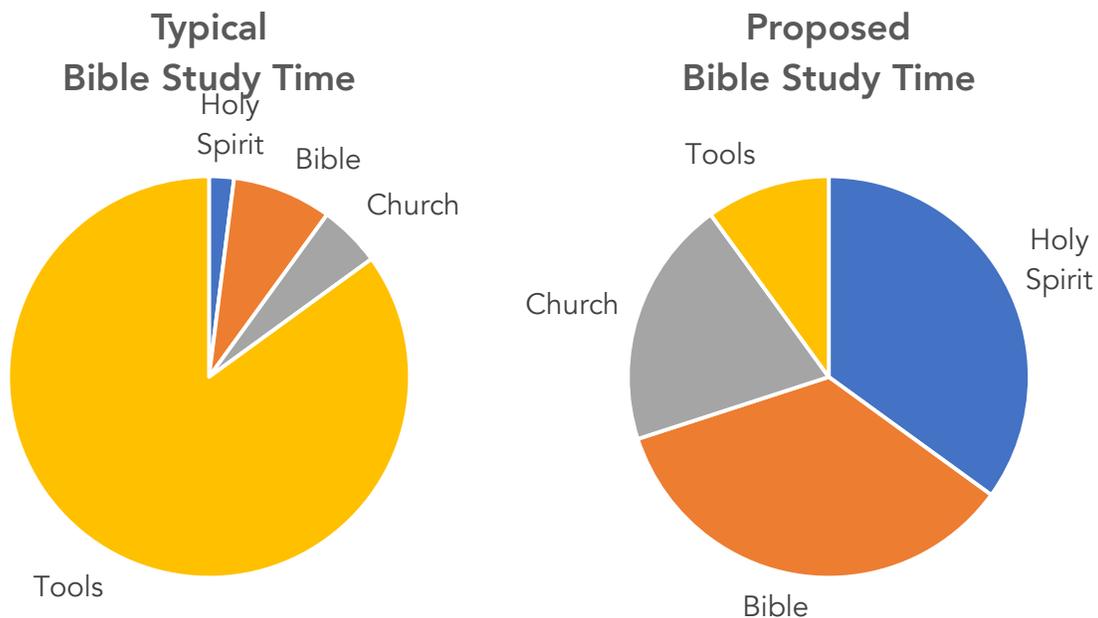


Romans

The Promise Realized Through Faith ([Romans 4:13-25](#))

Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of [Romans](#) (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#))
- ✓ Righteous Wrath ([1:18-3:20](#))
- 3. Saving Righteousness ([3:21-4:25](#))
- 4. Righteous Freedom ([5:1-8:39](#)) (post-Easter to July 4)
- 5. Righteousness → Jews ([9:1-11:36](#)) (post July 4 to Labor Day)
- 6. Righteous Living ([12:1-15:13](#)) (post Labor Day to October)
- 7. Paul's Closing ([15:14-16:23](#)) (November to early December)
- 8. Righteousness Summarized ([16:25-27](#)) (December & wrap up)

Today's text ([Romans 4:13-25](#)) is the second part of the evidence Paul puts forward to back up [Romans 3:21-31](#) (righteousness comes by faith). In last week's text, Paul puts forth Abraham and David as examples of righteousness by faith. In this week's text, Paul finishes up the example of Abraham. Let's read from [Romans 3:21-4:25](#).

The Righteousness of God Through Faith (3:21-31)

21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

27 Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. 28 For we hold that one is justified by faith apart from works of the law. 29 Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, 30 since God is one—who will justify the circumcised by faith and the uncircumcised through faith. 31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Abraham Justified by Faith (4:1-12)

1 What then shall we say was gained by Abraham, our forefather 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 counted to him as righteousness." 4 Now to the one who works, his wages are not counted as a gift but as his due. 5 And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, 6 just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

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

8 blessed is the man against whom the Lord will not count his sin."

9 Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. 10 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. 11 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, 12 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.

Read: The Promise Realized Through Faith (4:13-25)

13 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. **14** For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. **15** For the law brings wrath, but where there is no law there is no transgression.

16 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, **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. **18** 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.” **19** 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. **20** No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, **21** fully convinced that God was able to do what he had promised. **22** That is why his faith was “counted to him as righteousness.” **23** But the words “it was counted to him” were not written for his sake alone, **24** but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, **25** who was delivered up for our trespasses and raised for our justification.

