

**Prayer:**

**Slide # 1**  
**Romans**

**Theme:** The Righteousness of God – The Gospel of God

**Outline:**

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39  
God’s holiness – man’s sinfulness – 1:18-3:20  
Justification by grace through faith – 3:21-5:21  
Sanctification of the believer – 6:1-8:39
- **Dispensational:** 9:1-11:36 (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

After the introductory prologue in Romans 1:1-17 Paul then launches into his first major subject in the letter; namely the subject of SIN showing that indeed all are under the condemnation of sin.

**Slide # 2**

**Romans 3:23 (NKJV)**

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

This is mankind’s UNIVERSAL problem – our sin problem!

**Slide # 3**

Our SIN problem: 1:18-3:20

God’s Answer: JESUS!

- **-Redemption** “To free by paying a price” (Rom. 3:24)
- **Propitiation** “To appease or satisfy God’s wrath” (Rom. 3:25)

**Slide # 4**

Appropriation: By faith alone!

**Romans 3:26 (NKJV)**

**26** to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

- Rom. 3:22 “through faith in Jesus Christ”
- Rom. 3:22 “on all who believe.”
- Rom. 3:25 “by His blood, through faith”
- Rom. 3:26 “justifier of the one who has faith in Jesus.”
- Rom. 3:27 “by the law of faith.”
- Rom. 3:28 “a man is justified by faith”
- Rom. 3:30 “justify the circumcised by faith”
- Rom. 3:30 “uncircumcised through faith.”

**Slide # 5**

Abraham – the premiere illustration of Justification by Faith Alone.

**Romans 4:3 (NKJV)**

**3** For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.”

**Romans 4:5 (NKJV)**

**5** But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

**Slide # 6**

Abraham....

- The father of all believers
- Just by faith (Rom. 4:3)
- Not by works (Rom. 4:5)
- Not by circumcision (Rom. 4:9-12)
- Not by law (Rom. 4:13-15)

**Romans 4:16 (NKJV)**

**16** 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

And from there Paul goes on to describe the nature of saving faith as illustrated in Abraham as seen in Romans 4:17-25. We touched on verse 17 last week which is where we pick up the train of Paul's thought today.

**Romans 4:17-25 (NKJV)**

**17 (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;**

Abraham believed God but note HOW He believed in Him. He didn't just believe in the promise of God but rather in the God of the promise. He believed in God's supernatural working power. He believed in God as the One Who gives life to the dead and calls those things which do not exist as though they did.

As we now continue, we find Abraham's faith related to God's promise to make him the father of a multitude when as yet he didn't even have the heir of promise and at this point he was reproductively dead.

**18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be."**

Contrary to hope means contrary to all human expectations. In spite of it being a hopeless situation (humanly speaking) yet Abraham still in hope believed God's promise.

Hope is very closely related to faith but in particular it looks to the future for God to fulfill what He has promised. Hope in the NT is a certain expectation that God will bring to pass what He has promised. It is faith with a future twist.

**Slide # 7**

**Genesis 15:5 (NKJV)**

**5** 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."

God promised Abraham an innumerable number of descendants and Abraham believed God for this promise. And then in this act of faith God made Abraham the father (the model) of all believers.

In hope, against all human hope, Self-desperate, I believe...  
 Faith, mighty faith, the promise sees, And looks to that alone;  
 Laughs at impossibilities And cries: It shall be done!

– **Charles Wesley**

Abraham's faith was not the condition for receiving God's promise of an innumerable number of descendants, but it was the basis for God declaring him righteous and on that basis making him the spiritual father of all future believers.

**19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb.**

God's timing is impeccable. God waited until it was physically impossible for Abraham and Sarah to have children and then He repeated His promise that Abraham would be the father of a multitude.

### **Slide # 8**

#### **Genesis 17:5 (NKJV)**

**5** No longer shall your name be called **Abram** [exalted father], but your name shall be **Abraham** [father of a multitude]; for I have made you a father of many nations.

When the promise was first made to Abraham that from him would come a great nation he was 75 years old as seen in Genesis 12:1-4. At that time he was still physically able to produce children as seen in the fact that at age 86 he begot Ishmael through Hagar as seen in Genesis 16:1-11. But now in Romans 4:19 he is about a hundred years old and Sarah 90 as seen in Genesis 17:15-21.

