other in which a man, in trusting faith, enters
into a relationship with God, which by the grace of God
already exists, and into which he only has to come in trust."**

D.S.B ROMANS p67 W.BARCLAY.

Rom 4:12; “And Abraham is also the spiritual father of those who have been circumcised, but only if they have the same kind of faith Abraham had before he was circumcised.”

His “reckoning” = was **before** law. Rom 4:10-16;
His faith **is seen** over his lifetime. Rom 4:17-22;

Gen 12:4; 75 yrs old when he left Haran. (Heb 11:8;)
Gen 15:1-6; Told of his numberless seed **he believed.**
Gen 16:16; 86 yrs. old when Ishmael was born.

Gen 17:1-5; Rom 4:17ff

99 yrs old when Isaac was promised **He BELIEVED.**

Gen 22:1-19; Jas 2:21-23; Heb 11:17;
Willing to Sacrificed Isaac **He BELIEVED.**

Rom 4:12; “And Abraham is also the spiritual father of those who have been circumcised, but only if they have the same kind of faith Abraham had before he was circumcised.”

When Jews (or Gentiles) **obey the gospel**, they are **saved by faith** and **righteousness** is **reckoned** to them. (Rom 6:3-4, 17; 2 Thess 1:7-9;) That is, **they are forgiven.**

STEPS OF ABRAHAM'S FAITH.

Rom 4:12; Gen 12:1-2;)

1. He left. (Luke 14:33; Mt 10:37; Rev 2:10;)

2. He entered. (Heb 11:8; Gen 12:5; John 3:5; Rom 6:3; Gal 3:27; Eph 1:3;)

3. He became. (Mt 5:13-16; Mk 16:15-16; Rom 8:17; Phil 3:20-21; 1 Tim 4:12;) **Coffman 173/4.**

Rom 4:12; “And Abraham is also the spiritual father of those who have been circumcised, but only if they have the same kind of faith Abraham had before he was circumcised.”

Paul refers to **the Jews** and implies physical circumcision was not sufficient to make them righteous. **Faith plus some response, that is, some act of obedience was necessary.**

Paul adds another characteristic to those who can claim Abraham as their spiritual father. Notice that he does not include all Jews as sons of Abraham.

To be a circumcised Jew was not enough. He must also **walk (follow) in the steps** of Abraham's faith.

Rom 4:12; “And Abraham is also the spiritual father of those who have been circumcised, but only if they have the same kind of faith Abraham had before he was circumcised.”

Notice how Paul expands on the Jewish idea of **"father Abraham."** He now **includes Gentiles** who **follow Abraham's example** of faith. **All Christians are children of Abraham. (Gal 3:29;)**

In Christ, there is no difference between Jew and Gentile. (Acts 15:9; Gal 3:28-29; 5:6;)

WALKING IN THE STEPS OF ABRAHAM. (Rom 4:12;)

1. Hearing
2. Believing.
3. Repenting.
4. Confessing faith in Christ.
5. Being baptized into Christ.
6. Living faithfully.

Rom 4:12; “And Abraham is also the spiritual father of those who have been circumcised, but only if they have the same kind of faith Abraham had before he was circumcised.”

The point is that we are to walk in the steps of Abraham's faith which he had **before** age 99 when **he was circumcised.** (Gen 17:24;)

We are also to **imitate his faith in obedience** as **he obeyed the command to be circumcised,** to offer Isaac and other acts of submission.

The commands to us are different but the faith that prompts them is similar.

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”



Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

Paul points out that ALL the promises depend upon Faith, not LAW.

In fact, examine the record closely and you discover that all of the promises were given to Abraham **BEFORE** the ceremony of Circumcision was given. They were given in response to Abraham's **FAITH.**

Now, that may sound strange, but it is a point which Paul makes in this 4th chapter of Romans.

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

PAUL POINTS OUT THAT THERE IS ACTUALLY NO MERIT IN FAITH, otherwise Abraham would have MERITED salvation, **since he HAD faith,** he BELIEVED.

FAITH DOES NOT MAKE US RIGHTEOUS, or **SAVE US,** in the sense that we deserve to be saved, or have a right to be saved, because we believe. There is even a sense faith is a **WORK, to believe - is a work.**

John 6:29; The people asked "**WHAT MUST WE DO TO WORK THE WORKS OF GOD?**" Jesus replied **THIS IS THE WORK OF GOD - that YOU BELIEVE."**

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

Paul is NOT saying that Abraham was accounted **RIGHTEOUS** because he believed.
THEN what role does FAITH play?

Here is a man struggling in the lake. He **KNOWS** that he will drown unless he receives help.

He stretches out his hand to the lifeguard who has come to his aid. **THAT HAND, not only ACCEPTS the help of the lifeguard, but it even makes it possible for the lifeguard to GIVE help.**

Now, clearly, there is **nothing of MERIT nothing DESERVING** in the drowning man stretching out his hand in order to be saved.

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

That is, **he does not DESERVE to be rescued** because he stretches out his hand, to his SAVIOUR, in this case, the lifeguard

HIS OUTSTRETCHED HAND

is the MEANS through which he is able to be saved

In the same way, the fact that Abraham **EXERCISED FAITH**, did **not MERIT** righteousness? It simply made it possible for God to **ACCOUNT** him righteous.

THAT WORD **RECKONED** occurs **11 times** in these **25 verses**, so it must be a very **significant and important word** here.

And notice how often the phrase occurs **RECKONED FOR RIGHTEOUSNESS** or **RECKONED HIM RIGHTEOUS**.

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

The word is **LOGIZOMAI** and it is found among legal documents of the N.T. age, with the meaning **TO PUT DOWN TO ONE'S ACCOUNT.**

Rather like crediting someone with a certain amount of money in the bank.

I suppose it sounds a bit strange to say that **GOD ACCOUNTED ABRAHAM RIGHTEOUS.**

God credited him with Righteousness.

But, if you think about it, that is as much as **COULD** be said at that stage of human history, because, after all, the **SACRIFICE OF JESUS** which **MAKES** salvation possible, and **RATIFIES** the agreement, had not **THEN** been made.

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

The inheritance of God's Son is **"the nations"**
(Psa 2:8;) He has all authority. (Mt 28:18;)

He is **"heir of all things."** (Heb 1:2;) All things are put in subjection under his feet. (Heb 2:8;)
It was people to which He was made heir.

The inheritance of Christ is parallel to the inheritance of Abraham.
Abraham was heir of the world.

The land promise is not under consideration here. That was limited to **"all the land of Canaan"** (Gen 17:8; 12:7; 13:15- 17;) **Abraham realized the earthly land was not the totality of God's promise:**

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

What is the **“world”** that Abraham and his descendants would be heir to?