Explain: The Promise Realized Through Faith (4:13-25)

Bible study is asking and answering questions about the text. Let's ask some questions.

But before we do . . . a quick word about promises. **2 Corinthians 1:20a: For all the promises of God find their Yes in him.** So, when we look at the promises God made to Abraham—Jesus is the fulfillment. The Old Testament promises are fulfilled in **Jesus**.

Are there any literary/structural observations?

There's Old Testament references in **Romans 4:17, 18, 21, 22.**

What do the words mean?

13 **For the promise** [announcement, message, promise] **to Abraham** [“father of a multitude”] **and his offspring** [seed, offspring, remnant, issue] **that he would be** [present middle infinitive] **heir** [an inheritor, **heir**] **of the world** [orderly arrangement, decoration, world] **did not come through** [*dia*] **the law** [*nomos*] **but** [a comparison word] **through** [*dia*] **the righteousness** [equity, justification, righteousness; same word used in **Romans 1:17; 3:5, 21, 22, 25**] **of faith** [persuasion, credence, moral conviction, reliance upon,

constancy in profession, truth itself, assurance, belief, believe, faith, fidelity; same word used in [Romans 1:5, 12, 17; 3:22, 25, 26, 28, 30](#) (twice), [31; 4:9, 11, 12](#)]. **14 For if it is the adherents of the law** [*nomos*] **who are to be the heirs** [an inheritor, heir; same word used in [Romans 4:13](#)], **faith** [persuasion, credence, moral conviction, reliance upon, constancy in profession, truth itself, assurance, belief, believe, faith, fidelity; same word used in [Romans 1:5, 12, 17; 3:22, 25, 26, 28, 30](#) (twice), [31; 4:9, 11, 12, 13](#)] **is null** [perfect middle indicative; made empty, abased, neutralized, falsified, in vain] **and the promise** [announcement, message, promise; same word used in [Romans 4:13](#)] **is void** [perfect middle indicative; render entirely idle, abolished, ceased, destroyed, done away with, without effect, failed, loosed, brought to naught, put away, vanished away, made void]. **15 For the law** [*nomos*] **brings** [present middle indicative; works fully, accomplishes, finishes, **fashions**, causes, does, performs, works out] **wrath** [desire, violent passion, abhorrence, punishment, anger, indignation, vengeance, wrath; same word as in [Romans 1:18; 2:5, 8](#)], **but where there is** [present middle indicative] **no law** [*nomos*] **there is no transgression** [violation, breaking, transgression].

16 That is why it depends on [*dia*] **faith** [persuasion, credence, moral conviction, reliance upon, constancy in profession, truth itself, assurance, belief, believe, faith, fidelity; same word used in [Romans 1:5, 12, 17; 3:22, 25, 26, 28, 30](#) (twice), [31; 4:9, 11, 12, 13, 14](#)], **in order that the promise** [announcement, message, promise; same word used in [Romans 4:13, 14](#)] **may rest** [present middle infinitive] **on grace** [*charis*; graciousness, acceptable, benefit, favor, gift, gracious, grace, joy, liberality, pleasure, thanks, thankworthy; same word used in [Romans 1:5; 4:4](#)] **and be guaranteed** [stable, firm, steadfast, sure] **to all his offspring** [seed, offspring, remnant, issue; same word used in [Romans 4:13](#)]—**not only to the adherent of the law** [*nomos*] **but also to the one who shares** [not in the sense of distribution, but in the sense of **possession**] **the faith** [persuasion, credence, moral conviction, reliance upon, constancy in profession, truth itself, assurance, belief, believe, faith, fidelity; same word used in [Romans 1:5, 12, 17; 3:22, 25, 26, 28, 30](#) (twice), [31; 4:9, 11, 12, 13, 14, 16](#)] **of Abraham, who is** [present middle indicative] **the father** [father, parent] **of us all, 17 as it is written** [perfect middle indicative], **“I have made** [perfect active indicative] **you the father of many nations** [*ethnos*; race, tribe, foreigner]” [from [Genesis 17:5](#)]—**in the presence** [directly opposite, before, over against] **of the God in whom he believed** [aorist active indicative; had faith, credited, entrusted, believed, committed to, put in trust with], **who gives life** [present active participle; revitalize, make alive, give life, quicken] **to the dead and calls** [present active participle (the participle instead of the indicative *may* indicate this still continues)] **into existence the things that do not exist** [present middle participle]. **18 In hope** [expectation, confidence, faith, hope] **he believed** [aorist active indicative; had faith, credited entrusted, believed, committed to, put in trust with] **against hope** [expectation, confidence, faith, hope], **that he should become** [second aorist active