Abraham's faith is essentially the same as earlier but the circumstances have changed. Now it was totally impossible for Abraham and Sarah to have a child apart from supernatural intervention. This would require a miracle.

At this point there were two impossible problems. Abraham was reproductively DEAD (cf. Heb. 11:12) and Sarah who had been barren all along was at this point undeniably reproductively DEAD. They had a double DEAD problem. One thing about DEAD things is they don't bring forth life. Only God can make this happen.

This recalls what Paul has just previously said in verse 17 that Abraham believed God “***who gives life to the dead and calls those things which do not exist as though they did***”. This dead to life theme is prominent. We see it again when Abraham was tested as he offered up Isaac on the altar “***concluding that God was able to raise him up from the dead***” (Gen. 22; Heb. 11:19); and then God being able to raise the dead as seen in the resurrection of Christ which is where the application goes at the end of the chapter.

Abraham believed God to be a God who could bring life out of nothing and could raise the dead. Out of a double dead situation God performed what was in reality an act of creation and at the same time a resurrection. Bringing the promised child into being was an act of creation and at the same time amounted to resurrection power being applied to the body of Abraham and Sarah. This was God bringing life to a doubly impossible situation.

But note it says Abraham was not weak in faith. The text at this point should probably read “***he considered his own body***” (ESV) instead of “***he did not consider his own body***” (NKJV).

He did in fact consider the reality of the deadness involved. Abraham had a thinking faith. He weighed the situation. He faced the brutal reality that he and Sarah having a child naturally would be impossible. He made a realistic evaluation and saw this is impossible. He knew it full well that this was a “God sized” problem, meaning he had a problem so BIG that only God could solve it.

What was Abraham’s response to this double deadness?

**20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,**

The word “waver” (Gk. diakrino) means “to be divided” and is sometimes translated as “doubt” (Ja. 1:6). Abraham did not have a divided mind.

### **Slide # 9**

**James 1:8 (NKJV)**

**8 he is a double-minded man, unstable in all his ways.**

Abraham was not double-minded when it came to the promise of God. Yes, he weighed the impossible situation but then chose to believe God in spite of the seemingly impossible circumstances.

But what about Abraham falling on his face and laughing when God told him that he was going to have a son through Sarah?

**Slide # 10**

**Genesis 17:17–18 (NKJV)**

**17** Then Abraham fell on his face and laughed, and said in his heart,

**“Shall a child be born to a man who is one hundred years old?**

**And shall Sarah, who is ninety years old, bear a child?”**

**18** And Abraham said to God, **“Oh, that Ishmael might live before You!”**

It seems that this was Abraham’s initial momentary reaction as on the surface this seemed like a ridiculously impossible proposition – and humanly speaking it was! But then as he processed it he quickly came back to faith and rested there. His questioning was a very temporary thing as he worked it through.

After God explicitly told Abraham that indeed Sarah would bear him a son he never wavered after that (cf. Gen. 17:19).

At this point as an old man, he had learned a lot about faith and his faith was strong. If God said it was going to happen, he believed it. God said it, Abraham believed it and that settled it!

This temporary struggle shows us that Abraham (the man of faith) was also very human. He had human struggles, but then came back to faith and did not waver. As we weigh situations, we also often temporarily struggle through to come to the place where we come back to our faith and rest in God’s Word. There are many tests along the way. Are we going to believe God or we are not going to believe Him? Abraham had a settled faith that chose to believe God.

There is a wise saying: If it sounds too good to be true, it probably is. That is solid advice when you are dealing with sinful mankind. But the promises of God – of forgiveness of sin, of peace with God through trusting in the Savior, of a new heaven and earth – come from a faithful Creator, and there is no greater insult to God than not to believe His promises. – ***Ray Comfort***

Abraham was not weak in faith but rather “was strengthened in faith” His faith bolstered him up. We grow in faith and as we respond in faith, we grow stronger.

Abraham responded to the promise of God in faith is seen in the act of his circumcision which Genesis 17 goes on to describe. As Paul said in Romans 4:11 Abraham's circumcision was a sign and seal of his faith – and the righteousness which he had by faith.

The nature of saving faith is that while it may struggle at the same time it continues and gets stronger in the process.

### **Slide # 11**

#### **Romans 1:17 (NKJV)**

**17** For in it [the gospel believed] the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

**“‘*From faith*’ points to the initial act; ‘*to faith*’ to the life of faith which issues from it.” - W.E. Vine**

This process is seen in the life of Abraham as he went from faith to faith – from one level of faith to another stronger level of faith.

