

June 9, 1985

INTRODUCTION

1. We have reached another major juncture in the book of Romans. Consider the first 2½ chapters (1:18-3:20). They point to the condemnation of the human race. Then God shows the method by which righteousness is obtained (3:21-26).

2. Some of the consequences of God's way of justifying are given (3:27-31). This suggested the digression of chapter 4. Here Paul shows the rigid harmony in four elementary points between the Law and faith: 1) Justification by faith, 2) in uncircumcision, 3) the promise of heirship by faith, 4) and that the required faith in Jesus is the same in character as that which Abraham had.

3. Having come to this point in Paul's letter, questions are apparently raised: Will faith save at last? Will it save all, both Jew and Gentile? Look at the answers:-

1. COMPLETED JUSTIFICATIONa. Concluded

"Therefore" is the Word of the Spirit of God.

All that has been expounded on the doctrine of justification by faith is now acknowledged. God's "therefores" are there for a purpose. This one opens the door from our past into our glorious present and wonderful future with Christ. It refers to all that has been revealed earlier in the Epistle.

b. Conceded

The verb "being justified" actually is an aorist passive noting a past decisive act of God. With this one word, everything that has been said in 3:21-4:25 is concentrated and predicated directly of Paul and of the Roman believers. It is causal in force--"since we have been declared righteous. . . ." It is done.

c. Considered

Justification is described in Scripture as having been accomplished with the following in view:-

1) By God. Scripture is clear about this (Rom. 8:33). That is a work forever (Eccles. 3:14). Having been tried before the Judge of the world (God), His verdict has been rendered (without a jury). He is the Supreme Judge and his verdict can never be overruled.

2) By Grace Thus says the Word (3:24). Not by what is in man, but what is in God Himself. This

is God's unmerited favor. It is done freely, i.e. gratis, for nothing without a cause in us. This is the nature of God's heart--a God of Grace.

3) By Blood Here is the active basis, ground, reason, or motive--the blood of Christ (5:9). This is the Biblical phrase for His sacrifice, not some chemical. He saved us by dying, not by living.

4) By Resurrection Justification is linked for its proof to the resurrection of Jesus Christ. Jesus was raised from the dead because (on account of) the Father's declaration of righteousness freely. For a believer to fall away, history must go into reverse action until Christ is back on earth, back in the tomb and never to come out. Blessed be God, Christ lives! That removes doubt.

5) By Faith so says our text (5:1). This is the means by which the free gift is communicated to the individual. When God gives faith to a man, He expects him to invest the entire capital with Him. There is no place to squander faith to credulity.

6) By Words See the Word (Mt. 12:33-37). Words are evidence of what has taken place in the life of a man (Mt. 12:34, James 3:11). Divine life, a divine nature, a new heart must be evidenced (Rom. 10:9, 10). No secret believers exist.

7) By Works James does not contradict Paul (Jas 2:21-26). Abraham's offering of Isaac (Gen. 22) was the fruit of faith exercised years earlier (Gen. 15).

2. COMPLETED PEACE

a. Possessed

The verb is indicative (we have) and not subjunctive (let us have). This is peace given (Mt. 11:28-30). We now have freedom from hostilities with God. Glory to God forever.

b. Processed

Peace is only through "our Lord Jesus Christ." The full form of His Name gives a tone of triumph. God is satisfied with His Son. Hallelujah.

CONCLUSION

If a man rejects the peace of God provided through Jesus, he remains at enmity with God. He will bear God's wrath for eternity (Heb. 10:24).