



Paul's Epistle to the Romans

Romans 4

Righteousness of God in Abraham

Romans Theme: The Gospel reveals the Righteousness of God

I. Romans 1-3 reveal the righteousness of God

A. Rom 1 Righteousness in wrath (for sinful mankind in general)

B. Rom 2 Righteousness in judgment (for those who know conscience and the LAW)

C. Rom 3.1-20 Righteousness to be just must condemn all men under sin

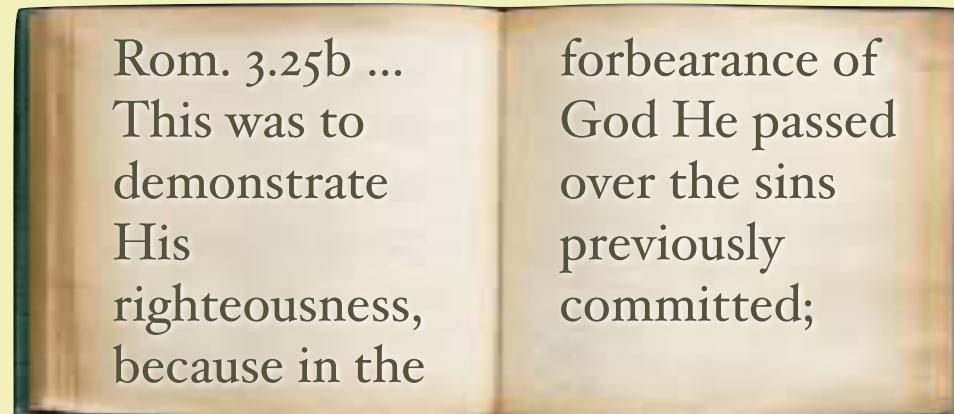
D. Rom 3.21-31 revealed a new righteousness through faith in Jesus Christ and apart from the LAW

1. Justified freely (forgiven, acquitted)

2. Redeemed from slavery to sin

3. Covered in atonement by his blood

Romans Theme: The Gospel reveals the Righteousness of God

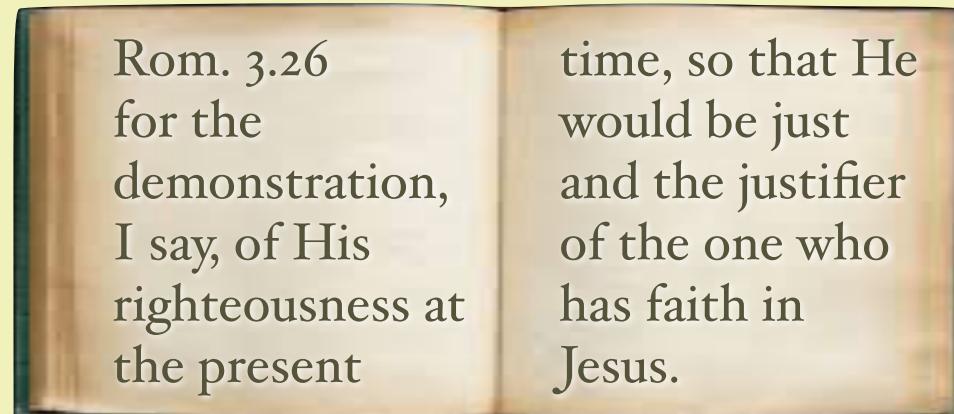


IV. Rom 3:21-31 - The Gospel is now a NEW revelation of the Righteousness of God

E. *Rom.3:25-31* Paul now must carefully explain to his Jewish brethren how this Justification by faith in Christ Jesus vindicates the Righteous of God as Jewish opposition accuse him of bypassing the Law's holy measure of righteousness

1. Paul says he will “demonstrate” God’s righteousness, i.e., explain how everything God has done for salvation is **Righteous according to the Law**
2. *Rom 3:25b* First he must explain why God seemed to “*pass over sins previously committed*” and delay His wrath and judgment upon mankind
 - a. Mystery among men why a Righteous God who demands immediate judgment has not done so
 - b. Now it can be explained: God knowing that His provision of righteousness through Jesus was yet to be given withheld His wrath