The **“world to come”** is **eternal life** and this is the **“world”** that Abraham and his descendants inherit through their faith:

For he waited for the **city which has foundations,** whose **builder and maker is God.** (Heb 11:10;)

Hebrews 2:5; “For He did not subject to angels **the world to come,** concerning which we are speaking.”

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

This is the **“earth”** the meek will inherit, according to the beatitude. (Matthew 5:5;)

It is the **“new heaven and new earth”** of Isaiah’s prophecy (65:17; 66:22;) that Peter refers to in **2 Peter 3:13;**

“But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.”

Abraham looked forward to that eternal land of promise. It was not the land of Canaan that was the true “Promised Land.” (Hebrews 11:8-10;)

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

Abraham knew also that his inheritance was **not military might**, although his descendants would possess the gate of their enemies.

“Blessing I will bless you, and in multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies” (Gen 22:17; also 24:60;)

Abraham's many physical offspring did not fulfill the promise that he would be heir of the world. (Rom 9:8;) How then was he to be heir of the world?

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”



Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

In several related senses
ABRAHAM WAS HEIR OF THE WORLD.

1. By being the **father of offspring** as numberless
2. as stars and sand. (Gen 15:5-6; 22:15-18;)
2. As he and his descendants **received God's saving grace through the blood of Christ.**
3. By receiving **the merits of Christ** who would bless the world.
4. By being the **father of the faithful.** (Rom 4:11;)
5. In the sense that he had **innumerable spiritual children.** (Gal 3:7;)

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

Not Through Law but Through a **Righteousness** Credited to a Lawbreaker through Faith.

In verses 13 & 14; Paul argues that the **promise of forgiveness** (the **gifted righteousness**), which was the blessing of Abraham, did not and could not come through law. Indeed it was given before the Law.

A Law like the Ten Commandments that defines right and wrong, has no forgiveness, **only condemnation** for those who disobey it.

Faith NOT Law.

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

Remember the context! Paul started out this book by explaining that **all men are sinners** – both Gentile and Jew. No man can come to God and demand salvation. Why? Because **all have sinned and fallen short** of the glory of God.

Justification apart from Jesus Christ requires flawless conduct – and so no one can be justified apart from Jesus Christ.

Paul is contrasting these two situations – **trust in Jesus Christ. (“righteousness of faith”)**

versus trust in your own flawless conduct (“law”).

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through Law, but through the righteousness of faith.”

Notice many translations have “**the law**” in verses 13 and 15; But Abraham lived before “**The Law**” see **v16**;

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.
 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
 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;
 18 who, contrary to hope, in hope believed, so that he be-

The Promise Was Granted Through Faith

13 Οὐ γὰρ διὰ νόμου ἢ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. 14 Εἰ γὰρ οἱ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία· 15 ὁ γὰρ νόμος ὀργὴν καταργάζεται· οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. 16 Διὰ τοῦτο ἐκ πίστεως ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστι πατὴρ πάντων ἡμῶν

13 For through **the law** or through the promise to Abraham or to his seed - his, **the heir** that he should **him** to be of the world, be heir
 14 but through a righteousness of faith. 14 If for **the ones** of those who are
 law are heirs, **the** **promise** has been nullified; **the** **for** **law** **wrath** produces; where for not there is law, neither is there transgression. 16 On account of this it is of faith so that it may be according to grace, for to be sure the promise might be sure to all the seed, not to the one of the law only, but also to the one of the faith of Abraham, who is father of all of us

Paul here is using “**law**” to mean any system that demands flawless conduct.

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

Thus, in 6:14; when Paul tells us that **we are not under law but under grace**, he is telling us:-

That we are not under a system that demands flawless conduct, but we are under a system of grace in which our flawed conduct can be forgiven.

He is not telling us that we are under **no obligation** to obey God because of course we know that just the opposite is true – **all men everywhere are called upon to obey God.**

Paul does not use “law” to mean an obligation for obedience – he uses “law” to mean a system that demands flawless conduct.

Rom 4:13; “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.”

And God spake all these words,
saying,

A

- I. *Thou shalt have no other gods before me*
- II. *Thou shalt not make unto thee any graven image*
- III. *Thou shalt not take the name of the LORD thy God in vain*
- IV. *Remember the sabbath day, to keep it holy*
- V. *Honour thy father and thy mother*

Ω

- VI. *Thou shalt not kill*
- VII. *Thou shalt not commit adultery*
- VIII. *Thou shalt not steal*
- IX. *Thou shalt not bear false witness against thy neighbour*
- X. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife,...nor any thing that is thy neighbour's*

The Ten Commandments

Rom 4:14; “So if you still claim that God's blessings go to those who are “good enough,” then you are saying that God's promises to those who have faith are meaningless, and faith is foolish.”

The promise was basically **forgiveness of sins** and **the gift of the Indwelling Holy Spirit.**

This qualifies the forgiven to have the gift of eternal life.

Since **forgiveness of sins** cannot come through any law that defines sin, it must therefore **come in some other way.**

Paul says it **comes** through **a system based on faith,** not moral law.

In response to God's grace our faith provides a system by which man can be justified (credited with righteousness as a gift).

Rom 4:14; “So if you still claim that God's blessings go to those who are “good enough,” then you are saying that God's promises to those who have faith are meaningless, and faith is foolish.”

This faith response to God’s grace is also **a Law**, (Romans 8:1-2;) but of a different kind.

Faith is made void [faith, the faith, is made null, vain]. **Paul argues strongly against the idea that keeping the Law of Moses saves from sin.**

If the Law made people heirs
(gave eternal life,)
then faith was made null and void.

If justification came about by keeping the OT Law then the teaching about Abraham's faith being reckoned for righteousness amounted to nothing.

Rom 4:14; “So if you still claim that God's blessings go to those who are “good enough,” then you are saying that God's promises to those who have faith are meaningless, and faith is foolish.”

It was, to say the least, unnecessary (see Gen 15:6;)

The Greek has the article **"the"** before **"faith"** suggesting that **"the faith"** is the law of Christ.

Jesus teaching would be made **void** if righteousness could have been obtained through the Law of Moses (see Gal 3:21;)

If the Law made men righteous, **the spiritual promise** of Genesis 12:1-3; that **looked toward Christ**, had no meaning. The result would denote that man could be saved without its fulfillment in Christ.

Rom 4:15; “But the fact of the matter is this: when we try to gain God's blessing and salvation by keeping his laws we always end up under his anger, for we always fail to keep them. The only way we can keep from breaking laws is not to have any to break!”

No Law – No Condemnation.

If you have **no law you cannot be condemned** by law.
You cannot be guilty or accountable.

But the Jews did have a law.
They were condemned by it as we saw in chapter 3.

The Gentiles had a law, given through Noah.

All have broken whatever laws they had,
thus had sinned and fall short of the glory of God,
and there is no difference.

