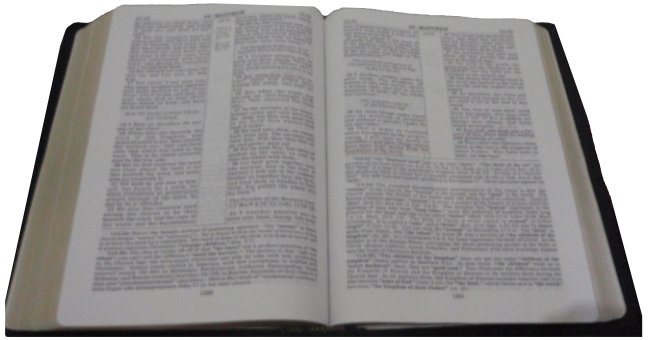
Flooding the World with the Gospel

ArkWork Publications



King James 1611

A Bible Believers Commentary on

Romans
4

Comparing spiritual things with spiritual

The entrance of thy words giveth light
Ps. 119:130

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Here we start out in Romans 4 and have a controversey right off the bat.

- Jam. 2:21-24- says that Abraham was justified by his works while Paul says Abraham was justified by faith.

- The answer is simple their both right, the King James bible never contradicts.

- Paul and James are talking about two different instances in Abrahams life.

- Abraham was saved by grace through faith like a Christian but you have to remember Abraham was not born again, there is no new birth, no spiritual circumcision, no body of Christ, and no redemption.

- Abraham believed what the Lord said and was given the imputed righteousness of God in **Gen. 15**, but he was not justified until he tried to sacrifice his son Isaac some 30 years later in **Gen. 22**

- Today after the Death, Burial and Resurrection of Jesus Christ when a man accepts Christ by faith that man is given the righteousness of Jesus Christ at the same moment his salvation and justification are complete.

- Now look a James, James isn't writing doctrinly to the Body of Christ in the Chruch Age but he is writing to the 12 tribes of Israel that will be in the Tribulation.

- Once the Chruch is raptured God will start dealing with Israel again in the Tribulation.

- Rom. 11:25

- In the Tribulation it will be no longer faith alone but will revert back to faith and works for salvation.

- Jam. 2:21-24

- Abraham's faith was not the catalyst to cause God's promise to happenl, it was the ability, willingness and faithfulness of God to perform the promise that Abraham believed in.

- As a rusult of Abraham's belief, God imputed Hiw own righteousness to Abraham.

- How to apply as a Christian- When we grow in our believing God and His promises, we grow in our faith and God is able to use us to a greater extent in His service.

4:23-25- Abraham's faith as a type of NT salvation.

- Abraham believed in God concerning the birth of an heir

- We believe God concerning the shed blood, cruxifixion death, burial and resurrection of Jesus Christ as the atonement for our sins and justification as children of God.

- We deserved the sentence of execution and eternity in hell under the Law, But **Jesus paid in full** for our sins, iniquities, and offenses at the cross

- Jh. 1:29

- Jesus's death was vicarious (our substitution) Jesus died in our place

- Isa. 53

- Jesus resurrection justifies us as children of God.

- The cross was only to pay the price of our sins, but Jesus's resurrection gives us our position as righteous children of God.

4:18- Gen. 15:4-6- Abraham beleved God and had a strong faith that God could bring forth out of thine own bowels and heir and innumerable seed.

- Gen. 17:15-18- Abraham did not show strong faith when at 100 years old he learned that God was going to use Sarah, who had been barren her whole life and now is 90 years old.

- Abraham knew without a miracle of God that his and Sarah's bodies could not produce a child.

- Without a miracle of God, none of us would ever be saved.

- The NT does not record or remember Abraham's lapse in faith just as God does not record or remember any of our sin when we trust Jesus Christ as our Saviour.

- How does God view our si upon our receiving Jesus as saviour.

- Heb. 10:15-17

- Ps. 103:10-12

- Isa. 1:18

- Micah 7:19

4:19-22- Ultimately, Abraham's faith was as strong as his confidence in the source of the promise, God Himself.

- Failure to believe is UNBELIEF, which is the rejection of God's promise, not a lack of faith.

- Abraham chose to believe God rather than his and Sarah's physical inability to bear a child.

- Abraham was fully persuaded that God could fulfill his promise , trusting 100% in God

- Rev. 12:17, 14:12

- In the Tribulation a man is justified by his works.

- It's Faith and Works just like James says.

- Jam. 2:21-24

- The King James Bible does not contradict.

- James and Paul were both right.

- The problem today is no one is taught haw to rightly divide the word of truth.

- 2Tim. 2:15- If your bible doesn't have the word study in it you have the wrong bible.

