

2 justification

THROUGH JESUS

But now apart from the law, a righteousness of God has been revealed, being testified by the law and the prophets; even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction, for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus, whom God sent to be an atoning sacrifice through faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in God's forbearance; to demonstrate his righteousness at this present time, that he might himself be just and the justifier of him who has faith in Jesus.

BY FAITH

Where then is the boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. We maintain therefore that a man is justified by faith apart from the works of the law. Or is God the God of Jews only? Isn't he the God of Gentiles also? Yes, of Gentiles also, since indeed there is one God who will justify the circumcised by faith and the uncircumcised through faith.

Do we then nullify the law through faith? May it never be! No, we establish the law.

What then will we say that Abraham, our forefather, has found according to the flesh? For if Abraham was justified by works, he has something to boast about, but not toward God. For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."

Now to him who works, the reward is not counted as grace, but as something owed. But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteousness. Even as David also pronounces blessing on the man to whom God counts righteousness apart from works:

"Blessed are they whose iniquities are forgiven, whose sins are covered.

Blessed is the man whom the Lord will by no means charge with sin."

Is this blessing then pronounced only on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they might be in uncircumcision, that righteousness might also be accounted to them. He is the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.

For the promise to Abraham and to his offspring that he would be heir of the world wasn't through the law, but through the righteousness of faith. For if those who are of the law are heirs, faith is made void, and the promise is made of no effect. For the law produces wrath; for where there is no law, neither is there disobedience.

For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the offspring, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. As it is written, "I have made you a father of many nations." This is in the presence of him whom he believed: God, who gives life to the dead, and calls the things that are not, as though they were.

Against hope, Abraham in hope believed, to the end that he might become a father of many nations, according to that which had been spoken, "So will your offspring be." Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb. Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glory to God, and being fully assured that what he had promised, he was also able to perform. Therefore it also was "credited to him for righteousness." Now it was not written that it was accounted to him for his sake alone, but for our sake also, to whom it will be accounted, who believe in him who raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification.

SUMMARY

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God. Not only this, but we also rejoice in our sufferings, knowing that suffering produces perseverance; and perseverance, proven character; and proven character, hope; and hope doesn't disappoint us, because God's love has been poured into our hearts through the Holy Spirit who was given to us.

For while we were yet weak, at the right time Christ died for the ungodly. For one will hardly die for a righteous man. Yet perhaps for a good person someone would even dare to die. But God commends his own love toward us, in that while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, we will be saved from God's wrath through him. For if while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Therefore, as sin entered into the world through one man, and death through sin, so death passed to all men because all sinned.

For until the law, sin was in the world; but sin is not charged when there is no law. Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come.

But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound to the many. The gift is not as through one who sinned; for the judgment came by one to condemnation, but the free gift followed many trespasses to justification. For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.

So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life. For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous. The law came in that the trespass might abound; but where sin abounded, grace abounded more exceedingly, that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Please read the above text and complete the below in preparation for class. Give priority to the text!

1. Using the above text and text from previous lessons (i.e. Romans 1-5) answer the below.
 - A. What words are used to describe the righteous?

 - B. What words are used to describe the unrighteous?

2. How would you define justification...
 - a. ...using a dictionary?

 - b. ...based on our text from Romans?

3. What did God do to demonstrate His righteousness?

4. Who does God justify?

5. Highlight 4 key moments in Abraham's (i.e. Abram) life prior to God accounting his belief as righteousness (Genesis 15:6). Reference Genesis 11:27 - 15:5.
 - 1.

 - 2.

 - 3.

 - 4.

6. How does the timing of when Abraham was "accounted as righteous" impact Paul's teaching?