

**Romans Chapter 4:1-25;
Justified freely by His grace.
Romans Chapter 4:1-8;
God's Righteousness
illustrated in Abraham.
Rom 4:1-3; Lesson 1 Slide 1**



THE DOCTRINE OF SIN. 1:18-3:20;

**BECAUSE OF SIN THERE IS
A UNIVERSAL NEED OF SALVATION.**

GENTILE STATE OF SIN –1:18-32;

JEWISH STATE OF SIN – 2:1-3:8;

CONCLUSION

“none righteous no not one.” 3:10;

**“every mouth may be stopped and
the whole world held accountable.” 3:19;**

**“all have sinned and
fallen short of the glory of God.” 3:23;**

Rom 3:1; “Then what's the use of being a Jew? Are there any special benefits for them from God? Is there any value in the Jewish circumcision ceremony? .”

In the last lesson Paul showed that the Law did give the Jews certain advantages.

**But it did not make them righteous.
Nor did It provide forgiveness of sins.**

**When it comes to sin, the Jews
were no better off than the Gentiles.**

**The necessity of Jesus' death on the cross
proved there was no distinction
where sin was concerned.**

THE FLOW OF PAUL'S ARGUMENT.

Universal Sinfulness Shows:- A Universal Need of the Gospel. (1:18-3:20;)

- A. So what advantage do the Jews have then? 3:1-18;**
1. They have superior honour & privileges. 3:2-8;
 2. But they are under sin, just the same. 3:9-18;

B. The Law brings knowledge of sin to all men, saying:-
This is what sin is, and all men are guilty of it! – but the Law cannot justify men from the guilt of those sins. 3:19-20;

C. Justification from that guilt comes through faith in the atoning blood of Jesus. 3:21-31;

THE DOCTRINE OF JUSTIFICATION BY FAITH.

3:21-5:21;

GODS PLAN OF RIGHTEOUSNESS

NOW REVEALED. 3:21-5:11;

Righteousness described. 3:21-31;

Righteousness illustrated in Abraham. 4:1-25;

Benefits of righteousness. 5:1-11;

Contrast of righteousness and condemnation.
5:12-21;

6:1-8:39; Deals with the doctrine of **sanctification**, how the justified one's should live. How Justification ought to be worked out in the believers character.

ROMANS 4 OUTLINE.

Rom 4:1-8;

Abraham an example of justification by faith.

Rom 4:8-10;

Justification apart from Law of Moses.

Rom 4:11-12;

Abraham received God's blessing prior to being circumcised and before the giving of the Mosaic Law

Rom 4:13-18;

Thus salvation is not by OT Law but through faith.

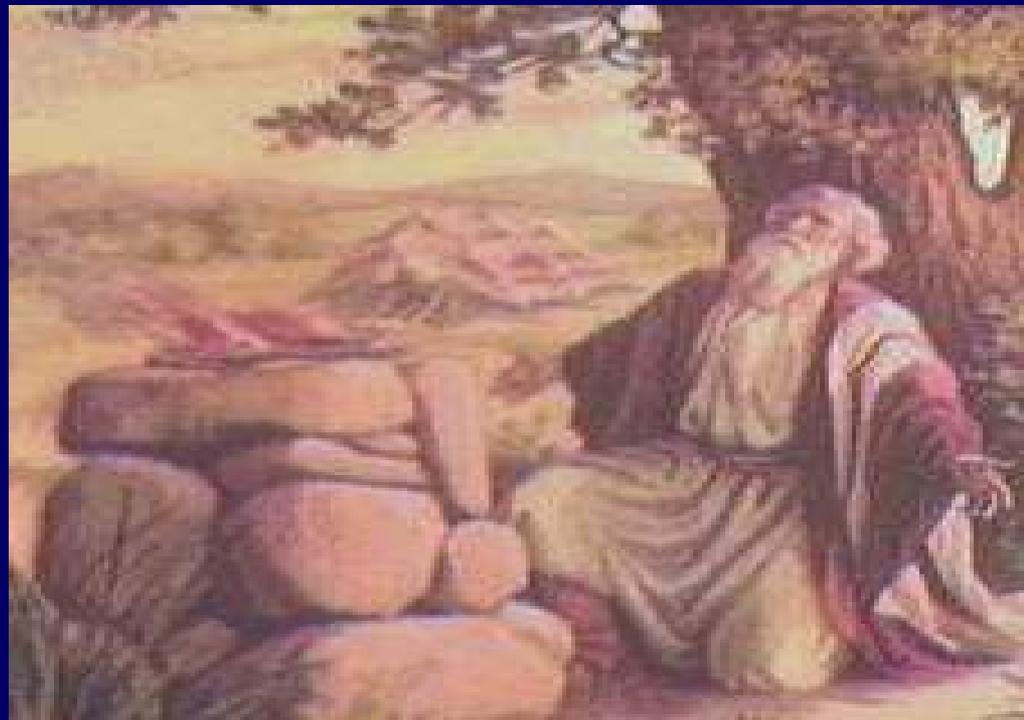
Rom 4:19-25;

