**Justification By Faith**

**Romans 3:27-4:25**

**(Lesson #7)**

***21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it —  22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 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 divine forbearance he had passed over former sins. 26 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.***

***27 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. 28 For we hold that one 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 God is one —  who will justify the circumcised by faith and the uncircumcised through faith. 31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.”***

**Vs 27 -** So where can we boast in this matter of faith? In circumcision (nope), in our nationality (nope), in our ability to keep the law (nope), or in having the law (nope).

In this plan, man has no place to boast, in fact boasting is EXCLUDED!

**Vs 28 –** Here is the Greek word again for justified: **δικαιόω (dikaioo),** it means to **declare righteousness**, to **render righteous**, to **exhibited as right before God**.

**Theology Break:** Justification is first forensic, or to use a different word, it is judicial. Justification is the judicial declaration that a person is righteous, but behind that declaration is the actual work that made that person righteous (namely the perfect righteousness of Jesus that is secured by faith).

Justification is not a pardon from sin (presidents on their way out of office often pardon heinous law breakers). Justification is the acquittal (the judgment that a person is not guilty) of sin.

**G.E. Ladd**: *“the root idea in justification is the declaration of God, the righteous judge, that the man who believes in Christ, sinful though he may be, is righteous—is viewed as being righteous, because in Christ he has come into a righteous relationship with God”*

**L. Berkhof:** *“Justification is a judicial act of God, in which He declares, on the basis of the righteousness of Jesus Christ, that all the claims of the law are satisfied with respect to the sinner.”*

Paul is clear, we (hold or conclude) we reckon is the word, we account, we **λογίζομαι** (logizomai), that a person is justified by faith separate from the law. The word translated apart literally means “without”.

This was one of the grand declarations of the reformation: **Sola fide**

**Vs 29 –** Yes, one God and it is all about justification by faith.

**Vs 30 - *Since God is one - who will justify the circumcised by faith and the uncircumcised through faith.***

Just as the problem was universal, so too the remedy is universal.

**Vs 31 –** The law still serves all of it key principles, we do not overthrow the law. One might argue that justification by faith “overthrows” the law. The Greek word means to **destroy**, to **render idle**, to **annul**, to **abolish**, or to **overthrow**.

Nothing could be further from the truth. Rather the law maintains its perfect standard and you are I are acquitted of all wrongdoing based on imputation of Jesus’s perfect righteousness.

The law remains inflexible and the standard of God’s righteousness!

The law continues to serve in all of its capacities including displaying he holiness of God and our inability to keep it. Thus, the law continues to serve as the **schoolmaster** to bring men and women to **faith** in **Jesus Christ** (Gal 3:24-25).

**Sin is the universal problem and justification by grace alone, through faith alone, in Jesus Christ alone is the universal solution!**

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As Paul does many times in this epistle, he has the question, ready, while it is still forming in our mind and before we are even ready to articulate the question, Paul asks it and then provides the answer.

***4:1 What then shall we say was gained by Abraham, our forefather according to the flesh? 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? "Abraham believed God, and it was counted to him as righteousness." 4 Now to the one who works, his wages are not counted as a gift but as his due. 5 And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, 6 just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: 7 "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; 8 blessed is the man against whom the Lord will not count his sin.***

**Abraham was the progenitor, the origination, the beginning of the Jewish nation.** Abraham was uniquely called by God (Gen 12:), he was the first to be circumcised as directed by God (Gen 17), and he stood as the father of the Jewish faith. The Jews themselves viewed Abraham as their faither (Luk 1:73, Luk 3:8; Joh 8:39, 8:53, 8:56; etc) and in fact Matthew’s genealogy starts with Abraham:

*“1 ¶ The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. 2 Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,” (Mt 1:1-2 ESV)*

**It is important to note, that the promises made to Abraham and the mark of circumcision, were given to Abraham over 400 years before the law was given on Mt. Sinai.**

Again, Paul is presenting the objections as rhetorical questions, that would form in the minds of his Jewish audience! Paul does this by continuing his dialogue with the sample or example Jewish person. Again, the use of the second person singular gives the impact that Paul is talking to “you”, especially if you are a Jew.

