1. Someone may ask, “Well, then, why did God give all of these commandments if salvation is just by grace?”

   A. They’re still thinking that God gave the Law so we could keep it and thereby earn relationship with Him, which isn’t the purpose at all.

   “Do we then make void the law through faith? God forbid: yea, we establish the law” (Rom. 3:31).

   B. In Romans 4, Paul went on to use examples from Scripture to answer this question, beginning with Abraham.

   “What shall we say then that Abraham our father, as pertaining to the flesh, hath found?” (Rom. 4:1).

   C. Anyone who thinks that Abraham was justified by God through his holy life hasn’t carefully read the Scripture.

   “For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? [Then Paul quoted Gen. 15:6] Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:2-5, brackets mine).

2. David prophesied and described the day that you and I live in—when the Gospel is preached.

   “Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works [then Ps. 32:1-2 is quoted], Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” (Rom. 4:6-8, brackets mine).

   A. God’s Word plainly reveals that our past, present, and even future tense sin has been dealt with through the Lord Jesus Christ!

   B. Even though the Law prescribed that certain sacrifices had to be offered for the sin that David had committed, according to the record of Scripture, he didn’t offer them.

   C. David simply repented before God with the knowledge that his heart was what the Lord was truly after.
“For thou [God] desirerst not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise” (Ps. 51:16-17, brackets mine).

3. Abraham was declared righteous thirteen years before he received the sign of this righteousness—circumcision.

“No cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised” (Rom. 4:9-11).

A. The holy things that we do are byproducts—fruit—of our relationship with God, not the root of it.

B. Abraham’s example was written for our sake, so we can see that God loves us independent of our performance.

“Now it was not written for his sake alone, that it [righteousness] was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification” (Rom. 4:23-25, brackets mine).

C. If God would have related to Abraham based on his holiness (performance), he would’ve been in serious trouble!

4. Paul is saying that the only way to have peace with God is to be justified—made righteous—by faith, not by works or performance.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

A. All of the people I’ve known who have experienced God’s peace were those who had a revelation of justification by faith.

B. Otherwise, the burden of salvation is on your back.

i. You have to constantly do this, do that, and hope that it’s enough.

ii. This is contrary to what Jesus taught.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matt. 11:28-29).
5. God’s grace is consistent toward everyone, but not everyone reaps its benefits, because faith is how you gain access to God’s grace.

   “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Rom. 5:2).

   A. “Access” means “admission.”

   B. Faith is believing that the Gospel is true.

   C. Before we can receive salvation, we must quit trusting in ourselves and put our trust in the Savior.

   D. Accepting salvation as a free gift—apart from any goodness on our own—is contrary to everything we’ve known.

6. We’re rejoicing in hope of the glory of God—not only in good times, but also in bad.

   “We have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:2-5).

   A. This knowledge of God’s love in our hearts gives us boldness and confidence that we will not be put to shame.

   B. Christ died for the ungodly.

   “For when we were yet without strength, in due time Christ died for the ungodly” (Rom. 5:6).

   C. He valued us and died for us while we were yet sinners.

   “For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:7-8).

   D. What love!
1. According to Romans 3:31, is the Law now void and useless because of faith?

2. Who did Paul use as an example for us in Romans 4:1-5?

3. How did he receive righteousness—by works or by faith?

4. What does Genesis 15:6 say about this?

5. Who did Paul use as an example for us in Romans 4:6-8?

6. Paul quoted Psalm 32:1-2 in this passage (Rom. 4:7-8). Who does he say is blessed?

7. What tense is the verb for “will not impute sin”?
   A. Past tense.
   B. Present tense.
   C. Future tense.

8. Therefore, based on these scriptures, is it accurate to say, “Born-again believers have been forgiven of all their past, present, and even future tense sin”?

9. What did David reveal in Psalm 51:16-17 as the true “sacrifices of God”?

10. According to Romans 4:9-11, did Abraham receive this righteousness from God before or after being circumcised?

11. This shows us that righteous actions are a root (cause) or a fruit (byproduct) of right standing with God?

12. Romans 4:24-25 reveals that this same righteousness shall be imputed to us also if what?

13. Abraham had married his half sister, which is an abomination in God’s sight (Rev. 18:9). Was God dealing with Abraham according to the Law, and was his performance deserving or by grace?

14. According to Romans 5:1, how do we have peace with God through our Lord Jesus Christ?

15. In Matthew 11:28-29, what does Jesus promise to give those who labor and are heavy laden who come to Him?
16. For those who take His yoke upon them and learn of Him, what will they find?

17. According to Romans 5:2-5, how do we “access” God’s grace?

18. We know that tribulation works what?

19. What does experience work?

20. What is shed abroad in our hearts by the Holy Spirit?

21. According to Romans 5:6, what state were we in when Christ died for us?

22. Who did Christ die for?

23. According to Romans 5:7-8, God commended His love toward us in what way?
“Do we then make void the law through faith? God forbid: yea, we establish the law. What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 3:31 and 4:1-5).

“And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed” (Gen. 12:2-3).

“And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered” (Gen. 13:16).

“And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness” (Gen. 15:4-6).

“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness” (Rom. 4:3).

“Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” (Rom. 4:6-8).

“Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile” (Ps. 32:1-2).

“For thou desirdest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise” (Ps. 51:16-17).
“Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also” (Rom. 4:9-11).

“But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification” (Rom. 4:24-25).

“The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover” (Lev. 18:9).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matt. 11:28-29).

“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:2-5).

“For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:6-8).