

Reflection Questions

Doctrine (What does this passage teach us):

How is Abraham's justification a proof that justification is by faith?

Reproof (What wrong thinking does this passage expose):

Even Abraham, who was willing to sacrifice his own son, was justified by faith not by works.

Correction (How does this passage fix wrong thinking):

How were old Testament saints justified?

Instruction in Righteousness (How does this passage help us to continue):

Since righteousness is credited by faith, then we should not cling to our works.

Calvary Baptist Church

Sunday, March 19, 2023

Making Disciples for the Glory of God

Order of Service

Call to Worship ~ Psalm 19:1-6

Song #23 ~ Creation Sings the Father's Song

Prayer

Scripture Reading: 2 Chronicles 29:1-36

Song #136 ~ My Soul Finds Rest in God Alone

Scripture Reading: 2 Chronicles 30:1-27

Prayer

Sermon ~ Galatians 3:6

Prayer

Lord's Supper

Song #221 ~ His Mercy is More

Galatians 3:8

The Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand to Abraham, saying, all the nations will be blessed in you.

Pastor Dan Benitez ~ 813-751-4305

www.CalvaryBaptistTampa.com

Text: Galatians 3:6

Theme: Justification is by faith apart from the works of the Law.

Introduction: Certainly, all of us who live after the resurrection of Christ are declared righteous because of Christ's righteousness. But what about Old Testament saints? In Paul's primary passages on justification by faith (Rom. 4-5; Gal. 3), he uses both Abraham and David to prove that justification is by faith.

- I) Faith was credited to Abraham as righteousness (6).
 - A. God credited Abraham's faith as righteousness (6; cf. Rom. 4:3, 5, 9, 16).
 1. The word "it" clearly refers to faith. In the parallel passage in Romans 4, Paul substitutes the word "it" for the word "faith" (Rom. 4:3, 5, 9).
 2. The phrase "it was credited," is actually "God credited it to him" (cf. Gen. 15:6). The translators of the Hebrew OT (LXX) changed the active voice "God credited" to the passive voice "it was credited" (cf. v. 6). Genesis 15:6 makes it clear that God credits righteousness.
 3. In fact, God gave Abraham the faith to believe the promise (cf. Gen. 15:1-6). God promised to give Abraham a "great reward," but Abraham pointed out that he had no heir to pass it along to (2-3). So, God used the stars in the sky to build Abraham's faith (5-6).
 4. But even the faith that Abraham had, was a gift from God. In Ephesians 2:8-9, Paul says we are saved by grace through faith which is a gift from God. In Romans 3:24, Paul says we are justified as a gift by His grace.
 - B. Since God credited righteousness to Abraham by faith, then it was not by works (6).
 1. Notice that Abraham "believed". It does not say that Abraham "obeyed" (cf. v. 3 & 5). If Abraham obeyed in order to receive righteousness, then his righteousness would be based on works.
 2. In the parallel passage, Paul points out that if something is done by works, then it is not granted as a favor (cf. Rom. 4:4-5).
 - C. Abraham's justification is proof that justification has always been by faith alone (cf. Rom. 4:9-12).
 1. What is Paul getting at with this question (Rom. 4:9)? In order to understand Paul's argument, we have to go to the Abrahamic Covenant in Genesis 17. The sign of the Abrahamic Covenant was circumcision (Gen. 17:9-11). Any male who was not circumcised was cut off from the people of God (Gen. 17:13-14).
 2. The sign that a person was a participant in the Abrahamic Covenant was circumcision. So, what about those who were not circumcised? Were they a part of the Abrahamic Covenant? More importantly, could uncircumcised people be justified?
 3. "Faith was credited to Abraham as righteousness" in Genesis 15:6 *prior to his circumcision* (Rom. 4:10). Ishmael was not yet born (cf. Gen. 15:2 & 17:18). Abram was 86 years old when Ishmael was born (cf. Gen. 16:4, 16). Abram was 99 years old when Isaac was born (cf. Gen. 17:1). Abraham was circumcised at around 99 years old (cf. Gen. 17:23-24).