

THIS WEEK'S STUDY: 8/22-23/2022 *Romans Chapter 4*

PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE STUDY!

MONDAY 7 PM Bible Study - Time: 07:00 PM Pacific Time (US and Canada)

THE MONDAY NIGHT STUDY HAS RESUMED MEETING IN CLASSROOM HS107, CCCM, AS WELL AS CONTINUING IN ZOOM!!

MEETING ID# - 87858644763 Passcode: 087484

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Meeting ID: 878 5864 4763 - Passcode: 087484

One tap mobile

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TUESDAY 7 AM Bible Study - Time: 07:00 AM Pacific Time (US and Canada).

THE TUESDAY MORNING STUDY HAS RESUMED MEETING IN THE FAMILY ROOM, CCCM, AS WELL AS CONTINUING IN ZOOM!!

MEETING ID# - 85309150746 - Passcode: 715340

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Phil Twente ptwente@gmail.com cell 714 425 9221 www.ptwente.com - For Audio & notes from previous studies -

OPENING PRAYER

Theme of the Book of Romans: “Righteousness by Faith” – 1:16-17

Romans Chapter 4 – Justification by Faith – from the perspective of Old Testament saints.

Abraham Justified by Faith, not by works - vs. 1-4; David Celebrates the Same Truth – vs. 5-8;

Abraham Justified Before Circumcision– vs. 9-12; Before the Law – vs. 13-15

The Promise Granted Through Faith – vs. 13-25

Review: (*Rom 3:27-31*)

- *Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. [28] Therefore we conclude that a man is justified by faith apart from the deeds of the law.*

- [29] *Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, [30] since there is one God who will justify the circumcised by faith and the uncircumcised through faith.*
- [31] *Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.*
- **Using Abraham and David as illustrations, the purpose of this fourth chapter is to show that under the Old Testament dispensation** this way of salvation was not merely predicted, it was also God's way of dealing with men and saving them, at that time also. Salvation was and is the same way in the New Testament as in the Old!
- **The Apostle now brings up two of their greatest heroes in the Jewish faith, Abraham and David. (Mat 1:1) The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham.**

Abraham Justified by Faith - not by works – vs. 1-8

Rom 4:1 What then shall we say that Abraham our father has found according to the flesh?

- **Abraham was a Gentile pagan before he became the father of all who believe**, but these are the physical descendants of *Abraham, according to the flesh*. **Abraham set the standard for being justified by faith.** It was not his works, his heritage, his adherence to the law, coming more than 400 years after Abraham. God shows us how Abraham was saved, so **we can know the only way** that we or anyone else can be saved!
- *According to the flesh* means that which is external and opposed to that which is internal and spiritual. The flesh means anything that a man relies on in the matter of salvation, such as works of any kind, or anything on which we tend to rest for our salvation and of which we tend to boast!

Rom 4:2 For if Abraham was justified by works, he has something to boast about, but not before God.

- *If God justified Abraham because of his works.* Then Abraham could boast in his righteousness. He would tell about all that he had done. He would point to his works, boasting of them.
- **Now Paul declared in the previous chapter concerning the righteousness which comes by faith**, that God justifies those who believe in Jesus. He said where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Because I'm justified by my faith in Jesus Christ, I can't really glory or boast in my works, all which have nothing to do with my righteous standing before God.
- **All I can do is glory in Jesus Christ. Now that's God's purpose.** That no flesh should glory in His sight. Therefore, any kind of boasting that I may do of sacrifices that I have made for Jesus or things of this nature, are completely wrong!
- **But it is not of works. That doesn't make me more righteous what I do!** We are accounted righteous because we have believed in Jesus Christ! What did Abraham discover? If he were justified by his works then he would have *something to boast about but not before God*. He wouldn't be glorying in God; he would be glorying in his works.

Rom 4:3 For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS."

