

# Romans Series

## Lesson #44

December 8, 2011

Dean Bible Ministries

[www.deanbible.org](http://www.deanbible.org)

Dr. Robert L. Dean, Jr.

# The Epistle to the ROMANS



**Four Parts, Intro, 1:1–17**

**Doctrine of Justification, 1:18–11:36**

**1 The Need of it, 1:18–3:20**

**a. Down and Outer, 1:18–32**

**b. Moralism, 2:1–5**

**c. Jew, 2:6–3:8**

**d. Therefore all are under sin, the world, 3:9–20**

**2. The Fact of it, What it is**

**a. The Explanation or Fact of it, 3:21–31**

**b. Illustration, 4:1–25**

- 1. The [Mosaic] Law brings divine discipline because no one can obey the Law perfectly.**

**Romans 4:14, “For if those who are of the law are heirs, faith is made void and the promise made of no effect,**

**Romans 4:15, “because the law brings about wrath; for where there is no law there is no transgression.”**

**2. Where there is no written law there is no transgression of a written law.**

**Romans 4:14, “For if those who are of the law are heirs, faith is made void and the promise made of no effect,**

**Romans 4:15, “because the law brings about wrath; for where there is no law there is no transgression.”**

**παράβασις parábasis; to transgress a written precept in the law, law breaking**

**Romans 4:14, “For if those who are of the law are heirs, faith is made void and the promise made of no effect,**

**Romans 4:15, “because the law brings about wrath; for where there is no law there is no transgression.”**

**The Law cannot be obeyed—the result is wrath**

**No law, no violation of the law**

**Key point: The promise is for those who obtain it by faith alone in Christ alone.**

**3. Conclusion: If obedience can't lead to life, then it must be based on grace rather than law.  
(v. 16)**

**Romans 4:16, “Therefore it is of faith that it might be according to grace, so that the promise might be sure to ALL the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all.”**

**faith/grace vs. law/works**

- 4. “All the seed” includes all those who follow Abraham’s example of faith in God. Abraham’s righteousness was not based on obedience to the law because he was 430 years before the law, and he was declared righteous years before he was circumcised. 4:17.**

**Romans 4:16, “Therefore it is of faith that it might be according to grace, so that the promise might be sure to ALL the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all.”**



5. Abraham is both the physical father of many nations, through his son Ishmael as well as grandson Esau, but the father of all believers.

Romans 4:17, “(as it is written, ‘I have made you a father of many nations’) in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did;

Romans 4:18, “who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, ‘So shall your descendants [seed] be.’ ”

**Genesis 17:4, “As for Me, behold, My covenant is with you, and you shall be a father of many nations.”**

**6. Abraham is the spiritual “father” of all who believe.**

**Galatians 3:6, “just as Abraham ‘believed God, and it was accounted to him for righteousness.’ ”**

**Galatians 3:7, “Therefore know that only those who are of faith are sons of Abraham.”**

**Galatians 3:8, “And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, ‘In you all the nations shall be blessed’.”**

7. Faith focuses on a *promise* by believing it to be true because of the One who promises.

Romans 4:19, “And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah’s womb.”

ἀσθενέω *asthenéō*;  
aor act ptcp with a negative  
Without being weak with  
respect to faith

κατανοέω *katanoéō*; aor act  
ind, to observe, notice,  
consider, contemplate

**8. Romanns 4:20–22, “Reinforces Abraham’s trust in God’s promise to give him a son through the natural procreation process even though both he and Sara were far too old to have children. Abraham believed God could do whatever He promised.”**

**Romans 4:20, “He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,**

**Romans 4:21, “and being fully convinced that what He had promised He was also able to perform.**

**Romans 4:22, “And therefore ‘it was accounted to him for righteousness’.”**

**9. At this point Paul has shifted away from discussing what Abraham believed initially for justification salvation (phase 1) to ongoing faith for imputed phase 2 righteousness.**

**Romans 4:20, “He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,**

**Romans 4:21, “and being fully convinced that what He had promised He was also able to perform.**

**Romans 4:22, “And therefore ‘it was accounted to him for righteousness’.”**

**10. The application of this in v. 24 is to “us,” those who have already believed in Christ for justification.**

**Romans 4:23, “Now it was not written for his sake alone that it was imputed to him, [follows Septuagint]**

**Romans 4:24, “but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,”**

**Genesis 15:6, “And the Lord imputed it, righteousness, to Him.”**

**11. The object of faith here is not Jesus and His death on the cross for our sins, but on God (F) who raised up Jesus from the dead.**

**Romans 4:23, “Now it was not written for his sake alone that it was imputed to him, [follows LXX]**

**Romans 4:24, “but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,”**



**Just as Abraham believed in a resurrecting God, so too, we believe in a resurrecting God.**

**James 2:21, “Was not Abraham our father justified by works when he offered Isaac his son on the altar?”**

**James 2:25, “Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?”**

# **Justification: Vindication of Faith**

**James 2:21, “Was not Abraham our father justified by works when he offered Isaac his son on the altar?”**

**James 2:22, “Do you see that faith was working together with his works, and by works faith was made perfect?”**

**James 2:23, “And the Scripture was fulfilled which says, ‘Abraham believed God, and it was accounted to him for righteousness.’ And he was called the friend of God.**

**James 2:24, “You see then that a man is justified by works, and not by faith only.” [not (justified) only by faith.]**

**James 2:21, “Was not Abraham our father justified by works when he offered Isaac his son on the altar?”**

**James 2:22, “Do you see that faith was working together with his works, and by works faith was made perfect?”**

**James 2:23, “And the Scripture was fulfilled which says, ‘Abraham believed God, and it was accounted to him for righteousness.’ And he was called the friend of God.”**

**James 2:24, “You see then that a man is justified by works, and not by faith only.”**

**James 2:24, “You see then that a man is justified by works, and not by faith only.”**

**μονον *monon*, adv, only, alone**



**James 2:24, “You see then that a man is justified by works, and not justified by faith only.”**

**μονον *monon*, adv, only, alone**

**Adverbs modify verbs, not nouns**

**James 2:24, “You see then that a man is justified by works, and not by faith only.”**

**μονον *monon*, adv, only, alone**

**Adverbs modify verbs, not nouns**

**“justify” is the ellipsized verb in the second clause:  
“and not *ONLY justified* by faith”**

**Hebrews 11:17, “By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten *son*,**

**Hebrews 11:18, “of whom it was said, ‘In Isaac your seed shall be called,’**

**Hebrews 11:19, “concluding that God *was* able to raise *him* up, even from the dead, from which he also received him in a figurative sense.”**

**12. Jesus died because of our sins, and then because we have justification secured he was raised.**

**Romans 4:25, “who was delivered up because of our offenses,**

**and was raised because of our justification.”**