Romans Theme: The Gospel reveals the Righteousness of God



IV. Rom 3:21-31 - The Gospel is a revelation of the Righteousness of God

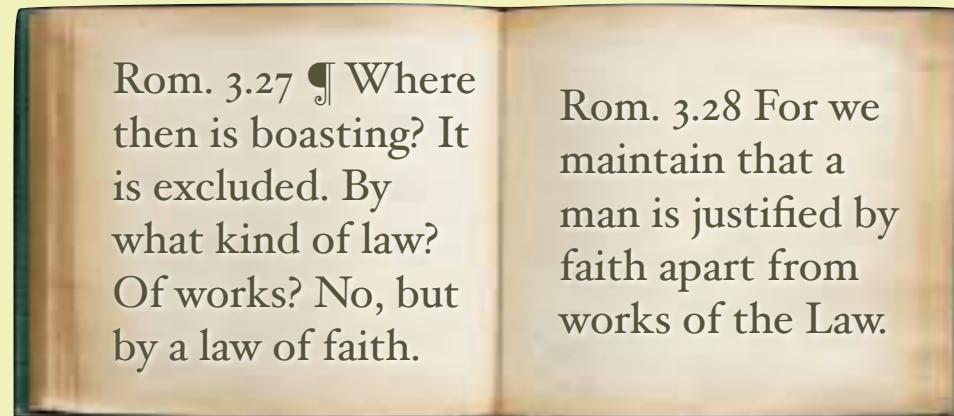
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2. *Rom 3:26* His Righteous Son's death enabled the Righteous God to both judge sin (Just Judge) and yet forgive the sinner (justifier)

a. Now ("at the present time") after Christ's justifying death God can remain impartial in His justice and yet justify all who believe in His Son as their righteousness

b. Only the death of His Son could allow sinners to be justified, redeemed and reconciled while allowing God to be Righteous

Romans Theme: The Gospel reveals the Righteousness of God



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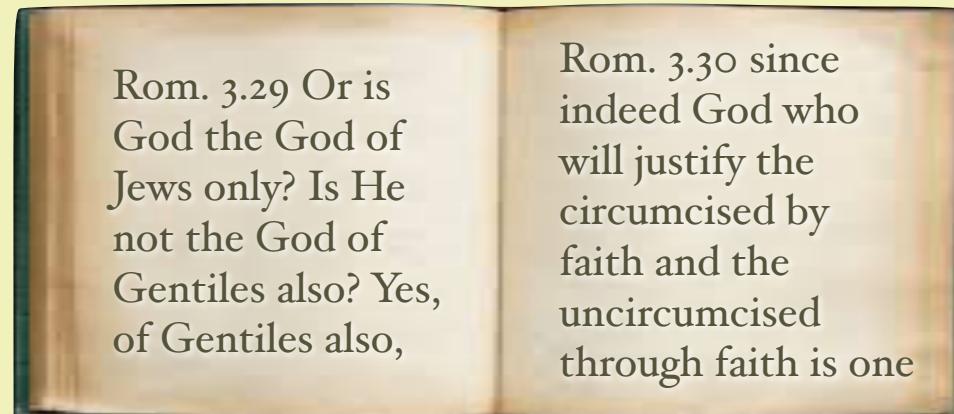
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3. *Rom 3:27-28* This gospel also reveals that since only God can **make things right** any basis of man's boasting is removed

a. *Rom.3.27* Paul makes a clear distinction between the 'Law of faith' which is now the basis of justification and the previous 'Law of works' by which no flesh can be justified

b. *Rom.3.28* Paul's conclusion: **Salvation comes to man not through the works of the Law but through faith in Christ's righteousness**

Romans Theme: The Gospel reveals the Righteousness of God



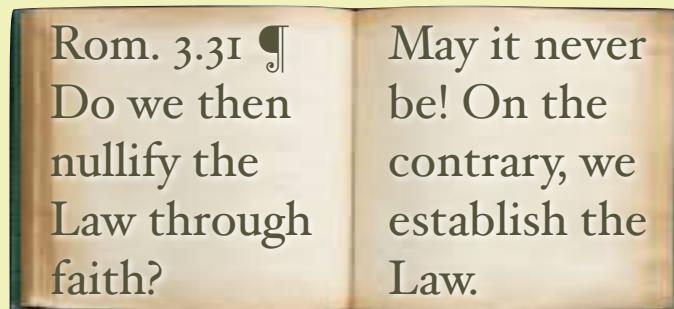
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4. *Rom 3:29-30* Paul finally argues that their God's love and righteousness are too great to be limited to the Jews only

