

Abraham

He left Ur of the Chaldeans --- **Genesis 11:28, 31**
(**Acts 7:2-4 & Nehemiah 9:7-8**)

He left Haran --- **Genesis 12:1-5**
(**Hebrews 11:8** "...And he went out, not knowing where he was going")

Abraham gives tithes to Melchizedek--- **Genesis 14:17-24 (Hebrews 7:1-4)**

Abraham given a promise of child --- **Genesis 15:1-6**

* Promise given to Abraham prior to circumcision --- **Genesis 12:1-3**
Circumcision instituted in **Genesis 17:1-27**

Abraham & Sarah have a son --- **Genesis 21:1-21 (Romans 4:13-22)**

Faith of Abraham demonstrated in offering of his son--- **Genesis 22:1-18**
(**Hebrews 11:17-19 & James 2:21-24**)

"In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."
Genesis 22:18

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

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

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

Genesis 15:6 (NKJV) And he believed in the Lord, and He accounted it to him for righteousness.

Galatians 3:6 (NKJV) just as Abraham "*believed God, and it was accounted to him for righteousness.*"

James 2:23 (NKJV) And the Scripture was fulfilled which says, "*Abraham believed God, and it was accounted to him for righteousness.*" And he was called the friend of God.

This statement is made with reference to *three very different periods in Abraham's life*. (1) In Genesis 15:6, when told he would have innumerable descendants, "he believed and He reckoned it to him for righteousness." This was a continuation of the faith that Abram had long before demonstrated (cf. above). (2) Romans 4: 19-22 tells us that near age 100 he believed God relative to Sarah's having a child, "and therefore it was imputed to him for righteousness." Again (3), when Isaac was a "lad" (old enough to carry fire wood into the mountains with his father- Gen. 22:6) Abraham's faith was tested, and it is said he "believed God, and it was imputed unto him for righteousness" (Jas.2:23). The "faith" of Abraham was no miraculous experience *It was a life of humble acceptance and service in keeping with God's revealed will*. Justification was no single event in time, but kept pace with Abraham's faith throughout his life.

Reading Romans by Robert F. Turner pg.40

⁴ Now to him who works, the wages are not counted as grace but as debt.

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

The one who works is the one who does the work of perfectly keeping God's law. That is the work that causes his reward to be owed to him. The one who "works not" is one who does not do the work of perfectly obeying God's law. He is justified by his faith (belief) when his faith leads him to obey the conditions for forgiveness (Gal. 5:6; Heb. 5:9; Acts 2:38; 8:22). The contrast between justification by faith and justification by works is a contrast between justification through an obedient faith and justification through performing the work of perfectly keeping divine law.

Romans by Johnny Stringer pg.20-21

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

Psalms 32:1-2 (NKJV) *Blessed is he whose transgression is forgiven, Whose sin is covered.*

² *Blessed is the man to whom the Lord does not impute iniquity, And in whose spirit there is no deceit.*

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

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

Blessed – “whose lawless deeds are forgiven” --- “whose sins are covered” --- “whom the Lord shall not impute sin”

Paul said that Psalm 32:1,2 is an example of God's crediting righteousness "apart from works" (4:6). Paul was *not* suggesting that there was nothing David needed to *do* in order to be forgiven. David's heart needed to be broken in penitence (see Ps. 51:17). He needed to acknowledge his sin, confessing it to the Lord (see Ps. 32:5; 51:3, 4). He needed to pray, asking the Lord for forgiveness (see Ps. 32:6; 51:1, 2, 9). What Paul was saying is that there were no "works" that David could do which would earn or merit God's forgiveness. When the Lord forgave him, it was on the basis of grace, not works.

Truth For Today Commentary by David L. Roper pg. 271

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

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

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

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

“ . . .who also walk in the steps of the faith which our father Abraham *had while still* uncircumcised
See -- Hebrews 11:8 & Genesis 15:4-6/Romans 4:16-22

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.

The law brings wrath upon man, because he violates it ---**Paul's letter to the Saints At Rome** by Robertson L. Whiteside pg. 104

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 became the father of many nations, according to what was spoken, "*So shall your descendants be.*"

¹⁹ And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb.

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

²¹ and being fully convinced that what He had promised He was also able to perform.

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

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

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

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

Verses 23-25: The fact that Abraham was justified by faith was written for our benefit, to teach us that we can be justified by faith. Abraham was justified by faith when his faith led him to obey God (Heb. 11:8ff., James 2:21-23), and we will be justified by faith when our faith leads us to obey (Gal. 5:6; James 2:24; Rom. 6: 17-18; Heb. 5:9; Matt. 7:21). Justification is by an obedient faith, not by the Law of Moses or perfect obedience to any law. It is for all who have faith, not just Jews.

Romans by Johnny Stringer pg.22

Questions Romans 4

1. How would you describe the conduct of Abraham as you reflect upon the chart on page 16?

2. Where does it state, *“Abraham believed God, and it was accounted to him for righteousness.”*?
 - a. List the verse in Genesis where this statement is located. Also list two other verses in the N.T. that contain this statement.

3. How does Johnny Stringer explain works and faith?

4. What Old Testament scripture is being referenced in verses 7-8 and list three things said about the Blessed individual.

5. Was *“faith was accounted to Abraham for righteousness”* prior to or after his circumcision, and why did Paul address this issue?

6. How did the law bring about wrath?

7. Where does it state, *“but who also walk in the steps of the faith which our father Abraham had while still uncircumcised,”* and how would you explain what it means to walk in the steps of Abraham?

8. What will you remember from chapter 4? Why?