

The background of the slide is a photograph of the interior of the Colosseum in Rome, taken at night. The structure is illuminated from within, highlighting the arches and the tiered seating areas. The lighting creates a warm, golden glow against the dark stone and the black sky.

The Epistle to the

Romans

God's Greatest Gift

Chapter 4

Romans

1 - 8

Doctrine

1-3 Sin: (the most complete diagnosis)

4-5 Salvation

6-8 Sanctification

9-11

Dispensational

9 Israel - Past

10 Israel - Present

11 Israel - Future

12-16

Practical

Romans

1 - 8

Doctrine

Faith

1-3 Sin: (the most complete diagnosis)

4-5 Salvation

6-8 Sanctification

9-11

Dispensational

Hope

9 Israel - Past

10 Israel - Present

11 Israel - Future

12-16

Practical

Love

Review

- *“Most comprehensive statement of truth in the Bible”* – Dr Chuck Missler
- Most challenging book theologically in the Bible?
- God raised up Paul for this purpose
 - He was well educated in both Greek and Hebrew cultures
 - Regarded as a most brilliant mind

Review

Chapter 1&2 dealt with reality that we are all part of a fallen race:

-Pagan problem - The creation is enough

Guilty!

-Moral Man - Doesn't live up to own conscience

Guilty!

-Religious Man - Commitment and sincerity?

Guilty!

Review

Chapter 3 - God's Greatest Problem

- To compromise His hatred of sin would be to compromise His own character
- How can a just God justify sinful man?
- How can He permit man to enjoy destiny God made for us?
- The entry requirements of which are that you be perfect and without sin

*"It may be that the Deity can forgive sins,
...but I do not see how."*

Socrates to Plato, 5th Century BC

Overview

In **Chapter 3** we learned
about **God's Greatest Problem**

In **Chapter 4** Abraham and David speak to Israel
about **God's Greatest Gift**

Chapter 4 will demonstrate the unity of the Old and
New Testament together by asking the questions:

- How was Abraham saved (*Before the Law*)?
- How was David saved (*Under the Law*)?

Preview

- Two definitive examples from the OT:
 - Abraham was the founder of the Hebrew race
 - David was their greatest king
- What was the basis for their justification?
 - Abraham was justified before the giving of the Law
4:1-5
 - David was justified whilst living under the law
4:6-8

What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Romans 4:1

- The first of six occurrences of the question, “What shall we say then?” 6:1; 7:7; 8:31; 9:14, 30

What shall we say then that Abraham our father, [according] to the flesh, hath found?

Romans 4:1

- He refers to Abraham as our “forefather”
 - προπάτορα *propatora* only 1x here in the NT
 - This was to distinguish Abraham’s physical ancestry from his spiritual fatherhood, (mentioned later:) 4:11-12, 16

Questionable Ethics

- Abraham received a lesson in ethics from Pharaoh!
Gen 12:10-20
 - Passes off his wife as his sister...
 - Even Pharaoh is shocked by the ruse
- He later pulls the same stunt in with Abimelech,
King of Gerar
Gen 20:1-18
 - (Subsequent silence from heaven for 13 years)

For if Abraham were justified by works, he hath whereof to glory; but not before God.

Romans 4:2

- Jews were proud of Abraham and themselves
 - Assuming that Abraham was justified by works, he would have had something to boast about
 - But he would have only been able to boast before other people, *not before God.*

The Council at Jerusalem

Acts 15

- Major disputation over Gentile salvation
 - Paul, Barnabas, & Peter speak to the 'elders'
 - James presides
- Two Issues:
 - How can a Gentile be saved?
 - What's to become of Israel?
 - The necessity of the 2nd question alludes to a stunning answer to the first!

And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

Acts 15:1-2

And being brought on their way by the church,
they passed through Phenice and Samaria,
declaring the conversion of the Gentiles: and
they caused great joy unto all the brethren.
And when they were come to Jerusalem, they
were received of the church, and of the
apostles and elders, and they declared all
things that God had done with them.

Acts 15:3-4

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

And the apostles and elders came together for to consider of this matter.

Acts 15:5-6

And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

Acts 15:7-8

And put no difference between us and them,
purifying their hearts by faith.

Now therefore why tempt ye God, to put a
yoke upon the neck of the disciples, which
neither our fathers nor we were able to bear?

But we believe that through the grace of the
Lord Jesus Christ we shall be saved, even as
they.

Acts 15:9-11

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Acts 15:12-14

And to this agree the words of the prophets; as it is written,
After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:
That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Acts 15:15-17

Known unto God are all his works from the beginning of the world.

Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

Acts 15:18-20

For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

Acts 15:21-22

Two Dilemmas

There were two issues before the council

1) Do Christians have to come under the law to be saved?

2) If not, then what happens to Israel?

-The quote James uses deals with this second question *Acts 15: 13-17; q.v. Amos 9:11,12*

-God is not through with Israel *Rom 9, 10, 11*

Justification by “Works”

- Epistle to the Romans is about 10 years after the council:
 - The Rabbis had taught that Abraham had a surplus of merit from his works that was available to his descendants
 - Paul built on that idea and agreed that,
 - assuming Abraham was justified by works, he had something to boast about **2:17, 23; 3:27**
 - However, Paul insisted, his boasting could only be before other people, not before God

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Romans 4:3

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Romans 4:3

And he believed in the LORD; and he counted it to him for righteousness.

Genesis 15:6

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Romans 4:3

- Abraham was reckoned to righteousness by his faith when he was still on Gentile ground

Gen 15:6

-Two chapters *before* the covenant sign of circumcision was placed upon his flesh

Gen 17:10-11

- At the time Abraham was “saved” he wasn’t “Jewish” !

Abraham's Steps of Faith

- Steps of faith of an *uncircumcised* Abraham
 - from his “call” Gen 12
 - to his circumcision Gen 17

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Genesis 12:1

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 families of the earth be blessed.

Genesis 12:2-3

And he said, Men, brethren, and fathers,
hearken; The God of glory appeared unto our
father Abraham, when he was in
Mesopotamia, before he dwelt in Charran,
And said unto him, Get thee out of thy country,
and from thy kindred, and come into the land
which I shall shew thee.

Acts 7:2-3

Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

Acts 7:4

Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

Acts 7:4

What's Stephen's point?

Now the LORD **had said** unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Genesis 12:1

- Abram didn't leave to follow God right away
 - He just went "up river a ways" until his father died
 - When his father died he became obedient to the call of God

Abraham's Steps of Faith

Steps of faith of an *uncircumcised* Abraham

from his "call"

Gen 12

to his circumcision

Gen 17

Revelation of the God of glory in Ur of Chaldees

Obedience to God's call to leave everything

Stayed at Haran until father died

Acts 7:4; Gen 11:31,32

Altar of worship in Canaan

Gen 12:7, 8

Choosing his portion with God vs. Lot

Gen 13

Victory over the kings, rejected riches

Gen 14

Received by Melchizedek

Gen 14

Believed God concerning his seed, that God could do the impossible, "counted righteous"

Gen 15

Now to him that worketh is the reward not reckoned of grace, but of debt.

Romans 4:4

- If you are working,
 - what you get for that is wages
- If you are doing something for me
 - then I owe you a debt
- If I give you something you don't deserve
 - = "Grace"
- Your "trying to deserve it" clouds the graciousness of my gift!

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

Romans 4:5

- “...to the one who does not work, but believes...”
 - (NASB. Present tense: continuous action: “Who keeps on not working...”)
 - “counted” = λογίζεται logizetai accounting term
- **Can the Bible contradict itself?**
 - *“If the plain sense makes common sense, seek no other sense.”* --Martin Luther
 - Interpret the obscure passages by the clear passages

Paul vs. James?

- Do they contradict each other?

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

If a brother or sister be naked, and destitute of daily food,

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

James 2:14-16

Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

James 2:17-19

But wilt thou know, O vain man, that faith without works is dead?

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

James 2:20-22

Abraham justified in **Gen 15**

Abraham "Tested" in **Gen 22**

But wilt thou know, O vain man, that faith without works is dead?

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Seest thou how faith wrought with his works, and by works was faith made perfect?

James 2:20-22

Abraham justified in **Gen 15**

Abraham "Tested" in **Gen 22**

And the scripture was fulfilled which saith,
Abraham believed God, and it was imputed
unto him for righteousness: and he was called
the Friend of God.

Ye see then how that by works a man is
justified, and not by faith only.

Likewise also was not Rahab the harlot justified
by works, when she had received the
messengers, and had sent them out another
way?

James 2:23-25

For as the body without the spirit is dead, so faith without works is dead also. **James 2:25-26**

- True faith produces works (as a testimony);
 - True works don't produce faith;
(just 'bragimonies')
- Many preach "Guilt, fear, obligation"?
 - = a big bonfire: **1 Cor 3:12-15**
- Only by faith is the Holy Spirit released to work through the believer for enduring results

Now if any man build upon this foundation:
gold, silver, precious stones;
wood, hay, stubble;
Every man's work shall be made manifest:
for the day shall declare it,
because it shall be revealed by fire;
and the fire shall try every man's work
of what sort it is.

