

Terry Fullam Audio Library

Scriptural References and Comment Notes

05-043-47

JUSTIFIED BY FAITH

:00 Romans 4 Fr. Fullam lays out the way in which the 4th chapter will be examined. There is a very succinct review of the first three chapters to establish the context.

4:30 Romans 4. How are people accepted by God ?
Teaching begins at Romans 3:20.

8:55 Romans 4:1-2 Abraham was not justified by works.
Reference Ephesians 2:8-9 (teaching on faith and grace).
Reference 1 Corinthians 1:26-29.

16:45 Jeremiah 9:23-24 The only things man should
boast about is that he knows the Lord to be true.

18:00 Romans 4:2-5. Abraham believed (received) God
and that was the basis of his acceptance. He was not accepted
because of any of his works. Reference Isaiah 64:6.

23:15 Romans 4:6-8 Reference to Psalm 32:1-2.

24:05 James 2:18-26 Good works follow faith if the faith
is real. Trusting God as both Savior and Lord.

26:15 Romans 4:9-12 Abraham received God's
acceptance before his circumcision. Romans 4:13-22, Abraham
believed that God would carry out his promise, even though it

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looked improbable. Abraham had even stepped out ahead of God trying to bring about God's plan on his own. Romans 4:23-25. Righteousness was credited to Abraham, not only for his sake, but also for all who would believe and receive the promise of God, after him.

There is an audio break, sorry. It picks up with Terry reading verses 23-25.

The entire lesson can be summed up in the question; Do you have trusting belief ?

Terry goes to the piano and leads the congregation in song.

Rom. 3:20 For no human being will be justified in his sight by works of the law, since through the law comes knowledge of sin.

Rom. 3:21 But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it, 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; 23 since all have sinned and fall short of the glory of God, 24 they are justified by his grace as a gift, through the redemption which is in Christ Jesus, 25 whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins; 26 it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus.

Rom. 3:27 Then what becomes of our boasting? It is excluded. On what principle? On the principle of works? No, but on the principle of faith. 28 For we hold that a man is justified by faith apart from works of law. 29 Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, 30 since God is one; and he will justify the circumcised on the ground of their faith and the uncircumcised through their faith. 31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Rom. 4:1 What then shall we say about Abraham, our forefather according to the flesh? 2 For if Abraham was justified by works, he has something to boast about, but not before God.

Eph. 2:8 For by grace you have been saved through faith; and this is not your own doing, it is the gift of God — 9 not because of works, lest any man should boast.

1Cor. 1:26 For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; 27 but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, 28 God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, 29 so that no human being might boast in the presence of God.

Jer. 9:23 Thus says the LORD: “Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches; 24 but let him who glories glory in this, that he understands and knows me, that I am the LORD who practice steadfast love, justice, and righteousness in the earth; for in these things I delight, says the LORD.”

Rom. 4:2 For if Abraham was justified by works, he has something to boast about, but not before God. 3 For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” 4 Now to one who works, his wages are not reckoned as a gift but as his due. 5 And to one who does not work but trusts him who justifies the ungodly, his faith is reckoned as righteousness. 6 So also David pronounces a blessing upon the man to whom God reckons righteousness apart from works:

Rom. 4:7 “Blessed are those whose iniquities are forgiven, and whose sins are covered; 8 blessed is the man against whom the Lord will not reckon his sin.”

Is. 64:6 We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away.

Psa. 32:1 Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man to whom the LORD imputes no iniquity, and in whose spirit there is no deceit.

James 2:18 But some one will say, “You have faith and I have works.” Show me your faith apart from your works, and I by my works will show you my faith. 19 You believe that God is one; you do well. Even the demons believe — and shudder. 20 Do you want to be shown, you shallow man, that faith apart from works is barren? 21 Was not Abraham our father justified by works, when he offered his son Isaac upon the altar? 22 You see that faith was active along with his works, and faith was completed by works, 23 and the scripture was fulfilled which says, “Abraham believed God, and it was reckoned to him as righteousness”; and he was called the friend of God. 24 You see that a man is justified by works and not by faith alone. 25 And in the same way was not also Rahab the harlot justified by works when she received the messengers and sent them out another way? 26 For as the body apart from the spirit is dead, so faith apart from works is dead.

Rom. 4:9 Is this blessing pronounced only upon the circumcised, or also upon the uncircumcised? We say that faith was reckoned to Abraham as righteousness. 10 How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. 11 He received circumcision as a sign or seal of the righteousness which he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised and who thus have righteousness reckoned to them, 12 and likewise the father of the circumcised who are not merely circumcised but also follow the example of the faith which our father Abraham had before he was circumcised.

Rom. 4:13 The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith. 14 If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. 15 For the law brings wrath, but where there is no law there is no transgression.

Rom. 4:16 That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants — not only to the adherents of the law but also to those who share the faith of Abraham, for he is the father of us all, 17 as it is written, “I have made you the father of many nations” — in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. 18 In hope he believed against hope, that he should become the father of many nations; as he had been told, “So shall your descendants be.” 19 He did not weaken in faith when he considered his own body, which was as good as dead because he was about a hundred years old, or when he considered the barrenness of Sarah’s womb. 20 No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, 21 fully convinced that God was able to do what he had promised. 22 That is why his faith was “reckoned to him as righteousness.” 23 But the words, “it was reckoned to him,” were written not for his sake alone, 24 but for ours also. It will be reckoned to us who believe in him that raised from the dead Jesus our Lord, 25 who was put to death for our trespasses and raised for our justification.