- *For what does the Scripture say?* We need to notice where Paul goes to prove his point, as this is the best advice for use for the answer to any question. *What does the Scripture say?* When the Scripture speaks, God is speaking! Thus, says the Lord!
- **ABRAHAM BELIEVED GOD! (Gen 15:6) And he believed in the LORD, and He accounted it to him for righteousness**, which is the first time in the Bible that the doctrine of justification by faith only, is stated clearly! **ACCOUNTED**, (*logizomai* - imputed, credited, reckoned, counted, – used 11 times; vs. 3,4,5,6,8,9,10,11,22,23,24, in this chapter, 19X in Romans)
- **One misinterpretation of this meaning is that Abraham was a godly**, God-fearing man. It was because he was such a man that God dealt with him as He did. But this is saying that we are

justified by works, that we are saved because we are good men, praying men, because we are religious, which is just sheer justification by works, which would give such a man a right to boast!

- **Another common misinterpretation is that God has done away with the law.** Now, all you need to do is believe and you are saved. Your believing saves you. But that turns believing into works. If it is our belief that saves us, we have got something to boast of and to glory in, which contradicts the apostle's teaching.
- **ABRAHAM BELIEVED GOD! The correct understanding** is that Abraham was given to understand that God's way of justification **is not** by works, not by the law, not by circumcision, not by any of these things! **But**, it is God imputing the righteousness of His Son to us, enabling us to see that by faith, coming to us by the instrument of faith, but the righteousness is that of Jesus Christ!
- **That is, Abraham believed the promise of God that the Messiah would come through his seed!** As God showed him the stars and said as the stars of the sky are innumerable, so shall your Seed be. And Abraham believed God. (*Joh 8:56*) *Your father Abraham rejoiced to see My day, and he saw it and was glad.*" !!

Rom 4:4 Now to him who works, the wages are not counted (logizomai - imputed, credited, reckoned), **as grace but as debt.**

- **Negatively, the moment you work for somebody**, that puts them under obligation to you. They become a debtor to you. Now if I could do so many works to be righteous. If God would specify, an hour a day in prayer, ten chapters a day in the Bible, witnessing to five people, and so forth, then if I would do those things then God would owe me. God would be in debt to me because Lord, I done this work for you. That makes God a debtor to me, but God will be a debtor to no man! If God were a debtor in heaven, it wouldn't be heaven! Because my righteousness is **by faith, it is of grace.** God doesn't owe it to me, but He has imputed it to me because of His grace. It is by grace that I stand before God, righteous, not by works!

Rom 4:5 But to him who does not work but believes on Him who justifies the UNGODLY, his faith is accounted for righteousness,

- **Putting it positively, this is one of the strongest verses concerning justification in the Bible!** This is the clearest statement about justification by faith, going beyond anything that he says anywhere else! In comparison, we were told in (*Rom 3:26c*) *the justifier of the one who has faith in Jesus.* That is a statement of the justification by faith. But here it is much stronger! It is saying "**he justifies the ungodly!**"
- **Here, in verse five, we are told two things about him.** He is a man *who does not work*, who has no good works to show. But he goes beyond that. Not only does this man have no works to show. He is a failure! But he is also ungodly! He is referring to Abraham! Even though we may say that Abraham was a good man. We know that it was put so clearly, previously, "*By the deeds of the law, no flesh will be justified in His sight.* He says, the whole world has become guilty before God. All have sinned and have come short of the glory of God!"
- **Even Abraham, then by nature, like the rest of mankind since the Fall of Adam, was ungodly!** This does not mean that before conversion we are all as bad as we can possibly be. It does not say that. But it does say that we have all sinned and come short of the glory of God! In this verse it says that God justifies such people, which establishes the fact that this is the clearest statement every made concerning justification, proving once and forever that justification is **entirely God's action!** It is He that justifies. It is entirely God's act and is not, in any way, based on our activities.
- **We are also clearly shown that justification does not make us righteous.** God justifies the ungodly. He does not first make us godly and then justify us. He justifies the ungodly, not the ungodly made godly not the unrighteous made righteous or become righteous. They are justified as they are, without works and while still ungodly. The Roman Catholic teaching is a denial of the biblical teaching. Teaching that by our baptism we are made righteous and godly;

righteousness is infused into us; put into and because we have been made righteous by our baptism, we are justified! But that is to say that we are justified because we are sanctified! This is the exact opposite of what The Apostle is saying. **No, we are justified while we are still *ungodly!*** If this verse does not make us see the true meaning of justification by faith, nothing will. There is nothing beyond this in Scripture.