- a. The gospel reveals a more inclusive God who loves all mankind - whether Jew or Gentile (this has always been a Jewish problem)
- b. Circumcision is not the basis of justification but a sign of faith
- c. Paul finally uses the Shema of *Deut.6* as to support his argument that there is only One Lord God the Only God who in His great love has justified both Jews and Gentiles through faith in Christ

Romans Theme: The Gospel reveals the Righteousness of God



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5. *Rom 3:31* 'Justification by faith in Christ' does not nullify the 'righteousness of the Law' but on the contrary vindicates it

- a. Paul's final argument corrects the misunderstanding of many of his opponents who think his gospel bypasses the Law of God and replaces it with some illegitimate '*Law of Faith*'
- b. Paul declares that justification by faith establishes the Law in two ways:
 - i. Jesus himself had to perfectly fulfill the requirements of the Law on the cross before He could exchange His righteousness with sinners
 - ii. The Gospel completely establishes the validity of the Law as a revelation of God's righteous standardss which the Spirit uses to convict all men of sin leading to repentance

Romans Theme: The Gospel reveals the Righteousness of God

II. Romans will soon reveal how we become righteous “in Christ” from “faith to faith”

A. In reverse order (and from inside out), God now reveals how “Christ in you”

- ‘makes us right’ by faith - *imputed righteousness*

- enables us to start ‘doing things right’ by grace by His righteous *indwelling life*

- renews our mind toward being ‘[always] right’ as we come to know “*the mind of Christ*”

B. But Paul must first explain “faith” and its significance in our salvation



Rom 4 Faith and the Righteousness of God

II. The Gospel of Righteousness emphasizes the value of **faith**

C. Rom.3.21-31 Faith a key word used **8x** in these **11 verses**

1. 3.22 "...*the righteousness of God comes through **faith** in Jesus Christ to all who believe*" (by faith we 'see' God's righteousness when we 'see' Jesus on the cross)
2. 3.25 "...*whom God displayed publicly as a propitiation in His blood through **faith***". (by faith we 'see' God's mercy upon us by Jesus' sprinkled blood)
3. 3.26 "...*the justifier of the one who has **faith** in Jesus*". (by faith we 'see' that Jesus' death was the only way our justification could happen)
4. 3.27 "... *No, but by a law of **faith**.*" (by faith we are saved is God's Law now)
5. 3.28 "...*For we maintain that a man is justified by **faith** apart from works of the Law.*" (by faith we 'see' our justification comes not by our 'works' but by His)
- 6&7. 3.30 "...*who will justify the circumcised by **faith** and the uncircumcised through that same **faith***" (faith 'sees' that receiving God's righteousness is not based upon outward actions)
8. 3.31 "...*Do we then nullify the Law through **faith**?*" (by faith we 'see' that the **Law** is **good** and a revelation of the standard by which our righteousness is measured)

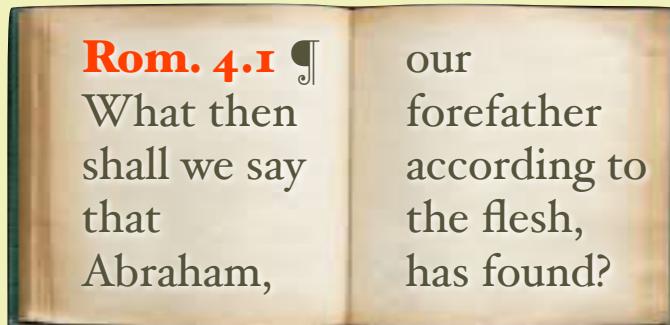
Rom 4 Faith and the Righteousness of God

II. The Gospel of Righteousness emphasizes the value of **faith**

Heb. 11.1 Now faith is the substance of things hoped for, the conviction of things not seen.