**Vs - 1** - Now consider for a moment… Why did Paul bring up Abraham? The conjunction “then”, ties back to the thesis that Paul just presented in Romans 3:27-3:30, **namely that justification is by faith totally apart from the works of the law.**

Paul has just said that **God justifies both Jew and Gentile by faith**. For many Jews, the question in their mind would have been. **When did this change, this has never been the case, God has always justified by the works of the law?**

The question Paul poses to his imaginary Jewish listener or reader is this, **“What then shall WE say was gained by Abraham our forefather according to the flesh?”**

Paul brings forth the Father of the Jewish faith, the one who originally received the mark of circumcision. For if Paul can prove, from the Old Testament, that Abraham was indeed justified by faith, that settles it.

You can picture Jews in the room, as the letter was being read for the first time. **Yes, Paul what did Abraham gain, and then in their mind, “when he obeyed God” (Gen 12:4, 17:23, 22:9)?**

**Vs 2 –** First, Paul works from the negative, or what he has been arguing against, but the position many Jews would have maintained…

**OK, lets assume, for a moment, that Abraham was justified by works**, **then he has a platform to boast**! He would be able to say, I am what am (not by the grace of God) but by my own human efforts. **He would be able to say, I brought about my own justification.**

**Vs 2b -** Here Paul rejects outright the conditional sentence that proceeds. He is not simply saying he can boast before men and not before God. He is saying no, that is not the case, in fact, Abraham has nothing where with he can boast before God.

Paul rejects, outright that line of thinking!

**Now, we can imagine, this argument although quite logical, probably did not settle the deal for the average Jewish listener.**

**Vs - 3** - This is the **fifth time** that Paul has used the formula **“what does the scriptures say?”**

Like you and I when we have a question… Paul runs to the Scriptures and provides a quote that answers the matter under review: ***"Abraham believed God, and it was counted to him as righteousness."***

Now I suspect all the hushed whispers ceased, as they considered what Paul said, and for those devout Jews who had memorized a great deal of scripture, likely the verse came to mind that Paul was quoting.

*“1 After these things the word of the LORD came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." 2 But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" 3 And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir." 4 And behold, the word of the LORD came to him: "This man shall not be your heir; your very own son shall be your heir." 5 And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be." 6 And he believed the LORD, and he counted it to him as righteousness.” (Ge 15:1-6 ESV)*

OK, so let’s unpack what happened here in Gen 15:1-6, to see what conclusion Paul is making:

1. God **promised** an old man, who had no children, that his descendants will be more numerous than the stars of the night sky.
2. **This is an impossible promise** since Abram is an old man and Sarai has stopped having children.
3. Abram **believed God** and it was **“counted to him as righteousness”! <<<< BOOM!>>>>**

So, you know. In the Hebrew Bible, here is Genesis 15 this is:

1. The first time the Hebrew word translated **believe** is used: **אמן** (aw-man’).
2. The fist time the Hebrew word translated **accounted** is used: **חשׁב** (khaw-shab’).
3. The first time the Hebrew word translated **righteousness** is used: **צדקה** (tsed-aw-kaw).

**Now at this point, no additional commentary is necessary.** The Scriptures, the Old Testament, (the Law and the prophets) have spoken.

I suspect for the first time, in the case of many of the Jews in the room, they saw something they had never seen before. **Namely, Abraham believed God’s promise and righteousness was accounted to Him.**

**Tucked away, here is Genesis 15, is the doctrine of Justification by Faith!**

**At this point, Paul could have dropped the microphone**, but you know Paul’s nature. He wants to make sure that he has eradicated every possible foothold for justification by works.

