**God’s Plan of Redemption Part 8**

1. Background

Gen. 15:6

Is. 53

1. Pauls Exposition

Rom. 3:21-31

1. Justification – The declaration of Righteousness before God is without (apart) from the Law. v21, 24, 28
2. Justification is by/Through Faith

(Faith is the instrumental cause)

v22, 25, 26, 27, 28, 30

1. The Object of Faith is Christ

(Christ is the Meritorious Cause)

v22, 24-25, 26

1. Cause for Confusion

Rom. 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

1. 2 Views

Baxter **Thesis 23.** In this sense also, it is so far from being an error to affirm, that [Faith itself is our Righteousness,] that it is a truth necessary for every Christian to know; that is, Faith is our Evangelical Righteousness, (in the sense before explained,) as Christ is our Legal Righteousness.

LBCF 11.1, Those God effectually calls he also freely justifies.He does this, not by infusing righteousness into them but by pardoning their sins and accounting and accepting them as righteous.He does this for Christ’s sake alone and not for anything produced in them or done by them. He does not impute faith itself, the act of believing, or any other gospel obedience to them as their righteousness. Instead, he imputes Christ’s active obedience to the whole law and passive obedience in his death as their whole and only righteousness by faith. This faith is not self-generated; it is the gift of God.

1. Explaining How Rom.4:5 is Understood in These 2 Views
2. For Baxter Rom. 4:5 is to be understood as it reads on face value, i.e. “his faith is counted for righteousness.” This principle is fundamental, then to the entire redemptive plan.
3. For the Confessional Rom.4:5 …“his faith is counted for righteousness”;

-“not considered in itself as a work, but in relation to Christ, the object of it, and as an act of receiving and applying him, as eating nourisheth, though it be the meat that doth it. M. Poole

- Abraham rested his faith on the gracious Giver who ‘reckoned’ the patriarch’s faith for righteousness. More fully expressed this means that God counted for righteousness that which Abraham appropriated by faith. Namely the righteousness of Christ. W.Hendricksen

-Some have stumbled at this statement – “his faith is counted for righteousness” and have misapplied it, as though faith were in itself the cause of righteousness, and hence a meritorious act, and not the way and means of attaining righteousness. Condensed sentences will not submit to the rules of logic but must be interpreted according to the context and explanations found elsewhere. Calvin (Editor’s note)

1. Why Baxter’s View (“Faith Is Our Righteousness”) Should be Rejected
2. It essentially turns faith into a work in contradiction of Eph. 2:8-9, 2 Tim. 1:9, Titus 3:5
3. It is incompatible with the Biblical testimony that Christ is our righteousness as per: Jer.23:6 Jer. 33:16, Rom. 5:18-19 2 Cor. 5:21