

Romans Refresh

Renewing Gospel-Centrality

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Exposition of the Gospel (1:16-11:36)

A. The Gospel Explained Comprehensively (1:16-3:26)

- God's saving righteousness is revealed in the death and resurrection of Jesus by which God is vindicated in His just judgment against us, and the unrighteous are *justified* through faith in Jesus

2

Exposition of the Gospel (1:16-11:36)

A. The Gospel Explained Comprehensively (1:16-3:26)

God justifies the ungodly
by grace alone
through faith alone
in Christ alone
to God's glory alone

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Exposition of the Gospel (1:16-11:36)

A. The Gospel Explained Comprehensively (1:16-3:26)

B. Justification and Hope (3:27-8:39)

1. Justification by faith alone (Abraham and the promise of God) (3:27-4:25)

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²⁷ Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. ²⁸ For we maintain that a man is justified by faith apart from works of the Law.

²⁹ Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also, ³⁰ since indeed God is one, who will justify the circumcised by faith and the uncircumcised through faith.

³¹ Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

(Romans 3:27-31)

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Justification by Faith Alone

- Excludes all Boasting
- Includes the Gentiles
- Establishes the Law

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¹What then shall we say that Abraham, our forefather according to the flesh, has found? ²For if Abraham was justified by works, he has something to boast about, but not before God. ³For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS."

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¹What then shall we say that Abraham, our forefather according to the flesh, has found? ²For if Abraham was justified by works, he has something to boast about, but not before God. ³For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS." ⁴Now to the one who works, his wage is not reckoned as a favor, but as what is due. ⁵But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness, ⁶just as David also speaks of the blessing on the man to whom God reckons righteousness apart from works:

⁷"BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.

⁸"BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT."

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⁹Is this blessing then on the circumcised, or on the uncircumcised also? For we say, "FAITH WAS RECKONED TO ABRAHAM AS RIGHTEOUSNESS." ¹⁰How then was it reckoned? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; ¹¹and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them, ¹²and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

(Romans 4:1-12)

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Justification by Faith Alone

1. Abraham's Justification

- Abraham's justification by faith was entirely an act of grace ruling out all boasting or appeal to works
- Faith is the opposite of works; it is "not working" but trusting in God's work/promise

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¹³For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. ¹⁴For if those who are of the Law are heirs, faith is made void and the promise is nullified; ¹⁵for the Law brings about wrath, but where there is no law, there also is no violation.

¹⁶For this reason *it is* by faith, in order that *it may be* in accordance with grace, so that the promise will be guaranteed to all the descendants, 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, ¹⁷(as it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, *even* God, who gives life to the dead and calls into being that which does not exist.

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¹⁸In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "SO SHALL YOUR DESCENDANTS BE." ¹⁹Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; ²⁰yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, ²¹and being fully assured that what God had promised, He was able also to perform. ²²Therefore IT WAS ALSO RECKONED TO HIM AS RIGHTEOUSNESS.

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²³ Now not for his sake only was it written that it was reckoned to him, ²⁴ but for our sake also, to whom it will be reckoned, as those who believe in Him who raised Jesus our Lord from the dead, ²⁵ who was delivered up for of our transgressions, and was raised for of our justification.

(Romans 4:13-25)

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Justification by Faith Alone

2. Abraham's Faith

- Abraham believed the promise of God knowing He was able to do it (in spite of a "hopeless" situation)
- Abraham looked outside himself and trusted the One who is able to give life to the dead

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Justification by Faith Alone

➤ Abraham's Faith and Ours

- Like Abraham, we are justified by looking outside ourselves and believing in the One who raised Jesus from the dead for us

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