

Main object of this ch. is to show Jew that doctrine of justif. by faith was found even in O.T., 1st from Abr., then from writing of David. Jews had strong objections to any one being justified who was not Jew, and circumcised. Paul shows that Abr. was justified in very way that heathen might be.

All thro Romans we have contrst between law of works: law of Moses, with ceremonies & observances, and

Law of faith: Conditions of salvation given thro Christ Eph 1:3 *spirit. blessing in Christ*

Law of works, might be performed without faith. (obtain only temporal blessings)
Law of faith requires service of heart

Rom 6:17

V 1- What hath Abr. found (obtained) from circ. (fleshly rite)? Was justification obtained from it?

V 2- By what law justified? If by law of works, keeping every minute rite & observance, he might have whereof to glory, he can claim his justification from God as a debt due him. But we hear no such glorying, so justified by ~~law~~ faith, before circ.

Faith leads man to do the things commanded
 See Rom. 1:5, also Heb. 11:8:9

Gen. 15:5,6 was same faith that led him to trust God & leave home in Chaldea. On this promise he (acts upon faith), altho he & Sarah as good as dead from reproductive standpoint. Gen 22:12

V 4- Paul is not saying that anyone HAS ever been justified by works, bec. they demanded

complete & perfect obedience. It is general principle that when man fulfills all obligations & laws of a contract that reward is justly DUE him; he has a just claim. When man fulfills terms of contract, to pay him is not matter of favor, he has earned it. Such would be the case if man were justified by works, he would have claim on God. Law of faith, or of Christ, does not seek to justify by works of merit, but faith lead one to do what God has commanded, even tho we see no merit or sense to it. That is saving faith. Faith is perfected by obedience. James 2:17-26

None of the acts required are works of merit.

V 5- Some who object to baptism as condition of rec. the favor of God, salvation, say that it is a "work" and that would be salvation by works. It is not so as much as faith or repentance. See John 6:29; 1 Thess. 1:3. Faith & repentance are both active, something done by the subject. *love - 1st 14:15, 23*

Person baptized gives himself up to have himself baptized by administrator.

When a man dies & friends take his body & bury it, no one would call it a work of the man buried.

Baptism is work of God performed on one dead in trespasses & sins, to a state of life in Christ. Romans 6:4.

A faith that thus leads man to walk in works of God, has kind of faith that is imputed for righteousness, or counted as righteousness.

V 6- David shows that the same reason which caused God to count Abraham's faith as

righteousness, will cause God to count anyone's faith as righteousness to him.

Ps. 32:1,2.

V 7- Being forgiven, man is treated as righteous. Not the man who has no sin, but who has sins remitted. It does not mean that thing committed is changed from wrong to right, but is not held against us.

Justice deserves punishment for sin, grace shows mercy. Forgiveness, remission, Acts 2:38. "Cover sins", "not laying sins to our charge" 1 Jno. 1:7

World says the happy (blessed) people are those with many possessions, out of debt to man.

Greatest blessedness is to have debts to God discharged in Christ Jesus.

V 9- Paul proves his point by asking question. Having shown that Abr. justif. by faith, ^{before circumcision} asks whether it was BEFORE or AFTER circ. If after, Jews might still maintain it was by complying with works of Law. He would not be denying teaching of O.T then to maintain that uncirc. Gentiles might obtain favor of God as well as circ. Jews.

V 10- Abr. rec. blessing ~~before~~ while yet in uncirc., therefore blessing is for all. Gen. 15:6-made righteous, at least 86 years old then

Gen. 17:25 - circumcised. 99 years old. Great blow to Jews to learn their father Abraham was justified 13 years bef. circ.

V 11- Seal is that affixed to deed, contract etc. to make it binding, to confirm it, make it authentic. A token that he would

become father of all believing Gentiles. On condition of his being circ. God agreed to make him head or spiritual father of all saved by Christ. VII

When believers' faith perfected by obedience, that faith will be counted as righteousness aside from works of Jewish law or human merit.

V 12- ^{5/16 See V 10} All who would be children of Abraham must WALK in his steps, led by faith.

He was not justified until faith led him to deny himself all that was dear, go forth not knowing where, dwell as pilgrim in strange land.

V 13- Not thro the law- Abr. never under Mosaic law. He walked by faith, as we must walk today. On acct. of transgression of Abr. children, law added as tutor to train them for rec. Christ by faith. When he came law taken out of the way. Gal. 3:19-25.

~~Fulfillment of this promise is to those who believe the promise~~

Heir of world- Promises: make of him great nation, in him all families of earth be blessed, posterity should be as stars in number, father of many nations. All these summed up in Heir of World, intimating that spiritual descendants, those who possess faith like his, would be so numerous as to possess all lands.