- D. This righteousness which is in Christ is **imputed** to us through faith
 - 1. Faith is not a good work. It does not earn salvation. It does not put God in debt to us. Nevertheless, faith is the essential act connecting the sinner to Jesus Christ as savior.
 - 2. Faith is a gift that comes to us by the Holy Spirit
 - 3. Faith must have substance = a conviction of something true to stand upon
 - 4. Faith finds its 'substance' hearing rema in the Word of God which 'quickens faith'
 - 5. Faith is an inward conviction that a promise God makes to us is true
 - 6. Faith happens when the **heart hears** the promise and acts upon it with the soul's mind, emotions and will (actions)
 - 7. Faith is sealed as our obedience to Christ bears witness in our quickened spirit

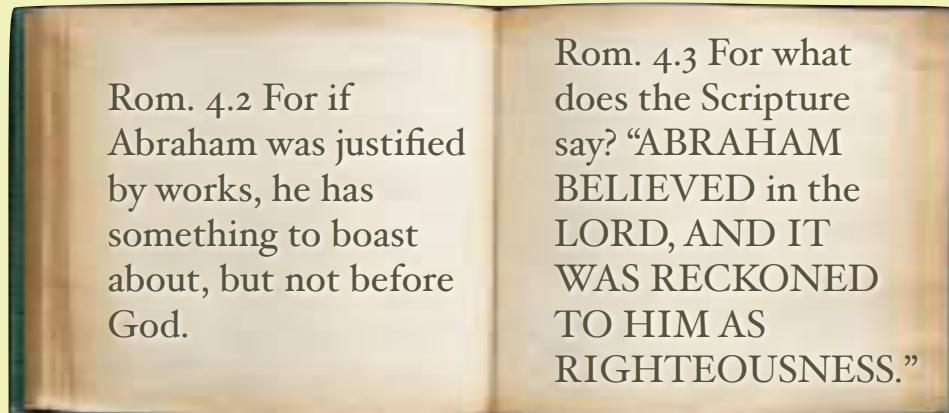
Rom 4 Faith and the Righteousness of God



III. Romans 4 Paul will now use Abraham and David as examples of Faith being '*reckoned as righteousness*'

- A. 4.1-5 Faith was the basis of justification before the LAW was given
 1. Paul again seems to answer questions of an anonymous someone that doesn't agree with his gospel
 2. The life of Abraham the great Patriarch is the first time in the Bible three words are mentioned together: faith, righteousness and justification
 3. *Gen.15.6 Gen. 15.6 Then he believed in the LORD; and He reckoned it to him as righteousness.*
 - a. Paul uses this verse as his text for the remainder of the chapter
 - b. "*believed in the LORD*" = he believed both in a promise of many descendants (5.4) and he trusted in the Lord Himself
 - c. "*reckoned it to Him as righteousness*" = "credited it to his account"
 - d. reckoned technically means the LORD took some righteousness out of his account and put it into Abraham's
 4. Answer to question of v.1: Abraham found righteousness by faith in JHVH

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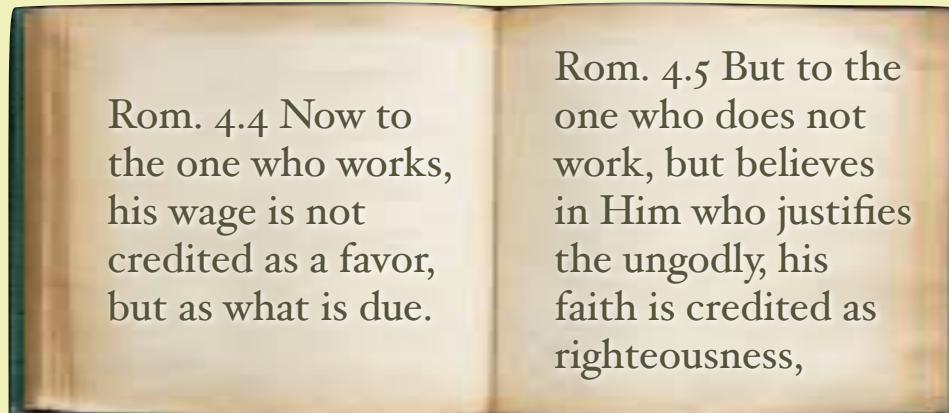
5. 4.2 Paul states that if Abraham was justified by works (self effort) he has something to boast about (except before God)

a. Jews translate the verse that Abraham was justified for "*His faithfulness*", i.e., his overall good works and obedient life

b. But the Word reveals that Abraham fell short of the glory as a sinner just like us and was not perfect (righteous)

