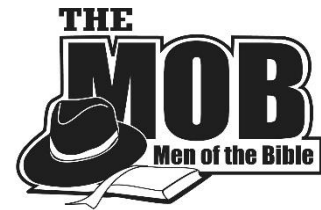


For I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

Romans 1:16-17



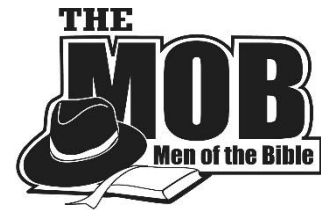
# Announcements



- **Welcome to the MOB!** Website: [www.ibcmob.net](http://www.ibcmob.net)
- The last MOB meeting for 2017 is tonight (December 12<sup>th</sup>).
- **Next MOB meeting is January 9, 2018. Small Group B hosts.**
- Merry Christmas and a blessed New Year!



# Memory Verse



## Romans 4:3 (NASB)

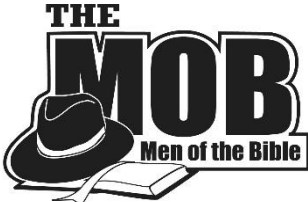
For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.”


## Romans 4:3 (NASB)



# Romans

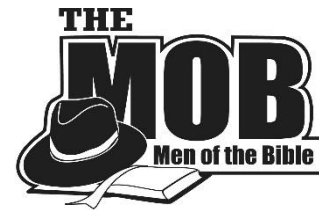
## Outline



Focus	Revelation of God's Righteousness			Vindication of God's Righteousness			Application of God's Righteousness	
	Reference	1:1 – 3:20	3:21 – 5:21	6:1 – 8:39	9:1-29	9:30 – 10:21	11:1-36	12:1 – 13:14
Division	Need for God's Righteousness	 Imputation of God's Righteousness	Demonstration of God's Righteousness	Israel's Past: Election	Israel's Present: Rejection	Israel's Future: Restoration	Christian Duties	Christian Liberties
Topic	Sin	Salvation	Sanctification	Sovereignty			Service	
	Doctrinal						Behavioral	
Location & Time	Probably written in <b>Corinth</b> (Greece) around <b>57 AD</b>							



# Last Meeting



## Key Thoughts

- The church in Rome is reminded of the faith of Abraham... and so are we
- God calls believers to faith and, like Abraham, we are to trust Him wholly, even when we can't see the big picture
- God delivered on his promises to Abraham

## Our Outline Tonight:

- God's Call
- God's Covenant
- God's Fulfillment
- God's Provision
- Abraham's Belief

## Our Scripture for Tonight is:

- [Genesis 12:1-4](#)
- [Genesis 15:1-20](#)
- [Genesis 17:1-27](#)
- [Genesis 21:1-7](#)
- [Genesis 22](#)
- [Hebrews 11:8-10, 17-18](#)



# This Meeting



## Key Thoughts :

- Paul reinforces his justification argument and Abraham is the example for Romans 3:28: *For we hold that one is justified by faith apart from the works of the law.*
- Once the primacy of faith is established, the position of the law is clarified

## Our Scripture was:

- [Genesis 12 - 22](#)
- [Romans 4](#)
- [Galatians 3](#)

## Encountering the Book of Romans

Chapter 8: “The Faith of Abraham”

- Pages 73 - 80



# Romans 4:1-25



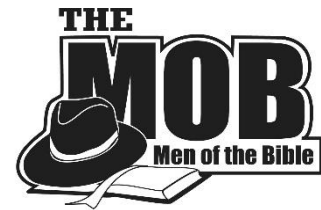
<sup>1</sup> What then shall we say was gained by Abraham, our forefather according to the flesh? <sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup> For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” <sup>4</sup> Now to the one who works, his wages are not counted as a gift but as his due. <sup>5</sup> And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, <sup>6</sup> just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

<sup>7</sup> “Blessed are those whose lawless deeds are forgiven, and whose sins are covered;

<sup>8</sup> blessed is the man against whom the Lord will not count his sin.”



# Romans 4:1-25

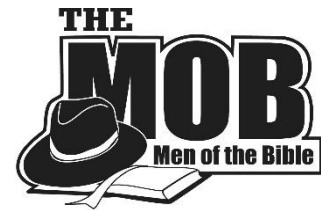


<sup>9</sup> Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. <sup>10</sup> How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. <sup>11</sup> He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, <sup>12</sup> and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.





