

Faith in The God Who Justifies the Ungodly

Romans 3:19-4:25

8/19/18

The Bad News

Romans 3:19 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God;

²⁰ because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.

The Good News

²¹ But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,

²² even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

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

²⁴ being justified as a gift by His grace through the redemption which is in Christ Jesus;

²⁵ whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

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

The Choice (see verses 22, 25, 26, 27, 28, 30 and 31)

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 who will justify the circumcised by faith and the uncircumcised through faith is one.

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

Romans 4:1 What then shall we say that Abraham, our forefather according to the flesh, has found?

² For if Abraham was justified by works, he has something to boast about; but not before God.

³ For what does the Scripture say? "And Abraham believed God, and it was reckoned to him as righteousness."

⁴ Now to the one who works, his wage is not reckoned as a favor, but as what is due.

⁵ But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,

⁶ just as David also speaks of the blessing upon 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."

⁹ Is this blessing then upon the circumcised, or upon the uncircumcised also? For we say, "Faith was reckoned to Abraham as righteousness."

¹⁰ How then was it reckoned? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;

¹¹ and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them,

¹² and 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.

¹³ For 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.

¹⁴ For if those who are of the Law are heirs, faith is made void and the promise is nullified;

¹⁵ for the Law brings about wrath, but where there is no law, neither is there violation.

¹⁶ For this reason *it is* by faith, that *it might be* in accordance with grace, in order that the promise may be certain 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 sight of Him whom he believed, *even* God, who gives life to the dead and calls into being that which does not exist.