As Abraham determined to believe God and was strengthened in the process, he in this way gave glory to God. Giving glory to God is ascribing to God what is rightfully due Him. It is acknowledging God to be God for Who He is. It gives God all the credit for what He has done or promises to do. It is trusting God to be true to Who He is as the God of creation and resurrection.

The rebel suppressors of truth in Romans 1 have the exact opposite response to that of Abraham.

#### **Romans 1:21 (NKJV)**

**21** because, although they knew God, they **did not glorify Him as God**, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

Believing God to do what He has promised is to give Him glory. A life of faith gives glory to God.

**Israel** was out of the land of promise for almost 2000 years. It was so long that many theologians no longer believed Israel would ever come back to the land and that furthered their errant theology that God was done with Israel. But there was a remnant that continued to believe God would yet fulfill His promises to the patriarchs.

And sure enough in 1948 Israel once again became a nation. Now there are those who are wondering if Israel can survive. I guess they don't read their Bible. Whatever, the case, it is an example of a lack of faith.

Faith believes God for the impossible and rests on the bare Word of God no matter what the circumstances might indicate. Faith brings glory to God by simply believing His promises. Faith counts what God says to be true and this brings glory to God.

**21 and being fully convinced that what He had promised He was also able to perform.**

This verse has been called one of the clearest definitions for faith found in the Bible. It is descriptive of Abraham's kind of faith that God counted to him for righteousness.

Being "**fully convinced**" is the idea of being absolutely sure of something. And in this case, it was the promise of God that Abraham would have a son through Sarah in his old age.

Connect fully convinced with what God had promised and that equals TRUST. Abraham trusted the character of God that He would carry through on His promise. A saving faith is about TRUST – trusting in God's Word!

But note it also involved a conviction regarding God's power – His ability to perform what He had promised. This relates to God's Lordship power – His sovereign authority and power over life and death. Faith believes in God for Who He is as the Almighty Who can bring to pass what He says because He is Lord-God over all.

Abraham in saving faith trusted in the character of God (He could be trusted to fulfill His Word) and in the Lordship authority and power of God to bring to pass what He said He would do. Thus, Abraham's faith was connected to both the character and the power of God. This is the essence or nature of a true saving faith which now has as its object the Lord Jesus Christ.

The whole Bible emphasizes that God is a God Who can be trusted. It is the one thing He demands of people. The very name YHWH – the most sacred name for God is the idea that He is the unchanging God Who can be fully trusted (Mal. 3:6). A very special word in the OT is the word "hesed" which is often translated as "lovingkindness".



It is the idea of loyal love or covenant faithfulness. This defines God. He is worthy of our trust and indeed demands it!

### **Slide # 12**

Thus the principle of faith is explained to us. It is simply taking God at His word and allowing God to be God in any and every situation.

**– John Phillips**

**22 And therefore “it was accounted to him for righteousness.”**

It was the kind of faith just described that was accounted to Abraham for righteousness.

### **Slide # 13**

#### **Abraham’s kind of Faith**

- It trusted in God to fulfill what was promised.
- It believed in God’s power to make it happen.
- It endured through the years.

This is just a reaffirmation of the faith Abraham had although he was said to be counted righteous on the basis of this faith many years before as seen in Genesis 15:6. And actually Abraham is said to have had faith many years before that - as early as Genesis 12 when he by faith left Ur of the Chaldeans (Gen. 11:31; Acts 7:2) not knowing where he was going as noted in hall of faith chapter of Hebrews 11 (Heb. 11:8).

So, in effect these repeated statements regarding Abraham having his faith accounted to him for righteousness are confirmation statements regarding the kind of faith Abraham had that God accounted to him for righteousness. And in each case where this is emphasized it illustrates the nature of what defines true saving faith.

Verse 22 probably refers to the original statement of Abraham’s justification, emphasizing that his ability to meet the renewed promise of God by unwavering faith was strictly in line with the faith that brought justification at an earlier point (v. 3). - **Expositors**

Again we note that what God counted as righteousness to Abraham was faith alone.

There are two great “Faith Chapters” in the Bible; that is Romans 4 and Hebrews 11. The word faith or believe occurs no less than 16 times in Romans 4.