# Romans 4:1-25

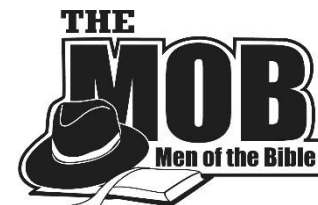


<sup>13</sup> For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. <sup>14</sup> For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup> For the law brings wrath, but where there is no law there is no transgression.

<sup>16</sup> That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, <sup>17</sup> 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.



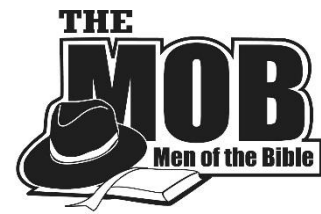
# Romans 4:1-25



<sup>18</sup> In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” <sup>19</sup> He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. <sup>20</sup> No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, <sup>21</sup> fully convinced that God was able to do what he had promised. <sup>22</sup> That is why his faith was “counted to him as righteousness.” <sup>23</sup> But the words “it was counted to him” were not written for his sake alone, <sup>24</sup> but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, <sup>25</sup> who was delivered up for our trespasses and raised for our justification.



# Outline



## The Faith of Abraham – Part 2

- Faith vs. Works in Abraham's justification
- Faith vs. circumcision in Abraham's justification
- Faith vs. the Law in Abraham's justification
- Faith vs. Sight in the experience of Abraham



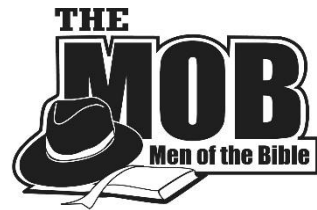
# Paul's Approach



- Continues to balance the application of God's grace to the Jews and Gentiles
- Brings forward a consistent and coherent plan of salvation with Old Testament justification
- Addresses key elements of the Rabbinic teaching
  - Emphasis on Abraham's position
  - Counted righteous by his works ([Genesis 26:4-5](#))
- Uses Abraham as a central figure in understanding salvation history
  - Came from the ungodly
  - A friend of God ([James 2:23](#); [2 Chronicles 20:7](#); [Isaiah 41:8](#))



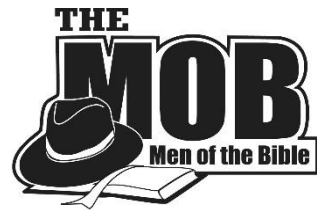
# Righteousness by Faith



- ***dikaiosunē***; g1343. δικαιοσύνη from 1342; righteousness, justice:--  
right(1), righteousness(90).
- ***pistis***; g4102. πίστις from 3982; faith, faithfulness:--  
faith(238), faithfulness(3), pledge(1), proof(1).
- ***logizomai***; g3049. λογίζομαι from 3056 (in the sense of an account or reckoning); to reckon, to consider:--



# Faith vs. Works (vv.1-8)

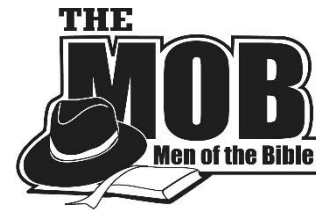


<sup>1</sup> What then shall we say that Abraham, our forefather according to the flesh, has found? <sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God.

- Observation: Abraham venerated by the Jews
  - Ancestry traces back to covenant people
  - Psalm of David ([Psalm 32](#)) also included as part of sensus plenior argument (e.g., a fuller, deeper sense with regard to Old Testament references)
- Interpretation:
  - Reinforces the view that works provides no means to boast
  - Lines up his justification by faith argument by including the pinnacle example of the covenant promise



# Faith vs. Works (vv.1-8)

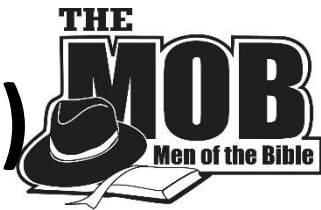


<sup>4</sup> Now to the one who works, his wage is not credited as a favor, but as what is due. <sup>5</sup> But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

- Observation: Obligation – this would violate the bedrock truth of God’s grace
  - God cannot be under obligation to any human creature. Faith, on the other hand, because it involves the humble acceptance of what God offers to give, does not create any such obligation (Moo)
  - Consider Paul’s statement with respect to traditional Rabbinic teaching
  - Judaism emphasis: *the doer of the act*; Paul: *the giver of the sign*
- Interpretation:
  - “credited”= *logizomai* g3049 – it was credited = God credits it



# Faith vs. Circumcision (vv.9-12)



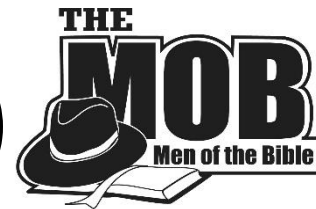
<sup>9</sup> Is this blessing then on the circumcised, or on the uncircumcised also? For we say, “Faith was credited to Abraham as righteousness.” How then was it credited?

