

Written for Us

Romans, Part XXIV

Romans 4:23-25

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I. Marcion of Sinope (c. AD 85 – c. 160)

Marcion drove a wedge between the god of the _____ – a cruel and capricious creator god who was concerned only with the Jews and with justice – and the god of the _____ – a loving and kind father who desired the salvation of all.

II. Written for us

²³Now it was not written for his sake alone that [righteousness] was imputed to him, ²⁴but also for us. [Righteousness] shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, ²⁵who was delivered up because of our offenses, and was raised because of our justification.

A. One God (cf. Gen 1:1; Jn 1:1-4; Acts 13:16ff; 17:22ff; Heb 1:1-4)

First, we treasure the OT because there is only One God who has revealed Himself in both the Old and New Testaments. As Paul writes, “*Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, since there is one God who will justify the circumcised by faith and the uncircumcised through faith*” (Rom 3:29-30). There is but _____ God who rules over all the peoples of the earth and who has now acted in Christ to reconcile all nations to Himself.

B. One Savior (cf. Lk 24:44-49; Rom 3:21-26; Col 2:16-17; Heb 10:1-10; Rev 13:8)

Second, we treasure the OT because there is One Savior, Jesus the Lamb of God who takes away the sin of the world. Jesus declared to those Jews who were boasting that they were children of Abraham, “*Your father Abraham rejoiced to see My day, and he saw it and was glad*” (8:56). Jesus is the One to whom the entire story line of the OT points.

⁴⁴Then He said to them, “*These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.*” ⁴⁵And He opened their understanding, that they might comprehend the Scriptures.

⁴⁶Then He said to them, “*Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, ⁴⁷and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. ⁴⁸And you are witnesses of these things. ⁴⁹Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.*”

Our fathers were declared righteous by looking in faith to God’s promise to bless the nations through a coming sacrifice.

This covenant [of grace] was differently administered in the time of the law, and in the time of the gospel: under the law, it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come; which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the Old Testament. (WCF, VII.6)

An Outline of Romans

- I. Introduction
 - A. Opening Greeting (1:1-7)
 - B. Travel Plans (1:8-15)
 - C. Theme (1:16-17)
- II. Credenda: “The Righteous by Faith” Shall Live
 - A. God’s Wrath vs. Unrighteousness (1:18-3:20)
 - B. The Revelation of God’s Righteousness (3:21-4:25)
 - C. The Triumph of God’s Righteousness (5-8)
 - D. The Universality of God’s Righteousness (9-11)
- III. Agenda: The Righteous “Shall Live by Faith”
 - A. Transformed not Conformed (12-13)
 - B. Patient not Proud (14-15:13)
- IV. Conclusion
 - A. Paul, Minister to the Gentiles (15:14-21)
 - B. Travel Plans (15:22-33)
 - C. Closing Greetings and Benediction (16)

C. One People (cf. Rom 4:11-12; 11:16ff; Eph 2:11-13; Heb 3:1-6)

Finally, the OT is a part of Christian Scripture because there is one people. Abraham was justified by faith *“that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised”* (Rom 4:11-12). As Paul writes:

¹¹Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—¹²that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. ¹³But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. (Eph 2:11-13)

III. Implications

A. Same Scriptures (cf. 2 Tim 3:16-17)

First, we share the same Scriptures with our fathers and mothers. The Scriptures of the OT were written *“for _____”* (4:24).

¹⁶All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, ¹⁷that the man of God may be complete, thoroughly equipped for every good work. (2 Tim 3:16–17)

B. Same Hope (cf. Acts 24:14-15; Rom 8:18-25; 15:4)

Second, we not only share the same Scriptures with our fathers and mothers, we share the same hope – the hope in the resurrection of the dead (4:13). As Paul declared:

¹⁴But this I confess to you, that according to the Way which [the Jews] call a sect, so I worship the God of my fathers [One God], believing all things which are written in the Law and in the Prophets [Same Scriptures]. ¹⁵I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust [Same Hope]. (Acts 24:14-15)

C. Same Temptations (cf. 1 Cor 10:1-13)

Finally, the knowledge that the OT is our book, reminds us that we face many of the same temptations as our fathers. We are subject to the same sinful tendencies and need to learn from their failings even as we learn from their faith (3:31). Note carefully Paul’s exhortation to the Corinthians:

¹Moreover, brethren, I do not want you to be unaware that all our fathers [One People] were under the cloud, all passed through the sea, ²all were baptized into Moses in the cloud and in the sea, ³all ate the same spiritual food, ⁴and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. [One Savior] ⁵But with most of them God was not well pleased, for their bodies were scattered in the wilderness. ⁶Now these things became our examples... ¹¹Now all these things happened to them as examples, and they were written for our admonition [Same Scriptures], upon whom the ends of the ages have come. ¹²Therefore let him who thinks he stands take heed lest he fall [Same Temptations].

IV. Conclusion