Rom 4:15; “But the fact of the matter is this: when we try to gain God's blessing and salvation by keeping his laws we always end up under his anger, for we always fail to keep them. The only way we can keep from breaking laws is not to have any to break!”

Abraham did not violate the Law of Moses because it had not been given to him.

**NT commands such as repentance, confession and baptism did not apply in his day either.
(Rom 10:9-10; Acts 2:38; 10:48; 22:16;)**

Infants and mentally incapable of understanding were not subjects of the OT Law.

Neither are they subjects to the gospel. They are "alive" spiritually without the law. (Rom 7:9;)

Rom 4:15; “But the fact of the matter is this: when we try to gain God's blessing and salvation by keeping his laws we always end up under his anger, for we always fail to keep them. The only way we can keep from breaking laws is not to have any to break!”

Jews and Gentiles are **all condemned as sinners** because **they sinned against whatever understanding** they had of divine law.

It is not just knowing the law that condemned them they are condemned because they disobeyed it.

ACTIONS ALWAYS HAVE CONSEQUENCES.

Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”

Abraham was Saved in Jesus.

Abraham was not saved without the death burial and resurrection of Jesus.

Few people (apart from Enoch) has ever been nor ever will be.

When God preached the gospel to Abraham, Abraham understood that **God would someday **provide the sin offering** Abraham needed to be made righteous.**

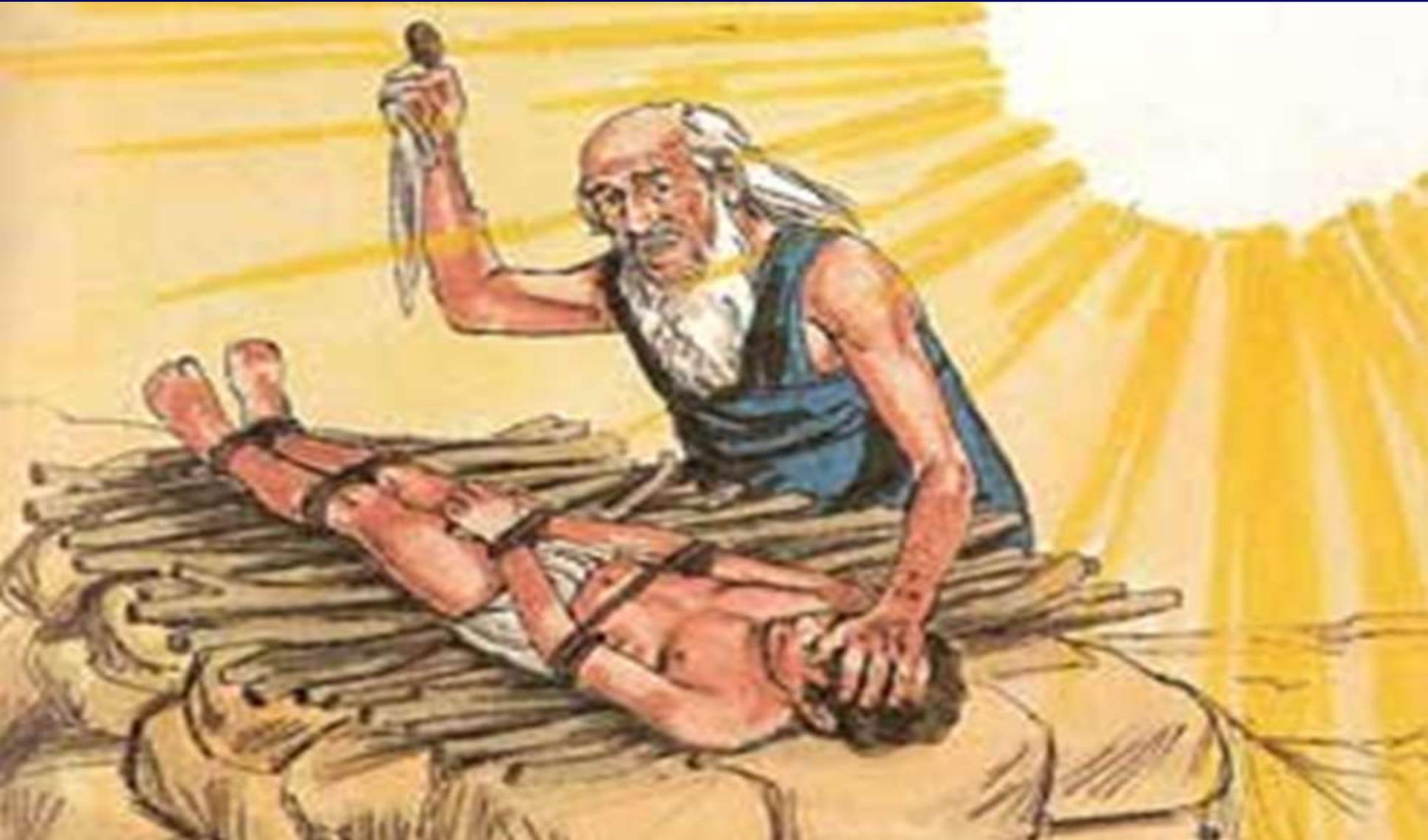
Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”

Gal 3:6-9; “Consider Abraham: “He believed God, and it was credited to him as righteousness.”
Understand, then, that those who believe are children of Abraham.”

The Scripture foresaw that **God would justify the Gentiles by faith**, and announced the gospel in advance to Abraham:-

"All nations will be blessed through you."
So those who have faith are blessed along with Abraham, the man of faith.

Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”



Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”

God taught Abraham that He (God) would provide the sin offering when He (God) had Abraham go through the motions of sacrificing Isaac as a burnt offering.

Abraham was able to see that he represented God in the transaction and that Isaac represented God's own son Who would one day take Isaac's place (and Abraham's and ours).

Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”

Salvation depends on faith, on the principle of faith.

When Paul says justification is of faith, he implies it is not of works, that is, works of the Law (inferred from Rom 11:6-7;) However, **salvation by faith takes the merit out of all kinds of works.**

If one is saved without his own merit,
Our salvation can only be by grace.
It is simply marvellous that man can be saved
that way instead of by works of merit.

If we depended on our own goodness
not one of us would make it.

Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”

God changed the patriarch's name from Abram (exalted father) to Abraham (father of a multitude).

Because of the immediate context, especially Romans 4:16; we may infer the "many nations**" are Christians.**

Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”

LIFE OF ABRAHAM.

