

# Believers Will Inherit the World

Romans 4:13-25

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## *I. God's Promises Come by Faith*

**A. God promised Abraham the world but He explicitly made the promise by grace without works.** “For *the promise*, that he should be the Heir Of The World, *was not* to Abraham, or to his seed, *through the law, but through the righteousness of faith.*” (Romans 4:13)

**1. God's relationship with Abraham was not some Old Testament subtext; it was an introduction to the universal church.** “And I will bless them that bless thee, and curse him that curseth thee: and *in thee shall all families of the earth be blessed.*” (Genesis 12:3)

**2. The universal triumph of the gospel was proclaimed to Abraham.** “As for me, behold, my covenant *is* with thee, and thou shalt be a *father of many nations*. Neither shall thy name any more be called Abram, but *thy name shall be Abraham; for a father of many nations have I made thee.*” (Genesis 17:4-5)

**B. Law and faith are as different as light and dark or wet and dry; had there been mixing, neither would have prevailed.** “For *if they which are of the law be heirs, faith is made void*, and the promise made of none effect:” (Romans 4:14)

**1. Works-righteousness inherently makes substitutionary atonement superfluous.** “I do not frustrate the grace of God: for *if righteousness come by the law, then Christ is dead in vain.*” (Galatians 2:21)

**2. The supposed conflict in the mind of God is actually in the human mind and it can be cleared up only with the doctrines of grace.** “*Is the law then against the promises of God? God forbid:* for if there had been a law given which could have given life, verily righteousness should have been by the law. But *the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*” (Galatians 3:21-22)

C. The awkward condition of humanity demonstrates an underlying law and set of inherent penalties. “Because the law worketh wrath: for *where no law is, there is no transgression.*” (Romans 4:15) “*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*” (John 3:36)

## *II. Either Or*

A. If salvation is by faith, all works are excluded before God. “Therefore *it is of faith, that it might be by grace;* to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is *of the faith of Abraham; who is the father of us all,*” (Romans 4:16)

B. The promises are guaranteed by the same One Who raises the dead. “(As it is written, *I have made thee a father of many nations,*) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.” (Romans 4:17) “Therefore sprang there even of one, and *him as good as dead, so many as the stars of the sky in multitude,* and as the sand which is by the sea shore innumerable.” (Hebrews 11:12)

## *III. The Abrahamic Faith Is for All Nations*

A. God promised that faithful Abraham would be the father of many nations, not just one nation. “Who *against hope believed in hope,* that he might become the father of many nations, according to that which was spoken, So shall thy seed be.” (Romans 4:18) “And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that *God is able of these stones to raise up children unto Abraham.*” (Matthew 3:9)

B. Abraham’s depth of faith was demonstrated by conviction that God not only could do the impossible but actually would. “And *being not weak in faith, he considered not his own body now dead,* when he was about an hundred years old, neither yet the deadness of Sara’s womb: *He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*” (Romans 4:19-20)

C. Abraham believed God was as good as His word. “And being *fully persuaded that, what he had promised, he was able also to perform.*” (Romans 4:21)

**D. That irreducible faith substituted for righteousness in God's accounting.** "And therefore *it was imputed* to him *for righteousness.*" (Romans 4:22)

**E. Abraham's life and confidence are the patterns for believers across time and place.** "Now *it was not written for his sake alone*, that it was imputed to him; *But for us also, to whom it shall be imputed, if we believe* on him that raised up **Jesus** our Lord from the dead; Who *was delivered for our offences, and was raised again for our justification.*" (Romans 4:23-25)