- Observation: The rite of circumcision closely tied to Abraham from the beginning
  - After God confirmed his promise
  - Constant reminder of God’s covenant
  - After Diaspora: a tangible symbol of Jewish cultural identity
- Interpretation:
  - Judaism emphasis: *the doer of the act*; Paul emphasis: *the giver of the sign*
  - In his role, Abraham unites ALL believers
    - Physical father of the Jewish nation
    - Spiritual father of all believers





# Faith vs. the Law (vv.13 – 17)

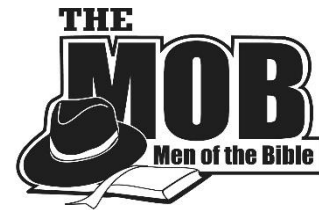


<sup>13</sup> For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. <sup>14</sup> For if those who are of the Law are heirs, faith is made void and the promise is nullified;

- Observation: Specifically extends inheritance to the present
  - By extension it refutes the application of righteousness to the acts, position, legacy of Jewish people
  - Not Faith + Law!
  - [Galatians 3:18](#)
- Interpretation:
  - v.15: for the Law brings about wrath, “brings“= *katergazomai*; g2716
  - it brings about; produces *even encourages*



# Galatians 3



<sup>1</sup> You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed *as* crucified? <sup>2</sup> This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? <sup>3</sup> Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? <sup>4</sup> Did you suffer so many things in vain—if indeed it was in vain? <sup>5</sup> So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?

<sup>6</sup> Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. <sup>7</sup> Therefore, be sure that it is those who are of faith who are sons of Abraham. <sup>8</sup> The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, “ALL THE NATIONS WILL BE BLESSED IN YOU.” <sup>9</sup> So then those who are of faith are blessed with Abraham, the believer.



# Faith vs. Abraham's Sight (vv.18-25)



<sup>17</sup> (as it is written, “A FATHER OF MANY NATIONS HAVE I MADE YOU”) in the presence of Him whom he believed, *even* God, who gives life to the dead and calls into being that which does not exist.

- Interpretation:

- v.17b: Who gives life to the dead...Paul reflects the highest characteristics of God in the Hebrew tradition

<sup>21</sup> fully convinced that God was able to do what he had promised.

<sup>22</sup> That is why his faith was “counted to him as righteousness.”

<sup>23</sup> But the words “it was counted to him” were not written for his sake alone, <sup>24</sup> but for ours also. (ESV)

- Interpretation:

- v.17b: Specific application to the reader and again reinforces the unique element of faith!



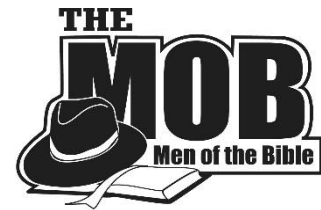
# Discussion & Application



1. Discuss the statement, “A faith which doubts God’s ability to honor His promise constitutes a theft against God’s glory (4:20) and a challenge to His truthfulness (15:8).” (Edwards)
  - Follow-up: Where are you stretched today in your ability to trust in God’s promises?
2. Respond to the statement: “God cannot be under obligation to any human creature.” (Moo)
  - Do you agree with that statement? Do you think it makes it easier or harder to grasp and personally live out a life based on faith?
3. Today, since we don’t glory in the Law, what do we tend to substitute as the reason we can consider ourselves righteous (*dikaiosynē*)?
  - If you consider this term related to judicial proceedings, does it change your perspective about how it applies today? Should it?
4. Who are some Christians today that set the pace for you about trusting in God? What is most important about these persons to you?



# Next Meeting



## Rejoicing in Life and Hope

Review:

- [Romans 4:1-25](#)

Study:

- Read [Romans 5:1-21](#)
- *Encountering* Chapter 8, pages 83-92



# Closing



- Questions?
- Comments?
- Closing Prayer

**Strong's #1349:** dike (pronounced dee'-kay)

probably from 1166; right (as self-evident), i.e. justice (the principle, a decision, or its execution):--judgment, punish, vengeance.

