

Romans Series

Lesson #98

April 18, 2013

Dean Bible Ministries

www.deanbible.org

Dr. Robert L. Dean, Jr.

The Epistle to the ROMANS

No Condemnation; Justification

Romans 8:33



Seven Rhetorical Questions:

- 1. What then shall we say to these things? 8:31a**
- 2. If God is for us, who can be against us? 8:31b**
- 3. How shall He not with Him also freely give us all things? 8:32**
- 4. Who shall bring a charge against God's elect? 8:33**
- 5. Who is he who condemns? 8:34**
- 6. Who shall separate us from the love of Christ? 8:35a**
- 7. Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 8:35b**

Rom. 8:31, “What then shall we say to these things? If God is for us, who can be against us?”

Rom. 8:32, “He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?”

φείδομαι *pheidomai*

aor mid indic 3 sing

to spare, to withhold something of value

Used in the Septuagint (LXX) in Gen. 22

Gen. 22:12, “And He said, ‘Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.’ ”



Matt. 20:28, “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Luke 22:19, “And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’ ”

John 13:37, “Peter said to Him, ‘Lord, why can I not follow You right now? I will lay down my life for You.’ ”

Rom. 5:6, “For while we were still helpless, at the right time Christ died for [ὑπέρ *huper*] the ungodly.

Rom. 5:7, “For one will hardly die for a righteous man; though perhaps for [ὑπέρ *huper*] the good man someone would dare even to die.”

Rom. 8:33, “Who shall bring a charge against God’s elect? It is God who justifies.”

Rom. 8:33, “Who shall bring a charge against God’s elect? It is God who justifies.”

ἐγκαλέω *egkaleō*

fut act indic 3 sing

**to call in, accuse, to bring
a legal accusation against
someone**

Rom. 8:33, “Who shall bring a charge against God’s elect? It is God who justifies.”

ἐγκαλέω *egkaleō*

fut act indic 3 sing

**to call in, accuse, to bring
a legal accusation against
someone**

ἐκλεκτός *eklektos*

gen masc plur

**elect, chosen,
choice ones**

Judg. 20:16, “Among all this people were seven hundred choice men who were left-handed; every one could sling a stone at a hair’s breadth and not miss.”

“choice almonds”
sheqadim mobecharim



Rom. 8:33, “Who shall bring a charge against God’s elect? It is God who justifies.”

ἐγκαλέω *engkalēō*

fut act indic

to call in, acc

a legal accu

someone

δικαίωω *dikaioō*

pres act part masc sing nom

to judicially declare righteous,

justify

tos

**2:12, “In Him [no ‘and’] you were baptized [at faith in Christ]
[when] you were buried with Him in baptism
in [by] which you were raised together with Him**

2:13,

**“And you being dead [when you were dead]
in your trespasses and uncircumcision of the
flesh**

**He made you alive together with Him [main verb Aor tense]
[by, or when or because] He forgave you all
trespasses**

2:14

**“[because] he had cancelled... when he took it ...
when he nailed it to the cross”**

Col. 2:13, “And you, when you were dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,”

“because he had already forgiven/cancelled”

Or

“after he had already forgiven/cancelled”

**χαρίζομαι *charízomai*;
aor act ptcp mns
adverbial of cause**

- 1. to give freely or graciously**
- 2. to cancel a sum of money or debt that is owed, Luke 7:42ff**
- 3. to forgive or pardon an action**

Col. 2:13, “And you, though [or when] you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, because He had already forgiven [or released us] us from all our transgressions,

Col. 2:14, “by [or when] He cancelled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross;

Col. 2:13, “And you, though [or when] you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, because He had already forgiven [or released us] us from all our transgressions,

Col. 2:14, ‘by [or when] He cancelled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross;”

ἐξαλείφω *exaleiphō*,
Aor Act Ptcp
“wipe away, blot out,
rub out, erase,
eradicate, remove”

Psa. 51:9, “Hide Your face from my sins, and blot out all my iniquities.”