- 1. Before age 75, God called him out of Ur (Acts 7:2-4; Heb 11:8;)**
- 2. Tarried at Haran [600 miles toward Canaan] until his father Terah died; was 75 when left Haran for Canaan. [400 miles more.] (Gen 12:4;)**
- 3. Wandered about 10 years in Shechem, Bethel, the Negeb, Egypt [taught math and astronomy there] Josephus, Antiquities 1.8.1.) and Hebron; rescued Lot; tithes to Melchizedek.**
- 4. At 86, Ishmael was born. (Gen 16:16;)**
- 5. Lived in hill country about 15 years.**
- 6. Circumcised at age 99. (Gen 17:24;)**

Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”

7. Prayed for Sodom; moved south.

(Gen 18:23-33; 20:1;)

8. At 100, Isaac was born; Sarah about 90. (Gen 21:5;)

9. Offered Isaac who was 20 or 25. (Gen 22:1-14;)

10. Abraham was 137 when Sarah [age 127] died; Isaac was then 37; Ishmael was 51. (Gen 23:1;)

11. At age 140, sent for Rebekah [Isaac was 40].

6. Died at age 175. (Gen 25:7-10;)

“Faith like Abraham.” Rom 4:16;

Hebrews 11:8-12; describes that faith.

11:8; “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing where he went.”

9. “By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10. “For he looked for a city which has foundations, whose builder and maker is God.”

11. “Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.”

12. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.”

Those who try to **divorce faith from obedience** need to go back and read all of Hebrews 11.

By faith **Abel offered** a sacrifice;

By faith **Noah prepared** an ark;

By faith **Abraham obeyed** and he went out;

By faith **Abraham offered** up Isaac;

By faith **Moses refused** to be called the son of Pharaoh's daughter.

Would Abraham still have been the father of the faithful **if he had not obeyed** God?

Would Noah have been listed in Hebrews 11 **if he had refused** to build the ark?

Would Naaman have been cleansed of his leprosy **if he had not obeyed**

God's command to wash in the Jordan? 2 Kings 5:13-14;

Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”

Biblical faith is NOT:-

NOT Mental assent. (James 2:19;)

“Are there still some among you who hold that **“only believing” is enough?** Believing in one God? Well, remember that the demons believe this too, so strongly that they tremble in terror!”

NOT a feeling. (2 Cor 5:7;)

“We know these things are true by believing, not by seeing.”

NOT Positive (wishful) thinking. (1 Cor 15:17;)

and if Christ has not been raised, your faith is pointless and you have not, after all, been released from your sins.

Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”

Biblical faith is NOT:-

NOT Believing what is false. Heb 11:8;

“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.

Based on truth.



Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”

Biblical faith is NOT:-

NOT Believing what is false. Heb 11:8;

“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.

He acted.



Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”

Since there is **transgression of law**,
man's justification is through faith.

It comes by **Divine favour (grace)**
rather than through flawless human law-keeping.

If the promise had come by law, no one would have received it because no one kept any law perfectly.

Once violated, **law had no means by which to re-establish a right relationship with God.**
Righteousness comes by a faith like Abraham's.

**It takes God at His Word
and follows His instructions without reservation.**

**God's Righteousness
illustrated in Abraham.**

**Roman 4:9-16;
Lesson 1 Slide 1**

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**Next in the series:-
Roman 4:16-25; Lesson 2 Slide 63**

**Romans Chapter 4:9-25;
God's Righteousness
illustrated in Abraham.
Roman 4:16-25;
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Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”



Rom 4:16; “So God's blessings are given to us by faith, as a free gift; we are certain to get them whether or not we follow Jewish customs if we have faith like Abraham's, for Abraham is the father of us all when it comes to these matters of faith.”

Forgiveness is the Key.

The key to understanding the righteousness credited by faith is simply **having one's sins forgiven and never held against him ever again.** Isn't that simple?

The obedience of faith is our part.
God's part was providing the perfect sin offering,
Jesus, His Wonderful Gift.

It is in and through
Jesus that our righteousness comes.
It is HIS righteousness, not ours.

Rom 4:17; “That is what the Scriptures mean when they say that God made Abraham the father of many nations. God will accept all people in every nation who trust God as Abraham did. And this promise is from God himself, who makes the dead live again and speaks of future events with as much certainty as though they were already past.”



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v17-25; When are we justified.

17-21; The apostle showed how the character of Abraham's faith was the basis of his being reckoned righteous.

Paul began by citing **Gen 17:5;** where God promised to make **Abraham the father of many nations.**

So sure is God's Word that **it is spoken of in the past tense,** before it had actually been fulfilled.

As sovereign Lord He is qualified to utter this astounding statement.

Rom 4:17; “as it is written, “I have made you the father of many nations”) in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.”

The nations referred to are people who possess a faith like Abraham's. He is their father because of their faith in Christ, Who is Abraham's seed. (Gal 3:16;)

When God made this incredible promise, Abraham believed it despite numerous indications to the contrary.

Despite Sarah's decades of infertility and their advanced age, he believed God and His word.

Rather than staggering at the promise, **his faith waxed strong as he glorified God. Knowing God to be omnipotent, Abraham was absolutely sure of His ability to do as promised. Therefore, it was imputed to him for righteousness.**

Rom 4:17; “as it is written, “I have made you the father of many nations”) in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.”

The exposition of Gen 15:6; was closed by citing the text again.

Paul is saying that, based on the case of Abraham:-

It is clear that man's relationship with God is necessarily grounded in faith, not in his law-keeping ability, which is what the Judaizers were forgetting.

Paul wanted them to appreciate the fact that the possibility of their being saved rested solely upon God's gracious initiative.

Rom 4:17; “as it is written, “I have made you the father of many nations”) in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.”

Paul was not so much concerned with the means by which this faith works; Paul’s focus was upon the basis of justification.

James examined the same case (Abraham's) assuming the ground of faith, and proceeded to show the means by which it is worked out through obedience of the gospel. (James 2;)

**v17 The reckoning of faith.
Not Faith in a plan or a scheme
but in a person = He believed in God.**

**Abraham accepted as fact, something that human judgement thought impossible. the reason:-
“The God in whom I believed.” - He was sure about the promise because he was sure about God. Acts 26:8;**

Rom 4:17; “That is what the Scriptures mean when they say that God made Abraham the father of many nations. God will accept all people in every nation who trust God as Abraham did. And this promise is from God himself, who makes the dead live again and speaks of future events with as much certainty as though they were already past..”

The Levites praised the Lord saying:-

“You are the LORD God, who chose Abram, and brought him out of Ur of the Chaldeans, and gave him the name Abraham;

8 You found his heart faithful before You, and made a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites-- to give it to his descendants. **You have performed Your words, for You are righteous.**” (Neh 9:7-8;)

Rom 4:17; “That is what the Scriptures mean when they say that God made Abraham the father of many nations. God will accept all people in every nation who trust God as Abraham did. And this promise is from God himself, who makes the dead live again and speaks of future events with as much certainty as though they were already past..”

Abraham stood in God's presence and believed that he would be the father of many nations.

