



BY FAITH ALONE

ROMANS 3:21-4:25

Introduction to Romans


- In our introduction we looked at the significance of Paul's letter to the Romans. Nowhere else in Scripture is the truth of the gospel so clearly defined and supported.
- We learn of Paul's miraculous conversion and transformation from one who was out to destroy Christianity, to it's most devoted servant, missionary, and Apostle who was trained by Jesus Christ incarnate.
- As Paul begins his teaching to the church at Rome he openly explains his life changing experience with Jesus on the road to Damascus and how everything changed.


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- We saw Paul's miraculous conversion in Acts 9 after which Paul immediately began proclaiming the gospel message. He spent 3 years in Arabia. During this time he received much of his doctrine as direct revelation from the Lord.(Gal.1:11-18)
 - Paul was instrumental in the spread of the gospel throughout the Roman Empire.
 - The overarching theme of Romans is the righteousness that comes from God: the glorious truth that God justifies guilty, condemned sinners by His grace alone through faith alone in Christ alone.


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- The book of Romans is the preeminent doctrinal work in the New Testament.
 - Chapters 1-11 eleven present doctrinal truth, while chapters 12-16 detail its practical outworking in the lives of individual believers and the life of the whole church.
 - We can remember much of the content of Romans using the 5 S mnemonic. Sin(1-3) Salvation(3-5) Sanctification(6-8) Sovereignty(9-11) Service(12-16)

The Good News

- What is the good news? A free gift from God that leads to eternal life. Jesus Christ paid for my sins and yours.
- Paul's letter to the Romans and to us as well is that God has brought good news into our sin infested world that can overcome the sin, guilt and hopelessness that grips all of mankind.
- He brought the good news that, in Christ, sin can be forgiven, selfishness can be overcome, guilt can be removed, anxiety can be alleviated, and people can indeed have hope and eternal glory.

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- At this time in the history of Christianity it was still just viewed as a Jewish sect. The Christians were very counter cultural, the elites looked down on them as a lowly minority, the Jewish leaders felt threatened, and many of the Jews were opposed to them.
 - Paul identifies four **key words** for us that are crucial to our understanding of the gospel of Jesus Christ. They are **power, salvation, faith** and **righteousness**.

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- Faith – carries the basic idea of trusting in, relying on, having faith in something. Man has natural faith in many things in our daily life. But, Paul is talking about a supernatural faith produced by God, a faith that is not of yourself, but the gift of God.
 - Righteousness – refers to moral uprightness and adherence to the standard of right and wrong. Righteousness denotes being in a right standing with God, and obedience to His commands.

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- Power – the gospel is the power of God,(dunamis) where we get our word dynamite, the gospel carries with it the omnipotence of God. His power alone is sufficient to save men from their sin and give them eternal life.
 - Salvation – the basic idea behind the term is that of deliverance, or rescue, and the point here is that the power of God in salvation rescues people from the ultimate penalty of sin, the torment of eternal separation from God.

Unashamed of the Gospel

- For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith, as it is written, “The righteous shall live by faith.” (Romans 1:16-17)
- These verses contain the most life transforming truth that God has put into men’s hands. To understand and positively respond to this truth is to have one’s time and eternity completely altered. These words summarize the gospel of Jesus Christ, which Paul then proceeds to unfold and explain throughout this epistle.
- Paul had been imprisoned in Phillippi, chased out of Thessalonica, smuggled out of Berea, laughed at in Athens, regarded as a fool in Corinth, stoned in Galatia, but Paul remained eager to preach the gospel in Rome.

The Bad News


- Last week we learned of the sinfulness of man, and that each of us await a divine summons.
- In Romans 3:9-23 we see how all of mankind have sinned, the immoral man, the moral man, and the Jew.
- We learn that God's Law was given to show that there are none righteous and that all fall short.
- We learn that by the works of the Law no flesh will be justified. (Romans 3:20)
- Then we see that as man worshipped the Creation and not the Creator that God gives them over to their wicked desires.


How to Be Right with God

- But now apart from the Law the righteousness of God has been manifested, being witnesses by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith.
- Romans 3:21-25a

By Faith Alone


- What does Faith mean to you?
- Job asked the most important question it is possible to ask: “How can a man be right with God?” (Job 9:2)
- Throughout history men have asked the same questions as Job and the others. This explains why religion is so universally common to mankind, as man searches to answer such questions.

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- Christianity is distinct from every other religion. There are only two religions the world has ever known, or will ever know. The religion of divine accomplishment, which is biblical Christianity, and the religion of human achievement, by whatever name they give it.