**Vs - 4** - Here is verse 4, Paul uses the bookkeeping term or the accounting term that he used in 3:38. He is now going to use it a number of times to make his point.

Again, the word translated counted is the Greek word **λογίζομαι** (logizomai). It can mean **reckoned**, **counted**, **accounted**, **computed**, **imputed**, **calculated**, or put in the **ledger**.

Let’s follow his logic to see it. **To the one who works, his wages are not “counted” as a gift.**

If you work, your wages are not reckoned as a gift, as a favor, or as grace, but they are what is due or owed you. **You work, you are owed wages.** He now endeavors to make an additional point…

If it is about work, if Abraham was justified by work. Then what he received is not about **grace** or even a **gift**, but **what he is owed**.

OK, easy point, Paul said just a few verses ago:

*“23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus,” (Ro 3:23-24 ESV)*

**His unstated point, God is not in a position of owing anyone!** Rather, God gives justification by grace and is a “free gift”!

**Vs – 5 -** Notice the divine bookkeeping of God, you have not worked, you have simply believed God, and God “accounts” or “counts” or “credits” to you, His perfect righteousness!

 To the one who believes that God justifies the ungodly, that person’s faith is counted, **reckoned**, it is **accounted**, it is **computed**, it is **imputed**, it is **calculated**, it is put in the **ledger** as - righteousness!

**In fact, it is God’s righteousness…**

Abraham was justified by faith and it had nothing to do with his works and as we read here, God is the One who ***justifies the ungodly, by their faith.***

**What did that mean about Abraham?** Yes, he was ungodly apart from the justifying work of Christ!

This would have been a totally different view of Abraham, than any Jew had.

**Douglas Moo:** *“For many of us, accustomed by four centuries of Protestant theology to the Pauline “faith vs. works” contrast, this point might appear mundane. But it flew in the face of the dominant Jewish theology of the day, which joined faith and works resulting in a kind of synergism with respect to salvation.”*

This would seem like the end of the matter, but not for Paul. He is now going to go bring in Israel’s greatest king. **King David is another case study of justification by faith!**

**Abraham was the progenitor, but David was the greatest king.**

Saul, the first King of Israel was chosen by the people (I Sam 8:5, 8:19, 9:16-17). David the second king was chosen by God (I Sam 16:1). David reigned from (1011-971BC). With the most likely date for the Exodus being 1446BC, this puts David a little over 400 years after the giving of the law.

As the nation of Israel had a high regard for Abraham, they had an equally high regard for David. Consider once again Matthew’s lineage:

*“1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. 2 Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,” (Mt 1:1-2 ESV)*

**It was important to note, that the promises made to Abraham were given over 400 years before the law was given on Mt. Sinai. It is now important to note that the promises made to David occurred over 400 years after the giving of the law.**

**Vs – 6 -**  Catch Paul’s **“Just as”**

**The text Paul chooses, as his “just as” text is important for four reasons:**

1. Abraham was well before the law
2. David was well after the law
3. The same word in Hebrew for count or accounted is repeated here with David.
4. The main reason, this presentation proves justification has always been by faith (regardless of where it happened on the timeline)!

So let’s look at the Hebrew first, and then we will come and discuss what Paul says in the Greek.

This is a quote from Psalm 32:1-2a:

*“1 ¶ « A Maskil of David. » Blessed is the one whose transgression is forgiven, whose sin is covered. 2 Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit.” (Ps 32:1-2 ESV)*

Back to Romans: **Just as David speaks about the one who God counts righteous… APART from his works.**

Again, in the Greek, we see the accounting term **λογίζομαι** (logizomai). God **reckons**, he **counts**, **accounts**, **computes**, **imputes**, **calculates**, or puts in the **ledger,** **righteousness apart from works!**

In Abraham, we had the positives of justification by faith. Here in David, we have the negatives, or how God handles our sin.