### **Slide # 14**

Faith/Believe = 16 Times  
 Impute (some form) = 11 Times  
 Righteousness/Justify = 11 Times

- The KEY message: ***“Faith Imputes Righteousness”***.

**23 Now it was not written for his sake alone that it was imputed to him,**

The BIG IDEA in Romans 4 is that Abraham’s faith was imputed to him for righteousness. This is explicitly stated at both the beginning (v. 3) and end of the chapter (v. 22); and in between the nature of his faith is described at length.

But this illustration of how righteousness was imputed to Abraham on the basis of faith was not recorded for his sake alone. This principle of justification by faith alone not only applies to Abraham, but is a consistent principle that applies to all true believers. All believers are justified by faith in the Word of God – just like Abraham!

While the nature of saving faith today is the same as that of Abraham the content is different. Abraham believed God’s promise of an heir and many descendants; but today our faith on this side of the cross is in the Lord Jesus Christ as Paul now will go on to show.

**24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,**

It is important to note that what God is teaching us about the nature of saving faith in relation to Abraham has application to what constitutes saving faith today.

To start with note the emphasis on death. God brings life out of death. Abraham was reproductively DEAD. And yet in that deadness he exhibited the kind of faith that God accounts for righteousness. That is the MAJOR point of the text we are studying this morning.

To make application to us: In our natural condition we are dead in sin (Eph. 2:5). What does death indicate. Death indicates two things. The word death by its very meaning means “separation”. In our sin we are separated from God. And then death signifies total inability. Abraham could do NOTHING to change his DEAD situation. But in FAITH he did give glory to God. The one thing he could do (and that by grace) is believe. Abraham believed God and it was accounted to him for righteousness – stated in chapter 4 twice for emphasis (v. 3, 22). The one thing he did do is BELIEVE!

Abraham illustrates that we can do absolutely nothing to make ourselves righteous before God other than BELIEVE. The example of Abraham emphasizes justification by faith ALONE (Rom. 4:1-3). Remember what Romans 4 teaches us: God justifies the ungodly as their faith is accounted to them for righteousness (v. 5). And then verse 16 emphasizes that faith is according to grace – meaning faith is non-meritorious.

Faith is simply the non-meritorious instrument by which we are accounted righteous!

None seek after God as Paul says in Romans 3:11. However, as God seeks after us, He convicts and He invites. And somewhere in that process there is a doorway of faith that people either enter through or they refuse.

### **Slide # 15**

We follow on while he draws us, glad to obey the voice which once we had despised. But the **gist of the matter lies in the turning of the will**. How that is done no flesh knoweth; it is one of those **mysteries** that is clearly perceived as a fact, but **the cause of which no tongue can tell, and no heart can guess**. - C.H. Spurgeon, in a sermon entitled “Human Inability” – preached on 3/7/1858 (emphasis mine)

I fully concur with Spurgeon here. There is mystery between the sovereign work of God in people’s hearts and the human response of faith. The last invitation in the Bible is found in Rev. 22:17 where it says, “***Whoever desires let him take the water of life freely.***” We understand that God works in the heart to bring a person to that point and yet at the same time you have to desire it – that involves human response. As Spurgeon says, this turning of the will involves mystery that no one can figure out.

All we can say is justification is by faith alone as exhibited in Abraham and that this faith is according to grace.

**Slide # 16**

God's method of saving Abraham and counting him righteous is also God's way of saving us and counting us righteous. Abraham was put into a situation where only faith could avail, and so are we.

– **John Phillips**

**Slide # 17**

God must wait until the sinner is “dead” and unable to help himself before He can release His saving power. As long as the lost sinner thinks he is strong enough to do anything to please God, he cannot be saved by grace. It was when Abraham admitted that he was “dead” that God's power went to work in his body. It is when the lost sinner confesses that he is spiritually dead and unable to help himself that God can save him. – **Warren Wiersbe**

Just like Abraham had righteousness imputed to him on the basis of faith alone, so also for us. Only for us the object of our faith is more pointed as seen through the lens of progressive revelation. And that object of our faith is seen in the person of the Lord Jesus Christ as seen in the gospel (Rom. 1:16; 3:22).

**Slide # 18****Romans 3:22 (NKJV)**

**22** even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

But note here in verse 24 the emphasis of faith is in relation to God the Father Who raised Jesus our Lord from the dead. However, Jesus made the point that to believe in Him is to also believe in the Father and vice versa. They really come as a package (cf. Jn. 5:24; 12:44; also cf. 1 Jn. 5:20).