Isa. 43:25, “I, even I, am He who blots out your transgressions for My own sake; and I will not remember your sins.”

מָחָה (māḥâ) I, *wipe, wipe out.*

IMPUTATION

Definition: The action of the justice of God whereby either condemnation or blessing is assigned, credited, or attributed to a human being. There are two categories of imputations: real imputations and judicial imputations.

- 2. *Real imputations* credit something to a person which truly belongs to him; thus, an affinity exists between what is received and the one receiving it. Real imputations include: (there is an affinity or similarity between what is imputed and the target)**
- a. Adam's original sin to the sin nature at birth (Rom. 5:12–21),**
 - b. Eternal life to the human spirit (1 John 5:11–12)**

- 3. *Judicial imputations* occur where the justice of God credits to a person what is not antecedently his own. There is no harmony, agreement, or affinity between the imputation and the object of the imputation:**
- a. Our personal sins to Christ on the cross (Rom. 8:31–32) and**
 - b. Christ's perfect righteousness to the believer at the point of salvation (Rom. 4:3–4; 2 Cor. 5:21).**

4. Imputation derives from the Latin, *imputare*, “to reckon, to charge to one’s account.”

The Greek *logizomai*, “to charge to one’s account.”

5. The first judicial imputation is the imputation of our personal sins to Christ.

Rom. 5:14, “Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

Rom. 5:15, “But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.”

6. The second judicial imputation is that of Christ's divine righteousness to man.

Rom. 5:16, “And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift [Christ’s incarnation and atonement] arose from many transgressions resulting in **justification.”**

7. The result then is that man is declared righteous, he is not made righteous, sin is not overlooked, it is not just as if I had never sinned. He is declared by God to be righteous not because of what he is or will be, but solely because he possesses the righteousness of Christ.

+R

J

-R

+R
J


- R

Isaiah 64:6

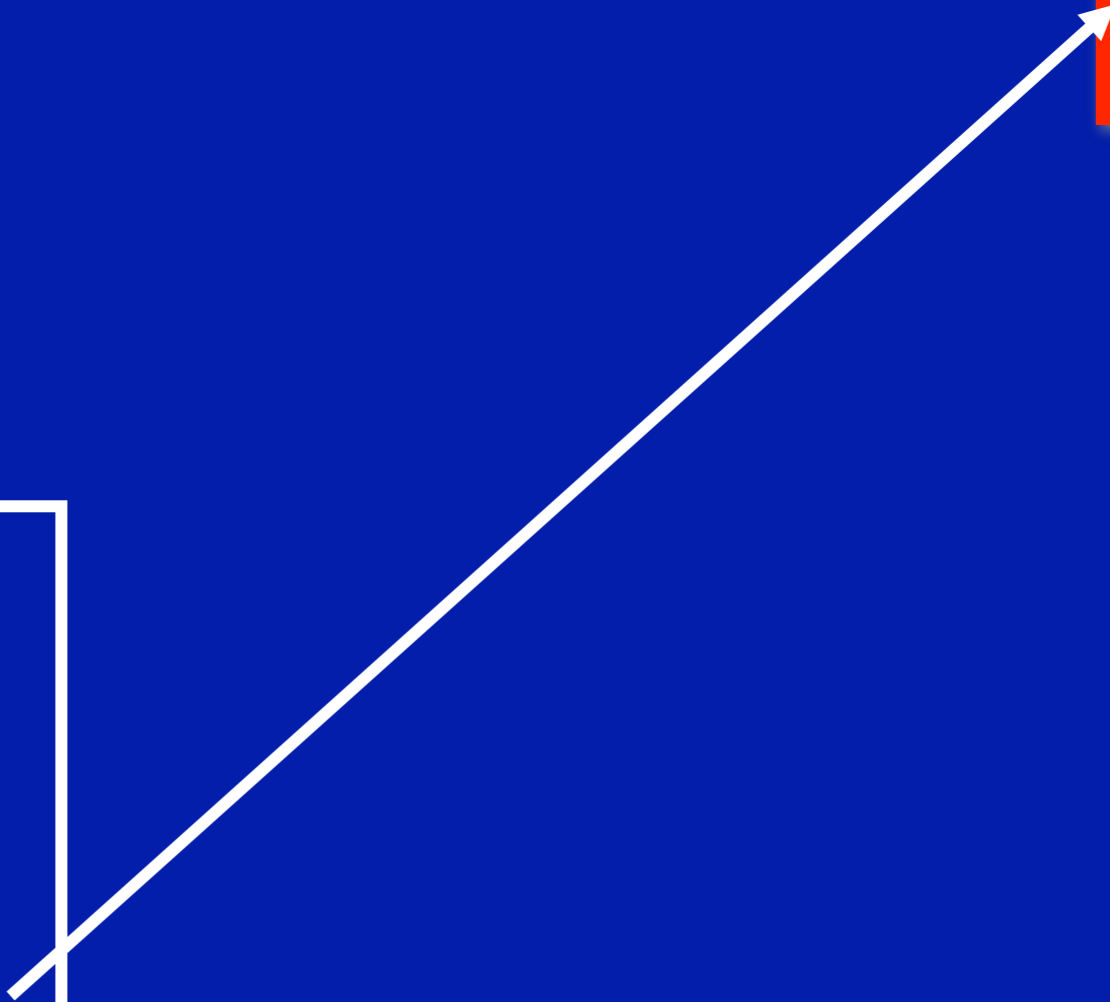
**6 For all of us have become
like one who is unclean,
And all our righteous deeds
are like a filthy garment;**

