

**Strengthened in his faith
he gave glory to God**

Rom 4:1-20

Romans 4:1-5 (ESV)

What then shall we say was gained by Abraham, our forefather according to the flesh? For if Abraham was **justified** by **works**, he has something to boast about, but not before God. For what does the Scripture say?

“Abraham **believed** God, and it was counted to him as **righteousness.**” Now to the one who **works**, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who **justifies** the ungodly, his **faith** is counted as **righteousness,**

Gen 15:1-4 (ESV)

After these things the word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” But Abram said, “O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son shall be your heir.”

Gen 15:5-7 (ESV)

- **And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” And he **believed** the LORD, and he counted it to him as righteousness. And he said to him, “I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess.”**

Rom 4:6-10

just as David also speaks of the blessing of the one to whom God counts **righteousness** apart from **works**:

“Blessed are those whose **lawless** deeds are forgiven, and whose **sins** are covered; blessed is the man against whom the Lord will not count his **sin.**” Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that **faith** was counted to Abraham as **righteousness.** How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.

Rom 4:11-15

He received the sign of circumcision as a seal of the **righteousness** that he had by **faith** while he was still uncircumcised. The purpose was to make him the father of all who **believe** without being circumcised, so that **righteousness** would be counted to them as well, and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the **faith** that our father Abraham had before he was circumcised. For the promise to Abraham and his offspring that he would be heir of the world did not come through the **law** but through the **righteousness** of **faith**. For if it is the adherents of the **law** who are to be the heirs, **faith** is null and the promise is void. For the **law** brings wrath, but where there is no **law** there is no transgression.

Rom 4:16-20

That is why it depends on **faith**, in order that the promise may rest on **grace** and be guaranteed to all his offspring—not only to the adherent of the **law** but also to the one who shares the **faith** of Abraham, who is the father of us all, as it is written, “I have made you the father of many nations”—in the presence of the God in whom he **believed**, who gives life to the dead and calls into existence the things that do not exist. In hope he **believed** against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” He did not weaken in **faith** when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No unbelief made him waver concerning the promise of God, but he grew strong in his **faith** as he gave glory to God,

Rom 4:21-25

fully convinced that God was able to do what he had promised. That is why his **faith** was “counted to him as **righteousness**.” But the words “it was counted to him” were not written for his sake alone, but for ours also. It will be counted to us who **believe** in him who raised from the dead Jesus our Lord, who was delivered up for our trespasses and raised for our **justification**.