Abraham's strong faith was imputed to him for righteousness.

Rom 4:1-2; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith? Was it because of his good deeds that God accepted him? If so, then he would have something to boast about. But from God's point of view Abraham had no basis at all for pride.” NLB

Paul will show that **Abraham** is often mentioned in both Testaments as **the greatest example of faith and obedience in the Bible.**

Paul tells us about something Abraham found. That is what we want to learn.



Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

JUSTIFICATION SHOWN TO BE BY FAITH. 4:1-25; THE RIGHTEOUSNESS OF ABRAHAM.

Paul will now show that there is **only one way** in which **a man can appropriate the grace of God, and therefore be justified.** It is by faith. (trust in Jesus.)

The evidence that justification is by Faith and not by works of the law- showing that Justification is declaring the guilty – guiltless.

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

H. A. Dobbs observed in the May 1992 issue of the Firm Foundation that Rom 4; is a caldron from which heretics seek to conjure many errant doctrines.

“**Some say** the passage frees God's child from all law. **Others argue** that it assures the inactive sinner's salvation. **Still others** assure us that it shows God to be the only actor in man's salvation.”

“**Some even claim** that it shows that God, through unqualified grace, infuses the unrighteous with righteousness. **In this view God "plays like" one is righteous when he really is not.**”

To grasp Paul's argument it is necessary to recognize the circumstances which produced it. Why did he work so diligently to prove that men are justified by faith and not by flawless law-keeping?

What is BEHIND the Biblical author's efforts in Romans, Galatians, 2 Corinthians, Ephesians, and Colossians? Why was it imperative that all the congregations be informed along these lines?

It was necessary because a commonly held Jewish misunderstanding of Scripture was threatening the harmony of the church.

The difficulty hinged upon the misreading of the law and a mistaken view of Abraham's relationship with God.

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

The **continuity of thought and form** from the previous section is indicated by the way the issue is posed.

Rom. 4 is an exposition of the basic argument set forth thus far in the letter.

Paul showed how God justifies Jew and Gentile through faith and does not limit His saving grace to the circumcised.

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

HOW ARE WE JUSTIFIED v1-8; The Answer:- "by Faith"

SUMMARY Abraham was not made right with God because of his works -what he did-. If that were the case **he could have boasted that he deserved, or earned salvation.**

On the contrary, **his FAITH was 'reckoned' 'imputed' to him as righteousness, by God's grace, and Abraham's appropriation of it.**

For **justification by works** would be like paying a debt – **God is in no mans debt- Justification is a matter of grace not merit,** David described justification as being equal to forgiveness of sins. Psa 32:1-2; See Jam 2;

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

ABRAHAM Gen 12:13: 14; 15; James 2: Rom 4; Faith is something that is important to all men of God.