- **The doctrine of justification by faith does not say that God now regards us as if we were righteous.** That is not true, that would be a lie. God cannot regard a condemned man who is unrighteous as righteous. What it says is that **God imputes this righteousness of Jesus Christ to us, putting that to our account.** He puts on him the white robe of Christ's perfection. Now He sees that and nothing else. Because He has done that, He regards us as righteous. We have the righteousness of Christ! He sees us in Christ!

Rom 4:6 just as David also describes (quoting Psalm 32) **the blessedness of the man to whom God imputes righteousness apart from works:**

Rom 4:7 "BLESSED ARE THOSE WHOSE LAWLESS DEEDS ARE FORGIVEN, AND WHOSE SINS ARE COVERED;

- **David had committed a horrible sin.** The sin had compounded. It went from adultery to murder. When David was faced with his guilt, he confessed his sin. He said, I have sinned. The prophet said unto him, and God has forgiven your sin. So, David wrote, Oh, *blessed*, how happy, is the man *whose transgressions are forgiven, whose sins are covered.*
- **When David was praying about his sin,** asking for God's forgiveness, he prayed, *(Psa 51:1-4) Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, Blot out my transgressions. [2] Wash me thoroughly from my iniquity, And cleanse me from my sin. [3] For I acknowledge my transgressions, And my sin is always before me. [4] Against You, You only, have I sinned, And done this evil in Your sight—That You may be found just when You speak, And blameless when You judge.* David came and received the forgiveness. Not on works that he did. He has broken the law of God. The law of God was condemning him, but he appealed to the mercy and the grace of God.

Rom 4:8 BLESSED IS THE MAN TO WHOM THE LORD SHALL NOT IMPUTE SIN."

- **God does not impute our sins to us.** How can He do that and still be God? We have committed these sins. How is it possible for God not to impute them to us, that we are guilty of them? The answer is that He has imputed them to His only begotten, beloved Son! *(2Co 5:19,21) that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. [21] For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*
- **God's Divine Exchange! God took our sins. Instead of imputing them to us and to our account,** He put them to His Son's account! He put them on Him, punishing them in Him. Christ came voluntarily, into the world to bear that. He came into the world deliberately in order to do it. This is how we are saved and reconciled to God! Instead of imputing my sins to me, God imputed them to Christ, and punished them in Him. *(1Pe 2:24) who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. (Isa 53:4-6) Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. [5] But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. [6] All we like sheep have gone astray; We have turned, everyone, to his own way; And the LORD has laid on Him the iniquity of us all.* Instead of imputing them to us He imputed them to Christ, and He bore them and the punishment due to them. That is the first part of justification.
- **The second part of justification,** which is the reversal of the first part, which is **that His righteousness is imparted to us!** What an amazing piece of book-keeping, a tremendous

manipulation of the accounts! We had no righteousness at all! He has a perfect righteousness! God imparts His righteousness to us! God was in Christ reconciling the world unto Himself, not imputing, not reckoning, their trespasses, their sins, unto them. Then He has made Him to be sin for us, Who knew no sin! Why? In order *that we might become the righteousness of God in Him*.

- **That is what is meant by justification. It is all God's action.** We have no works. Our righteousness is as filthy rags. We have nothing at all! We are ungodly, helpless, hopeless! God does it all, entirely! **It is what He does with these sins of ours, which He puts on Christ and punishes them in Him. It is what He does with Christ's righteousness which He puts on us!** It is all done to us, and we receive it passively from God!
- **A true Christian, a person who is saved, is one who believes and realizes that.** That is how we become Christians. Having realized this truth, he does not attempt to do anything to save himself. If you try to do anything it means that you do not understand this. Of course, realizing this great truth, you will afterwards strive with all your might and strength, out of love, to please Him. But that does not save you.
- **You are not saved because you repent, not even your** believing the Gospel, though both are involved in salvation. You are saved **because God justifies you by the Righteousness of Jesus Christ!** We produce no works at all to earn our salvation! Faith is not a form of works. We have **nothing whereof to boast, nothing whatsoever!** It is entirely the action of God. A Christian is one who sees that and who rests upon it!