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- **But now** the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it, the righteousness of God through faith in Jesus Christ for all who believe.
Romans 3:21

God's Righteousness

- God's righteousness is truly unique in many ways.
- First, it's different because of its **source**, which is God Himself.
- Second, God's righteousness is different in its essence. His righteousness is a **comprehensive righteousness** that fulfills both the precept (sinless perfection) and the penalty of God's law, under which all men stand guilty.
- Third, His righteousness is an **everlasting righteousness**, existing from eternity past to eternity future.

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- Scottish Poet Horace Bonar
 - Not what my hands have done – Can save my guilty soul
 - Not what my toiling flesh has borne – Can make my spirit whole
 - Not what I feel or do – Can give my peace with God
 - Not all my prayers, and sighs, and tears – Can bear my awful load
 - Thy grace alone, O God – To me can pardon speak
 - Thy power alone, O Son of God – Can this sore bondage break
 - No other work save thine – No other blood will do
 - No strength save that which is divine – Can bear me safely through.

- Whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his forbearance he has passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law. Or is God the God of the Jews only? Is he not the God of the Gentiles also? Yes, of Gentiles also, since God is one, who will justify the circumcised by faith and the uncircumcised through faith. Do we then overthrow the law by faith? By no means! On the contrary, we uphold the law. (Romans 3:25 -31)

Abraham – Justified by Faith

- What then shall we say was gained by Abraham, our forefather according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? Abraham believed God and it was counted to him as righteousness. Now to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, just as David also speaks of the blessing of the one whom God counts righteous apart from works: Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin. (Romans 4:1-8)

Abraham is our Father

- Paul is building up his argument in explaining and defending his teaching on justification by faith.
- Abraham the great father figure of the Jews:
- Was not justified by works
- Had nothing therefore to boast about
- He was in fact justified by faith
- Not justified on the grounds of circumcision
- He was counted righteous before circumcision or the Law

Romans 4:13-16


- For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law there is no transgression. That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring, not only to adherents of the law but also to the one who shares the faith of Abraham, who is the father of us all.


Romans 4: 19-25


- He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No unbelief made him waiver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was "counted to him as righteousness." But the words "it was counted to him" were not written for his sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, who was delivered up for our trespasses and raised for our justification.

Salvation by Divine Power, Not by Human Effort

- This passage concludes Paul's illustration of Abraham as the supreme Old Testament example of saving faith. It makes clear the fact that although man's faith and God's grace are both involved in salvation, they are in no way equal components.
- Even man's faith is included with the provision of God's gracious salvation, as the apostle declares to the Ephesians: "For by grace you have been saved through faith; and that not of yourselves, it is a gift of God, not as a result of works, that no one should boast. For we are His workmanship"

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- In Genesis 12 God calls Abram to leave home and go to the promised land, and He would make him the father of a great nation.
 - We do not know Abram's thoughts as he enters the land of Canaan.
 - We do not know how God convinced Abram, an idolatrous pagan, that He was the true and only God or how He persuaded Abram to place his trust in Him.
 - But we do know that the same God who made the call prompted the faith to respond to it.

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- Abraham's faith was truly amazing. For some forty years he awaited God's promise without wavering.
 - In Canaan he was immediately faced with a number of severe tests of his faith. He encountered famine, a potentially hostile Pharaoh, a conflict with Lot, a struggle with fear, and yet he remained faithful to God who had called him.
 - The marvelous thing about Abraham's faith being reckoned as righteousness is that the same divine principle applies to every person who trusts in God's Son.

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- Listen again to Romans 4:23-25
 - Now not for his sake only was it written, that it was reckoned to him, 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. He who was delivered up because of our transgressions, and was raised because of our justification.

His Robes for Mine

His robes for mine, O wonderful exchange
Clothed in my sin, Christ suffered 'neath God's rage
Draped in His righteousness, I'm justified
In Christ I live, for in my place He died

His robes for mine, what cause have I for dread?
God's daunting law, Christ mastered in my stead
Faultless, I stand with righteous works not mine
Saved by my Lord's vicarious death and life

His robes for mine, God's justice is appeased
Jesus is crushed, and thus the Father's pleased
Christ drank God's wrath on sin, then cried, "'Tis done!"
Sin's wage is paid, propitiation won

His robes for mine, such anguish none can know
Christ, God's beloved, condemned as though His foe
He, as though I, accursed and left alone
I, as though He, embraced and welcomed home

- My praise, my all, shall be for Christ alone

- Source: [Musixmatch](#)