1 Corinthians 3:12,13

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned,

he shall suffer loss:

but he himself shall be saved;

yet so as by fire.

1 Corinthians 3:14,15

How Was David Saved?

- Abraham lived *before* the law
- How was **David** saved?
 - David lived *under* the law and understood it
 - Yet we find that Israel's greatest king was also justified *by faith alone*:

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.

Romans 4:6-8

How Was David Saved?

- Abraham lived *before* the law
- How was David saved?
 - David lived *under* the law and understood it
 - Yet we find that Israel's greatest king was also justified *by faith alone*:
 - Paul quotes Ps 32:1, 2

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.

Psalm 32:1,2

Vocabulary

- Transgression “Crossing over the line”
- Sin “To miss the mark”
- Iniquity “Twisted”
- Guile “Deception”
- Forgive “To remove a burden”
- Impute “To put on account”

Grace in the Psalms!

Martin Luther loved best the *Psalmi Paulini*,
“The Pauline Psalms:”

32nd, 51st, 130th and 143rd

How Was David Saved?

- David lived *under* the law and understood it
- Yet we find that Israel's greatest king was also justified *by faith alone*
 - Paul quotes David's words: Ps 32:1, 2
 - Teaches justification apart from human merit
 - "Not impute" = not take into account
 - "Impute" = λογίσηται logisētai, an accounting term
Ps 51:9. Isa 43:24, 25

Salvation Not by Rituals

Salvation Not by Rituals

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.

Romans 4:9-10

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:

Romans 4:11

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:

Romans 4:11

- We call Abraham “father”
 - Not because we “become Jewish” when come to to Christ...
 - But because he is the father of the faithful having shown faith prior to being circumcised

Salvation Not by Rituals

- Abraham justified as a *Gentile* before circumcised
- Abraham's age when he was declared righteous is not stated Gen 15:6
 - When Hagar bore him Ishmael, he was 86 Gen 16:16
- After that, God instructed Abraham to circumcise all his male descendants as a sign of God's covenant with him
 - This was done when Abraham was 99 Gen 17:24
- *Therefore, the circumcision of Abraham followed his justification by faith by more than 13 years*

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Romans 4:12

- Thus, Abraham is our father, too
- He is the father of the faithful:
 - which follow in the steps of faith

Salvation Not by Rituals

- Paul has turned the Jew's boast upside down:
 - it is not the Gentile who must come to the Jew's circumcision for salvation;
 - it is the Jew who must come to a "Gentile" faith:
 - Abraham had faith long before he was circumcised...

Salvation Not by Rituals

- Rituals are not the means;
they are only a testimony
- Baptism, too, is only a testimony
 - The sacraments and ceremonies of the church, while useful when viewed in proper light, become ruinous when perverted into *grounds* for confidence

Promises Given on Faith Alone

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Romans 4:13

What does being “heir of the world” mean?

Promises Given on Faith Alone

- God's promise Gen 12:1-3
- preceded the giving of the Law by four centuries
Gal 3:17
- Believers of all ages are "Abraham's seed," for they enjoy the same spiritual blessing (justification) which he enjoyed
Gal 3:29

For if they which are of the law be heirs, faith is made **void**, and the promise made of none effect:

Romans 4:14

- If Jews could become heirs by obeying the Law, then faith has no value
 - “void”; the noun *kenos*, “empty, without content,”
1Cor. 15:10, 58
 - Also the promise is worthless: “has been made invalid”.
- Why? God hates your trust in “good works”
 - because you neglect all that God is, all that He has done, and desires for you:

Don't Neglect God's Plan

- 1) What it cost God to give Christ;
The Father's forbearance as His Son suffered...
 - 2) What it cost Christ to put away sin at the cross;
“God's Riches at Christ's Expense”
 - 3) What honor God has given Him “because of the suffering of death”;
 - 4) What plans for the future God has arranged
- through Christ's having made peace by His blood on the cross, to reconcile “things upon the earth and things in heaven, unto Himself.”
- *We need to come to Him on His terms, not ours!*

Because the law worketh wrath: for where no law is, there is no transgression. **Romans 4:15**

- Lit., “the Law keeps on producing wrath”
 - as a consequence of disobedience.
- No one can keep the Law fully
 - Therefore God, in wrath against sin, judges those who disobey
- The law can only curse; It cannot bless
 - It intensified sin by giving it the specific character of transgression, an overstepping of a prohibition

Rom. 5:13

 - making it the willful violation of known law

Don't Neglect God's Plan

- Why is this so important to us?
- If we come to God on the basis of the law,
 - The only result can be wrath.
 - We must be perfect on the basis of our own merit.
 - We all fall into the trap of attempting to rely on our own merit, rather than His.
- The law cannot be the means of earning what was freely given.