**Slide # 19****2 John 9 (NKJV)**

**9** Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.

Abraham believed God's promise concerning His promised son Isaac, we believe God concerning His promised Son Jesus Whom He raised from the dead.

### **Slide # 20**

#### **1 John 5:10 (NKJV)**

**10** He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.

Note that Paul in Romans 4:24 refers to Jesus as "our Lord". The name Jesus literally means God-Savior. Lord means Master and when used of the risen Lord it always has His deity in view. Lord means God-Master. To believe in "Jesus our Lord" is to believe in Him as our God-Savior – our God-Master. Paul always refers to Jesus as the Lord of all believers.

As here in Romans 4:24, so also in Romans 10:9-10 Paul connects the Lordship of Jesus with His resurrection. In Romans 1:4 Paul said Jesus was declared to be the Son of God with power by the resurrection from the dead. To believe in the risen Jesus is to believe in His Lordship.

#### **25 who was delivered up because of our offenses, and was raised because of our justification.**

Someone has said that "God's entire redemptive plan is summarized in this final verse of chapter four."

The death and resurrection of Christ are consistently combined in the gospel message. In 1 Cor. 15:3-4 Paul says that the gospel is that Christ died for our sins, was buried and rose again. 1 Thess. 4:14 in shorthand he describes that message we believe as being "Jesus died and rose again".

To believe in a Christ who died for our sins is only half the gospel. The resurrection cannot be omitted: observe how Paul includes both aspects in 6:3,4 when showing how the work of Christ provides the foundation for Christian living. - ***Expositors***

"Delivered up because of our offenses" is equivalent to God the Father giving Jesus over to die for our sins. Many think Romans 4:25 is a loose paraphrase of Isaiah 53:12 where it says, "He bore the sins of many, and made intercession for the transgressors."

Offenses (Gk. *paraptomata*) is often translated as transgressions (NASB) or trespasses (ESV). It is the idea of “false steps” or things we do wrong (cf. Rom. 5:15, 17, 20; Eph. 2:1).

Who was it that delivered Jesus up? Was it Judas? Was it the religious leaders? Was it Rome? Was it Satan? Certainly, all these agents had a role, but really behind it all was God the Father sovereignly at work (cf. Acts 4:27-28). Isaiah 53:10-11 says, “it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, ...He shall see the labor of His soul and be satisfied.”

### **Slide # 21**

**Romans 8:32 (NKJV)**

**32** He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Christ was delivered up because of our offenses. As the Lamb of God, He was the God-provided sacrifice to take away the sin of the world (Jn. 1:29).

But that is just one side of the coin. He was then raised because of our justification. What does that mean?

“Delivered up because of our offenses” is grammatically parallel with “raised because of our justification”. So this is a package! The death and resurrection of Christ provide the basis for our justification.

There are two aspects to justification – being declared right before God. We are justified on the basis of Christ’s blood and we are justified on the basis of Christ’s resurrection.

### **Slide # 22**

**Two Aspects of Justification**

Justified from SIN by the death of Christ.

**Romans 5:9 (NKJV)**

**9** Much more then, having now been justified by His blood...

Justified to a LIFE standing before God by the resurrection of Christ.

**Romans 4:25 (NKJV)**

**25** ....raised because of our justification.

Justification here in Romans 4:25 is used in the full orb ed sense of the conclusion of the whole matter of what it means to be declared right before God. To be right with God in the final analysis results in resurrection glory that we as believers share in via our position of being in Christ. The death of Christ for sin was a sufficient payment for sin, but it would have been incomplete without the resurrection.

Death must be conquered by life! Christ not only paid for sin with His death but He gives us life through His resurrection.

The death of Christ pays for sin but the resurrection exalts us to a state of glory. That is the ultimate conclusion of "justification". Christ was raised to bring about this end goal of being made right with God. That is the completion of the matter.

The full gospel is that our Savior Jesus Christ "abolished death and brought life and immortality to light through the gospel" (2 Tim. 1:10). As believers we now have a "living hope through the resurrection of Jesus Christ" (1 Pet. 1:3). Our standing now as believers is in relation to our risen Savior! And it is a glorious RIGHT standing.