**Blessed are those**:

1. Whose **lawless deed are forgiven**!
	1. The Greek word means to **send away**, to **depart**, to **leave**, to **forgive**.
2. Whose sins (every missed mark) are **covered**.
	1. This word is only used here in the New Testament, it means to **cover** or **veil over**.
	2. In the Septuagint (Greek translation of the Old Testament), this word was used in Gen 7:19-20 when the Bible explains how the flood waters **covered,**  the whole earth!
3. Blessed is the man against whom **the Lord will not count his sin**.
	1. Again, we see the accounting term **λογίζομαι** (logizomai)**.**

Paul sees the forgiveness of sins as described in Psalm 32:1-2 to be equivalent to justification apart from works. **King David is also a great example of justification by faith.**

**For the Jews, who had always saw Judaism as a works-based proposition, this is mind-blowing!**

**But Paul’s use of Abraham, (the proto-Jew) if you will and the first to be circumcised and King David, Israel’s greatest king has put this whole matter of justification to rest!**

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***9 Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. 10 How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. 11 He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, 12 and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised. 13 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. 14 For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. 15 For the law brings wrath, but where there is no law there is no transgression. 16 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 the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all,***

**Vs - 9** - We know the answer, but Paul always endeavoring to ensure he does not leave anyone with a possible place of confusion or a potential island of misunderstanding, develops the discussion even further.

Obvious answer, as we read just a few verses ago, and in fact what cause Paul to say all that he has said here in chapter 4:

*“since God is one —  who will justify the circumcised by faith and the uncircumcised through faith.” (Ro 3:30 ESV)*

You see Jew or Gentile must be justified by faith. But Paul is not done. For he must make sure that there is not any confusion on the matter of circumcision. **So he then asks:**

**Vs – 10a -**  So when Abraham was **(accounted, counted, reckoned)** just before God (by faith), was that **before or after he had been circumcised?** Then Paul answers his own question…

**Vs – 10b** - ***It was not after, but before he was circumcised.***

**Is that right? Let’s go check!**

*“1 ¶ After these things the word of the LORD came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." 2 ¶ But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" 3 And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir." 4 And behold, the word of the LORD came to him: "This man shall not be your heir; your very own son shall be your heir." 5 And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be." 6 And he believed the LORD, and he counted it to him as righteousness.” (Ge 15:1-6 ESV)*

At this point Abraham was **no older than 86**, we learn that from Gen 17:16, which happens well after this.

*“11 You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you.” (Ge 17:11 ESV)*

*“23 Then Abraham took Ishmael his son and all those born in his house or bought with his money, every male among the men of Abraham’s house, and he circumcised the flesh of their foreskins that very day, as God had said to him. 24 Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.” (Ge 17:23-24 ESV)*

**Conclusion, at least 13 years passed from the time that Abraham believed Yahweh and was declared righteous, until he was actually circumcised.**

**The logical conclusion: His faith was not contingent on his circumcision anymore than your faith was contingent on you getting baptized!**

God waited many years to institute circumcision and in so doing, he made this whole matter crystal clear for the Jews and for you and I!

**Vs 11a -** Paul explains: **Abraham received the sign of circumcision as a seal of the fact that he possessed righteousness by faith. A righteousness that he possessed long before he received the seal.**

Paul then goes on…

**Vs 11b -** ***The purpose was to make him*** (Abraham) ***the*** (spiritual) ***father of all who believe (***show faith in Jesus) ***without being circumcised, so that righteousness would be counted to them as well***

Paul said two things that we should not miss:

1. **God did it this way so that we would never mess up what brings about justification**, not circumcision but faith.
2. **So that Abraham would stand as a Father in the Faith** to (Jew and Gentile alike) who place faith in God and are accounted righteous!

