

Roamin' Thru Romans-Part 15

A detailed study/analysis of the Book—Sunday Morning Series - May we stand please...

Scripture Reading: Romans 4:9—16

Prayer:

Romans 4

The Gospel argument continues in this chapter mostly under the heading of "*justification*."

Justification is one of the important Gospel words which is often used as a synonym for salvation—the way we use the word here.

Strictly speaking *justification* in the matter of salvation means God has declared the sinner righteous (after the sinner has received Christ as Savior).

Romans 4 may be divided into three major parts as follows:

- A. The Examples of Justification (Romans 4:1-8)
 - B. The Exclusions in Justification (Romans 4:9-16)
(Today)
 - C. The Elaboration of Justification (Romans 4:17-25)
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So, let's talk about that today:

Review: **The Examples of Justification** – Last Week:

Romans 4:1-8

The two chosen **examples** from Scripture of *justification* are Abraham and David.

They were especially selected for the Jews who contested salvation by grace.

So, let's talk about that today:

The Exclusions in Justification

Paul once again addresses the problem the Jews had with *circumcision* and the law regarding salvation.

It was very hard for the Jews to think that the act of *circumcision* and the *articles* of the law were not part of salvation.

Paul shows plainly that both are **excluded** in the matter of justification/salvation.

I. **The Exclusion of the Sign (Romans 4:9-12)**

The first thing Paul excludes from the requirements of salvation (the salvation called "*blessedness*" in Romans 4:6) is *circumcision* which was a "*sign*" (Romans 4:11) of the covenant given to Abraham.

In Genesis 17:11 *circumcision* is called a "*token*" ("*token*" is translated "*sign*" 27 times) of the covenant.

A. **The issue of exclusion.**

"Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also?" ([Romans 4:9](#)).

B. **The illustration of exclusion.**

"Faith was reckoned to Abraham for righteousness [salvation]. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision... which he had being yet uncircumcised" ([Romans 4:9, 10, 12](#)).

C. **The included by the exclusion.**

"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](#)).

II. **The Exclusion of the System** ([Romans 4:13-16](#))

The "system" refers to that which is called the "*law*."

The Jews had trouble understanding that the *law* only condemned; it never saved.

So, they tried to include the keeping of the *law* in salvation which was a study in futility.

Paul speaks of salvation here in terms of a "*promise*" ([Romans 4:13, 14, 16](#)).

Abraham was promised "*that he should be the heir of the world*" ([Romans 4:13](#)).

A. **The coming of the promise.**

"The promise... was not to Abraham... through the law, but through the righteousness of faith" ([Romans 4:13](#)).

B. **The cancelling of the promise.**

If the promise came by the *law*, it would cancel salvation in at least two ways.

First, the confinement from the law.

"If they which are of the law be heirs [saved], faith is made void, and the promise made of none effect" ([Romans 4:14](#)).

Second, the character of the law.

"The law worketh wrath; for where no law is, there is no transgression" ([Romans 4:15](#)).

D. **The character of the promise.**

"It is of faith, that it might be by grace" ([Romans 4:16](#)).

Wherever you read about salvation you will soon read of grace—not works or *law* or *circumcision*.

The *law* does not speak of grace but of works.

D. **The coverage of the promise.**

"The promise... to all the seed; not to that only which is of the law [Jews], but to that also which is of the faith of Abraham; who is the father of us all" ([Romans 4:16](#)).

Abraham had two seeds—one of flesh (the Jews) and one of the Spirit (believers).

The coverage of the promise of salvation is to all believers, all who by faith obtain the imputed righteousness of God.

Closing: So, we will stop here for today!

Do you know this Jesus that the Book of Romans so clearly teaches us about?

If not, will you accept Him today?

Have you known the “blessing” of “justification?”

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*This outline borrowed from: *Analytical Bible Expositor – Romans*. Other portions of this sermon were taken from various sources and commentaries.