6. 4.3 Paul has the Romans look closely at *Gen.15.6* to see if the Word says he was justified by his works

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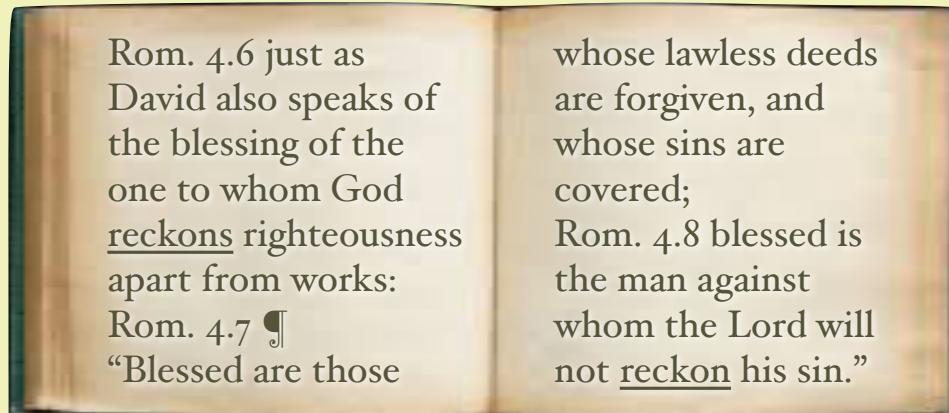
A. 4.1-5 Faith was the basis of justification before the LAW was given

7. 4.4-5 Paul now states the 2 bases for which Abraham could have been "reckoned" righteous

a. 4.4 if someone earned his righteousness by works then it is not something reckoned "*as a grace/favor*" to him but something "*owed/obligated*" as wages (of which he could boast) [cf. Pharisees]

b. 4.5 if someone did not work for his righteousness but "*believes in Him*" who can 'make righteous by grace' even the ungodly, God transfers His righteousness over to that person's account

Rom 4 Faith and the Righteousness of God



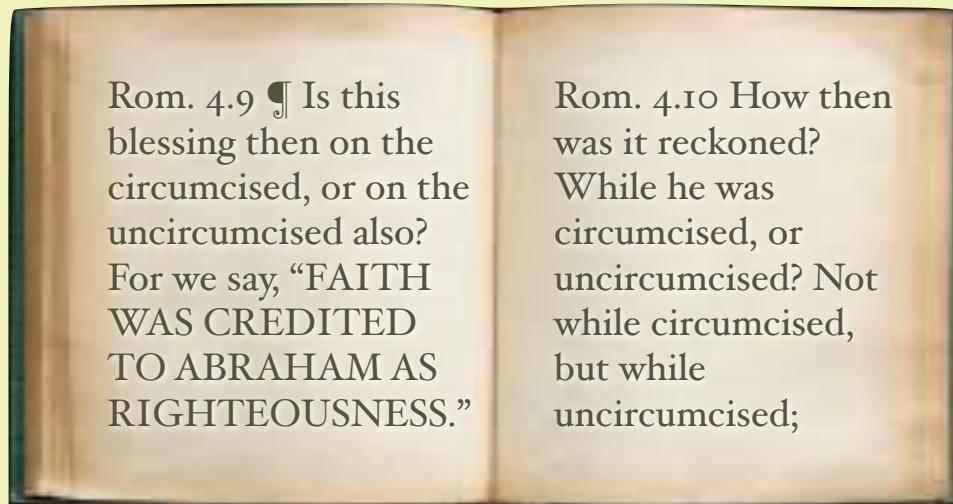
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B. 4.6-8 David is another great man of God for the Jews who declared in Psalm 32.1-2 that God reckons righteousness to those who believe apart from works