**Thayer's Greek Lexicon:** dikē

- 1) custom, usage
- 2) right, just
- 3) a suit at law
- 4) a judicial hearing, judicial decision, especially sentence of condemnation
- 5) execution of a sentence, punishment
- 5a) to suffer punishment
- 6) the goddess Justice, avenging justice

**Part of Speech:** noun feminine

<https://www.bibletools.org/>

**v4,20** *You be justified*

- g1344. δικαιόω dikaiōō

**v5** *Righteousness*

- g1343. δικαιοσύνη dikaiosynē;

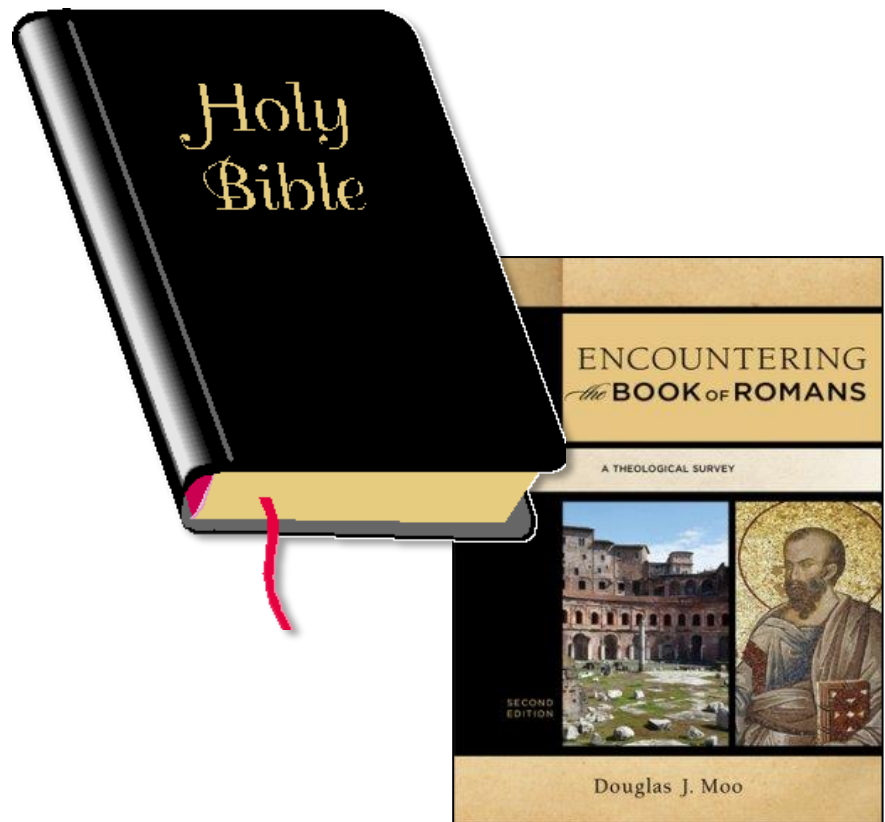
**v5** *Unrighteousness*

- g0093. ἀδικία adikia

**v5** *Unrighteousness*

- g0094. ἄδικος adikos; from 1 (as a negative particle) and 1349; unjust; by extension wicked; by implication, treacherous; specially, heathen:

# Resources



MOB Reference Material

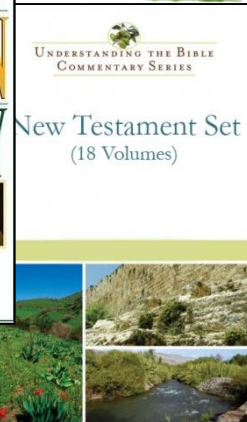
<http://www.ibcmob.net/resources.html>

<http://www.preceptaustin.org>

<http://biblehub.com> (includes Strong's Definitions)\*

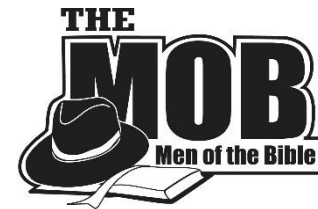
<http://biblegateway.com>

## Supporting Reference (Kirk's)



For questions: *Serendipity New Testament for Groups*, Lyman Coleman





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- ✓ Edwards, J., Understanding the Bible Commentary Series - Romans). Grand Rapids, MI: Baker, 2011.
- Gasque, W. Ward, et. al. ed. Understanding the Bible Commentary Series - New Testament Set (18 vols.). Grand Rapids, MI: Baker, 1991.
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- ✓ MacArthur, John. Grace to You – Sermons [gty.org/library/resources/sermons-library](http://gty.org/library/resources/sermons-library)