The promise was given by God.

It is valid before Him. Also, the Genesis account which contains it was **written by Moses** before Him, that is, **in God's presence.**

There is no doubt that the promise is an inspired statement. The NEB captures some of the sense with, **"This promise, then, was valid before God, the God in whom he put his faith."**

ABRAHAM'S EXAMPLE OF FAITH. 4:17-25;

“ASPECTS”	v	ABRAHAM	“US ALSO”
God’s Person	17	Quickens the dead Creates the Word	Raised Jesus
God’s Promise	18	“so shall all the seed be as the Stars”	Believe the gospel
Abraham Powerless	19	No possible birth thru Abraham or Sarah “dead”	No flesh Justified “Dead”
His Patience	20	He wavered not through unbelief	Without faith we cannot please God
His Praise	20	He praised God for this blessing before it happened	Thank God and Praise Him
His Persuasion	21	He was fully convinced	Assurance of Salvation
God’s Performance	22-25	Imputed to him for righteous- ness - able to perform	Justified – Life in Jesus

Rom 4:17; “That is what the Scriptures mean when they say that God made Abraham the father of many nations. God will accept all people in every nation who trust God as Abraham did. And this promise is from God himself, who makes the dead live again and speaks of future events with as much certainty as though they were already past..”

“Who gives life to the dead” [who quickens, gives life to, the dead]. **Paul alludes to God's command to offer Isaac when Abraham's faith in the resurrection shone brightly.**

(Rom 4:18-21; Heb 11:19;)

ABRAHAM BELIEVED. (Rom 4:17;)

1. That God could **"make alive"** his body that was **"already dead."** (Rom 4:19;)

2. That **He could raise the pierced and burnt body of Isaac.** (Heb 11:19;)

3. That He could **make alive spiritually** dead **Gentiles** (Gen 15:5-6; Rom 4:17-18;)

Rom 4:17; “That is what the Scriptures mean when they say that God made Abraham the father of many nations. God will accept all people in every nation who trust God as Abraham did. And this promise is from God himself, who makes the dead live again and speaks of future events with as much certainty as though they were already past..”

The "**many nations**" of **Christians** did not exist when the promise was made. God is able to “**call**” things into existence, such as the material creation.

In creation, God named things that did not exist, then they came into being through their mere naming by God.

“Indeed My hand has laid the foundation of the earth, and My right hand has stretched out the heavens; when I call to them, they stand up together.” (Isa 48:13;)

Rom 4:17; “That is what the Scriptures mean when they say that God made Abraham the father of many nations. God will accept all people in every nation who trust God as Abraham did. And this promise is from God himself, who makes the dead live again and speaks of future events with as much certainty as though they were already past.”

**This may be Paul’s meaning here.
But more likely it is really that God spoke of future events as though they already were.**

God has the foreknowledge to predestine events and cause them to come into being just as He caused the universe to come into being when at first it did not exist.

Rom 4:17; “That is what the Scriptures mean when they say that God made Abraham the father of many nations. God will accept all people in every nation who trust God as Abraham did. And this promise is from God himself, who makes the dead live again and speaks of future events with as much certainty as though they were already past..”

THINGS WHICH DO NOT EXIST.

- 1. God chose "the things that are not, that he might bring to nought the things that are." (1Cor 1:28;)**
- 2. Creation: "Worlds were framed by the word of God." (Heb 11:3;)**
- 3. Abraham (100) and Sarah (90) to have a son. (Gen 17:16; 18:10; 21:2-3;)**
- 4. Gentiles once "not My people" are now "sons of the living God." (Rom 9:26;)**

Rom 4:17; “That is what the Scriptures mean when they say that God made Abraham the father of many nations. God will accept all people in every nation who trust God as Abraham did. And this promise is from God himself, who makes the dead live again and speaks of future events with as much certainty as though they were already past.”

GENTILES, NOT GOD'S PEOPLE BECOME PEOPLE OF THE LIVING GOD.

**1. I will make you the father of a multitude of nations
(Gen 17:5;)**

2. You are "not My people." (Hos 1:8; Rom 9:26;)

**3. Then I will say to those who were not My people,
"You are My people!" And they shall say,
"You are my God!" (Ho 2:23; Rom 9:25;)**

Rom 4:18; “Who, contrary to hope in hope believed [in hope he, believed against hope, who against hope, who, when things were against hope, believed in hope].”

Abraham believed just because God promised he would be the father of many nations.

There was every earthly reason for him to disbelieve God. There was no natural prospect at all for Abraham and Sarah to have a child.

However, Abraham's strong unwavering faith (verse 20) went beyond natural anticipation. He steadfastly believed in God's word.

The faith of Christians today, in God and his word, like Abraham's, must be strong in spite of modern philosophies false and atheistic ideas taught in some classrooms and pulpits.

Rom 4:18; “When there was no hope, Abraham believed with hope that he would become an ancestor of many nations, just as God said:-
“Your descendants will be like this.”

In hope against hope, Abraham believed and so became the father of many nations, just as it had been said to him,
“So shall your offspring be.”

Again, Abraham's HOPE
is based on revealed truth.

Rom 4:18; “When there was no hope, Abraham believed with hope that he would become an ancestor of many nations, just as God said:-
“Your descendants will be like this.”

BIBLICAL FAITH IS:-

**Willingness to act, based on God’s truth,
with complete dependence on Him
to perform it for you**

**Our Salvation cannot be earned
by anything we can do.**

**We need to TRUST in the promises
of God and truly believe that through
the blood of Christ He CAN forgive us.**

True Faith/Belief is active NOT passive.



Rom 4:18; “When there was no hope, Abraham believed with hope that he would become an ancestor of many nations, just as God said:-
“Your descendants will be like this.”

“Against All Hope”

Abraham had no logical reason to believe that he and Sarah could have a son at their age.
But God had said it.

Abraham’s faith was such that he would believe anything God told him.

If we will not quibble with God but simply do whatever He asks us to do, then Abraham will truly be our father in the faith.

Rom 4:18; “When there was no hope, Abraham believed with hope that he would become an ancestor of many nations, just as God said:-
“Your descendants will be like this.”

Abraham was looking at the stars when God's word was spoken to him. God's words were later recorded by Moses in Genesis 15:5.;

When God spoke, the fulfillment was as certain as if it had already happened (compare Isa 51:2;)

**God promised to make Abraham the father of a multitude of nations. (Gen 17:5;)
The same promise was repeated to Jacob.
(Gen 28:14; 32:17;)**

Rom 4:18; “When there was no hope, Abraham believed with hope that he would become an ancestor of many nations, just as God said:-
“Your descendants will be like this.”

The Hebrew writer sums up what the immediate context says about Abraham.

Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude - innumerable as the sand which is by the seashore. (Heb 11:12; see Gen 15:5;)

19. “Even the thought that his body was as good as dead, he was about a hundred years old, and that Sarah's womb was dead too did not shake his faith.”

**20. “Counting on the promise of God,
he did not doubt or disbelieve,
but drew strength from faith and gave glory to God.”**

**21. “fully convinced that whatever God promised
He has the power to perform.”**

Rom 4:19; “Even the thought that his body was as good as dead, he was about a hundred years old, and that Sarah's womb was dead too **did not shake his faith.**”

“Not being weak in faith” is a Hebraism used in order to emphasize the positive by denial of the negative. **Abraham was strong in faith.**

Peter walked on the water but when he **"saw that the wind was boisterous"** he began to sink. (Mt 14:30;)

When **Joseph** was returning from Egypt, he heard that Archelaus reigned over Judea in place of his father Herod. (Mt 2:22;)

Were these good men afraid? Were they weakened in faith? Perhaps so. But **not Abraham.** His faith remained strong. (see note on verse 22;)

Rom 4:19; “Even the thought that his body was as good as dead, he was about a hundred years old, and that Sarah's womb was dead too did not shake his faith.”

Like a child gazing down from a tall tower undaunted by the height, Abraham pondered his antiquated body. He probably wondered how long he could retain the ability to father children.

Perhaps he considered himself impotent at the time. He contemplated his own body but **his faith in God's promise remained strong.**

“which was as good as, dead.” This may be an hyperbole, that is, exaggerated language.

At his age, Abraham was quite virile. He was about eighty-five. (Gen 16:16;)

Rom 4:19; “Even the thought that his body was as good as dead,
he was about a hundred years old,
and that Sarah's womb was dead too did not shake his faith.”

**At that time, he was able to father a child. (Gen 16:4;)
Or was Ishmael's conception also miraculous?
Later, he said to God, "Oh that Ishmael
might live before You!" (Gen 17:18;)**

**God pointed out that Sarah would have a son,
Isaac (Gen 17:19; 18:10;). Sarah had passed the age
of childbearing. At that time Abraham (about 100)
and Sarah (90) "were old, well advanced in age"
(Gen 18:11; 21:5;)**

**God's miraculous cure for male impotence for a 100
year-old man appears to have been long-lasting.
Years later, he fathered six children by Keturah
and others by concubines. (Gen 25:1-2, 6;)**

Rom 4:19; “Even the thought that his body was as good as dead,
he was about a hundred years old,
and that Sarah's womb was dead too did not shake his faith.”

“he was about an hundred, years old” Think about
the one hundred-year "patriarchs" with whom
we are acquainted and compare them to Abraham.

Many no longer possess their mental competence
nor their physical vigour and bounce.

Sarah had been childless during her long marriage
to Abraham. Without God's assistance, no doubt,
she probably would have remained barren.

Rom 4:20; “Counting on the promise of God,
he did not doubt or disbelieve,
but drew strength from faith and gave glory to God.”

**The revealed word of God contained
the promise that Abraham trusted.**

We may never know the laughter nor the mental
struggle and turmoil **Abraham** endured.

Yet, any doubts that entered his mind
were quickly **overcome by his triumphant faith.**

ABRAHAM GROWING STRONG IN FAITH. v20.

1. Right use of God's word: looked to the promise.

2. Believed: did not waver unbelief.

3. Was strengthened: grew strong in faith. (Rom 10:17)

4. Worshipped: gave glory to God.

Rom 4:20; “Counting on the promise of God,
he did not doubt or disbelieve,
but drew strength from faith and gave glory to God.”

Since faith comes by hearing the word of God, (Rom 10:17), each time God spoke to Abraham, his faith grew stronger. Reading and hearing the word has the same effect on people today (John 20:30-31;)

Then Abraham fell on his face and laughed, and said in his heart, "Shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child?" (Gen 17:17;)

The manner of "**giving glory to God**" in this instance is a little different from the solemn or even gloomy worship services in some congregations. **Abraham fell flat on his face laughing. An interesting act of worship!**
According to **Josephus**, "**he gave thanks.**"

Rom 4:21; “fully convinced that whatever God promised
He has the power to perform.”

Abram therefore gave thanks to God for these blessings; and then he, and all his family, and his son Ishmael, were circumcised immediately; the son being that day thirteen years of age, and Abraham was ninety-nine.

Abraham had not a doubt in the world that God would fulfill his promise. History bears out the fact that he was right.

“Therefore know that the LORD your God, He is God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments. (Deut 7:9;)

Rom 4:21; “fully convinced that whatever God promised
He has the power to perform.”

Long before the events in Abraham's life under
consideration in the present verses,
God had promised to save Noah. (Gen 6:18;)

God had promised not to
again destroy the world by water. (Gen 9:8-13;)

God had promised that He would make of Abraham
a great nation, would bless him and make his name
great. Also He would bless them that blessed him
and curse them that cursed him, and in him all
families of the earth would be blessed. (Gen 12:2-3;)

Rom 4:21; “fully convinced that whatever God promised
He has the power to perform.”

