My memory is failing, but there are two things that I never forget-that I am a great sinner and that Jesus Christ is a great Savior.

William Jay of Bath, a famous nineteenth century architect

ROMANS CHAPTER FOUR

Prayer Study #444

First Love Ministries, Inc. of Perry, Georgia USA

Romans 4 Amplified Bible (AMP)

4 *[But] if so, what shall we say about Abraham, our forefather humanly speaking — [what did he] find out? [How does this affect his position, and what was gained by him?]*
2 *For if Abraham was justified (established as just by acquittal from guilt) by good works [that he did, then] he has grounds for boasting. But not before God!*
3 *For what does the Scripture say? Abraham believed in (trusted in) God, and it was credited to his account as righteousness (right living and right standing with God).*
4 *Now to a laborer, his wages are not counted as a favor or a gift, but as an obligation (something owed to him).*
5 *But to one who, not working [by the Law], trusts (believes fully) in Him Who justifies the ungodly, his faith is credited to him as righteousness (the standing acceptable to God).*
6 *Thus David congratulates the man and pronounces a blessing on him to whom God credits righteousness apart from the works he does:*
7 *Blessed and happy and to be envied are those whose iniquities are forgiven and whose sins are covered up and completely buried.*
8 *Blessed and happy and to be envied is the person of whose sin the Lord will take no account nor reckon it against him.*

In this passage, Paul gives two Old Testament witnesses or people who were righteous by faith. First, Paul goes back to Abraham, who was born two thousand years after Adam. Abraham was the very beginning of the Jewish race. Paul uses Abraham because he was considered the father of the race and the pattern by which the Jews should live their lives. It was not the fact that Abraham had meticulously obeyed the law that made him righteous before God. In fact, the law had not even been given yet (It was over 400 years before the law was given). No, it was Abraham's faith in God that accounted Abraham as righteous in God's eyes. Abraham completely trusted in God and was completely willing to abandon all of his own plans to follow the path that God had chosen for him. Thus, Abraham was justified and counted righteous before the law.

Paul also refers to David as a man righteous under the law. To the Jews, David was the greatest king of Israel. David was a man after and under the law (The law had been

given several hundred years before David.) The Jews knew that both of these men were under specific covenants with God and through their lineage would come the Messiah. (Jesus' lineage can be traced back to both Abraham and David.) David, being under the law, broke the law and deserved judgment. The law condemned him as both a murderer and an adulterer. Yet in God's grace and His knowledge that no one could keep the law-if a man broke one commandment, he was guilty of all and comes under the death penalty (James 2:8-12)-He allowed people to be justified by faith. David repents and accepts the forgiveness of God by faith: *I acknowledged my sin to You, and my iniquity I have not hidden. I said, "I will confess my transgression to the Lord," and You forgave the iniquity of my sin. Selah.* Kevin Conner tells us, "Forgiveness is the 'lifting up and away' of the heavy load and burden of sin. It is the 'sending away or the letting go' of all our sins and the loosing of the one enslaved to sin. Forgiveness is the grace of God-the free gift of God bestowed on the judgment deserving sinner who believes."

9 *Is this blessing (happiness) then meant only for the circumcised, or also for the uncircumcised? We say that faith was credited to Abraham as righteousness.*
10 *How then was it credited [to him]? Was it before or after he had been circumcised? It was not after, but before he was circumcised.*
11 *He received the mark of circumcision as a token or an evidence [and] seal of the righteousness which he had by faith while he was still uncircumcised—[faith] so that he was to be made the father of all who [truly] believe, though without circumcision, and who thus have righteousness (right standing with God) imputed to them and credited to their account,*
12 *As well as [that he be made] the father of those circumcised persons who are not merely circumcised, but also walk in the way of that faith which our father Abraham had before he was circumcised.*

We are back at circumcision again. To the Jew this was extremely important. They believed a man who was not circumcised was not a true Jew. All converts had to be baptized, make a sacrifice, and be circumcised. Yet Abraham was not circumcised until 14 years after he had entered into his unique relationship with God Who said he was justified by his faith. Thus, his being righteous had nothing to do with circumcision. It was only a later sign and seal that he had entered this relationship with God.

The way I can best explain all of this is to look at those who wear a cross around their necks. This is the sign of Christianity. Yet many who wear the cross do not have faith in God, and many who do have faith in God do not wear crosses.

13 *For the promise to Abraham or his posterity, that he should inherit the world, did not come through [observing the commands of] the Law but through the righteousness of faith.*

14 *If it is the adherents of the Law who are to be the heirs, then faith is made futile and empty of all meaning and the promise [of God] is made void (is annulled and has no power).*
15 *For the Law results in [divine] wrath, but where there is no law there is no transgression [of it either].*
16 *Therefore, [inheriting] the promise is the outcome of faith and depends [entirely] on faith, in order that it might be given as an act of grace (unmerited favor), to make it stable and valid and guaranteed to all his descendants—not only to the devotees and adherents of the Law, but also to those who share the faith of Abraham, who is [thus] the father of us all.*
17 *As it is written, I have made you the father of many nations. [He was appointed our father] in the sight of God in Whom he believed, Who gives life to the dead and speaks of the nonexistent things that [He has foretold and promised] as if they [already] existed.*

Through Abraham all the nations of the earth were to be blessed. The promise came to Abraham because of his faith, not because of any works that he had done. God promises are based on the love of God, our faith in God, and God's grace.

18 *[For Abraham, human reason for] hope being gone, hoped in faith that he should become the father of many nations, as he had been promised, So [numberless] shall your descendants be.*
19 *He did not weaken in faith when he considered the [utter] impotence of his own body, which was as good as dead because he was about a hundred years old, or [when he considered] the barrenness of Sarah's [deadened] womb.*
20 *No unbelief or distrust made him waver (doubtingly question) concerning the promise of God, but he grew strong and was empowered by faith as he gave praise and glory to God,*
21 *Fully satisfied and assured that God was able and mighty to keep His word and to do what He had promised.*
22 *That is why his faith was credited to him as righteousness (right standing with God).*
23 *But [the words], It was credited to him, were written not for his sake alone,*
24 *But [they were written] for our sakes too. [Righteousness, standing acceptable to God] will be granted and credited to us also who believe in (trust in, adhere to, and rely on) God, Who raised Jesus our Lord from the dead,*
25 *Who was betrayed and put to death because of our misdeeds and was raised to secure our justification (our acquittal), [making our account balance and absolving us from all guilt before God].*

The promise given by God that all families of the earth would be blessed in Abraham's descendants was given when Abraham was 100 years old, and Sarah was 90

(Genesis 17:17). Yet Abraham took God at His word. *Not weak in faith* means that Abraham did not consider the state of his or Sarah's body. He walked by faith and not by sight. He did not *waver* or *stagger* in his faith.

Abraham becomes a type in scripture of the Father God. Isaac, his son, types the Lord Jesus Christ, God the Son. Through the sacrificial death of Jesus on the cross, whosoever will, may come and be justified by the blood and made a new creature in Christ.

Rise and Be Healed
Milton Bourgeois
1977

Has fear and doubt come against your mind?
Has your faith been sorely tried?

Lift up your eyes. Here cometh your help.
It is Jesus, for you he hath died.

And if my faith, you reach out in.
You will meet your every need.

He will respond to the cry of your heart.
He will touch you and set you free.

Rise and be healed in the name of Jesus.
Let faith arise in your soul.

Rise and be healed in the name of Jesus.
He will cleanse and make you whole.

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