Abraham, Justified by Faith, which occurred before circumcision - not by rites, rituals or ordinances (circumcision, baptism). – vs. 9-12

Rom 4:9 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.

- **Going back to Abraham, is this blessedness only for the Jews** who have gone through the ritual of circumcision? Or is this blessing of God not imputing sin, God forgiving our iniquity, covering our sin? Is this only for Jews or those that are circumcised?

Rom 4:10 How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.

- **Or is it for the Gentiles, too? And he answers, Not while circumcised, but while uncircumcised.** When did God say *that faith was accounted to Abraham for righteousness?* Abraham believed God and God imputed his righteousness because of faith. We are told that in Genesis, chapter **fifteen**.
- **When did God give to Abraham the sign of the covenant of circumcision that he made with him?** It was in Genesis, chapter **seventeen**, a few years later. God made this **glorious promise to Abraham before he was ever circumcised!** Therefore, the promise is **to all**, Jew and Gentile alike! This blessedness of God covering, forgiving our sins, our transgressions and not imputing iniquity to us, but accounting our faith for righteousness, it is **to all**, not to just the Jew, but to the Gentile alike!

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,

- **Circumcision came later but God had already imputed his faith for righteousness, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also.** In order that this principle of righteousness by faith alone, might be given, accounted to all men, **Abraham becomes the father of all of those who believe in the promises of God, Jew and Gentile alike!**

Rom 4:12 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.

- **We look to Abraham as our father also.** As the spiritual children who believe and follow his example of faith in the promises of God, we then become children of Abraham. Thus, **we are heirs to all of the promises that God made to Abraham and to the Jewish people.** A lot of times people say, well that was to the Jews. That was a promise that God made to the Jews. Because we are the children of Abraham, **we also are the heirs of the promises that God made to Abraham** because he is the father of those who believe!

Abraham Justified by Faith - not by the law – vs. 13-16

Rom 4:13 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.

- **The law, the ordinance, did not make him righteous,** keeping the ordinance, because *the law* came well after God imputed righteousness. Abraham lived more than four hundred years before the law of Moses was ever given. So, it could not be by the law that Abraham was declared righteous. Because there was no law that was given at that time. The righteousness of faith occurred before circumcision and the law ever happened!
- **Therefore, if one feels that something more must be done in order to be saved,** in addition to Jesus' death on the cross, we violate the fact that Jesus had to die for our sins - there was no other way!

Rom 4:14 For if those who are of the law are heirs, faith is made void and the promise made of no effect,

Rom 4:15 because the law brings about wrath; for where there is no law there is no transgression.

- **If the state of California would declare that we have no longer any speed limits** on the freeways, then the Highway Patrol could not pull you over for speeding, because there is no law against speeding. You can't break a law that doesn't exist. So, where there is no law, there is no transgression. You haven't transgressed because there is no law that says you shouldn't. He is pointing out that by the law comes judgment when you violate it! But where there is no law, there is no transgression of the law, because there is no law. The law brings about judgment.
- **He is declaring to them that the law brings the wrath of God.** That is, the violation of the law of God. This righteousness does not come by keeping the law. The law brings the wrath of God. The law brings about wrath, for where there is no law, there is no transgression. Christ is the end of the law to those who believe!
- **The law was a schoolmaster to bring me to Jesus Christ.** It was intended to show me my evil. It was intended to show me how rotten and sinful I am. How much I deserve the wrath and the judgment of God. So that I would flee to the mercies of God and cry out to God for His mercy!
- **Once it has brought me to God and to this relationship in Christ Jesus,** where I am crucified with Christ, then the law has no further jurisdiction over me. It can't make me righteous. It brings the wrath of God.