**Abraham unites believers (Jew and Gentile) into a single family of faith!**

**Vs 12 -** Do not miss Paul’s point in the negative. Abraham only stands as a faithful father to Jews who are not merely circumcised, **but also walk in faith!**

**Vs 13 -** OK, this verse should cause us to pause…

**The promise to Abraham, according to Paul was that Abraham and his offspring would be the heir of what?**

**Here, Paul is picturing Abraham, and his family of faith (Jew and Gentiles) as the family of the restoration of creation.**

Although the Old Testament never uses that exact language, Paul sees the concept in (Gen 12:3, 18:18, 22:18, 26:4, and 28:14, as examples).

I will let that sink in for a moment… **Abraham’s family, brought together by their faith, are a step toward God’s restoration of the creation!**

**Vs – 14-15** - **Now Paul makes a few important points:**

1. **Vs 14 -** If those who simply obey the law are heirs of this new creation (insert Jews) then that nullifies faith.
	1. The belief that you can be justified by works, **nullifies faith**.
2. **Vs 14 -** If only the Jews are heirs of the new creation then the promise is void. What does Paul mean?
	1. The promise: ***Gen 15:3:*** *“I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."*
	2. Untrue if only Jews are blessed.
3. **Here Paul saying in his third point, he is reminding them, of a point he has already taught them, in multiple places so far.** The **law can only condemn** (excuse some actions and accuse others) (Rom 2:15) and once it condemns at one point. IT BRINGS WITH IT GOD’S PROMISE of WRATH.
4. **Where there is no law, there is not transgression.**
	1. There are numerous explanations for what Paul means in these few Greek words.

Here is what I think Paul is saying:

1. The law only ushers in the wrath, we have talked about this, man does not keep the law, and the just wrath of God is all the law can provide, it cannot provide a remedy.

 Still on the subject of the written law, without the specificity of the law, there can be sin (missing the mark) but there is no transgression, because transgression is a violation of a revealed command.

Paul will further develop this point in Romans 5.

**Vs – 16 -** Because the law can only bring **wrath**, we find yet another reason, it is all contingent on **faith**.

The promises have as their foundation not law, but grace, and they are guaranteed to all of **Abraham’s offspring.**

Not to those who keep the law, but to all who share in the faith of Abraham, who serves as the father of the faithful (both old covenant and new covenant believers)!

**Abraham, who is the father of us all, we are his offspring, those who share a faith like Abraham.**

The word translated offspring is the word **σπέρμα** (sperma). It means **seed**, **semen**, the **product of semen**, namely **children**, **family,** or **tribe**.

To be in Abraham’s tribe you must possess a faith like Abraham!

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***17 as it is written, "I have made you the father of many nations" —  in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. 18 In hope he believed against hope, that he should become the father of many nations, as he had been told, "So shall your offspring be." 19 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. 20 No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, 21 fully convinced that God was able to do what he had promised. 22 That is why his faith was "counted to him as righteousness." 23 ¶ But the words "it was counted to him" were not written for his sake alone, 24 but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, 25 who was delivered up for our trespasses and raised for our justification.”***

**So it would seem that Paul had put this whole matter to death. But he is not done yet!**

We see the **fifth** use of the formula **“as it is written”** and once again Paul will go back to the Old Testament to make a point.

**Vs – 17 - Here Paul quotes Gen 17:5:**

*“No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations.” (Ge 17:5 ESV)*

God confirms here that He both made and considered Abraham, the father of all believers.

**Thielman:** *“Abraham believed God when God promised him this, and Abraham’s faith was not misplaced, because God is so powerful and reliable that he treats his plans for the future as if they had already happened.”*

**The larger picture is clear, Paul was thinking of God giving life to Abraham’s old body, Sarah’s dead womb, and of God raising Jesus from the dead (4:24-25). All of these miracles were required or God’s promise to Abraham could never be fulfilled!**

Notice not only is this the God who gives life to the dead, He is also the God who calls things into being (like creation) that do not exist.