$\pm R$
J

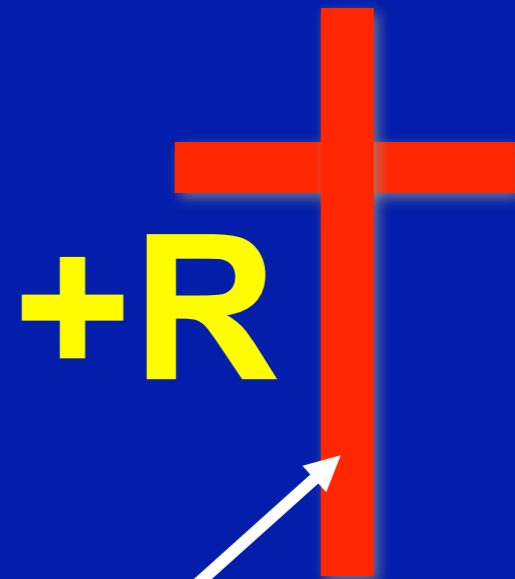
$\pm R$



$-R$



+R
J

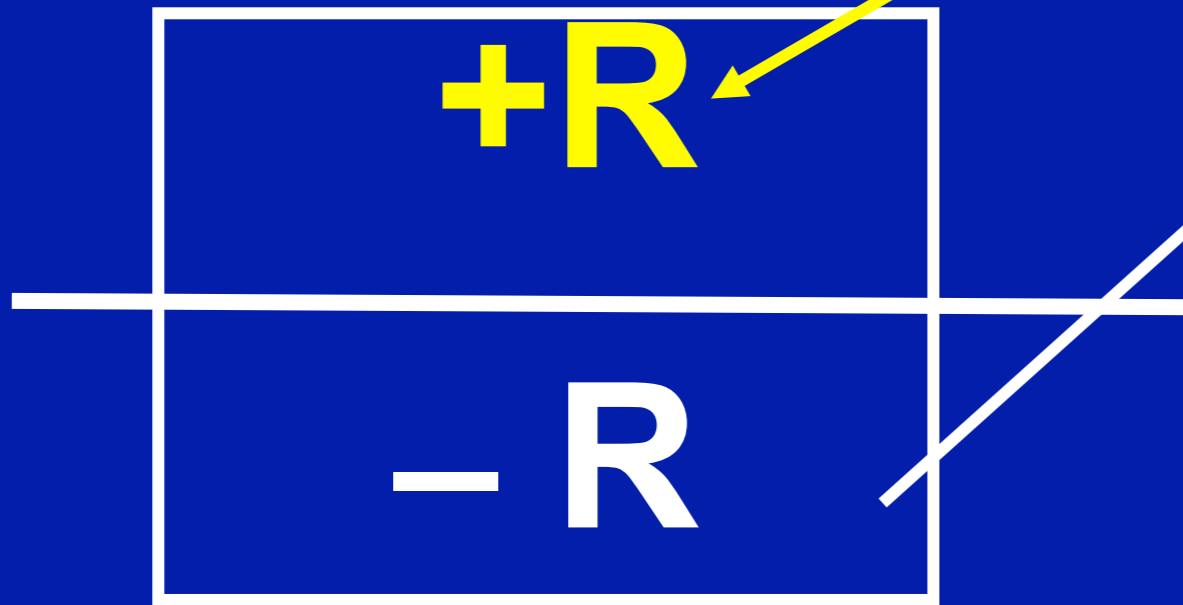


- R

2 Corinthians 5:21
21 He made Him who
knew no sin *to be* sin on
our behalf, so that we
might become the
righteousness of God in
Him.

+R
J

+R
+



+R

J

+R

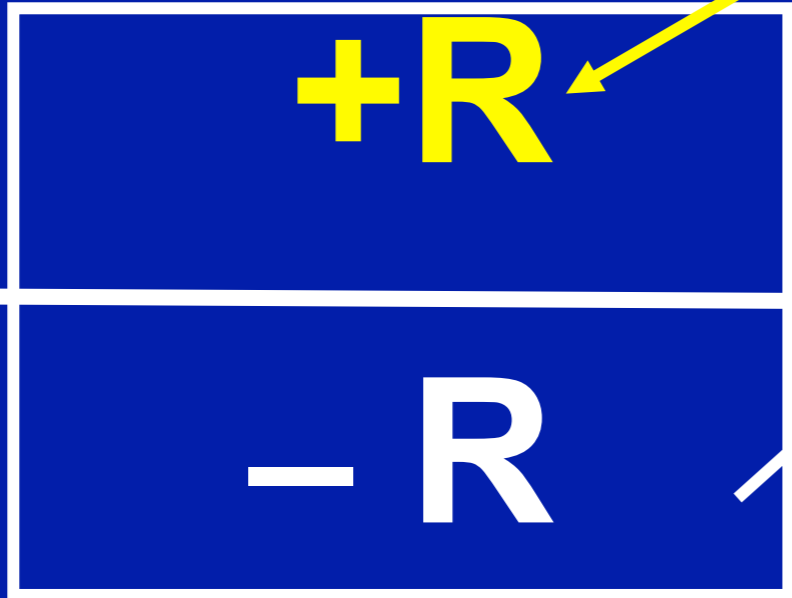


**Declared
Righteous**

Blessing

+R

-R



Gen. 15:6, “Then he [*had already*] believed in the Lord; and He had reckoned it [*imputed it*] to him as righteousness.”

Zech. 3:1, “Then he showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to oppose him.

Zech. 3:2, “And the Lord said to Satan, ‘The Lord rebuke you, Satan! The Lord who has chosen Jerusalem rebuke you! /s this not a brand plucked from the fire?’

Zech. 3:3, “Now Joshua was clothed with filthy garments, and was standing before the Angel.”

Zech. 3:4, “Then He answered and spoke to those who stood before Him, saying, ‘Take away the filthy garments from him.’ And to him He said, ‘See, I have removed your iniquity from you, and I will clothe you with rich robes.’

Zech. 3:5, “And I said, ‘Let them put a clean turban on his head.’ So they put a clean turban on his head, and they put the clothes on him. And the Angel of the Lord stood by.”