Rom 4:16 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

- **Because it is a righteousness by faith, it becomes sure.** The grace of God. The purpose is that there might be the assurance, that you might have assurance. If God accounted you righteous because of your works and your good deeds, keeping the rules, what happens when you break the rules? You are unrighteous! Thus, your righteousness is always a tenuous thing, because I don't always keep the rules. I don't always keep the law.
- **God has made it by grace so that it is sure! It's certain!** It doesn't depend upon my faithfulness to God, but **it now depends on God's faithfulness to me!** Because this relationship depends upon God and His faithfulness to His word, I've got a sure relationship! I can come any

time. The door is never closed, even when I have failed miserably I can still come. God isn't imputing iniquity to me! So that it *might be sure to all the seed!* God has put the responsibility on His faithfulness to His word, not upon my faithfulness to keeping a set of rules!

Abraham Justified by Faith – by Faith in God's Promise – vs. 17-25

Rom 4:17 (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;

- **Here is an interesting thing about God. He can speak about things as existing** even though they don't exist, because He knows they are going to exist. You see, He is eternal. He's omniscient. He knows what's going to be. So, He often speaks of things as existing before, in time, they have come into existence. He can do that because He knows they are going to be.
- **He spoke of Abraham's seed before Abraham ever had any children. (Gen 12:3b) And in you all the families of the earth shall be blessed.** Abraham didn't have any children, but God spoke to him as though he had children because God knew that he was going to give him Isaac. God can speak of things that don't exist before they exist because He knows they are going to exist.
- **That's what is so thrilling about God's speaking of my sanctification** and my being glorified together with Christ. He speaks of it as though it were already, though it isn't quite yet, but He knows it's going to be. I find great assurance when God speaks about my being glorified together in Christ. All right! God said it! Why? I'm not yet there. But God knows that I am going to get there!

Rom 4:18 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."

- **It was the promise of God, so it gives hope!** I mean, he had hoped for so many years to have a child. Now after so many years, you sort of give up hope. But against hope, he still believed in hope. God said it. Now human reason would tell me it can't be. But God said it!

Rom 4:19 And not being weak in faith, he (Abraham) did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb.

- **The implication is that he was impotent, and that Sarah had gone through the change of life.** But he didn't consider that difficulty because he had the word of God! God spoke of his seed as existing. So, Abraham knew that his seed was going to have to exist.
- **We see, in the case of when Isaac was born and had grown up,** when God said, "Abraham." He said, "Here I am." He said, "Take now your son, your only son, Isaac, whom you love and offer him as a sacrifice on a mount that I will show you." So, Abraham gathered his servants, taking Isaac. They journeyed three days to Mount Moriah. Upon arrival at the foot of Moriah, he told his servants to wait there, you wait here. I and the lad will go and worship God and will come again. Going up Mount Moriah, Isaac said, "Dad, we've got the wood for the sacrifice, and we have the fire, but where is the sacrifice?"
- **Abraham said, "God will provide Himself a sacrifice."** When they came to the top of the Mount, Abraham bound his son Isaac, placed him on the alter, raised the knife. You say, how could he? His only son whom he loved.
- **The Book of Hebrews gives us a fascinating commentary.** We see Abraham's faith in the word of God. God said through Isaac your seed shall be called. Isaac didn't have any children yet. So, he knew that God's got a problem! He believed, we are told in Hebrews, that God would raise Isaac from the dead, in order to keep His word. That's how much Abraham believed and had confidence in God's word! To the extent that he believed in the resurrection, God will keep His word to Isaac!