V 14- If justification had to be earned by keeping perfectly the law of Moses, then our Christian system of faith would be made void.

Just as true today- if men try to be justified by their morality, or any plans or

schemes of their own, they cannot depend on any promise of God. They are only to those who have faith made perfect by obedience.

V 15- Law worketh wrath (punishment)

Law is rule of conduct. If parent never gave rules to follow, spirit of obedience is not tested. When parent forbids doing what child desires, or commands doing what he may not desire, his obedience is tested.

Disobedience brings punishment.

No law- no transgression. Where no law is given, there is no stepping outside, or beyond, or setting aside, hence no crime.

Passage often misapplied. Interpreted to mean that where God has not given a specific command prohibiting a thing, that thing may be done in religious service, authorized to do anything not specifically prohibited in scriptures. Contradicts whole teaching of Bible. Read Deut. 12:32. Rev. 22:18,19

If man is at liberty to add anything not specifically condemned, then man devises way of salvation, not God. Principle destroys authority of Bible, and makes man's wishes his supreme law. It dethrones God.

V 16- IT (justification) is of faith.

that it may be of grace, not by man's own merits.

May be sure to all the seed- if by works of law it could only be to Jews. It is to all spiritual children, believing jews & believing Gentiles. "Father of us all".

V 17- God giveth life to dead- Abr. & Sarah good as dead, speaks of unborn children as tho they already had being.

Those things which he foretells & promises are so sure he can speak of them as already in existence. (Gave land of Canaan)

V 18- According to nature, Abr. had no reason to hope, yet hoped to obtain the fulfillment of the promise that he should be father of many nations. Made physical father soon after, spiritual father many years later in Gentiles.

V 19- Being strong in faith, he did not consider his own body good as dead, nor Sarah's womb dead. He believed God had power to fulfill promise, did not consider difficulties in the way. God made laws of nature, and is more powerful. Obstacles did not produce doubt.

It is weakness of faith that makes a man worry about difficulties and seeming impossibilities that lie in the way of a promise.

He disputed not, did not stagger thro unbelief.

V 22- Wherefore it was reckoned unto him for righteousness- Bec. Abr. believed God despite difficulties of nature, God reckoned this faith to him for righteousness. This faith had been cultivated & exercised & perfected thro 30 years by acts of obedience, and was not a mere sentiment apart from obedience. Sustifying faith must in our case, as in Abr., have proper effects, lead to outward results. It must believe that all God says is true, and lead man to do whatever God has commanded.

V 23- It was written for Abraham's sake, but not for his alone. It looked forward to coming of Christ & to those redeemed thro faith in Him. Showing that justification by faith is attested to by prophets also.

If Abr. believed that God could accomplish seemingly impossible things concerning his son Isaac, we believe that God accomplished, and will acc, seemingly impossible things thro Jesus, who, acc. to the flesh was also a son of Abraham.

V 24- If we believe in Jesus and perfect our faith in obedience, as Abr. faith was made perfect by works, we shall be justified James 2:21; 22. The things we are required to do by the law of faith are not such as MERIT salvation, but are conditions by which we show our fitness & willingness to receive the offered blessings.

V 25- Who was delivered up for our trespasses- a comprehensive statemtn of the gospel. Christ died for our sins.

Delivering of Christ is ascribed to God, to Christ, and to wicked men.

mod 26:116 - Rom 8:32 Gal 2:20 Eph 5:2
Res. of Christ nec. for our justification.

As it was nec. on the day of atonement that high priest should not only slay offering at altar, but enter into the ~~holies~~ ~~second~~ most holy place & sprinkle blood on mercy seat, so our High priest, having suffered in the outer court, has passed into heaven with his blood, there to interced for us.

This verse shows twofold nature of Christ's propitiatory work, both sacrifice & ~~priest~~ high priest.

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Y 21 - If we believe in Jesus and perfect our faith in obedience, as Abr. faith was made perfect by works, we shall be justified (verse 2:21; 22). The things we are required to do by the law of faith are not such as merit salvation, but are conditions by which we show our fitness & willingness to receive the offered blessings.

Y 22 - Who was delivered up for our trespasses - a comprehensive statement of the counsel. Christ died for our sins. Deliverance of Christ is ascribed to God, to Christ, and to wicked men.

Y 23 - Christ acc. for our justification - the day of reckoning - that high priest should not only offer at altar, but enter into the sanctuary most holy place & sprinkle blood on mercy seat, so our high priest, having suffered in the outer court, has passed into heaven with his blood, there to intercede.

Important