

The Book of Romans

The Gospel of God

What does the Scripture say?

“And Abraham believed God, and it was reckoned to him as righteousness.”

(Genesis 15:6)

⁹ Is this blessing then on the circumcised, or on the uncircumcised also? For we say, “FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.”

¹⁰ How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;

¹¹ and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them,

¹² and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

(Romans 4:9-12)

Father Abraham

1. Righteousness before Circumcision

- Abraham’s faith was credited as righteousness years before he was circumcised
- God reckons faith as righteousness apart from circumcision

Father Abraham

2. Circumcision after Righteousness

- Abraham’s circumcision confirmed (“sealed”) his prior righteousness which was by faith alone
- circumcision had no independent or inherent value apart from justification by faith

Father Abraham

3. Purpose of this Pattern

a) Father of Gentile Believers

- Abraham demonstrated that the uncircumcised can be credited righteousness by faith alone
- implies that Gentile believers do not need to be circumcised to be saved

Father Abraham

3. Purpose of this Pattern

b) Father of Jewish Believers

- Abraham is not the father of all Jewish people but those who imitate his faith
- imitating Abraham's faith means believing the promise now fulfilled in Jesus

Father Abraham

- Justification is by faith alone in Christ alone apart from any works or rituals