

## Romans part 3

Fun fact about Romans – Written in Corinth. Delivered by Phoebe.

Recap

**Romans 4:1-3** What then shall we say that Abraham our father has found according to the flesh? <sup>2</sup> For if Abraham was justified by works, he has *something* to boast about, but not before God. <sup>3</sup> For what does the Scripture say? "*Abraham believed God, and it was accounted to him for righteousness.*"

- Paul wants to spend some time on this concept that righteousness is by faith. It's hard to believe when heard for the first time.
- He uses Abraham as an example. If it was Abraham's works, then he can boast that he saved himself.
- Boasting is nothing before God (but not before God).
  - This boasting is nothing before God because even if works could justify a man, he would in some way still fall short of the glory of God
- **Genesis 15:5-6** Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." <sup>6</sup> And he believed in the LORD, and He accounted it to him for righteousness.
  - Paul does not say that Abraham was righteous in all of his doings, but God **accounted** Abraham as righteous. Our justification is God *declaring us* perfectly righteous, therefore we are perfectly righteous.

Let's look at this from another perspective. We want to look at the complete Bible.

**James 2:18-26** But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. <sup>19</sup> You believe that there is one God. You do well. Even the demons believe—and tremble! <sup>20</sup> But do you want to know, O foolish man, that faith without works is dead? <sup>21</sup> Was not Abraham our father justified by works

when he offered Isaac his son on the altar? <sup>22</sup> Do you see that faith was working together with his works, and by works faith was made perfect? <sup>23</sup> And the Scripture was fulfilled which says, "*Abraham believed God, and it was accounted to him for righteousness.*" And he was called the friend of God. <sup>24</sup> You see then that a man is justified by works, and not by faith only. <sup>25</sup> Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent *them* out another way? <sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

- This passage does not contradict the passage from Romans or the account in Genesis.
- If we ever read a passage and think it conflicts with another, they must be studied even deeper to find out what is really being said. There are no contradictions in the Bible.
- James begins to contrast faith and works.
- He starts with a hypothetical argument of someone claiming righteousness by faith verses someone claiming righteousness by works.
  - But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works.
  - James here is stopping that argument in it's tracks and setting up his points. Faith and works go hand in hand.
    - When he says "I will show you my faith by my works" he is really saying that real faith produces works. Faith is always productive. Or as Jesus put it – fruitful.
    - **Matthew 7:18-20** A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit. <sup>19</sup> Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup> Therefore by their fruits you will know them.
- And faith that God exists is not enough. The enemy believes that – probably stronger than most people.
  - Remember the message on the talents – We are all given faith – but it must be in Jesus. Specifically the Gospel message.

- James says that Abraham was justified when he sacrificed Isaac. But it was not the work of sacrificing Isaac, it was the faith that produced this work.
  - Do you see that faith was working together with his works, and by works faith was made perfect? <sup>23</sup> And the Scripture was fulfilled which says, "*Abraham believed God, and it was accounted to him for righteousness.*"
- **James 2:26** For as the body without the spirit is dead, so faith without works is dead also.
  - Going back to Romans 1 – The Gospel message is the power of God. It is transformative. Therefore it does something.
- Basically James is saying that if you declare that you have faith – but your faith does not do anything – you don't have real faith. Faith always produces.
- James is viewing how others know we have faith – the human perspective.
- Paul, in Romans, is viewing it from God's perspective – He knows when we have faith.

Example of Tina and I starting this church with no money.

- That is not saving faith. There are 6 types of faith in the Bible. We were using daily faith or maybe indwelling faith. Paul is talking here about justifying faith.

Faith produces something.

### **Saving faith produces righteousness.**

**Romans 4:4** Now to him who works, the wages are not counted as grace but as debt.

- If you still believe that your works are what makes you righteous, here is a reality check:
- You are saying that you did something and now God owes you. Your mindset is that God is in debt to you and now owes you for your works.

- A system of works seeks to put God in **debt** to us, making God owe us His favor because of our good behavior. In works-thinking, God owes us salvation or blessing because of our good works.
- That is a dangerous mindset.

**Romans 4:5-8** But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, <sup>6</sup> just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: <sup>7</sup> *"Blessed are those whose lawless deeds are forgiven, And whose sins are covered; <sup>8</sup> Blessed is the man to whom the LORD shall not impute sin."*

- Impute = assign credit.
- When we believe in faith-based righteousness, we are blessed. Blessed because God impute righteousness on us.
- Blessed because God does not impute our sin against us.