There is no contradiction between Paul and James, they are dealing with two different arguments and showing two different aspects of the same truth. Faith and Works. Works and Faith.

James talks of Abraham's faith and uses an example yet **he could have used any aspect in Abraham's life to prove his point.**

The **law was not the solution** to the problem of sin, **but a way of diagnosing the problem.**
The law was the demonstration of divine character.

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

The experience - Abraham is used as an example of Faith- his was a faith that moved him to action- he was not justified by what he did but by the motive which made him do what he did.

His Faith, The faith that saves is a working Faith- a Faith that takes God at His word, and lives accordingly- but not saved by the life - saved by the Faith.

God forgave Abraham because He believed -and gave Him- imputed to Him righteousness- He places to our credit -reckon- 11 times. (v3,4,5,6,8,10,11,12,23,24;)

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

Grace verses debt.

The difference between law and Grace is the difference between labour and life.

Grace prepared and revealed the plan of Salvation.

Grace warns us to accept that plan. Accepting the plan by Gods Grace is the obedience of Faith.

**Faith is not righteousness-
but the acceptance of Grace-
by which means God gives us**

**His righteousness- and counts us as Justified.
Just as if id-never sinned.**

v6-8. Quotes Psa 31:1f; showing David's justification by the same principle -

Those who lived under the law- who had Faith in God and were obedient to Him trusting in Him for Salvation -Lived by Faith and Faithfulness Heb 11; and also Hab 2:4;

Conclusion of 4:1-8;

v1-3; Before the Law - the experience of Abraham:-

a. Not by works v1-2;

b. By Faith.v3;

v4-8. Under the law - the example of David.

a. v4 If by Works = simply recognises a debt paid.

b. v5 If by Faith = recognises a gift, a favour.

c. v6-8; David's justification is by the same principle.

SO How was Abraham "saved" - i.e. declared righteous?

Not by WORKS w 1 - 8 (v.2)

Not by CEREMONIES (circumcision) w 9 - 12 (v. 10)

Not by LAW-KEEPING w. 13 - 25. (v. 13)

Abraham was saved by FAITH.

An examination of Rom 4; must take note of the statement which summarizes Paul's argument thus far. (Rom 3:27-28;)

His point is that Abraham was not saved by bringing God into his debt through flawless law-keeping.

He never lived under Moses' law, so we know he was not subject to it;

but Paul's argument is more basic than that.

He argued that man is not saved on the basis of flawlessly keeping any law! This is true because man does not keep the law perfectly; not even their revered father Abraham could boast in God's presence.

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

NOTE on v1-2; Paul is an excellent example of good teaching methods.

Some of the elements evident here are:-

1) He takes **an example** that his critics would accept without question.

2) He does not confine himself to abstract ideas or principles - he personalises them, He knows "that every word must become flesh" every idea must become a person; and that the only way in which an ordinary person can see an abstract idea is to see that idea in action, and see it embodied in a person"

W.BARCLAY.

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

Abraham had **an obligation to God's moral law** which was operative in the beginning and will continue until the Lord returns. 1Cor 15:24-26;

He did not keep it. Like all mortals, he was **brought under condemnation by "the law of sin and death."**
(Rom 3:23; 7:21-24; 8:2-3;)

Since Abraham was in need of forgiveness,
it was not possible for him
to be justified by works of law. (Rom 4:2;)

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

According to Dunn, "This exposition of Gen 15:6; of which Romans four consists is **one of the finest examples of Jewish Midrash** available to us from this era."

("Midrash" is a term which describes a **particular style of Jewish homily or sermon.**)

In fact, it is an **exquisite example of a Jewish Christian** using a **common style of teaching** to make a **forceful point** of Christian doctrine.