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Romans 4:16

- The exercise of faith is the prerequisite response of trust in God and His promise
 - Since faith and grace go together, and
 - Since the promise is by grace,
 - The promise can be received only by faith, not by the Law

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Romans 4:17

- Quoting the covenantal promise **Gen 17:5**
- Greek literally, *“God making alive dead ones, and calling things not being, being.”*

Of Faith, By Grace...

- Paul then supported his conclusion in v. 16 with scriptural authority, quoting God's covenantal promise Gen 17:5
- Another reason the promise is by faith is so that it may be guaranteed to all Abraham's offspring
 - Not only Jews, but all who exercise faith in God
- If the promise was just for those who keep the Law
 - Then no Jews or Gentiles could be saved!
 - But this cannot be, because *"Abraham is the father of all who believe"*

Israel and Church Distinct

- Don't make an eschatological error:
- Abraham is the father of all the faithful
 - but that is not a basis to equate the Church with Israel.
- Believers in this Church Age are being identified with Abraham and God's covenant with him
 - does not mean that the physical and temporal promises to Abraham and his physical descendants are either spiritualized or abrogated
 - It simply means that God's covenant, and Abraham's response of faith to it, have spiritual dimensions as well as physical and temporal aspects

Israel and Church Distinct

- A Jew is still a Jew and a Gentile is a still Gentile
 - Within the Church there is no distinction:
The church is a 3rd category which can include both
Rom 1:16; 10:12; Gal 3:28; Col 3:11
- Israel and the Church are distinct
 - Different origins, different destinies
- God has not abrogated His promises to Abraham about his physical, believing descendants, the regenerate nation Israel, inheriting the land
Gen 15:18-21; 22:17

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Romans 4:17

- God is the God of resurrection
- He works when nature is powerless.
 - “Who calls into being things which do not yet exist.”

Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

Romans 4:18

- (Quote from **Gen 15:5**)
- Abraham believed despite a hopeless situation:
 - Abraham was 100; Sarah was 90

God of Resurrection

- The promise of blessing through the Seed
 - which is Christ
 - Is of faith that it might be by grace.
- All such are “of the faith of Abraham.”
 - He is, thus, the father of us all, who believe in Jesus
- And so, the Word is fulfilled which declares,
“I have made thee a father of many nations.”

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

And being fully persuaded that, what he had promised, he was able also to perform.

Romans 4:19-21

God of Resurrection

- He relied on the character of God
- He knew that God cannot lie
- He knew that God was also omnipotent

And therefore it was imputed to him for righteousness.

Now it was not written for his sake alone, that it 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;

Romans 4:22-24

- The very definition of the Gospel

1 Cor 15:1-4

- Note the importance of the resurrection!

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1 Corinthians 15:1-2

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
And that he was buried, and that he rose again the third day according to the scriptures:

1 Corinthians 15:3-4

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
And that he was buried, and that he rose again the third day according to the scriptures:

1 Corinthians 15:3-4

- The definition of the Gospel:
-the importance of the resurrection!

Who was delivered for our offences, and was raised again for our justification. **Romans 4:25**

- **23-25]** These verses apply the truth about justification and its illustration in Abraham to the apostle's readers
 - From the believers in Rome who first read this letter to all of us today

Who was delivered for our offences, and was raised again for **our** justification. **Romans 4:25**

- The divine declaration of Abraham's justification
 - Was not written for him alone, but also for us, to whom God will credit righteousness
- Such an act of justification is not for everyone;
 - It is for us who believe in Him who raised Jesus our Lord from the dead

Summary

- In **Chapter 4**, Paul presented several irrefutable reasons why *justification is by faith*:
 - Justification is a gift, not earned by works **vv.1-8**
 - Since Abraham was justified before circumcision, it has no relationship to justification **vv. 9-12**
 - Since Abraham was justified centuries before the Law, justification is not based on the Law **vv. 13-17**
 - Abraham was justified because of his faith in God, not because of his works **vv. 18-25**

Summary

Jesus' resurrection validates His declaration from the Cross –

tete,lestai Tetelestai, “Paid in full!” **John 19:30**

- The ransom has been paid
- The divine justice has been appeased
- The holiness of God has been vindicated
- And the believing sinner is declared justified
- Such is the testimony of **Chapter 4**
 - We can't add to it. It is blasphemy to even try*

Next Session

- Read Romans **Chapter 5**:
- So, we have an eternal home in heaven waiting for us:
 - What about the here and now?
 - What are the benefits of salvation *now*?



Calvary Chapel Portsmouth



Simply teaching the Bible, simply