- **He was willing to offer his son in that faith in the promise of God!** So, God, You have a problem. You can solve it by raising him from the dead. Of course, God stopped him, and provided a ram caught by its horns in the thicket there, which was offered.
- **God said, now I see that you won't withhold anything!** You've passed the test, Abraham. Thus, with blessing I will bless you and multiply you. He reiterated the promises to Abraham. Abraham called the name of the place, Jehovah Jireh. For he said the Lord will provide. In the Mount of the Lord it shall be seen!
- **Thus, on that very Mount, two thousand years later, God gave His only Begotten Son** whom He loved, to be the sacrifice for our sins! Abraham was only playing out a drama that would unfold two thousand years later when God on Mount Moriah gave His Son as a sacrifice!
- **Abraham believed God. God promised that you will be the father of many nations.** Through your seed all of the nations of the earth will be blessed! All right. I don't have any children but although I'm impotent. Sarah's gone through the change of life, but no problem. I've got God's word. That faith in the word of God!
- **The first key to faith was putting out of his mind the difficulty, the problem that existed.** And for us, too, it is so important that we not dwell upon the difficulty of the situation. The more you concentrate on your problem, the bigger it gets and the more impossible it seems. You really can't focus on the problem. You need to focus on God, who is greater than any problem you'll ever face! God who is able to solve every problem. Thus, it's a redirecting of our focus. Not on the problem but on the greatness of God. When you know you've come to your own limitations. Where you just are reaching out because you are desperate, we find the Lord is there! We need to focus on Him. On His power. Not upon the problem. That's the first key to faith!

Rom 4:20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God.

- **He didn't question how God's going to do it.** This is the second key! Well, I don't know how God can ever do that. Abraham didn't waver at the promise of God, *but was strengthened in faith, giving glory to God*, Abraham was praising God for a child before Sarah was ever pregnant! He was *giving glory to God*, which is the secret of a strong faith. It could be said, that is the very essence of faith. Faith, ultimately, is that which *gives glory to God*. As we give glory to God we shall be made strong ourselves, and our faith will be strong!
- **Abraham, instead of looking only at the difficulties** in terms of his own body and the age of Sarah, instead of wavering at the greatness of the promise, **Abraham, instead of wavering at those two things, looked to God and looked at God! That is the real secret of faith.** Too many times we look at the obstacles, considering our own weakness and the greatness of the life to which we have been called. We look at these things and we become weak and being to waver. Abraham did not waver for the reason that he gave glory to God. He kept his eyes on God, and he looked to God!
- **Being strong in the faith, he gave glory to God.** He was acting as though he had it though he didn't yet have it because God said it, he knew he would have it!

Rom 4:21 and being fully convinced that what He had promised He was also able to perform.

- **Being fully convinced.** Here we see that Abraham was fully convinced, fully persuaded in his own mind. That is the thing that characterized Abraham. Abraham was certain. He was Sure. This element is away present in faith! The great characteristic of the wonderful heroes of the faith was that they had that certainty! There was this profound assurance based upon their deep knowledge of God.
- **What He had promised He was also able to perform. Is God able? That's the question. Can God do it?** Is God big enough? Is God strong enough? Does God have enough power? Does He have enough ability? Is God able? When you focus on God and on His power and His ability. That is what the disciples did when they were faced with some problems, they came and said, oh, Lord, You are God. You created the heavens and the earth and everything that is in them! You see, now we are getting our problem in perspective. We've got a problem here, Lord.

But first of all, we're depending on You. You're the Creator. You've created everything heaven and earth and everything within them!

- **So, my little problem is even more insignificant** when I see it in the light of the greatness and the glory and the power of God! It comes in focusing. Not upon the issues. Not upon the problems. Not upon the difficulty. **Not upon the impossibility, but upon the promise of God and the ability of God to keep His promise!** Now unto Him who is able to do exceedingly abundantly above all that we ask or think.

Rom 4:22 *And therefore* (because of his faith) **"IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS."**

Rom 4:23 *Now it was not written for his sake alone that it was imputed to him,*

Rom 4:24 *but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,*

- **God, by our faith in Jesus Christ and our faith in Him who raised up Jesus** from the dead, God through that faith and because of that faith will impute righteousness to us! Apart from any ordinances of the church. Apart from any works of rules and laws, God will account our faith for righteousness!