- Study - are you studying the word of God?

- Justified has more than one meaning.

- It can mean saved**- Acts 13:39**

- Or to prove, to show to be right or to warrant

- Mt. 11:19

- Lk. 7:29, 10:29

- Rom. 3:4

- Job 32:2

- These verses show that justify does not mean saved.

- When you make the book of James doctrine for the Church age you promote, works and lordship salvation.

4:2- The Biblical definition of Legalism

- The doctrine of salvation by good works.

- Examples of legalism in the Bible.

  - Acts 15:1, 5, 24

- The answer to these heresies

  - Acts 15:9, 11

- Man's works equals man's glory... THERE IS NONE

  - Rom. 3:27

- Salvation is 100% grace and 0% works.

  - Eph. 2:8-9

4:3- For what saith the scripture?

- Gen. 15:4-6

- In this context where God counted Abraham's belief as righteousness, Abraham did not know and was not asked to believe anything about Jesus Christ.

- Abraham was asked to believe God would give him an heir and to look at, and number the stars as representing his seed.

- During the Church age we are asked to believe the gospel of Jesus Christ in order to receive forgiveness of our sins and get counted as 100% righteous by God.

4:4- It's not what you do to earn salvation, but what Jesus has already done for us that counts.

4:17-Quotation of **Gen. 17:4**

- Abraham's promise was that we would have an heir and seed.

- Abraham is a spiritual father of a spiritual nation of believers, wherever they are.

- As Christians, God is our Father, and not man

  - Mt. 23:9

4:17- quickeneth the dead

- God gave Abraham and Sarah the ability to produce a child - Isaac

- Lost sinners have no ability to produce spiritual life.

  - Eph. 2:1-3

4:17- things which be not as though they were

- 2 Things

- **Believing** by faith and not by sight

- **Imputation-** where Jesus took our sin to the cross and paid for it in full an we receive his righteousness by simply believing on Jesus Christ.

4:18-22- Analyzing Abraham's faith

4:18- Who against hope believed in hope

- Against any possible hope, Abraham had hope in God and believed in God.

- Deut. 28:15-68, 63

- God's promise was given unilaterally by God, APART from the Law.

- Jer. 30:3

- Ps. 105:8-11

- Salvation is by faith alone, without any good works on our part.

- Sincce the promise was given before the Law, without conditions, it cannot be negated when the Law is broken

- Salvation cannot be received by keeping the Law.

- Where there is no Law, there can be no transgression or sin for which to be held accountable.

4:16- Therefore

- we conclude salvation or justification is by fatih.

4:16- all the seed

- The promise to Abraham is to all the sseed both the physical seed Jews and the spiritual seed Christians who have the promise because it is of faith

- Salvation by grace is God's free gift and provision.

- How did it come?

- Jh. 1:17

- The promised blessing of imputed righteousness can only come by grace through faith.

- If salvation were attained through good works, then God would owe us salvation as a reward and Jesus Christ's death would be unnecessary and in vain.

- Gal. 2:21

- Rom. 6:23a- For the wages of sin is death

- Salvation can only be by grace, without any works.

- Rom. 11:5-6

- To believe in works negates any possibility of having any assurance of salvation since we could never know when we have done enough good works.

- 1Pet. 1:3-5

- Salvation by good works becomes a burden of dept that we could never pay off.

4:5- Worketh not, but believeth

- Worketh not and believeth are inseparable in salvation.

- Acts 16:31

4:5- Worketh not- the "From" of repentance (dead works)

- Heb. 6:1

4:5- Believeth- The "TO" of repentance (God)

- Acts 20:21

- Trusting good (dead) works for salvation prevents you from being saved.

- Trusting in your own self-righteousness for salvation will damn your soul to hell.

- Mt. 9:13

- It is that state of hoplessness and helplessness that causes us to cast ourselves upon the grace and mercy of Jesus Christ.

- Lk. 18:9-14

- To correctly see God is to see how short we come of God's requirements.

- Is. 6:5

- To make salvation into a commitment, promise, giving of your heart, vow, pledge, promise, repentance of all your sins, etc. is to add works to the free gift of grace. It's only **Believe**

- God justifies the Ungodly, and those dead in trespasses and sins

- Rom. 5:6

- Eph. 2:1

- Lk. 19:10

- Salvation is not: trying to live a godly life
  - or sorry for their sins
  - or Ive made Jesus lord of my life
  - or Ive repented of all my sins

- By simply believing, sinners are made perfectly clean

- Rev. 22:17

- We must look outside ourselves and trust Jesus or there is no hope

- Heb. 12:2

- The Jews will inherit the New Earth.