1. 4.6 Paul adds David's testimony of blessing seen from a second negative side of *reckoning* when our *sins are forgiven and covered* which must first happen before we can be justified

2. 4.7-8 God **reckons** and also **reckons not**: the Lord “*will not reckon sin*” to our account (Paul will explain later exactly how he has taken care of sin for us)

Rom 4 Faith and the Righteousness of God

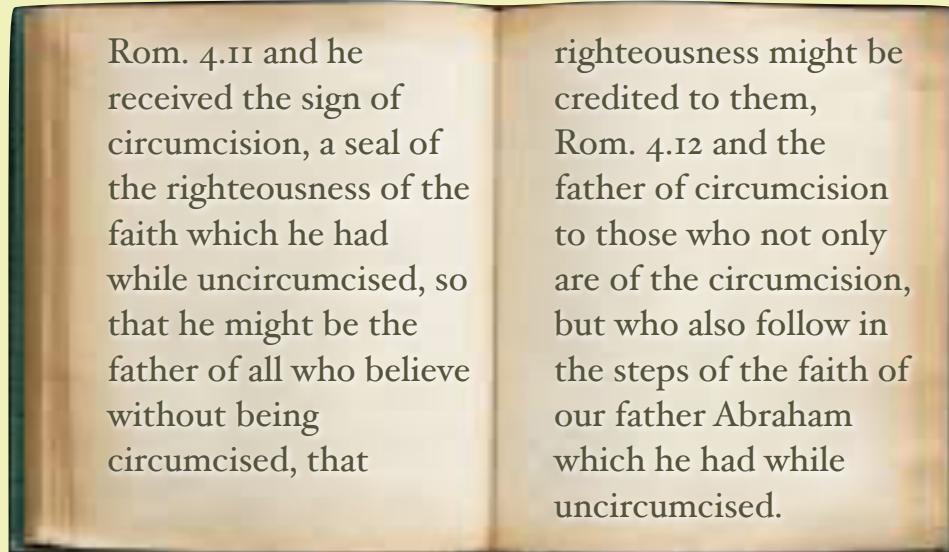


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C. 4.9-12 Now Paul's argument takes another step asking whether Abraham's circumcision came before or after his being reckoned as righteous

1. 4.9-10 in *Gen 15.5-6* Abraham was reckoned righteous by faith
2. 4.11-12 in *Gen.17.10* Abraham was circumcised **afterward** as an outward seal of the covenant between him and God in *Gen 15*
Gen. 17.10 “*This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.*

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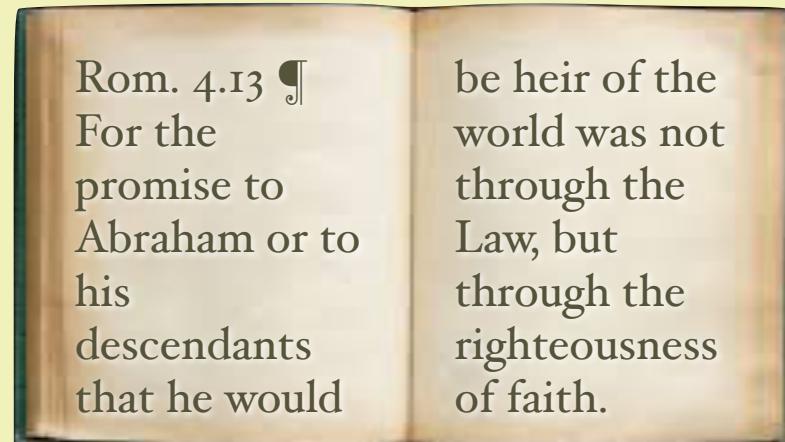
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C. 4.9-12 Now Paul's argument takes another step asking whether Abraham's circumcision came before or after his being reckoned as righteous

3. 4.11 God justified Abraham by faith before his circumcision so that he is able to be the father of all who believe *without being circumcised* (gentile believers)

4. 4.12 And of course Abraham is also the father of all the *circumcised* who like Abraham have believed in God and been justified

