

Romans 3:21 – Romans 4

The entire creation stands guilty and condemned before the Judge of all creation.

Romans 3:21-31 Righteousness Through Faith

²¹ *But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify.*

The most glorious transition in the Bible perhaps. After the creation is judged as guilty according to their own works, Paul declares that there is a way to God apart from works.

The Law and the Prophets all point to this righteousness:

Gen. 3:15 *And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.*

(First Messianic promise in the Bible, THE PROTOEVANGELIUM OR "FIRST GOSPEL")

All the Law pointed to a savior for it was impossible to keep the whole law.

1 Peter 1:12 *It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.*

The work of salvation by faith was anticipated since the beginning of time and now in the fullness of time it is revealed through Jesus Christ.

²² *This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile*

Q. What is faith? Hebrews Ch. 11:1 *Now faith is confidence in what we hope for and assurance about what we do not see.*

Hebrews Ch 11. Exemplifies what faith looks like.

⁸ *By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. ⁹ By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. ¹⁰ For he was looking forward to the city with foundations, whose architect and builder is God. ¹¹ And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise. ¹² And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.*

¹³ *All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth. ¹⁴ People who say such things show that they are looking for a*

country of their own. ¹⁵ If they had been thinking of the country they had left, they would have had opportunity to return. ¹⁶ Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them. ¹⁷ By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had embraced the promises was about to sacrifice his one and only son, ¹⁸ even though God had said to him, “It is through Isaac that your offspring will be reckoned.” ¹⁹ Abraham reasoned that God could even raise the dead, and so in a manner of speaking he did receive Isaac back from death.

- Faith is trusting in the Word of God
- Faith is accompanied by action
- Faith is more than Belief

This Faith is for all who believe, regardless of race. Jew and Gentile.

²³ *for all have sinned and fall short of the glory of God*

Universal judgment and indictment on all men. This is the starting point to salvation, the acknowledgement that we are sinners. contrary to modern and popular thought.

²⁴ *and all are justified freely by his grace through the redemption that came by Christ Jesus.*
(Theological bombshell of a verse)

Justified, Justification: Justification is the declaring of a person to be just or righteous. (Bakers Bible Dictionary) We are legally righteous, not guilty and escaped.

Grace is the most marvelous concept in all creation.
Hal Lindsey. GRACE = **G**od’s **R**iches **A**t **C**hrist’s **E**xpense.

The word "grace" in biblical parlance can, like forgiveness, repentance, regeneration, and salvation, mean something as broad as describing the whole of God's activity toward man or as narrow as describing one segment of that activity. An accurate, common definition describes grace as the unmerited favor of God toward man. In the Old Testament, the term that most often is translated "grace, " is hen [ej]; in the New Testament, it is charis [ʔ].
(Bakers Bible Dictionary)

Redemption: Finding its context in the social, legal, and religious customs of the ancient world, the metaphor of redemption includes the ideas of loosing from a bond, setting free from captivity or slavery, buying back something lost or sold, exchanging something in one's possession for something possessed by another, and ransoming. (Bakers Bible Dictionary)

²⁵ *God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith.*

Atonement: That the Bible's central message is atonement, that is, that God has provided a way for humankind to come back into harmonious relation with him, is everywhere apparent in

Scripture. From the first stories in Genesis to the last visions of Revelation, God seeks to reconcile his people to himself. (Bakers Bible Dictionary)

Why Blood? God is righteous and can't wink at sin. It must be legally paid for or He is no longer Holy and Just.

Q. Is God's main attribute love or holiness?

Hebrews 9:22 *In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.*

John 3:16 *For God so loved the world...*

vs 25b *He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—*

No one was left unpunished, no one got away with sin, no one took advantage of God. Never mistake his loving kindness with negligence. Sins of the Old Testament people were counted and stored for thousands of years and then one Friday afternoon put on full on the Lamb of God that takes away the sin of the world.

