

## A. Faith &amp; Credit

A. Intro: Abraham Q1 Rom. 4:1  
What then shall we say that Abraham,  
our ancestor according to the flesh, has discovered?

B. Faith Righteousness Expressed A1 Rom. 4:2  
For if Abraham was put into right standing from works,  
he has something to boast about - but not before God.  
Rom. 4:3

Gen 15:6 A2 Rom. 4:3  
Q2 For what does the scripture say?  
A2 **“Abraham believed God,  
and it was credited to him for uprightness.”**  
Rom. 4:4

B' Faith Righteousness Explained Re: A1 Rom. 4:4  
Now to the one who works,  
the pay is not credited according to grace  
but according to obligation.  
Rom. 4:5  
Re: A2 Rom. 4:5  
But to the one who does not work,  
but believes on the one who puts the ungodly into right standing,  
his faith is credited for uprightness.  
Rom. 4:6

A' Concl: David Rom. 4:6  
Even as David also speaks  
regarding the blessedness of the man  
to whom God credits uprightness apart from works:  
Rom. 4:7  
Ps 32:1-2 **“Blessed are those whose lawless deeds are forgiven,  
and whose sins are covered;  
and whose sins are covered;  
and whose sins are covered;  
blessed is the one against whom the Lord will not count sin.”**  
Rom. 4:8

## B. Abraham - Father of All

Gen 15:6 Q1 Rom. 4:9  
Is this blessedness then for the circumcision  
or also for the uncircumcision?  
(For we say, faith was **“credited to”** Abraham  
**“for uprightness.”**)  
Rom. 4:10

Q2 Rom. 4:10  
How then was it credited to him?  
(While he was circumcised or in uncircumcision?)  
A1 Rom. 4:11  
Not in circumcision but in uncircumcision!

A. Jews & Gentiles 1. Believing Gentiles A2 Rom. 4:11  
And he received the sign of circumcision  
as a seal of the uprightness *that was* from the faith  
*he had* while he was still uncircumcised,  
so that he would become the father of all those who believe but  
have never been circumcised,  
that they too could have uprightness credited to them.  
Rom. 4:12

2. Believing Jews Rom. 4:12  
And he is also the father of the circumcised,  
who are not only circumcised,  
but who also walk in the footsteps  
of the faith that our father Abraham possessed  
when he was still uncircumcised.  
Rom. 4:13

B. Promise thru Faith (Not according to Law) Rom. 4:13  
For the promise to Abraham  
(or to his offspring)  
that he would be the heir of *the* world,  
*is* not secured through *the* Law  
but through *the* uprightness *that comes* from faith.

C. Neg Effect of Law 1. Expressed Rom. 4:14  
For if they become heirs from the law,  
faith has been made of no effect  
and the promise has been put to a stop.  
Rom. 4:15

2. Explained Rom. 4:15  
For the law brings wrath  
but where there is no law,  
neither is there transgression.  
Rom. 4:16

C' Pos Effect of No Law Rom. 4:16  
For this reason, *it is* from faith  
in order *that it might be* according to grace,  
for the promise to be guaranteed

A' Jews & Gentiles to all the offspring -  
1. Believing Jews not only to those who are from the law,  
2. Believing Gentiles but also to those who are from the faith of Abraham,  
who is the father of us all  
Rom. 4:17

Gen 17:5 Rom. 4:17  
as it is written,  
**“I have made you the father of many nations”.**

Rom. 4:1

Τι οὖν ερωμεν ευρηκεναι Αβρααμ  
τον προπατορα ημων κατα σαρκα;

Rom. 4:2  
ει γαρ Αβρααμ εξ εργαων εδικαιωθη,  
εχει καυχημα, αλλ ου προς θεον.

Rom. 4:3  
τι γαρ η γραφη λεγει;  
πιστευσεν δε Αβρααμ τω θεω  
και ελογισθη αυτω εις δικαιοσυνην.

Rom. 4:4  
τω δε εργαζομενω  
ο μισθος ου λογιζεταιι κατα χαριν  
αλλα κατα οφειλημα,

Rom. 4:5  
τω δε μη εργαζομενω  
πιστευοντι δε επι τον δικαιοουντα τον ασεβη  
λογιζεταιι η πιστις αυτου εις δικαιοσυνην

Rom. 4:6  
καθαπερ και Δαυιδ λεγει  
τον μακαρισμον του ανθρωπου  
ο ο θεος λογιζεταιι δικαιοσυνην χωρις εργαων

Rom. 4:7  
μακαριοι ων αφεθησαν αι ανομιαι  
και ων επεκαλυφθησαν αι αμαρτιαι

Rom. 4:8  
μακαριος ανηρ ου ου μη λογισηται κυριος αμαρτιαν.

Rom. 4:9  
Ο μακαρισμος ουν ουτος επι την περιτομη  
η και επι την ακροβυστιαν;  
λεγομεν γαρ ελογισθη τω Αβρααμ η πιστις  
εις δικαιοσυνην.

Rom. 4:10  
πως ουν ελογισθη;  
εν περιτομη οντι η εν ακροβυστια;  
ουκ εν περιτομη αλλ εν ακροβυστια:

Rom. 4:11  
και σημειον ελαβεν περιτομης  
σφραγιδα της δικαιοσυνης της πιστεως  
της εν τη ακροβυστια,  
εις το ειναι αυτον πατερα παντων των πιστευοντων  
δι ακροβυστιας,  
εις το λογισθηναι [και] αυτοις [την] δικαιοσυνην,

Rom. 4:12  
και πατερα περιτομης  
τοις ουκ εκ περιτομης μονον  
αλλα και τοις στοιχουσιν τοις ιχνησιν  
της εν ακροβυστια πιστεως  
του πατρος ημων Αβρααμ.

Rom. 4:13  
Ου γαρ δια νομου  
η επαγγελια τω Αβρααμ  
η τω σπερματι αυτου,  
το κληρονομον αυτον ειναι κοσμου,  
αλλα δια δικαιοσυνης πιστεως.

Rom. 4:14  
ει γαρ οι εκ νομου κληρονομοι,  
κεκενωται η πιστις  
και κατηρηται η επαγγελια:

Rom. 4:15  
ο γαρ νομος οργην κατεργαζεται:  
ου δε ουκ εστιν νομος  
ουδε παραβασις.

Rom. 4:16  
Δια τουτο εκ πιστεως,  
ινα κατα χαριν,  
εις το ειναι βεβαιαν την επαγγελιαν

παντι τω σπερματι,  
ου τω εκ του νομου μονον  
αλλα και τω εκ πιστεως Αβρααμ,  
ος εστιν πατηρ παντων ημων,

Rom. 4:17  
καθως γεγραπται οτι  
πατερα πολλων εθνων τεθεικα σε.