infinitive; cause to be, become] **the father of many nations** [*ethnos*; race, tribe, foreigner], **as he had been told** [perfect middle participle; uttered, spoken to, called, told], **“So** [in this way] **shall** [future middle indicative] **your offspring** [seed, offspring, remnant, issue; same word used in **Romans 4:13, 16**] **be.”** [from **Genesis 15:5**] **19 He did not weaken** [aorist active participle; be feeble, impotent, sick, weaken (this example is about Abraham and Sarah having a child, so Paul uses child-producing language)] **in faith** [persuasion, credence, moral conviction, reliance upon, constancy in profession, truth itself, assurance, belief, believe, faith, fidelity; same word used in **Romans 1:5, 12, 17; 3:22, 25, 26, 28, 30** (twice), **31; 4:9, 11, 12, 13, 14, 16** (twice)] **when he considered** [aorist active indicative; observed fully, beheld, considered, discovered, perceived] **his own body, which was** [perfect middle participle] **as good as dead (since he was** [present active participle; was under, into existence, existed] **about a hundred years old), or when he considered the barrenness** [*nekrosis*; deceasedness, impotency, deadness, dying] **of Sarah's** [“princess”] **womb** [*metra*; matrix, womb]. **20 No unbelief** [*apistia*; faithlessness, disbelief, unfaithfulness, unbelief] **made him waver** [aorist middle indicative; separate thoroughly, withdraw from, oppose, discriminate, hesitate, contend, differ, discern, doubt, judge, be partial, stagger, waver; again, Paul may be using this word relative to baby-making—separating thoroughly would prohibit a child] **concerning the promise** [announcement, message, promise; same word used in **Romans 4:13, 14, 16**] **of God, but he grew strong** [aorist middle indicative; empowered, enabled, increased, strengthened, made strong] **in his faith** [persuasion, credence, moral conviction, reliance upon, constancy in profession, truth itself, assurance, belief, believe, faith, fidelity; same word used in **Romans 1:5, 12, 17; 3:22, 25, 26, 28, 30** (twice), **31; 4:9, 11, 12, 13, 14, 16** (twice), **18**] **as he gave** [second aorist active participle] **glory** [very apparent glory, dignity, glory, honor, praise, worship; same word as in **Romans 1:23; 2:7, 10, 23**] **to God, 21 fully convinced** [aorist middle participle; carried out fully, completely assured, entirely accomplished, surely believed, fully known, fully persuaded, made full **proof**; **Robertson's New Testament Word Pictures: sense of finishing off or paying off**] **that God was able** [present middle indicative; powerful, capable, possible, able, mighty, power, strong] **to do** [aorist active infinitive] **what he had promised** [perfect middle indicative; announcement, message, promise; same word used in **Romans 4:13, 14, 16, 20**]. **22 That is why his** [Abraham's] **faith** [persuasion, credence, moral conviction, reliance upon, constancy in profession, truth itself, assurance, belief, believe, faith, fidelity; same word used in **Romans 1:5, 12, 17; 3:22, 25, 26, 28, 30** (twice), **31; 4:9, 11, 12, 13, 14, 16** (twice), **18, 20**] **was “counted** [*logizomai*; aorist middle indicative; taken inventory, estimated, concluded, esteemed, imputed, numbered, reasoned, reckoned] **to him as righteousness** [equity, justification, righteousness].” **23 But the words “it was counted** [*logizomai*; aorist middle indicative] **to him” were not written** [second aorist middle indicative] **for his sake alone** [*dia*], **24**

