

## God's Through-Faith-Alone Promise (Romans 4:13-25)

Dr. John H. Niemelä

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### Introduction

#### The promise that Abraham inherits the world is through faith, not through the law (4:13)

Genesis 12:3 In you all the families of the earth shall be blessed.

Galatians 3:8 preached the gospel beforehand [*pro-euangelizomai*] to Abraham, Saying, "In you all the nations shall be blessed."

Genesis 28:14 In you and in your seed all the families of the earth shall be blessed.

A chronological proof of Romans 4:13

Abraham believed God in \_\_\_\_\_ BC

Moses received the ten commandments in \_\_\_\_\_ BC

Abraham's faith preceded the law by \_\_\_\_\_ years

#### Faith would be void and the promise would be null, if those of the law are heirs (4:14)

#### Law brings about [transgression and] wrath (4:14a)

What is wrath?

#### Where there is no law, there is no transgression (4:14b)

The difference between transgression and sin:

Transgression is:

Sin is:

Paul did not say, "~~Where there is no law, there is no sin.~~"

**The by-faith promise is to all the seed (which is of the faith of Abraham, the father of many nations) [4:16-17a]**

Being a physical descendant Abraham does not necessarily make one Jewish

Abraham had Gentile descendants: Hagar's descendants and Keturah's descendants

Paul reminds us that both Jewish and Gentile believers are spiritual children of Abe

**God called Abe the father of many nations before Isaac was even a twinkle in his eye (4:17b)**

**Against all hope Abraham believed that he would become the father of many nations (4:18)**

**100-year-old Abe believed God despite his and Sarah's age and their deadened bodies (4:19)**

**Abe did not waver at God's promise through unbelief, but was strengthened in faith (4:20)**

**Abe was fully convinced that God could do what He promised (4:21)**

**Faith was credited to Abraham for righteousness (4:22)**

**That faith was credited to Abe as righteousness was not written for his sake alone, but also for us believers (4:23-24)**

A chronological proof:

**Our sins necessitated His death; our justification necessitated His resurrection (4:25)**

**Conclusion**