

# New Covenant Presbyterian Church

## 11/20/22 Sunday School

### Romans 4:13-25

Westminster Shorter Catechism 64

Q: What is required in the fifth commandment?

A: The fifth commandment requires the preserving the honor, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

Romans 4:13–25

- Recap
  - Jews do have advantages
  - Jews are judged the same as gentiles
  - None can be declared righteous
  - Abraham was justified by faith
  - Abraham is the father of Jews and Gentiles

[13] 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.

- The promise to Abraham
  - Genesis 17:4-6 - “Behold, my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you.”
  - The land
  - Blessing the peoples of the earth
  - Multitude of nations
- Jews: righteousness by works
- Paul: righteousness by faith

[14] For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. [15] For the law brings wrath, but where there is no law there is no transgression.

- The promise is void if it comes through law
  - To the one who works, it is counted as his wage
  - All have sinned and fallen short of the glory of God
  - The law only brings wrath

**DQ: Before the law was given, did sin exist?**

[16] 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, [17] 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. [18] 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.” [19] 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.

- The promise must depend on faith to reach all the offspring
  - Works from man; obligation from God vs Faith from man; grace from God
- God “gives life to the dead”; Abraham was “as good as dead”
- God “calls into existence the things that do not exist”; “the barrenness of Sarah’s womb”
- Chrysostom: “It was against man’s hope, in hope which is of God.”
- Kierkegaard: “He who loves God without faith reflects on himself, while the person who loves God in faith reflects on God.”

[20] No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, [21] fully convinced that God was able to do what he had promised. [22] That is why his faith was “counted to him as righteousness.”

- Strength comes through striving.
  - “Suffering produces endurance, endurance produces character, and character produces hope”
  - “Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable.”

[23] But the words “it was counted to him” were not written for his sake alone, [24] but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, [25] who was delivered up for our trespasses and raised for our justification.

- Not just for Abraham, but for us
- Moo: “It is faith that is ‘reckoned’, a faith that is *apart from works, apart from circumcision, apart from law, apart from sight* – and therefore a ‘reckoning’ that is solely a matter of grace.”
- Christ – died for our trespasses, raised for our justification