but for [*dia*] **ours also. It will be** [present active indicative] **counted** [*logizomai*; present middle infinitive] **to us who believe** [present active participle; have faith, credit, entrust, believe, commit to, put in trust with] **in him who raised** [aorist active participle; woke, roused, lifted up, raised again, stood, took up] **from the dead** [*nekros*] **Jesus our Lord, 25 who was delivered up** [aorist middle indicative; surrendered, yielded up, entrusted, transmitted, betrayed, brought forth, cast, committed, delivered up, given up, hazarded] **for** [*dia*] **our trespasses** [side slips, errors, transgressions, falls, faults, offenses, sins, trespasses] **and raised** [aorist middle indicative; woke, roused, lifted up, raised again, stood, took up; same word as in [Romans 4:24](#)] **for** [*dia*] **our justification** [acquittal, justification].

Are there any repeated words?

Promise, faith, law, raised, *logizomai*, offspring, father, believe

Are there any repeated topics?

What are some observations of the text?

Sidebar: Jessica Miller brought up a great question this week on the [Romans Facebook page](#). Here is it: "I struggle with this text because of Ishmael. If Abraham never wavered, why did he go to Hagar?"

First, this is a great question. Never hold back from asking Scripture hard questions. The Word can take it.

Second, I want to draw your attention to a resource I posted on the [Romans Facebook page](#) a few weeks ago: [a sermon by John Piper entitled, "Why God Inspired Hard Texts."](#) It's a great look at the implications of hard passages of Scripture.

Third, let's make sure we always keep in mind the following: All of God's Word is true. We may struggle to see how the pieces fit together, but it is all true. Every. Word. (Note: I don't doubt for a second JM believes this, I'm just taking an opportunity to repeat it.)

Now, to the question: "If Abraham never wavered, why did he go to Hagar?"

The question I posed back to Jessica was the following: "Is there a specific portion of Abraham's story that the [Romans](#) passage above is referring to or is it referring to his entire story?"

Let's do a quick recap of Abraham's life:

[Genesis 12](#): called at 75, Lot introduced, A&S go to Egypt

Genesis 13: A & Lot separate

Genesis 14: A rescues Lot & is blessed by Melchizedek

Genesis 15: God's covenant with A (the first promise is made & believed (1-6))

Genesis 16: 10/11 years later, S gives A Hagar & a son is born

Genesis 17-18a: 13 years later, A is circumcised & a son is promised (second) through S

Genesis 18b-19: Sodom & Gomorrah

Genesis 20: A & Abimelech

Genesis 21: Isaac is born (25 years after the initial promise)

Genesis 25: A dies (175)

I would argue this week's passage is only referring to **Genesis 15**: the portion of Abraham's life dealing with his salvation (since salvation is Paul's focus—not Abraham's demonstration of his salvation—which would necessitate a look at how he behaved).

Hagar is a beautiful example of working for your salvation—taking it into your own hands and circumventing God's plan. End of sidebar

Robertson's New Testament Word Pictures: Paul employs (Sanday and Headlam) the keywords of his gospel (faith, promise, grace) and arrays them against the current Jewish theology (law, works, merit).

13 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 [Translation: our salvation is not *dia* the **law**, but *dia* **faith**. Two circles.]. **14 For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void** ["Null and void" sounds like contract language. However, if the law saves, then faith is useless and God's promises are worthless. We know that can't be the truth, so the law doesn't save.]. **15 For the law brings wrath, but where there is no law there is no transgression** [Some read this verse (separate from **Romans 1-3**) and assume if someone has never heard the Law (that they are guilty) then there is no sin. That is obviously not Paul's intent as we spent weeks going through the fact that all guilty. (This is, by the way, one of the reasons we study large portions of Scripture.) So, what does this verse mean? It means what it says. Men don't think they're sinners without the law. It has a purpose. **MacArthur: The law cannot save because the Law brings about wrath. The more a person seeks to justify himself by keeping God's Law, the more he proves his inability to do so because of his sinfulness and the more judgement and wrath he brings upon himself. Just as surely as the law reveals God's righteousness so it also exposes man's sinfulness.**].