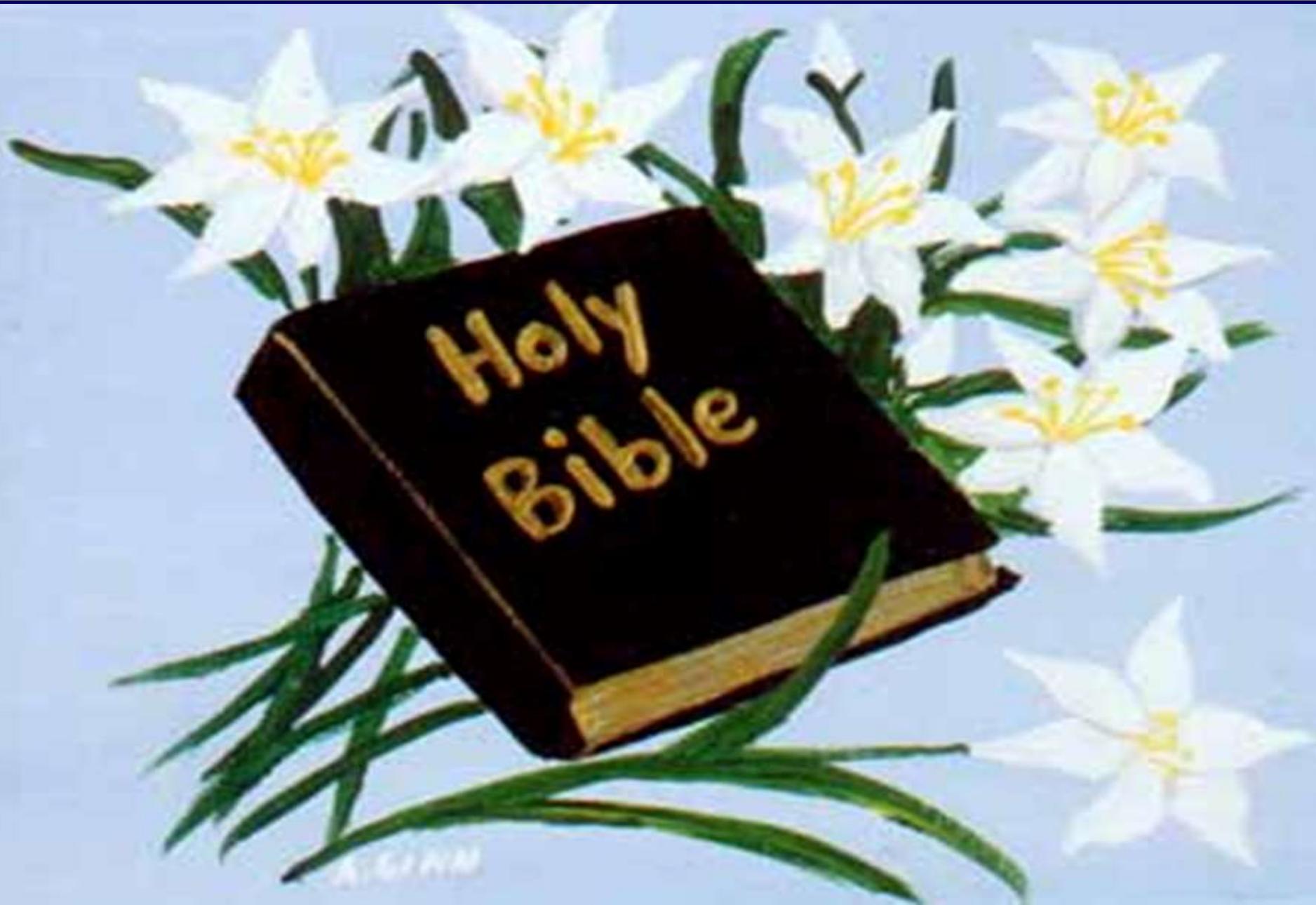
“God was also able to perform.”

**Parliament may pass a law without appropriating
money to carry it out or to enforce it.**

**A general may attack an un-defeatable enemy.
A builder may start but be unable
to complete the construction.**

**However, God is Almighty. He is able to fulfill
His promises. When He speaks, the outcome
is as certain as if it had already come to pass.**

The Words Were Written for Us.



Rom 4:22; “And because of Abraham's faith God forgave his sins and declared him “not guilty.”

23. Now **not for his sake only** was it written that it was credited to him,
24. but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead,
25. {He} who was delivered over because of our transgressions, and was raised because of our justification.



The Words Were Written for Us.

Rom 4:22; “And because of Abraham's faith God forgave his sins and declared him “not guilty.”

Because of his faith as evidenced by his prostrate position and laughter during his worship his faith was **reckoned** to Abraham **as righteousness**.

The fact that Abraham was righteous by faith is stated at least four times in Scripture,

ABRAHAM WAS RIGHTEOUS.

About age 75. In Ur, through the righteousness of his faith he was promised to become heir of the world.

(Gen 12:1-3; Ro 4:13;)

About age 85. God promised that his seed should be numberless as the stars. (Gen 15:5-6;)

About age 100. God promised Sarah would have a son. (Gen 17:15-21;)

About age 125. God commanded him to offer Isaac. (Gen 22:2; Jas 2:21-23, especially verse 23;)

Rom 4:23-25; “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 sins, and was raised for our justification.”

God laid down a principle to Abraham that applies to us today. The Holy Spirit caused Moses to write it for our learning. (Rom 15:4;)

That principle is that by God's grace through Jesus the Christ there is lots of forgiveness.

The obedient believer is saved by grace when his faith is reckoned for righteousness.

The truths about Abraham in Genesis were written for us - not to be obeyed as law but as lessons about God's promises, dependability, forgiveness and His concern for sinners.

Rom 4:23-25; “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 sins, and was raised for our justification.”

“It shall be imputed [credited]” **Did Abraham believe in the coming of the Christ? Certainly.**

Jesus said, "Your father Abraham rejoiced to see My day, and he saw it and was glad." (John 8:56;)

Just as Abraham's faith was **reckoned for righteousness**, it is God's intent and purpose to credit righteousness to believers today.

“For with the heart one believes **EIS unto, in order to righteousness**, and with the mouth confession is made unto salvation.” (Rom 10:10;)

Rom 4:23-25; “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 sins, and was raised for our justification.”

“To us who believe in Him.” [if we believe, on Him.]

Both Jews and Gentiles, those of all nations.

“Who raised up Jesus our Lord from the dead.”

Can one have saving faith and
not believe in the resurrection of Christ?

The Scriptures do not hold out a promise of heaven to those who disbelieve it.

His resurrection is a fundamental part of the gospel.

(Rom 10:9-10; 1Cor 15:1-4;)

Rom 4:23-25; “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 sins, and was raised for our justification.”

“who was **delivered up** because of our sins,”
Judas also **betrayed Him** or **delivered Him up**,
the **Greek** being **identical** for the two expressions.
(Mk 3:19; Luke 22:3; John 6:71; 13:2, 21-26;)

Judas delivered Him over to death.

Jesus the Christ gave Himself.

(Gal 1:4; 2:20; Eph 5:2;)

Why did Jesus have to die?

It was **only through His blood** that **God** could
give us the opportunity to be saved from our sins.

Rom 4:23-25; “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 sins, and was raised for our justification.”

“Because of our offences.”

[for our, because of our, trespasses, transgressions]

Matt 1:21; He shall save His people from their sins.

Luke 19:10; Jesus came to seek and save the lost.

**If we do not realise we have a sin problem
we will not look to Jesus for salvation.**

**Rom 6:23; “The wages (payment / result/
of sin is death.”**

**Rom 6:23; “but the gift of God is eternal life
through Jesus Christ our Lord.”**

Rom 4:23-25; “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 sins, and was raised for our justification.”

“was raised [has been, raised]”

The great power of the righteous God is seen in the resurrection of Christ.

Not only did the resurrection of Christ confirm and demonstrate who He was and the adequacy of His sacrifice but it enabled Him to become mediator and intercessor for us.

Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

(Heb 7:25; Heb 8:6; 9:14-15, 24; 12:24;)

Raised to Life for Our Justification!



Rom 4:25; “because we believe in him who raised from the dead our Lord Jesus who was handed over to death for our sins and raised to life for our justification.”

Raised to Life for Our Justification!

How did the resurrection of Jesus secure our justification?