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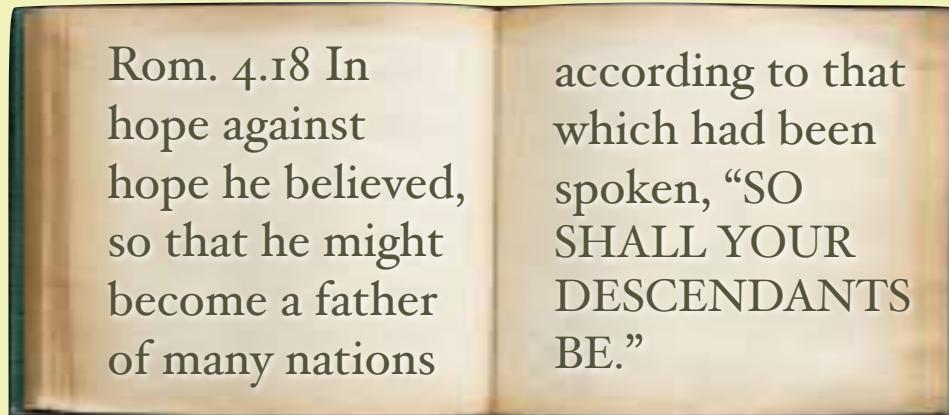


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D. 4.13-17 Final proofs that God has made Abraham father to all of faith

1. 4.13 God's promise to Abraham's heirs was not through the Law but through the righteousness of faith
2. 4.14 if only those of the Law are heirs then faith and the promise is void
3. 4.15 Law brings wrath; with no Law there is no transgression
4. 4.16 Abraham's promise extends to all by faith *according to grace* (God's **grace** mentioned for only 2nd time but will soon become central to gospel)
5. 4.17 Paul seals his argument by quoting Gen.17.5 where God calls Abraham "*the father of many nations*" extending salvation to all

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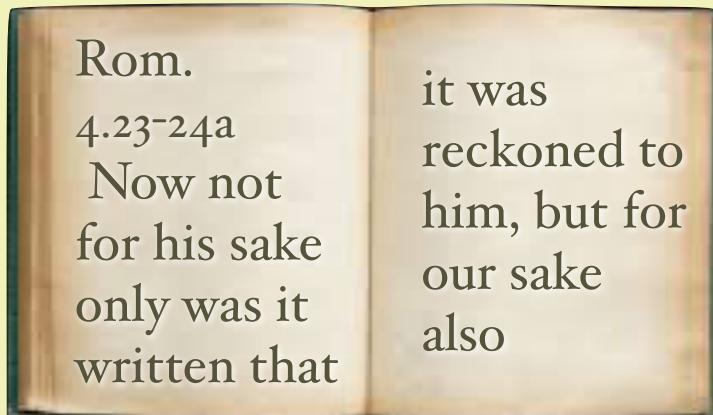


III. Romans 4 Faith as the foundational basis of righteousness

E. Rom 4.17-22 Paul now illustrates what faith is like by looking at Abraham's life

1. 4.17 Faith believes God is able to raise the dead and create out of nothing
2. 4.18 Faith hopes when all hope is gone regarding a promise
3. 4.19 Faith is not "weakened" by looking at circumstances within or without
4. 4.20 Faith does not waver in unbelief but gets stronger by praising and glorifying God
5. 4.21 Faith is remaining fully assured in your heart that God will do what He promises
6. 4.22 God reckoned such faith as righteousness

Rom 4 Faith and the Righteousness of God



III. Romans 4 Faith as the foundational basis of righteousness

F. Rom 4.23-25 Paul makes his final argument that the promises of God's Word were not only for Abraham but for our sake

1. 4.24 Faith that believes in God who raised Jesus from the dead reckons us righteous today
2. 4.25 God the Father's two-fold reckoning accomplished through Jesus our Lord
 - a. *He who was delivered over because of our transgressions.* Christ was delivered up by His Father as the wages of sin (**negative side**: so sins were **not reckoned** to our account)
 - b. *and was raised because of our justification* **Positive side**: Christ was raised up from the dead to prove to us that sin's wages of death were fully paid and now His righteousness can be **reckoned** to us