**APPLICATION:** This is He the God you and I have placed faith in (through Jesus) and whom we serve. He is the God of endless possibility. Nothing is impossible with Him and nothing is too hard for Him. Today, he takes dead men and women (spiritually) and with the gospel calls them out of darkness and gives them eternal life when they place faith in His Son!

**Vs 18 -** Abraham, believed in this God who can call the dead to life and who can create something out of nothing. He believed in spite of the deadness of Sarah’s womb and the deadness of his own body.

Abraham had no possible (human) reason to believe he and Sarah could have a child at their age. YET, he based his faith in a hope that was grounded on a promise from God, thus in the character of God.

He believed even against human hope that a man who was old and had no children, could be the father to many nations.

**Vs – 19 -** He understood the realities of the situation. He understood his own old, tired, and worn-out body; he was 99 years old when God came to him in Genesis 17.

He understood that Sarah had passed the age of child bearing. He understood, humanly speaking this could not happened. **Understanding all of the scientific evidence of his day, He believed God!**

**That my brother and sister is what faith looks like.**

**But do not miss what Abraham did and what God did in response!**

**Vs – 20 –** No unbelief made him waver.

In spite of the promise not being answered immediately, which we would initially guess will cause Abraham’s faith to weaken, it had the exact opposite effect.

Over time his faith grew, in spite of the promise not being fulfilled immediately and this gave glory to God!

**APPLICATION:** Multiple young believers in this church have shared with me the weakness of their faith when they first came to Christ. How after believing there were still lingering doubts. But over time, as they read the Bible, as they confessed their sins, as they spent time with God in prayer, as they walked with God, do you know what happened to their doubts?

Yes, even though, all the promises are not yet fulfilled they are maturing, they are growing stronger, they are sharing their faith with others. **That is how faith works and that glorifies our Father!**

**Vs – 22 - He believed, in spite of plenty of reasons not to believe and his faith was counted…**

What Greek accounting word do you think Paul is using here? Yep, once again, we see the accounting term **λογίζομαι** (logizomai)**.** God **reckons**, it is **counts**, it is **accounts**, it is **computes**, it is **imputes**, it is **calculates**, puts in the **ledger** as **righteousness!**

**This is justification by faith!**

**Vs – 23 -** But all of this from Genesis and here is Romans, that Abraham believed God and it as accounted to him for righteousness were not written just for his sake. **But for ours too.**

For, righteousness will be counted to us! OK, what Greek word do you think Paul is using? YES, yes, once again, we see the accounting term **λογίζομαι** (logizomai), ***who believe in him who raised from the dead Jesus our Lord who was delivered up for our trespasses and raised for our justification.***

**Here Paul has built an iron-clad argument in justification by faith alone, in Jesus Christ.** We understand it is by grace and so does Paul. But he is hammering home the point that it is by faith.

**One other point before I shift gears a bit:** If the things written in the first book of the Bible, are written for our sakes (according to the apostle Paul), then we can be certain in our practice of jumping between the Old and the New Testaments, for it is all written for our admonition and to point us to Jesus and the gospel!

**THOUGHT:** The pastor used this term: **The minimum effective dosage**. So, what is the minimum effective dosage for a person to be saved. I believe this is one of the places Paul tells us:

I would say based on this and other passages that the **minimum effective dosage,** as you think about the gospel, that a man or woman needs to believe to be saved is:

1. **Vs 24** – **Jesus is our Lord.** As mature believers, we understand he is God, but just coming into the faith, I am not sure how clear that point was to me. But I knew He was the new boss of my life and I bowed my knee to HIM.
2. **Vs 25** - **Jesus was executed for our trespasses**, he died for our sins
3. **Vs 25** – **Jesus was raised from the grave**, for our justification

**Believe in the vicarious death and resurrection of Jesus, and that He is the Lord of your life and you shall be saved. (Rom 10:9-10 and I Cor 15:3-4).**

**The only plan for mankind is justification by faith. There is no plan B.**

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