“and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. **To Him who loves us and released us from our sins by His blood. Rev 1:5;**

1 Peter 3:21; “**Baptism now saves you – not the removal of dirt from the flesh, but an appeal to God for a good conscience – through the resurrection of Jesus Christ.**”

Rom 4:25; “because we believe in him who raised from the dead our Lord Jesus who was handed over to death for our sins and raised to life for our justification.”

Justification is conditional, "to us who believe."
possibly because Jesus our Lord was put to death for our sins Rom 5:6; 2 Cor 5:21; 1 Pet 2:24;.

Justification does not overlook sin, it is based upon the fact that full payment has been made for sin, hence the idea of earning salvation is entirely stupid.

The Lord "was raised for our justification." "FOR" in both cases is DIA "because of" or "on account of."

Rom 4:25; “because we believe in him who raised from the dead our Lord Jesus who was handed over to death for our sins and raised to life for our justification.”

Just as with Abraham, the ground upon which the restored relationship rests for any man is God's gracious initiative.

As with Abraham, righteousness is reckoned through faith. It is a faith that takes God at His Word, nothing doubting.

This faith appropriates grace on the Lord's terms, believing that He will keep His promises.

Rom 4:25; “because we believe in him who raised from the dead our Lord Jesus who was handed over to death for our sins and raised to life for our justification.”

How did the resurrection of Jesus secure our justification?

The new life of Jesus after His resurrection doesn't just symbolize our being raised **to walk in newness of life** in baptism, when we come up out of the water.

Our new life is now His life.

Rom 4:25; “because we believe in him who raised from the dead our Lord Jesus who was handed over to death for our sins and raised to life for our justification.”

**Without the NEWNESS OF LIFE
there is NO FORGIVENESS
or
JUSTIFICATION**

**Without FORGIVENESS
or
JUSTIFICATION.
there is NO NEWNESS OF LIFE**

**Three groups especially
need to hear Paul's message in Rom 4;**

**First, the proud legalist (who somehow seems
to feel that God got lucky when he was baptized)
must realize that any hope of salvation
is grounded in what the Lord does!**

**He must see that faith or any other work
(faith is a work. John 6:28-29;)
has merit only because of God's grace.**

**He must understand that, even if he does his duty,
he has no basis for boasting before God. (Luke 17:10;)**

**Any obligation God has to man
is a self-imposed obligation, freely assumed,
and not imposed from any outside source.**

Second, those who allow the arrogant to make them feel less than worthy need to hear Paul's message.

None of us is worthy, especially the pompous! However, the faithful are reckoned righteous because God is gracious. When we meet the Lord's terms of pardon, He will keep His Word.

Faith, repentance, confession, baptism, walking in newness of life, and preaching the gospel have merit because of God's grace.

Our debt was paid with the Lord's blood. When He washes us with the washing of regeneration and the renewing of the Spirit (Titus 3:5;) we are clean!

Third, those among us who think they have "rediscovered" God's grace need Paul's message.

Grace is the basis of man's salvation.

It deserves due consideration lest we come to a perverted understanding.

We must not fall victim to the legalistic arrogance which overwhelmed the Judaizer's of Paul's day.

Yet we must not flee to the land of Augustine, Luther, Calvin, Swindoll, and Shelly.

Paul must not be arrayed against James and other Biblical authors.

Neither must he be arrayed against himself!

He never taught a faith-only, do-nothing Christianity (Rom 2:5-11;) All truth is consistent with itself.



CRUCIFIED *With*
CHRIST

**"I have been crucified with Christ;
and it is no longer I who live, but Christ
lives in me; and the life which I now
live in the flesh I live by faith
in the Son of God, who loved me
and gave Himself up for me." Gal 2:20;**

SUMMARY OF ROMANS 4.

The main point in this chapter is that **Gentiles as well as the Jews may be saved by the gospel.**

Abraham's justification is not a model for us sinners to be justified in the church age.

However, like him, people today are to have an obedient faith.

Commandments for us are different than for him.

Paul's teaching on Abraham's justification

"apart from works," in context, means

"apart from works of the Mosaic law."

"Apart from works we do to try to Merit salvation."

The works in this context do not apply to the **"works"** we do **to respond to the message of God's grace.** Faith, Repentance, confession, baptism, etc.

SUMMARY OF ROMANS 4.

The apostle Paul was labouring to refocus the Judaizers. He wanted them to understand that the basis of man's relationship with God is grace.

**God acted, God forgave,
God laid down the terms of justification.**

There is merit in our faith and other works only because God attached merit to them.

Any obligation He has to us is one freely assumed on His own initiative because of His compassionate, gracious love. Praise God for His grace!

CONCLUSION.

The gracious gift of salvation through faith comes to us through the sin offering of Jesus, by His death, burial and resurrection.

When we respond in faithful obedience to accept that Gracious sacrifice by repenting.
(turning away from sin and back to God.)

By confessing.
(being prepared to state our belief in who Jesus is and accepting what Jesus has done on our behalf.)

And through our water baptism.
(We re-enact and identify with the death burial and resurrection of Jesus.)

We rise up forgiven to walk a new life in a new relationship with God through Jesus.

Father of the Faithful

by Ellis Jones

All God ever asked of him,
He trustfully obeyed.



God led him
to an
unknown land.
He followed
unafraid.

**For many years he waited
For God to keep His word.
Often God had talked to him.
He remembered all he heard**



**When it seemed
the time had passed
For normal parenthood,**

**God gave his wife
and him a son.
He always knew
God would.**





**When Abraham
was tested,
He offered up
his son.**

**God showed Him
what His plan
would be
When His
Own Lamb
would come.**

**He believed God would bring Isaac,
If need be, back from death.
So Isaac was a picture
Of the Man from Nazareth.**



**Because he was so faithful,
God blessed him in all ways.
And he is now our father,
If God we trust and praise.**



ROMAN STUDY SHEET QUESTIONS 1.

JUSTIFICATION BY FAITH ILLUSTRATED 4:1-25;

JUSTIFICATION BY FAITH ILLUSTRATED 4:1-8;

v1-3; What statements are made concerning Abraham's justification?

v4-5; How does Paul say the reward is reckoned?

- a) To him that works?**

- b) To him that works not?**

v6-8; Who did Paul say that David pronounced a blessing on?

ROMAN STUDY SHEET QUESTIONS 2.

THE RECKONING TO ABRAHAM 4:9-17;

v9-10; When was Abraham's faith reckoned to him as righteousness?

v11 What was the purpose for Abraham's circumcision?

v11-12; How is Abraham an example of justification to all men?

v17-21; List some statements that help describe Abraham's faith

v22-25; Why were these things written about Abraham?

**Romans Chapter 4:9-25;
God's Righteousness
illustrated in Abraham.
Roman 4:16-25;
Lesson 2 Slide 63**

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**Next in the series:-
Romans Chapter 5:1-11;
Benefits of righteousness.**