16 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 [“Us” = believers—so it does matter who your daddy is], 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 [Robertson’s New Testament Word Pictures: Summons the non-existing as existing.]. 18 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.” 19 He did not weaken in faith when he considered his own body [in that moment], which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. [Mounce: The church of Jesus Christ is in desperate need of those who will insist that God is able to bring to pass anything that is consistent with his nature and in concert with his redemptive purposes.] 20 No unbelief made him waver concerning the promise of God, but he grew strong [strong, not perfect] in his faith as he gave glory to God, 21 fully convinced that God was able to do what he had promised. 22 That is why his faith was “counted to him as righteousness.” 23 But the words “it was counted to him” were not written for his sake alone, 24 but for ours also [If it was good enough for Abraham, it’s good enough for us.]. It will be counted to us who believe in him who raised from the dead Jesus our Lord, 25 who was delivered up for our trespasses and raised for our justification. [Amen and amen.]

Apply (What is the point?)

1. **Faith** brings grace
2. **Law** brings wrath
3. A choice **will** be made

Personalize (What do we do with that?)

Hughes: This is what we are to believe! We are to put our faith in God who raised up Christ for our sins and was resurrected for our justification.

1. **Believe**
2. **Believe**
3. **Believe**

So, as we look at this third major point in our rear-view mirrors, what has happened so far?

Ironside: The divine justice has been appeased. The holiness of God has been vindicated. The law has been established. And so the believing sinner is declared justified from all things. Such is the testimony of chapter 4. (p. 38)

Here's our outline of the book of **Romans** (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced (1:1-17)
- ✓ Righteous Wrath (1:18-3:20)
- ✓ Saving Righteousness (3:21-4:25)
- 4. Righteous Freedom (5:1-8:39)
- 5. Righteousness → Jews (9:1-11:36)
- 6. Righteous Living (12:1-15:13)
- 7. Paul's Closing (15:14-16:23)
- 8. Righteousness Summarized (16:25-27)

Next week time: Peace with God Through Faith (5:1-11)

1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. 2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. 3 Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

6 For while we were still weak, at the right time Christ died for the ungodly. 7 For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— 8 but God shows his love for us in that while we were still sinners, Christ died for us. 9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. 10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. 11 More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com) by Wed)

Quotes & Observations

Albert Whiting (Calvin)

Amy Valovcin (Hughes)

This is what we are to believe! We are to put our faith in God who raised up Christ for our sins and was resurrected for our justification.

Abraham's righteousness by faith was established some fourteen years before he was circumcised. By faith alone . . . sola fide!

We all have faith. The decisive issue is where we place the faith we have. An issue I struggle with. If my faith is in Christ and Christ alone, I need to trust His plan and not try and push my plan, list, agenda . . . after all I'm really good with lists and plans. I have a tendency to think that my plan or way would be better and faster because I can usually already see the end result. However, in my heart I know that God's plan is way more beneficial. On several occasions, I could just see Him shaking His head at me and saying, "I told you, Amy. I told you that I had this and that the end would be worth waiting for." (In all honesty, He says this to me far too often.) By faith and faith alone! My faith is much better place on the One who holds everything in His hand than in my lists/plans. I need to add a note that His plan is better to all my lists/calendars, just as a reminder to look to Him in all I do.

The God "who gives life to the dead and calls into existence the things that do not exist" was clearly the object of the patriarch's faith. It is fundamental that we understand that the object of one's faith is most important. One's faith, outstanding as it may be, will never benefit its owner if it has the wrong object. (Back to the whole my plan/His plan . . . my object was wrong and He is much more beneficial!)

Chris Arnold (Barclay)

Christen Barber (Luther)

Darla Skinner (Mounce)

The church of Jesus Christ is in desperate need of those who will insist that God is able to bring to pass anything that is consistent with his nature and in concert with his redemptive purposes. (p. 130)

God is also portrayed as the one who calls into existence things that are not. The immediate reference could be to the calling into existence of the child Isaac yet unborn at that time. The neuter plural participles, however, suggest a broader context. The point is not that God speaks of things that do not exist as though they did but that he

speaks the nonexistent into existence. By definition the Creator brings into existence all that is from that which never was. Anything less than that would be adaption rather than creation. (p. 128)

Doug Skinner (Phillips)

George Jackson (Murray)

Jessica Miller (Stott)

Jessica Norris (Kroll)

Note: this is for next week's text.

