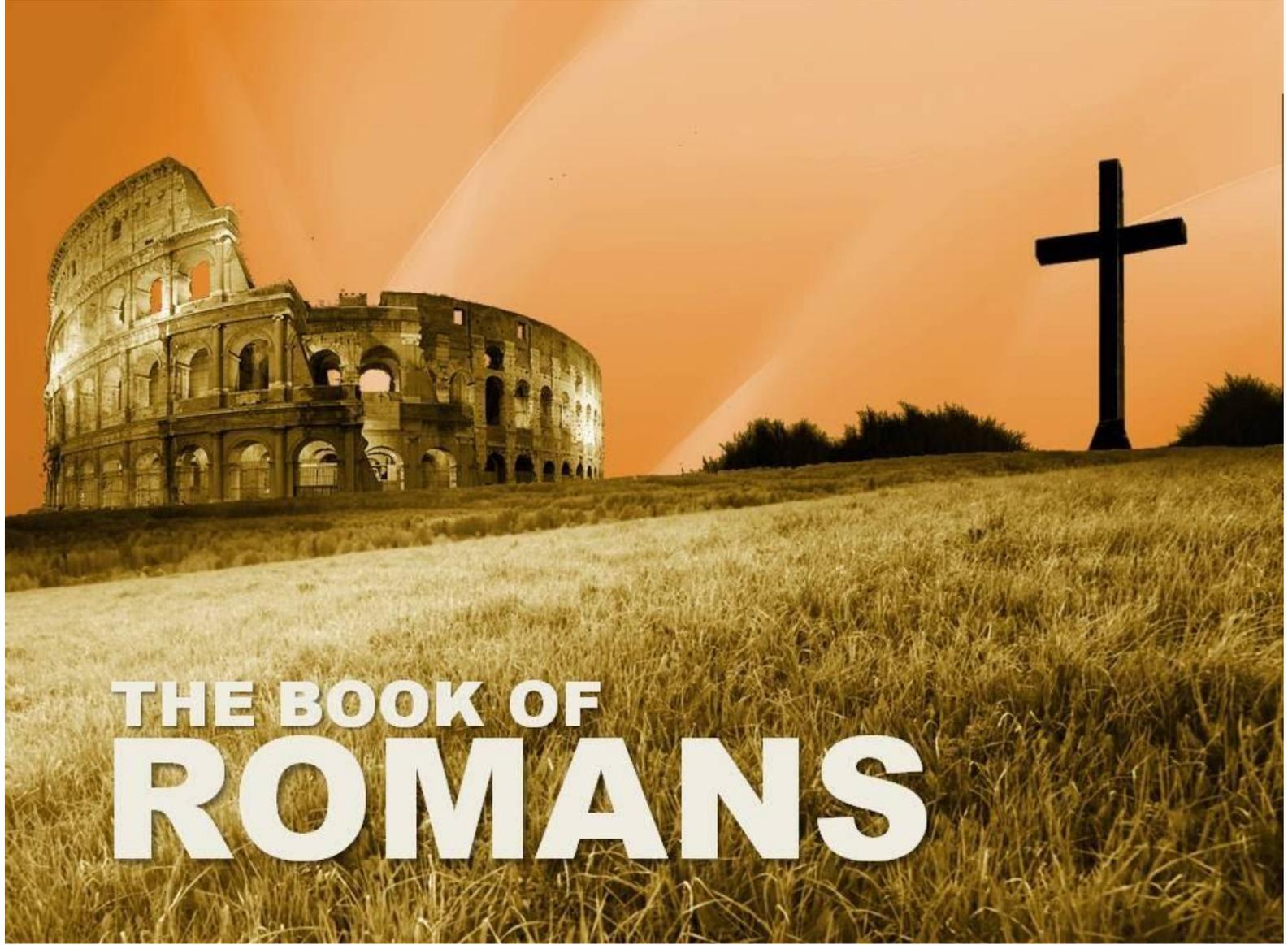


Rom 4:22-25 We Like Abraham Are Justified by Faith



Background from Genesis



- Gen 11:27- 12:3 - Abram's past, Sarai barren, The Covenant – and in you all the families of the earth will be blessed – Abram 75 yrs. old
- Gen. 15:1-6 – God's promise of children: count the stars so shall your descendants be, "Then he believed in the LORD; and He reckoned it to him as righteousness."
- Gen 16: 1-6 - A carnal plan for children: the LORD has prevented me from bearing children, Abraham has child with Hagar [Ishmael] – Abram 86 yrs. old
- Gen 17:1-5 - "I will establish My covenant between Me and you, And I will multiply you exceedingly." Your name shall be Abraham – He now is 99 yrs. old
- Gen 18:1-15 – Birth of Isaac promised: at this time next year Sarah your wife will have a son - Sarah laughed to herself
- Gen 21:1-7 - Sarah conceived and bore a son to Abraham

