



21 Fellowship, SBC - Midway, TX
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“OT Examples of Becoming Right With God”
Romans 4:1-12

- I. Abraham’s faith in God was **credited** as righteousness – vv. 1-5.
 - A. Abraham was **declared**, rather than becoming, righteous –vv. 1-2.
 - B. Had Abraham **earned** it, he could have bragged about it – v. 2.
 - C. But he didn’t because it was his **faith** that was credited as righteousness – vv. 2-3.
אמן (believe)
 - i. Those who work, get their pay credited not by grace but by obligation – v. 4.
 - ii. Those who don’t work, but believe in God, their faith is credited as righteousness – v. 5.
- II. David’s writings concur with Abraham’s experience when he extolls those to whom **God credits** righteousness apart from **works** – vv. 6-8.
 - A. **Three** blessings on those who don’t deserve what they get, including:
 - i. Righteousness **apart** from works
 - ii. Forgiveness of lawlessness and **covering** of sins
 - iii. No sin **counted** against them
- III. In being declared right with God **before** circumcision, Abraham offers hope to **all** who believe, whether circumcised or not – vv. 9-12.
 - A. Gentile **inclusion** – blessings extended to uncircumcision – v. 9.
 - B. The timing of God’s declaration of Abraham’s righteousness offers **hope** to Gentiles – vv. 10-12.
 - i. Abraham’s faith was credited as righteousness while he was **not** yet circumcised – v. 10.
 - ii. Abraham’s faith made him the father of **all** who have faith but are not circumcised – v. 11.
 - iii. Abraham’s faith encourages those who are circumcised to **walk** in his footsteps of faith – v. 12.

The Big Idea: It is Abraham’s **faith**, credited as righteousness long **before** he obeyed God or was **confirmed** by circumcision, that makes him the father of all who believe, Jews and Gentiles alike.

