

Studies in Romans
Chapter 4:9-25

Review: Romans 1-3:20 defines fully our sinfulness and need of a Saviour. Romans 3:21-31 states the glorious gospel of our Lord Jesus and the humility that should come to those so blessed. Romans 4:1-8 declares that we are justified by faith, blessing us with both the imputation of His righteousness and the complete forgiveness of our sins.

Reference	Notations
<p>Rom 4:9 Does this blessedness then <i>come</i> upon the circumcised <i>only</i>, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.</p> <p>(10) How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.</p> <p>(11) And he received the sign of circumcision, a seal of the righteousness of the faith which <i>he had while still</i> uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,</p> <p>(12) and the father of circumcision to those who not only <i>are</i> of the circumcision, but who also walk in the steps of the faith which our father Abraham <i>had while still</i> uncircumcised.</p> <p>(13) For the promise that he would be the heir of the world <i>was</i> not to Abraham or to his seed through the law, but through the righteousness of faith.</p>	<p>Compare Gen 15:6, Gen 16:4, and Gen 17:24</p> <p>See John 10:14-16</p> <p>Gal 3:21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.</p>

<p>(14) For if those who are of the law <i>are</i> heirs, faith is made void and the promise made of no effect,</p> <p>(15) because the law brings about wrath; for where there is no law <i>there is</i> no transgression.</p> <p>(16) Therefore <i>it is</i> of faith that <i>it might be</i> 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</p> <p>(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;</p> <p>(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."</p> <p>(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.</p> <p>(20) He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,</p> <p>(21) and being fully convinced that what He had promised He was also able to perform.</p> <p>(22) And therefore "IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS."</p> <p>(23) Now it was not written for his sake alone that it was imputed to him,</p>	<p>See Rom. 11:6</p> <p>Reg "the seed", see Rom 9:7</p> <p>See Gill quotation below which applies to 4:13, 17</p>
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<p>(24) but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,</p> <p>(25) who was delivered up because of our offenses, and was raised because of our justification.</p>	
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1. What is the basic teaching of verses 9-12? What passage in Ephesians would amplify this?
2. What problem would occur if righteousness came by the law according to 4:14?
3. According to 4:15, what would be the result of trying to find righteousness through the law?
4. What does Abraham's life teach us about faith vs. circumstances?
5. What does v. 20 teach us about the way God views our faith over the years? What part of Abraham's life does the Lord emphasize ?
6. Why is our faith tied to the Lord's resurrection in v. 24?
7. Discuss the range of contrasts in v. 25 regarding our lives and God's blessing?

Consider John Gill's comments which mention Rom 4:17 - **Gen 17:5 - Neither shall thy name be any more called Abram**,.... Which signifies an "high father", which name he bore for many years before he was the father of anyone:

but thy name shall be Abraham: with all addition of the letter **ן** inserted into it, and makes the last syllable two, "raham": which word in the Arabic language, as Hottinger (g) observes, signifies "numerous" (h); so that with this addition his name Abraham may be interpreted, the father of a numerous offspring; and with this agrees the reason of it, as follows:

for a father of many nations have I made thee; not that he was so already in fact, but in the purpose and promise of God, [Rom 4:17](#); Abraham has not only been the father of many nations, in a literal sense, as before observed, but in a mystical sense, of the whole world; that is, of all in it that believe, whether Jews or Gentiles; and so the Rabbins (i) interpret it: at first, they say, he was the father of Aram, and therefore his name was called Abram, but now he is the father of the whole world, and therefore called Abraham; and so Maimonides (k) himself says, quoting this passage, "behold he is the father of the whole world, who are gathered under the wings of the Shechinah."