### **DO NOT READ – reference passage only**

**Romans 4:9-12** Does this blessedness then *come* upon the circumcised *only*, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. <sup>10</sup> How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. <sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, <sup>12</sup> and the father of circumcision to those who not only *are* of the circumcision, but who also walk in the steps of the faith which our father Abraham *had while still* uncircumcised.

- Abraham was counted as righteous before circumcision.
- Circumcision was the sign of the covenant that God made with Israel

- Since righteousness through faith was in place prior to circumcision, prior to Israel, then it is for all people and those not circumcised do not need to become circumcised to become righteous.

Of note – there is no ritual or rite that brings salvation. Again, just like works, they are an outward response to what is happening inside.

- **Colossians 2:11-12** In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, <sup>12</sup> buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead.
- That's why we don't teach that you are saved through baptism.

**Romans 4:13-15** For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. <sup>14</sup> For if those who are of the law *are* heirs, faith is made void and the promise made of no effect, <sup>15</sup> because the law brings about wrath; for where there is no law *there is* no transgression.

- Abraham's promise was through faith, not the law.
- The heirs of Abraham are heirs through faith – not the law.
- To live under the law – or to earn righteousness by works – will only bring about the wrath of God. This is because we can't keep the law. We can't do perfect works.
- So the law brings wrath – but where there is no law there is no transgression – in other words, if there is no law that we are under, then we cannot be counted guilty because of the law.
  - **Romans 8:2** For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.
  - We are no longer under the law of sin.
  - Does this mean we can do whatever we want? No. But we'll get to that in Romans 6.

**Romans 4:16-17** Therefore *it is* of faith that *it might be* according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all <sup>17</sup> (as it is written, "*I have made you a father of many nations*") in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did;

- Why does God choose faith as the path to righteousness instead of works? – So that it is according to grace.
- Since it is grace – then only God can be praised! Soli Deo Gloria
- God gives life to the dead – Something only God can do
- Calls those things that do not exist as though they did – something only God can do.

Gives life to the dead

- This is a reference to Sarah (A picture of us as believers)
- Definitions of dead and alive – more to come on that in Romans 6

Calls those things that do not exist as though it does

- Abraham's righteousness did not exist, but God said it did.
- Your righteousness may not feel or look to you like it exists, but it does.

Righteousness is not a fluctuating state or an impossible goal. It is a state of being that God declared over you. And if God says it then it is true.

- **Hebrews 6:18** that by two immutable things, in which it *is* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*.
- **Romans 3:3-4** For what if some did not believe? Will their unbelief make the faithfulness of God without effect? <sup>4</sup> Certainly not! Indeed, let God be true but every man a liar. As it is written: "*That You may be justified in Your words, And may overcome when You are judged.*"

## **Romans 4:18-22**

More on Abraham and his faith and being accounted as righteous.

**Romans 4:23-25** Now it was not written for his sake alone that it was imputed to him, <sup>24</sup> but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, <sup>25</sup> who was delivered up because of our offenses, and was raised because of our justification.

- God did not reveal to Abraham that he was righteous by faith for the sake of Abraham – That was written for us.
- God did all that through Abraham because He wanted us to believe it about ourselves.

## Chapter 5

**Romans 5:1-2** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup> through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

- So it is settled. We are justified by faith. We are made righteous by faith.
- This gives us peace with God. His wrath is no longer against us – because His wrath is against unrighteousness and we are made righteous.
- Believe that. God is not angry with you. God is not vengeful towards you. God is on your side. You and God are at peace with each other.
- That is accomplished through the work of Jesus Christ.
- It is Christ's work on the cross that give us access, by faith, into this saving grace.
- That is why it is faith in the life (God and man), death, burial and resurrection of Jesus that is essential for salvation. This is saving faith.
- This should bring about rejoicing. This is the Good News!!!
- Why does Paul use hope here?
- Definitions of faith and hope.
  - Faith – belief in what God has done in the past.
  - Hope – belief in what God will do in the future.

- Faith is rooted in the past; hope is rooted in the future. Same concepts.
- So we have hope that the glory of God – His righteousness on us – is perfected forever.
  - **Hebrews 10:14** For by one offering He has perfected forever those who are being sanctified.