Rom 4:25 *who was delivered up* (the crucifixion) *because of our* (a substitution for, on account of) *offenses, and was raised* (the resurrection!) *because of our justification.*

- **This brings us to (Rom 10:9-10)** *If you declare with your mouth, "Jesus is Lord," and believe in your heart, you will be saved. [10] For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.* God's word. **(Rom 8:32)** *He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*
- **Now, we are always faced with, "Will I believe God's word or not?"** You see God says one thing and Satan comes along and says another. And Satan will seek to put you under condemnation. He'll say, you are a rotten sinner, failing many times. You have no right to ask God for His help, not even to come to God! You might just as well forget it. God's not going to forgive you.
- **Am I going to believe Satan? Or am I going to believe God?** Who said if I'll just confess that Jesus Christ is Lord and believe in my heart that God raised Him from the dead, I will be saved! That God will impute righteousness to me apart from my failings. God justifies the ungodly! God said to Adam, "In the day you eat of that fruit, you will surely die." Satan said, "You won't die." Now Eve is either going to believe God's word or Satan's word! Satan is always contradicting what God has said. You can't believe the promises of God!
- **The issue becomes, will I believe what God has said or will I listen to Satan, doubting** the promises of God, remaining in condemnation, under that sense of guilt and unworthiness? Or will I trust God and rejoice that God has given me His word, standing before Him, righteous, pure, holy!
- **God sees me, complete in Christ Jesus, in the righteousness of Christ,** which God has imputed to me through my faith and trust in Jesus! What a great position! Because it is solid! It is sure! It doesn't change with my changing! It doesn't waver with my wavering. My relationship with God is certain! It is sure! It's established because it isn't predicated upon something so weak as me and my works, but upon the work that Jesus Christ has wrought for me!
- **God is resting in the finished work of Jesus Christ.** We need also to rest in the finished work of Jesus Christ! To Him who does not work but believes on Him who justifies the ungodly, God has imputed His faith for righteousness!

KEY POINTS:

- **For what does the Scripture say? We see that the Old Testament saints were saved** the same way as those in the New Testament! Not by law. Not by rites, ordinances, but by grace through faith! Saved by faith alone! By grace alone! Justified by faith!

- **You don't have to earn it, work for it, or deserve it!** It comes with the package. The peace of God! All that God brings to your heart, once you have been justified!
- **The Old Testament saints, including Abraham and David,** were looking forward to the day when the Messiah would come, seeing it clearly enough to be saved by it. It is that which saved them because it is God's plan from all eternity, and nothing can upset it.
- **That is our position to this day, not our righteousness, nothing in us!** The saved are still those who look only unto Jesus Christ and rejoicing in Him! **Not saved by works, or by rituals, or by the law or by a promise from God.**
- **Salvation is only by grace through faith** in the finished work of the cross of Jesus Christ!
- **May we be thankful for this wonderful and blessed position** that we have in Christ Jesus! For **His exceeding rich and precious promises** whereby we become partakers of the Divine nature.
- **May we stand fast in His Word, in that liberty wherein Christ has set us free** and not be entangled again in rules, regulation and works as a basis for our righteous standing,
- **Justified by my faith in Him! I HAVE FAITH IN HIM! THIS I BELIEVE!**

THIS I BELIEVE - (The Creed) (BELIEVE = HAVE FAITH) (3:43/3:47) Hillsong

Our Father everlasting The all-creating One God Almighty
 Through your Holy Spirit Conceiving Christ the Son Jesus our Saviour
 I **believe** in God our Father I **believe** in Christ the Son I **believe** in the Holy Spirit
 Our God is three in One I **believe** in the resurrection That we will rise again
 For I **believe** in the Name of Jesus
 Our Judge and our Defender Suffered and crucified Forgiveness is in You
 Descended into darkness You rose in glorious light Forever seated high
 I **believe** in God our Father I **believe** in Christ the Son I **believe** in the Holy Spirit
 Our God is three in One I **believe** in the resurrection That we will rise again
 For I **believe** in the Name of Jesus
 I **believe** in You I **believe** You rose again I **believe** that Jesus Christ is Lord
 I **believe** in life eternal I **believe** in the virgin birth I **believe** in the saints' communion
 And in Your Holy Church I **believe** in the resurrection When Jesus comes again
 For I **believe** in the Name of Jesus
 I **believe** in God our Father I **believe** in Christ the Son
 I **believe** in the Holy Spirit Our God is three in One I **believe** in the resurrection
 That we will rise again For I **believe** in the Name of Jesus. For I **believe** in the Name of Jesus.

CLOSING PRAYER: Read and meditate over Romans Chapter 5!