

**Lesson 5:
God's righteousness "apart from the law" is revealed
Romans 3:21 – 4:25**

Romans 3:21-26: Jesus: God's means for being both just and justifier

1. In **1:16-17**, Paul stated that "the righteousness of God" is revealed in the gospel. After establishing that ALL men find themselves under God's wrath in **1:18-3:20**, he gets back to his main point. How does Paul say "the Law and the prophets" are related to the gospel? [3:21; cp 1:17; Hab 2:4; etc]

2. Since God's righteousness is "apart from the law", in what way can men attain to it? [3:22a]
 - For whom is the righteousness of God available? [3:22b; cp 1:16, 18; 2:9-12; 3:19-20; etc]

3. Paul has declared that the gospel is an impartial means of judging by an impartial God (1:16-17; 2:11). In what way does he now declare that there is "no distinction" ("no difference") among all those who are being judged? [3:22c-23a]
 - What does Paul say is the (continuing) result of man's sin? [3:23b; cp 1:23; 2:7, 10]

4. But for those who believe, what is God's response? [3:24(22); cp Eph 2:8]
 - Through what means has the "redemption" been paid, so that this gift can be given? [3:24b-25a]
 - But what is the condition that God placed upon receiving this gift from Christ? [3:25b]

5. What had God done in times past in His "forebearance"? [3:25c; cp 2 Sam 12:13-15; etc]
 - What does Paul say that the gospel does therefore with regard to God? [3:25b, 26a; cp 1:16; 3:21]
 - What is the result of God determining to operate in this way? [3:26c; cp 3:5-6; etc]

Romans 3:27-31: Faith: God's method to justify both Jew and Gentile

6. Because of this working of God, what does Paul say has become of "boasting"? [3:27; cp 1:22; 2:17-23]
 - What kind of "law" does Paul say "excludes" boasting? [3:27; cp Eph 2:8-9]

7. Since Paul has argued that God is an impartial judge and also that no man is able to "boast" that he will be justified by his "deeds of the law", what is the logical conclusion Paul makes as to where real justification comes from? [3:28]

- Another truth to which the Old Testament had testified is that there is but one God. [3:29; cp Dt 6:4; etc] Since there is but one impartial God over all people who have sinned, in what way will He justify both the circumcised and the uncircumcised? [3:30; contrast 2:12; etc]

8. Think back over the perceived “objections” raised in this chapter: has a **written** law disadvantaged the Jew? (3:1-2); is God being “unfaithful” or “unjust” in some way? (3:3-5); would it be best to “do evil that good may come”? (3:8); are the Jews “better than” the Gentiles? (3:9). In his conclusion to all these questions, what does Paul say regarding faith’s relationship to “law”? [3:31; cp 3:20; see also Paul’s treatise on this matter in Galatians 3:17-29]

- In what way, then, does the concept of salvation by FAITH help “establish” law? [3:31; cp 1:16-17; also 3:26 – *Paul will go into great detail about this very issue in chapters 4-8*]

Romans 4:1-25: Abraham: an example of righteousness “without law”

9. As Paul brings Abraham into the argument as further weight of evidence toward justification “apart from law”, what question does he ask to set up his argument? [4:1; *this text in particular produces several viable translational possibilities. I believe the sense given in the NKJV is closest with regard to Paul’s argument. We will, however, consider the translation in the NASB and similar versions as well.*]

10. Under what condition would Abraham be able to “find” something to boast about? [4:2; cp 3:20, 27]

11. Where does Paul go for his “proof” that Abraham’s righteousness was not of works after all? [4:3]

- How does “what the Scripture says” (Gen 15:6 in this case) refute the idea that Abraham **earned** his salvation by means of his works? [4:3]

12. What is true of a worker with respect to “wages”? [4:4; cp 6:23; see also 1 Tim 5:18; Luke 10:7; etc]

- However, in the case of one who “does not work” and yet receives, what is that called? [4:4]

- In the case of Abraham, then, what did God do for him by grace and not of works, and **when** did He do this for Abraham? [4:3-5]

13. Who else does Paul call on as further evidence against a works-based system of justification? [4:6]

- Considering what we know of David’s life, what is David really recognizing about “works”? [4:7; cp Psalm 32:1-2; 2 Samuel 12:13; Psalm 51:1-4; etc]

ROMANS: *the power of God for salvation*

- Using accounting terms ("justification", "accounted to", "not impute"), what is the real point that both Paul and David have made about how a man becomes "righteous" before God? [4:5-8]
14. Once again pointing to God's impartiality in distributing grace, what question does Paul ask? [4:9]
- With regard to his own circumcision, **when** was Abraham "accounted" as righteous? [4:9-10; see Genesis 15:6; 16:16; 17:1-14, 24-27]
15. What two specific things does Paul then call circumcision? [4:11a-b; cp Gen 17:9-14; etc]
- What does Paul say that these things emphasize about the nature of Abraham's righteousness – where is it from? [4:11b-c]
 - In this way, Abraham became the "father" of which people? [4:11-12; note that the name he was given by God – "Abraham" – means "father of many" (Gen 17:1-7)]
 - According to Paul's argument, is circumcision a **necessary** element of God's justification? [4:9-12; cp Acts 15:22-29; Gal 3:26-29; etc]
 - What is the **common** factor in God's justification for all of Abraham's "descendants" who receive it?
16. What is the obvious "conclusion" that Paul makes regarding the promise to Abraham regarding the blessing on his heirs? [4:13; cp Gal 3:16-18]
- What does Paul say is the consequence IF Abraham's heirs are those "of the law"? [4:14; cp Gl 3:18]
 - Rather than "bring about" the promised blessings, what does law really bring? [4:15; cp 3:20; etc]
 - However, where there is **faith** as a basis of righteousness instead of **law**, what is the "verdict", which will allow for the promise to be fulfilled? [4:15-16; cp 3:21-22; etc]
17. What is the result of God's provision for righteousness through faith by grace? [4:16; cp Gn 12:3; etc]
- Again, where does Paul seek his "proof" that the justification of both Jews and Gentiles was always God's plan, without respect to Moses' Law? [4:17; cp Gn 17:5; cp also James in Acts 15:13-18; etc]
18. What two things about God are emphasized in the description of Abraham's faith? [4:17]

- Because of his faith, what was he able to do, though it seemed impossible? [4:18; cp 11-12, 16-17; see Gen 15:1-6]
19. In practical terms, what did Abraham's belief that God "gives life to the dead" (v17) allow him to do early in his walk of faith? [4:19; cp Heb 11:12; etc]
- What did "the promise of God" do with regard to Abraham's faith? [4:20-21; cp Heb 11:8-12, 17-19]
 - Because of all this, what did Abraham do (instead of "boasting")? [4:20c; cp 4:2]
 - And what was the "result" of all of this? [4:22; cp Gen 15:6; Gal 3:6-9]
20. What does Paul say about why this particular account from Abraham's life was recorded in the Bible? [4:23-24; cp 15:4; 1 Cor 10:11; etc]
- According to Paul, then, what is necessary in order that "righteousness" might be "imputed to" others as it was to Abraham? [4:24; cp 1 Peter 1:17-21; etc]
21. Why does Paul say Jesus was "delivered up"? [4:25; cp 3:24]
- Why does Paul say Jesus was "raised"? [4:25; cp 3:24]