

Romans Series

Lesson #45

December 15, 2011

Dean Bible Ministries

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 for righteousness, 1:18–3:20**
 - a. The immoral rejecter of God, 1:18–32**
 - b. The moral, works-oriented rejecter of grace, 2:1–5**
 - c. The Jew, relying on the Mosaic Law, 2:6–3:8**
 - d. Therefore all are under sin, the world, 3:9–20**
- 2. The explanation of justification**
 - a. The explanation or fact of it, 3:21–31**
 - b. Illustration, 4:1–25**
 - c. The benefits of justification, 5:1–11**

Romans 5:1, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,”

Romans 5:1, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,”

Romans 5:1, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,”

ἔχω *échō*; pres act ind, 3p; we have, hold, possess something

Romans 5:1, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,”

δικαίωω dikaióō; to declare righteous, to declare just before God’s Supreme Court.

Aor passive ptcp masc nom plural

Aorist: past tense, simple past action which precedes the action of the main verb

Adverbial ptcp of cause

ἔχω échō;

pres act ind, 3p;

we have, hold, possess something

Romans 5:1, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,”

δικαίωω dikaiōō; to declare righteous, to declare just before God’s Supreme Court.

Aor passive ptcp masc nom plural

Aorist: past tense, simple past action which precedes the action of the main verb

Adverbial ptcp of cause

ἔχω échō;

pres act ind, 3p;

we have, hold, possess something

Therefore,

because we have been declared righteous by means of faith/ through faith

we have peace with God through our Lord Jesus Christ

שָׁלוֹם (*shālēm*) be complete, sound, fulfilled.

***Shalom* over 250× in the OT**

The Septuagint (LXX) translates with “salvation,” “peace,” and “complete.”

- 1. Absence of physical war, conflict or strife, about 50×. But it’s more than no conflict, but positively emphasizes harmony and wholeness.**
- 2. In some cases it refers to a state of wholeness with God that is the result of righteousness.**

Isa. 32:17, “The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever.”

שָׁלֵם (*shālēm*) be complete, sound, fulfilled.

***Shalom* over 250× in the OT**

The LXX translates with “salvation,” “peace,” and “complete.”

- 3. Refers to the peace offering that speaks of peace between God and man, Lev. 3.**

Isaiah 9:6, “For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isaiah 9:7, “Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this.”

Isaiah 9:5, “For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gibbor-Abi-ad-sar-shalom;

Isaiah 9:6, “That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness from henceforth even for ever. The zeal of the Lord of hosts doth perform this.”

JPS 1917

Isaiah 9:5, “For a child has been born to us, a son has been given us. And authority has settled on his shoulders. He has been named “The Mighty God is planning grace; The Eternal Father, a peaceable ruler”—

Isaiah 9:6, “In token of abundant authority and of peace without limit upon David’s throne and kingdom, that it may be firmly established in justice and in equity now and evermore. The zeal of the Lord of Hosts shall bring this to pass.”

Isaiah 9:5, “For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gibbor-Abi-ad-sar-shalom;

Isaiah 9:6, “That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness from henceforth even for ever. The zeal of the Lord of hosts doth perform this.”
JPS 1917

DAVIDIC COVENANT

DAVIDIC COVENANT

2 Sam. 7:12–16

Psa. 89

1 Chron. 17:11–14

ETERNAL HOUSE

2 Sam. 7:11, 13a, 16

1 Chron. 17:10

ETERNAL KINGDOM

2 Sam. 7:12c

1 Chron. 17:14

ETERNAL THRONE

2 Sam 7:13b

1 Chron. 17:12b, 14

2 Sam. 7:12, “When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom.

2 Sam. 7:13, “He shall build a house for My name, and I will establish the throne of his kingdom forever.”

2 Sam. 7:16, “And your house and your kingdom shall be established forever before you. Your throne shall be established forever.”

עַד-עוֹלָם

ad- 'olam

until or to forever

Isa. 53:3, “He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

Isa. 53:4, “Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted.

Isa. 53:5, “But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.”

Isa. 53:6, “All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all.

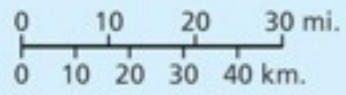
Isa. 53:7, “He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.”

Isa. 53:12, “Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors.”

Isa. 7:14, “Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.”

Isa. 7:1, “Now it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin king of Syria and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to make war against it, but could not prevail against it. (cf., 2 Kings 16:5)

Isa. 7:2, “And it was told to the house of David, saying, ‘Syria’s forces are deployed in Ephraim.’ So his heart and the heart of his people were moved as the trees of the woods are moved with the wind.”





Mediterranean Sea

PHOENICIA

ARAM

AMMON

ISRAEL

PHILISTIA

JUDAH

MOAB

THE SYRO-EPHRAIMITIC WAR

Rezin, king of Aram, sets forth from Damascus.

Pekah, son of Remaliah, king of Israel, sets forth from Samaria.

The Philistines raid Judah.

Jerusalem is under siege; Ahaz remains steadfast.

The Edomites attack Judah from the south.



- Tyre
- Dan
- Hazor
- Acco
- Sea of Galilee
- Mt. Tabor
- Mt. Carmel
- Megiddo
- Beth-shean
- Samaria
- Mt. Ebal
- Shechem
- Mt. Gerizim
- Bethel
- Jerusalem
- Gezer
- Ekron
- Ashdod
- Ashkelon
- Gaza
- Hebron
- Beer-sheba
- Arad
- Rabbah
- Heshbon
- Aroer
- Bozrah

Isa. 7:3, “Then the LORD said to Isaiah, ‘Go out now to meet Ahaz, you and Shear-jashub your son, at the end of the aqueduct from the upper pool, on the highway to the Fuller’s Field,

Isa. 7:4, “ ‘and say to him: “Take heed, and be quiet; do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah.” ’ ”

Isa. 7:3, “Then the LORD said to Isaiah, ‘Go out now to meet Ahaz, you and Shear-jashub your son, at the end of the aqueduct from the upper pool, on the highway to the Fuller’s Field,

Isa. 7:4, “ ‘and say to him: “Take heed, and be quiet; do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah.” ’ ”

זָנָב (*zānāb*) “tail,” that is the end of the firebrand

Isa. 7:5, “Because Syria, Ephraim, and the son of Remaliah have plotted evil against you (2 m.s.), saying,

Isa. 7:6, “ ‘Let us go up against Judah and trouble it, and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabel’—

Isa. 7:7, “thus says the Lord GOD: ‘It shall not stand, nor shall it come to pass.’ ”

Isa. 7:8, “ ‘For the head of Syria is Damascus, and the head of Damascus is Rezin. Within sixty-five years Ephraim will be broken, so that it will not be a people.

Isa. 7:9, “ ‘The head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. If you will not believe, surely you shall not be established.’ ”

Isa. 7:10, “Moreover the LORD spoke again to Ahaz, saying,

Isa. 7:11, “ ‘Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above.’ ”

Isa. 7:12, “But Ahaz said, ‘I will not ask, nor will I test the LORD!’

Isa. 7:13, “Then he said, ‘Hear now, O house of David! Is it a small thing for you [pl] to weary men, but will you [pl] weary my God also?’ ”

Isa. 7:14, “ ‘Therefore the Lord Himself will give you [pl] a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.’ ”

Isa. 7:14, “ ‘Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.’ ”

Gen. 3:15, “And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”

Isa. 7:14, “ ‘Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.’ ”

***almah* – a young unmarried woman
of marriageable age**