Last Week's Verses



¹⁸ **In hope against hope he believed**, so that he might become a father of many nations according to that which had been spoken, "SO SHALL YOUR DESCENDANTS BE."

¹⁹ **Without becoming weak in faith** he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;

²⁰ yet, with respect to the promise of God, **he did not waver in unbelief but grew strong in faith**, giving glory to God,

²¹ and **being fully assured** that what God had promised, He was able also to perform.



¹⁸ In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "So shall your descendants be."

who [Abraham], being beyond hope, upon the basis of hope believed Wuest

- being beyond hope – what does this mean!
- this was Abraham's human perspective
- It was contrary to hope (as far as [man's] nature could give hope)*

[but Abraham] upon the basis of hope believed

upon the basis of

hope - *elpis* – favorable & confident expectation; when God is the object of our hope it is an absolute certainty

- rested on hope (that God could do what man could not)*

* Denny

¹⁹ Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;



- Rearranging this verse we have

He [Abraham] contemplated his own body

contemplated - *katanoeō* - to consider attentively, fix one's eyes or mind upon (aorist tense)

- so this was an event in Abraham's life
- so Abraham gathered the facts – as explained in 19b

without becoming weak in faith

- not being weak with respect to his faith Wuest
- this tells us how Abraham contemplated
- but these considerations did not sway his faith



¹⁹ Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb:

1st – (his own body) now as good as dead since he was about a hundred years old

lit: already having been dead – perfect, passive

- That is, so far as procreative functions were concerned, Abraham's body had died, (ceased to function)*
- and was as a result in a condition in which it would stay dead (never function again).*

* Wuest

2nd - and the deadness of Sarah's womb

- The deadness of Sarah's womb is described as follows: Sarah was past childbearing, beyond the proper time of life and will Sarah [who is ninety years old] bear a child?

²⁰ yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God,



yet or but - *de* - in contrast

he did not waver in unbelief

did not waver - *diakrinō* - to judge between two, thus,
to vacillate between two opinions or decisions

- Vincent says the word [*diakrino*] implies a mental struggle. Robertson translates, “He was not divided in his mind by unbelief.”
- But we do see his struggles in Gen 17:18 And Abraham said to God, "Oh that Ishmael might live before You!"

with respect to the promise of God

- The promise of God was Abraham’s focus.

²⁰ yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God,



but grew strong in faith

grew strong – *endunamaō* - to make strong, endue with strength (aorist, passive)

- lit: was empowered
- This was an event in Abraham's life and God did it.
- This strength is qualified by the words **in faith** [with respect to faith].*
- That is, **his faith** was strengthened in God to meet his impossible difficulty with a miracle.*
- Isaac was the result of a biological miracle performed by God in answer to Abraham's faith.*
- The glory would therefore be to God.*

* Wuest



^{20c} giving glory to God ²¹ and being fully assured, that what God had promised, He was able also to perform.

[by] giving glory to God and being fully assured

- This was what Abraham did in response to God's strengthening.

being fully assured - *plērophoreō* - to bring in full measure, to fulfill, also signifies to be fully assured (aorist, passive)

- This was an event in Abraham's life and God did it.
- He believed despite the knowledge that what God had promised could not happen naturally. Constable

that what God had promised, He [God] was able also to perform

- Heb 11:19 He considered that God is able to raise people even from the dead, from which he also received him back as a type.

Today's verses



22 Therefore “It [**his faith**] was also credited to him as righteousness.”

23 Now not for his [**Abraham's**] sake only was it [**the Scripture**] written that it [**righteousness**] was credited to him,

24 but for our [**the believer's**] sake also, to whom it [**righteousness**] will be credited, as those who believe in Him who raised Jesus our Lord from the dead,

25 *He* [**Jesus our Lord**] who was delivered over because of our transgressions, and was raised because of our justification.