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

We may outline Paul's argument as follows:-

Introduction in continued diatribe style. (Rom 4:1-2;)

Citation of the text to be explained. (Rom 4:3;)

I. The meaning of "reckoned." (Rom 4:4-8;)

A. From the logic of Divine-human relations. (Rom 4:4-5;)

B. From its use in Psalms 32:1; (Rom 4:6-8;)

2. The meaning of "believed." (Rom 4:9-21;)

A. From the order of events in Abraham's case. (Rom 4:9-12;)

B. From the link between faith and promise in Abraham's case. (Rom 4:13-17;)

C. From the character of Abraham's faith. (Rom 4:17-21;)

Conclusion:- The lesson text explained. (Rom 4:22;)

Corollary:- Its wider application as thus understood.

(Rom 4:23-25;)

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

“Abraham was humanly speaking, the founder of our Jewish nation. **What were his experiences** concerning this question of being saved by faith? Was it because of his good deeds that God accepted him? IF SO, Then he would have had something to boast about. But from God's point of view Abraham had no basis at all for pride.” Living Bible

"our father." Paul is speaking primarily to Jewish Christians. the objections he is answering would come from them, in a different sense (spiritually) Abraham is the ancestor of ALL Christians whether Jewish or Gentile. see v11; and Gal 3:19;

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”



Abraham and Sarah.

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

Abraham is father of the Jews and Arabs.
Jews, Muslims and Christians
all claim him as **their spiritual father.**

He is **father of the Jews** through **Isaac by Sarah,**
his true and only wife at the time.

Isaac was his son by promise and miraculous birth.

**And through Isaac all God’s promises
to Israel or the Jews were to be fulfilled,
and have been fulfilled.**

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

Acts 3:25-26; He [God] said to Abraham, 'Through your offspring all peoples on earth will be blessed.'
When God raised up His servant [Jesus], He sent him first to you [Jews] to bless you by turning each of you from your wicked ways."

It was **through Isaac** that God's promises to **all families** of the earth who accepted Jesus, Abraham's Greatest Descendant, were to come.

**These “families” are Christians of all nations.
These blessings came through Jesus
and include the forgiveness of sins
and the gift of the indwelling Holy Spirit.**

**“Your descendants
will be as the stars for multitude.”**



Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

Abraham was Father of Many Nations. Physically Rom 4:17; and Spiritually 4:16; “Father of all believers” see Luke 19:9;

Abraham is father of the Ishmaelite Arabs through Ishmael, son of Sarah’s slave-woman Hagar.

Abraham had other sons by Keturah, his second wife after Sarah died. These also became Arabian tribes.

Just as Christians do, Muslims and believing Jews reckon Abraham as their spiritual father. The Arabs, as the Jews do, also reckon him as their ancestor according to the flesh.

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

Paul said, in essence: "Since you stress the flesh, please tell us what Abraham obtained according to the flesh.

Since he came to God's service from heathenism, he had no fleshly connections about which to boast. **He was justified before he was ever circumcised."**

WHY does Paul use Abraham as an example?

- 1) Because Jewish objectors would use Abraham as an example to support his case of justification by works: **Abraham was a righteous man.**
- 2) Because Abraham was founder of the Jewish nation (race) and every Jew was proud to be a descendant. Matt 3:9; John 8:33;