There is **the negative side**: Christ was delivered up to bear our sin with all its guilt and penalty. There is **the positive side**: Christ was raised again to provide the believer with a brand new place and standing "in Christ Jesus," and apart from that standing we could have no righteousness and no justification.

- ***Middletown Bible Commentary***

Now justification involves not only, negatively, the putting away of our guilt; but, positively, a new place and standing. – ***William Newell***

### **Slide # 23**

When God the Father raised Christ from the dead, it was a demonstration that He accepted Christ's suffering and death as full payment for sin, and that the Father's favor, no longer His wrath against sin, was directed toward Christ, and through Christ toward those who believe. Since Paul sees Christians as united with Christ in His death and resurrection (6:6, 8-11; Eph. 2:6; Col. 2:12; 3:1), God's approval of Christ at the resurrection results in God's approval also of all who are united to Christ and in this way results in their "justification". – ***ESV Study Bible***

Apart from the resurrection how would we know that Jesus' death had paid for our sins and been accepted by God? The resurrection is the ultimate affirmation from God that He was well pleased and satisfied with Christ's payment for sin.

Christ's death and resurrection are one inseparable package when it comes to justification. We are justified by faith in Christ as our Savior but also as our risen Lord. Christ as Savior and Christ as Lord is a package. And a saving faith believes in Christ as Savior and risen Lord.

### **Slide # 24**

#### ***From the divine side:***

Justification is provided through the death and resurrection of Christ.

#### **Romans 4:25 (NKJV)**

**25** who was delivered up because of our offenses, and was raised because of our justification.

#### ***From the human side:***

Justification is by faith alone.

#### **Romans 5:1 (NKJV)**

**1** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

Romans 4 is the great chapter in the Bible that emphasizes that justification is by FAITH ALONE. Just as Abraham believed in God who gives life to the dead (Rom. 4:17-19) and it was accounted to him for righteousness, so we as believers also believe in God who gives life to the dead as seen in the death and resurrection of our Lord. And on the basis of our faith, God accounts us as righteous before Him.

### **Slide # 25**

#### **Romans 4**

God imputes righteousness to our account on the basis of faith as illustrated in the life of Abraham.

4:1-3 Abraham was saved by faith alone apart from works.

4:9-12 Abraham was saved by faith alone apart from circumcision/religious rites.

4:13-17 Abraham was saved by faith alone apart from the law.

4:18-22 Abraham's faith is described as persevering faith.

4:23-25 The same principles that apply to Abraham's faith apply to us.



Sometimes, people almost seem to put down faith and say things like it's not really faith that saves you. And indeed, this is true in one sense. It is not faith in our faith that saves us but it is faith in our Lord Jesus Christ that saves us. Christ is the Savior and our faith is merely the instrument of reception. But FAITH is all important. Without faith, one cannot please God (Heb. 11:6). Without FAITH, one cannot be saved. Indeed, we are saved by grace alone through faith alone in Christ alone (Eph. 2:8).

After emphasizing Christ as our redemption and our propitiation in Romans 3, Paul then, at great length, emphasizes the all-importance of faith as seen in Romans 3 and 4. Paul belabors the point of justification by faith all the way through this whole prolonged section.

One dare not underestimate the importance of justification by faith alone and the necessity of responding by faith to God's gospel as Paul calls it in Romans 1:1. God in grace has provided for our salvation in the person of Jesus Christ. God's method of saving people is on the basis of FAITH ALONE.

God now commands all men everywhere to repent (Acts 17:30). His command is that we believe on the name of His Son Jesus Christ (1 Jn. 3:23). In Romans 1:5 Paul calls this "the obedience of faith".

Some say that faith is the gift of God. So is the air, but you have to breathe it; so is bread, but you have to eat it. Some are wanting some miraculous kind of feeling. That is not faith. "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17). That is whence faith comes. It is not for me to sit down and wait for faith to come stealing over me with a strong sensation, but is for me to take God at His Word. – **DL Moody**

Faith is simply taking God at His Word (see Abraham – Romans 4). Saving faith is taking God at His Word concerning His Son the Lord Jesus Christ. And specifically, we must believe the gospel that Jesus, as Savior, died for our sins, and as Lord over all, He rose again. We must believe in Him as our personal Savior and living Lord!

**Romans 1:16 (NKJV)**

**16** For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

Have you believed on Jesus as your Savior and Lord?

Believe on the Lord Jesus Christ and you will be saved!