22 Therefore “It was *also* credited to him as righteousness



Therefore - *dio* – a conjunction that connects this verse to verses 20 to 21

It [his faith] **was *also* credited to him as righteousness**

- Paul here declares that Abraham’s faith was credited to him as righteousness.
- We observe this expression is used of Abraham starting in Gen 15:6 and then in Romans, Galatians and James.
- The key word is **credited** - *logizomai* - to reckon, to put to one’s account
- This is what God did based on Abraham’s faith.
- This verse brings Paul's argument concerning Abraham's justification to a climax.

Constable

23 Now not for his sake only was it written that it was credited to him,



Now, “it” was not written for his [Abraham’s] sake alone

Wuest

it = the Scriptures

- From the previous verse **it** is equal to the Scriptures that tell us about Abraham’s faith.

namely, that “it” was put to his account

Wuest

it = righteousness

was put to his account - *logizomai* - to reckon, to
put to one’s account (aorist, passive)

- This is an event in Abraham’s life and God did it.
- The next verse tells us “who else” the Scriptures are for.

24 but for our sake also, to whom it will be credited,
as those who believe in Him who raised Jesus our
Lord from the dead,



but for our [the believer's] sake also,

- So these Scriptures concerning Abraham's faith give us instruction about our faith today.
- Rom 15:4 For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.

to whom [the believer's] account "it" is to be put

Wuest

it = righteousness

is to be put - *logizomai* – present, passive

- God has put righteousness to the believer's account based upon our faith just like Abraham's.

24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead,



24^b to ours [us] who place our faith upon the One who raised Jesus our Lord out from among the dead

Wuest

1st – We are told about the object of our faith

to ours [us] who place our faith upon the One

- So the object of our faith is the One [God]
- Just like it was said of Abraham in verse 17b “in the presence of Him whom he believed, even God”
- Therefore both the believer and Abraham have the same object of their faith which is God.

24^b to ours [us] who place our faith upon the One who raised Jesus our Lord out from among the dead Wuest



2nd – We have the content of what we believe

the One who raised Jesus our Lord out from among the dead

- In verse 4:24b it is speaking specifically of the resurrection of Jesus our Lord.
- But of Abraham is says in 4:17b even God, who gives life to the dead and calls into being that which does not exist.
- So Abraham believed in the resurrection of the dead by God [certainly in the case of Isaac].
- Heb 11:19 He considered that God is able to raise people even from the dead, from which he also received him back as a type.
- John 8:56 Your father Abraham rejoiced to see My day, and he saw it and was glad.

25a He who was delivered over because of our transgressions [that we committed] McCalley



who – Jesus our Lord

was delivered over – *paradodomi* - of God in "delivering"
His Son to death (aorist, passive)

- Rom 8:32a He who did not spare His own Son, but delivered Him over for us all.
- This is the event of the cross of our Lord Jesus Christ.

because of [*dia*] our transgressions

- “because of” is probably a clearer translation in view of the normal retrospective use of *dia* Constable
- “because of” relates Jesus’ death to our sins McCalley

transgressions - *paraptōma* - a false step; the verb, is *parapiptō*, to deviate from the right path, turn aside

25b *He* who - was raised because of our justification
[that was accomplished].

McCalley



was raised - *egeirō* - of "raising" the dead (aorist, passive)

- This is the event of the resurrection of the Lord Jesus Christ which God the Father did.

because of [*dia*] **our justification**

- again "because of" is a better translation
- "because of" relates Christ's resurrection to our justification

McCalley

Justification - is a declaration by God respecting the Christian that he has been made forever right and acceptable to Himself.

Chafer

Final Thoughts



²⁵ *He* who was delivered over because of our transgressions, and was raised because of our justification.

Ways of understanding this verse from McCalley:

- Christ's death is history
- Because of our sins is the interpretation
- And was raised is the verification

The resurrection did not deal with our sins. Sins were dealt with in Christ's death.

- Christ died is the check written
- For our sins is the check cashed [which God accepted]
- Raised from the dead is the canceled check that proves that it is finished

Final Thoughts



- Christ died is fact
- For our sins is its purpose
- And the resurrection is proof that it is finished

How do we know that Christ's death was sufficient. The resurrection is proof that justification has been accomplished.