FROM ABRAHAM TO JESUS

ABRAHAM
2166-1991 BC

LAW OF MOSES
1445 BC

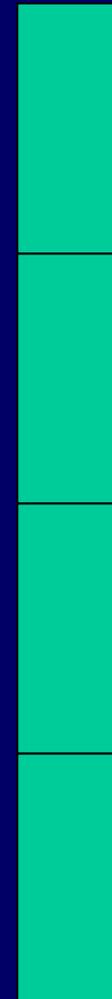
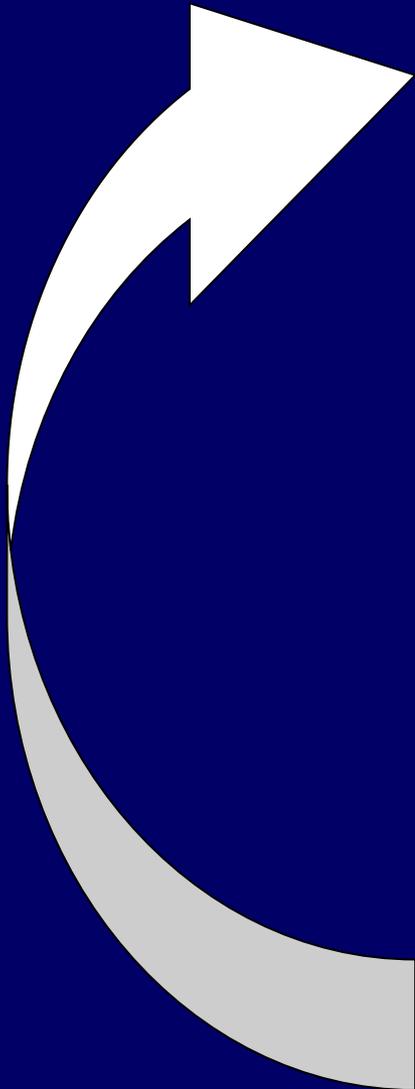
CRUCIFIXION
OF JESUS
AD 30

2000 BC

1500 BC

1000 BC

500 BC



3) Because he was an ideal example of Faith prior to the law of Moses. Paul has already insisted that **"boasting is excluded by the principle of faith."** 3:27;

The example of Abraham confirms this fact. **If he had been justified by his own works, then he would have had a right to boast. "But from God's point of view he had no basis at all for pride."** K.N.TAYLOR.

4) **Abraham provided the crucial test case.** He was understood within Judaism as the authoritative pattern of a devout Jew who demonstrated his faithfulness to the covenant by keeping the law, and was thus reckoned righteous.

Paul's decision to focus on Gen 15:6 was not arbitrary; it was a **"sugar-stick"** passage within contemporary Judaism, said to describe a righteousness synonymous with keeping all the particulars of the covenant.

The Story of Abraham.



Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

The Story of Abraham.

Much of the story of salvation recounted in the Old and New Testaments **revolves around Abraham, what he did, the promises God made to him and his descendants, and how these promises were fulfilled.**

Abraham’s story is the story of God’s plan of salvation by grace through faith.

Abraham was a sinner like everyone else.. He learned from personal experience with God that a person can be saved by God’s grace even though he doesn’t deserve to be saved.

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

God has another way, **another system or plan of salvation besides legal perfection.**
This is what Abraham found.

Was Abraham Saved?

In order to learn from Abraham’s experience, we would have to know that Abraham was indeed saved.

Since he could **never** have been **saved by any kind of works** that he might have done that would have **obligated God** to give him eternal life as a reward for working.

Was Abraham Saved?



Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

He must have been saved in some other way.

No Jew or Muslim doubted that Abraham was saved.

The Jews knew he had been saved centuries **before** they received their special law through Moses on Mt. Sinai.

We can know that he was saved because of his appearance in the story Jesus told about the Rich man and Lazarus, recorded in Luke 16.

In Hades, Abraham speaks.



Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

What Can We Learn from Abraham’s Experience with God?

