

## Abraham and David: Faith-Along Justification (Romans 4:1-12)

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### Introduction

**Abraham obtained nothing from God according to his flesh (4:1)**

**If Abraham were justified by works, he could boast [to people], not to God (4:2)**

What about James 2:24? It says that Abraham was justified by works:

One of these ignores the fact that *monon* (only) is an adverb, not an adjective

*...a man is justified by works and not by faith only.*

*...a man is justified by works and not only by faith.*

What about James 2:21? It says that Abraham was justified by works

Analysis of Genesis 15: The word of the Lord came to Abram in a vision, saying...

Abraham was a believer many years before he became \_\_\_\_\_

The vision began at verse \_\_\_\_\_, not at verse \_\_\_\_\_

Did Abram envision himself believing? (Gen 15:6)

Instead, Abram \_\_\_\_\_ believed \_\_\_\_\_

**Abraham's faith was credited to him as righteousness (4:3)**

**Wages for workers are not grace, but are debt (4:4)**

**God credits righteousness to non-workers who believe in Jesus Christ (4:5)**

**David ascribes blessings to those to whom God imputes righteousness apart from works (4:6)**

**Psalm 32:1-2 calls those who are forgiven and have no imputed sin blessed (4:7-8)**

**Imputed righteousness is available for both Jews and Gentiles (4:9)**

**Abraham believed prior to being circumcised (4:10)**

**The Abrahamic Covenant (which God formalized with Abraham the believer) which proves that Abraham was a believer, so he became father both to circumcised and uncircumcised believers (4:11-12)**

**Conclusion**