Paul turns from being the ultimate bearer of bad news to the ultimate cheerleader in this section and I am glad for it! He does keep us grounded in reminding us that it's not all going to be roses from here on out. We are going to suffer but we should rejoice in that because that suffering produces endurance which produces endurance, which produces character, which then produces hope and a life without hope is a very bleak one.

Kroll:

- Justification means peace with God
- Justification means access to God
- Justification means a standing before God
- Justification means hope of glory
- Justification means exulting in our tribulations
- Justification means encouraging hope
- Justification means experiencing the love of God
- Justification means the gift of the Holy Spirit
- Justification means being saved from God's wrath
- Justification means being saved by Christ's life
- Justification means continued rejoicing

The Love of God, by Frederick Lehman

Could we with ink the ocean fill and were the skies of parchment made,
Were every stalk on earth a quill and every man a scribe by trade;
To write the love of God above would drain the ocean dry,
Nor could the scroll contain the whole tho stretched from sky to sky.

Justin Harness (Wiersbe)

Jim Fleming (Moo)

Julia Gregg (Schreiner)

Julie Fleming (Keller)

Karrie Harness (MacArthur Bible Study)

Michelle Erickson (MacArthur)

Abraham not only was not justified by the rite of circumcision but also was not justified by keeping the Mosaic law. Again, the chronology of the Jewish Scriptures proves his point. As every Jew will know, the law was not revealed to Moses until more than five hundred years after Abraham lived and that patriarch obviously had no way of knowing what the law required.

When Abraham was declared right with God, he was neither circumcised nor in possession of the Mosaic law. Circumcision had not yet been required by God and the law had not been revealed by God. Therefore, 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 law cannot save because the Law brings about wrath. The more a person seeks to justify himself by keeping God's Law, the more he proves his inability to do so because of his sinfulness and the more judgement and wrath he brings upon himself. Just as surely as the law reveals God's righteousness so it also exposes man's sinfulness.

Sincere struggling with spiritual problems comes from strong, godly faith. Such faith refuses to doubt and trusts God's promises, even when no way of fulfillment is humanly imaginable.

John Calvin wisely observed the believers "are never so enlightened that there are not remains of ignorance, nor is the heart so established that there are no misgivings." A Christian who claims to understand all of God's truth and to envision the fulfillment of all His promises is not demonstrating great faith but great presumption. Godly faith is not full understanding but full trust, "**assurance of things hoped for, the conviction of things not seen.**" [Heb 11:1](#)

Olivia Swint (MacArthur)

Rachel Samsel (McGee)

Sean McGarvey (Ironsides)

The divine justice has been appeased. The holiness of God has been vindicated. The law has been established. And so the believing sinner is declared justified from all things. Such is the testimony of [chapter 4](#). (p. 38)

God is the God of resurrection. He works when nature is powerless. He so wrought in the case of Abraham and Sarah, both beyond the time when they could naturally be the parents of a child. He so wrought when He raised up Christ, the true Seed, first by bringing Him into the world contrary to nature, of a virgin mother; and second by bringing Him up from the dead. Abraham believed in the God of resurrection and staggered not at the divine promise though fulfillment seemed impossible. God delights to do impossibilities! (p. 38)

Stephen Mays (Stott)

Stephen Samsel (Stott)

Verse 13: We see that Abraham just believed God, that's all

Verses 14-16: We see how Abraham was saved by faith

Verse 19: Even though the things around him seemed dead, his circumstances alone would not appear promising, Abraham had faith. He simply believed God. He believed the promise. He put confidence in the promise because of the One who gave it. And all of this faith and belief and trust was then him giving worship to God.

I liked this quote—it hit home to how important believing is . . . putting your complete Trust in someone. **You see, man was created to glorify God, but by disobedience he did the opposite. And, my friend, the only way you can glorify God is to believe Him.**

Verse 21: "**fully persuaded**" meant filled brimful—meaning NO room for doubt. I liked that definition. A cup completely full of belief left no area for doubt.

Verses 23-25: Faith. Abraham believed God could raise from the dead his son (Sarah womb being a tomb) and Abraham rejoiced in this. That is faith. Just as the faith of not only the death of Christ but also in his resurrection.

Quote from **Matthew Henry: In Christ's death he paid our debt; in his resurrection he took our acquittance.** God justifies those who believe in the death AND resurrection of Christ.

Tim & Mila Archer (Maclaren)