- Rom. 4:13

- The Church, the Bride of Christ will inherit New Jerusalem.

- Rev. 21:9-10

- The Gentiles will inherit the New Heavens

- Deut. 4:19

4:14- Attempting to keep the Law for salvation voids the promise, which is ONLY BY FAITH

- The promise God made to Abraham was unconditional and was given PRIOR to the law being given.

- The Law required complete obedience, whereas the blessing of imputed righteousness comes simply by believing on the Lord Jesus Christ.

- Every person has universally broken the Law, and the Law is conditional, so if the promise is based on the law, then breaking the Law invalidates the promise.

- If the Jew (descendents) of Abraham automatically receive salvation by just being Jews, then faith is void and God's promise has no effect.

4:15- The Law can only equal wrath because all of us have broken God's Law

-The Law requires 100% obedience, which nobdy can achieve; therefore any attempt to keep the Law for salvation only guarantees God's wrath.

- Therefore to tie the imputed righteousness of God (or our salvation during the church age) to either circumcision or keeping the Law, is to teach **works** for salvation.

4:12- Abraham is the father of all believers in the sense of Imputed righteousness

- Abraham is the physical father of all who followed him in physical circumcision

- Rom. 9:6-8

- Abraham is the father of all those who follow him by faith in the promised seed of Abraham, the Lord Jesus Christ

- Jew or Gentile, circumcised or uncircumcised, there is no difference.

- Rom. 3:22

- Gal. 6:15

4:13- The promise to Abraham of an heir was through the righteousness of faith, not works of the Law.

- Since the Law was not given to Moses for over 400 years after the promise to Abraham was made, the promise cannot fall under the jurisdiction of the Law

- Our salvation is not contingent on keeping the Law.

- Gen. 17:8- The promise is for “all the land of canaan, for an everlasting possession”

4:13- Heir of the world

- Points us to Jesus Christ, who will rule over the whole earth during the millennium.

4:6- 2nd Example of imputed righteousness - David

- God imputes His own righteousness to all believers without works

- Jesus did not commit any of the sins to be numbered with the transgressors

- Believers did not earn the perfect imputed righteousness of Jesus Christ that causes us to be numbered with the righteous.

- Isa. 53:12

- Mk. 15:28

4:7-8- Quotations from **Ps. 32:1-2**

- Ps. 85:1-2

- Note the Psalm is OT and the covering of sin was only temporary until the sacrifice of Jesus Christ on the cross was offered once for all

- Heb. 10:10-12

4:7- God not only forgives the believer, but also refuses to count your sin against you.

- David was guilty of adultery and murder, (which is a death sentance under the law) but God put away his sin and did not require David to die

- 2Sam. 12:13

- For believers in Jesus Christ, our position and legal standing with God is **sinless perfection** because we have received the righteousness of Jesus Christ.

- 1Jh. 4:15-17

- Jh. 1:12

- When a Christian sins he has an advocate Jesus Christ

- 1Jh. 2:1-2

- Rom. 8:26, 34

- Believers have 2 natures, the old man and the new man.

- The new man is the Lord Jesus Christ

- When you were born again you were imersed in the Holy Ghost, you were baptized in the Holy Spirit.

- It was a spiritual baptism not a water baptism.

- Since you were baptised in Chirst and Christ is in you that leads you to walk in newness of life.

- Rom. 6:4

4:9-25- Evidence in the life of Abraham, the father of all believers Jew or Gentile

- Gal. 3:6-9, 14-18; 29

- Abraham descended from Shem

- Shem= father of many nations

- Gen. 17:5

4:9-10- Faith reckoned to Abraham for righteousness

- 4:3- Abraham believed God

4:9- Cometh this blessedness = Imputed righteousness

- This blessedness is available to anyone who will believe God.

- Jew or Gentile, circumcision or uncircumcision

- Acts 15:7-9

- Since Abraham died several hundred years before the Law was given, Abraham was reckoned righteous by God before the Law.

- Gen. 15:4-6

4:11- Sign of circumcision

- 4:16-17

- Acts 15:1-2- Works issue

- Gal. 2:1-4, 5:1-6

- Defined as Abraham's "seal of righteousness of the faith which he had yet being uncircumcised,that he might be the father of all them that believe.

- Circumcision is nothing more that a sign or a seal confirming that whict had already taken place.

- The covenant God made with Abraham

- Gen. 17:6-11

- **Since Abraham was declared righteous by God in Gen. 15**, (Before he was commanded by God to be circumicised in **Gen. 17:11**)

- Circumcision cannot be a condition for justiication

- How do you apply that to us - Works has no place in the church age salvation.

- Righteousness by faith came before both circumcision and the Law, making it independent of both.