

Romans Series

Lesson #42

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Dean Bible Ministries

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The Epistle to the ROMANS



Job 9:2, “Truly I know it is so, but how can a man be righteous before God?” (NASB)

Job 9:2, “Truly I know it is so, but how can a man be righteous before God?” (NASB)

Job 9:2, “Of a truth I know that it is so; and how can man be just with God?” [1917 JPS]

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שָׁדֵק (šādēq) *be just, righteous.*

***HALOT:* “to be in the right, be right” in Job 9:2**

Justification words

Dikaios **81×** **adjective**

Dikaisune **92×** **noun**

Dikaiosis **2×** **noun**

Dikaioo **39×** **verb**

Dikaioma **10×** **noun**

Dikaios **5×** **adverb**

Rom. 4:12, “and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised.”

Gal. 3:17, “And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.

Gal. 3:18, “For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.”

Romans 4:13, “For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.”

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Romans 4:13, “For NOT through the law the promise that he would be the heir of the world”

ABRAHAMIC COVENANT

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Genesis 12:1–13

“land”

“seed”

“blessing”

ISRAEL LAND COVENANT

Deuteronomy 30

“land”

DAVIDIC COVENANT

2 Samuel 7

“seed”

NEW COVENANT

Jeremiah 31

“blessing”

Land (Gen. 12:7; 13:14–17; 15:7, 18–21; 17:8)

Seed (Gen. 12:2; 13:16; 15:5; 17:4–6, 16–20; 18:18; 22:17)

All nations would be blessed through him (Gen. 12:3; 18:18; 22:18)

Old Testament passages (e.g., Ps. 2:7–12; 22:27–28; 47:7–9; 72:8–11, 17; Isa. 2:1–4; 19:18–25; 49:6–7; 52:7–10; 55:3–5; 66:23; Amos 9:11–12; Zeph. 3:9–10; Zech. 14:9)

Second Temple Judaism also saw this (cf. Sir. 44:21; Jub. 22.14; 32.19; 2 Bar. 14.13; 51.3; 1 Enoch 5.7)

Jubilees 22:14,

**“And may He cleanse thee from all
unrighteousness and impurity,
That thou mayest be forgiven all the
transgressions; which thou hast committed
ignorantly.**

**And may He strengthen thee,
And bless thee.**

And mayest thou inherit the whole earth,”

Jubilees 32:19,

“And I will give to thy seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it for ever.”

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.”

v. 14 Logic:

Assuming that heirship was through the Law, faith would be nullified and so would be the promise;

Since neither faith, nor the promise have been nullified, the promise then is not through the Law;

Conclusion: The contrast Paul has been making is between righteousness by law and righteousness by faith (Rom. 3:27–4:8) –

Thus if by law, then neither faith or promise have significance.

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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.

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.”

Observations on Grace

- 1. Grace is based on God's character, specifically His love.**
- 2. Grace though is not an attribute, but an expression of an attribute.**
- 3. Grace is a volitional act by God, but a choice that must first be based on God's justice and His righteousness.**
- 4. Grace is volitional in that God does not necessarily extend grace.**
- 5. Grace is also contrasted with works (cf., 4:4–5; Eph 2:8–9). The one who works deserves a reward, a wage. But grace is a gift, something undeserved, unmerited, freely given.**
- 6. Grace completely negates or removes any human contribution. Grace alone, *sola gratia*.**