²⁶ *he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.*

God is proven Just through the sacrifice of Christ.

God is the hero of this story, our story and all stories!

²⁷ *Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of the law that requires faith.*

Boasting is excluded because our only boast is look what God has done

²⁸ *For we maintain that a person is justified by faith apart from the works of the law.*

This verse in part sparked the great reformation.

²⁹ *Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, ³⁰ since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. ³¹ Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.*

Romans 4. Abraham our Example

4 What then shall we say that Abraham, our forefather according to the flesh, discovered in this matter?

In building on the thought begun in [Romans 3:31](#) Paul asks the question, “Does the idea of justification through faith, apart from the works of the law, make what God did in the Old Testament irrelevant?”

The Old testament law was a guide for men to see their desperate condition and dire need of a savior.

² If, in fact, Abraham was justified by works, he had something to boast about—but not before God. ³ What does Scripture say? “Abraham believed God, and it was credited to him as righteousness.”

[Genesis 15:6](#) says that Abraham *believed* God and it was *accounted* to him for righteousness.

How was Abraham made right with God?

Old Testament or New Testament concept? Grace was always the way.

⁴ Now to the one who works, wages are not credited as a gift but as an obligation.

If we work we expect a check, none of us can work at God’s business. Triple doctorate in astrophysics to get entry level position. No one can earn it.

Among the many problems of works-based salvation is, working in debts God to us. Essentially God owes us something and has become our debtor.

⁵ However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness.

Trusting God to justify us brings us into righteousness.

⁶ David says the same thing when he speaks of the blessedness of the one to whom God credits righteousness apart from works:

⁷ “Blessed are those
whose transgressions are forgiven,
whose sins are covered.

⁸ Blessed is the one
whose sin the Lord will never count against them.”

Psalm 32 and David is prophesying a better time.

⁹ Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. ¹⁰ Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before!

Abraham was credited righteousness before he was circumcised. Circumcision is a work that helps our salvation in no way whatsoever.

Abraham was counted as righteous in [Genesis 15:6](#). He did not receive the covenant of circumcision until Genesis 17, which was at least 14 years later. Therefore his righteousness wasn't based on circumcision, but on [faith](#). (David Guzik).

For the Jewish people of Paul's day, the significance of circumcision was more than social. It was the entry point for a life lived under the Law of Moses: *And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law* ([Galatians 5:3](#)). (David Guzik).

¹¹ And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.

¹² And he is then also the father of the circumcised who not only are circumcised but who also follow in the footsteps of the faith that our father Abraham had before he was circumcised.

Jew and Gentile consider Abraham their Spiritual Father

¹³ It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith.

God's dealings with Abraham Isaac and Jacob were all before the giving of the Law so it must have been based on faith

¹⁴ For if those who depend on the law are heirs, faith means nothing and the promise is worthless, ¹⁵ because the law brings wrath. And where there is no law there is no transgression.

If it could be earned faith is useless and if it had to earned it is useless because the law brought God's wrath for all men violate it. No one could earn it.

¹⁶ Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all.

We are rescued and justified solely on God's grace, both Jew and Gentile.

¹⁷ As it is written: “I have made you a father of many nations.” He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not.

- Abraham believed God for a child when Sarah’s body was considered dead.
- Abraham offered Isaac and knew God would raise him back to life.
- Abraham went to a country he had never seen because God instructed him.
- Abraham didn't only believe in God he believed God.

¹⁸ Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, “So shall your offspring be.” ¹⁹ Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah’s womb was also dead.

²⁰ Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God,

²¹ being fully persuaded that God had power to do what he had promised. ²² This is why “it was credited to him as righteousness.”

²³ The words “it was credited to him” were written not for him alone, ²⁴ but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead. ²⁵ He was delivered over to death for our sins and was raised to life for our justification.

God’s righteousness is credited unto us because we believe not merely in God but we believe God.