

Discover the New Testament – Romans Part 2

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AUTHORSHIP: The Apostle Paul wrote the book of Romans

Romans 1:1 - Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God

THEME: Righteousness by grace through faith in Jesus

Romans 1:17 - For in the gospel *a righteousness from God is revealed, a righteousness that is by faith from first to last*, just as it is written: "The righteous will live by faith."

1. The Justification of Believing Sinners – 3:21–5:21

a. The Basis of Justification – 3:21-26

Romans 3:21-26 – **21** But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. **22** This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, **23** for all have sinned and fall short of the glory of God, **24** and are justified freely by his grace through the redemption that came by Christ Jesus. **25** God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished- **26** he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

b. Justification and the Law – 3:27-31

Romans 3:27-31 – **27** Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of faith. **28** For we maintain that a man is justified by faith apart from observing the law. **29** Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, **30** since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. **31** Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.

c. Justification and the Place of Faith – 4:1-25

Romans 4:1-25 – **1** What then shall we say that Abraham, our forefather, discovered in this matter? **2** If, in fact, Abraham was justified by works, he had something to boast about-but not before God. **3** What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness." **4** Now when a man works, his wages are not credited to him as a gift, but as an obligation. **5** However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness. **6** David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works: **7** "Blessed are they whose transgressions are forgiven, whose sins are covered. **8** Blessed is the man whose sin the Lord will never count against him." **9** Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. **10** Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! **11** And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. **12** And he is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised. **13** It was not *through law* that Abraham and his offspring *received the promise* that he would be heir of the world, but through the righteousness that comes by faith. **14** For

if those who *live by law* are heirs, *faith has no value* and *the promise is worthless*, **15** because *law brings wrath*. And where there is no law there is no transgression. **16** Therefore, *the promise comes by faith, so that it may be by grace and may be guaranteed to all* Abraham's offspring-not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all. **17** As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed-the God who gives life to the dead and calls things that are not as though they were. **18** Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be." **19** Without weakening in his faith, he faced the fact that his body was as good as dead-since he was about a hundred years old-and that Sarah's womb was also dead. **20** Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, **21** being fully persuaded that God had power to do what he had promised. **22** This is why "it was credited to him as righteousness." **23** The words "it was credited to him" were written not for him alone, **24** but also for us, to whom God will credit righteousness-for us who believe in him who raised Jesus our Lord from the dead. **25** He was delivered over to death for our sins and was raised to life for our justification or righteousness.

d. The Certainty of Justification by Faith – 5:1-11

Romans 5:1-11 – **1** Therefore, since we have been justified through faith, we have *peace with God* through our Lord Jesus Christ, **2** through whom we have gained *access by faith into this grace in which we now stand*. And we rejoice in the hope of the glory of God. **3** Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; **4** perseverance, character; and character, hope. **5** And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us. **6** You see, at just the right time, when we were still powerless, *Christ died for the ungodly*. **7** Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. **8** But God demonstrates his own love for us in this: *While we were still sinners, Christ died for us*. **9** Since we have now been justified by his blood, how much more shall we be *saved from God's wrath through him!* **10** For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! **11** Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

e. The Reign of Sin and the Reign of Grace – 5:12-21

Romans 5:12-21 – **12** Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned- **13** for before the law was given, sin was in the world. But sin is not taken into account when there is no law. **14** Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. **15** But *the gift* is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and *the gift that came by the grace of the one man, Jesus Christ, overflow to the many!* **16** Again, *the gift* of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but *the gift* followed many trespasses and brought justification. **17** For if, by the trespass of the one man, death reigned through that one man, how much more will those who *receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ*. **18** Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. **19** For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous. **20** The law was added so that the trespass might increase. But where sin increased, grace increased all the more, **21** so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.