**Abraham’s whole life was an education
in God’s dealings with man
and the revelation of God’s plan of salvation.**

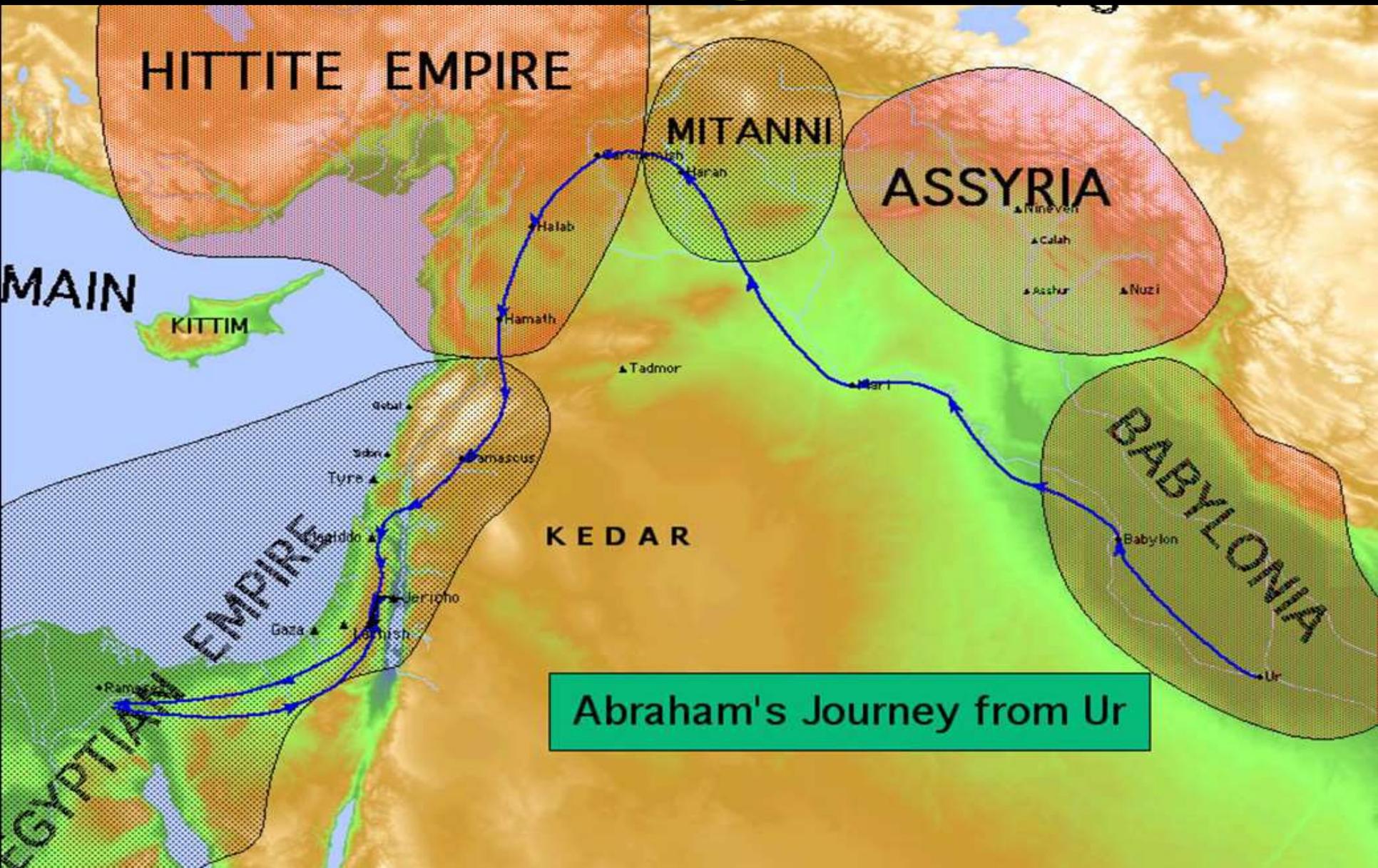
**What Abraham found out about God’s system
of redemption is a lesson we can learn from today.**

That is what the fourth chapter of Romans is about.

God called Abraham to leave Ur and go to Canaan.



God called Abraham to leave Ur and go to Canaan.



Abraham's Journey from Ur

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

Abraham’s Life of Faith.

Most of us know the story of Abraham, how God called him from Ur of Chaldea and told him to go to a land God would show him.

He went, not knowing where he was going. He came to the land of Canaan and lived there a life of faith and obedience until he died.

It is not our purpose to tell the life story of Abraham. If you don’t know it, you should read his story in Genesis, beginning in chapter 12.

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

**Let's study about what Abraham found.
Chapter Four Summary.**

Faith and Works. 4:1-8;

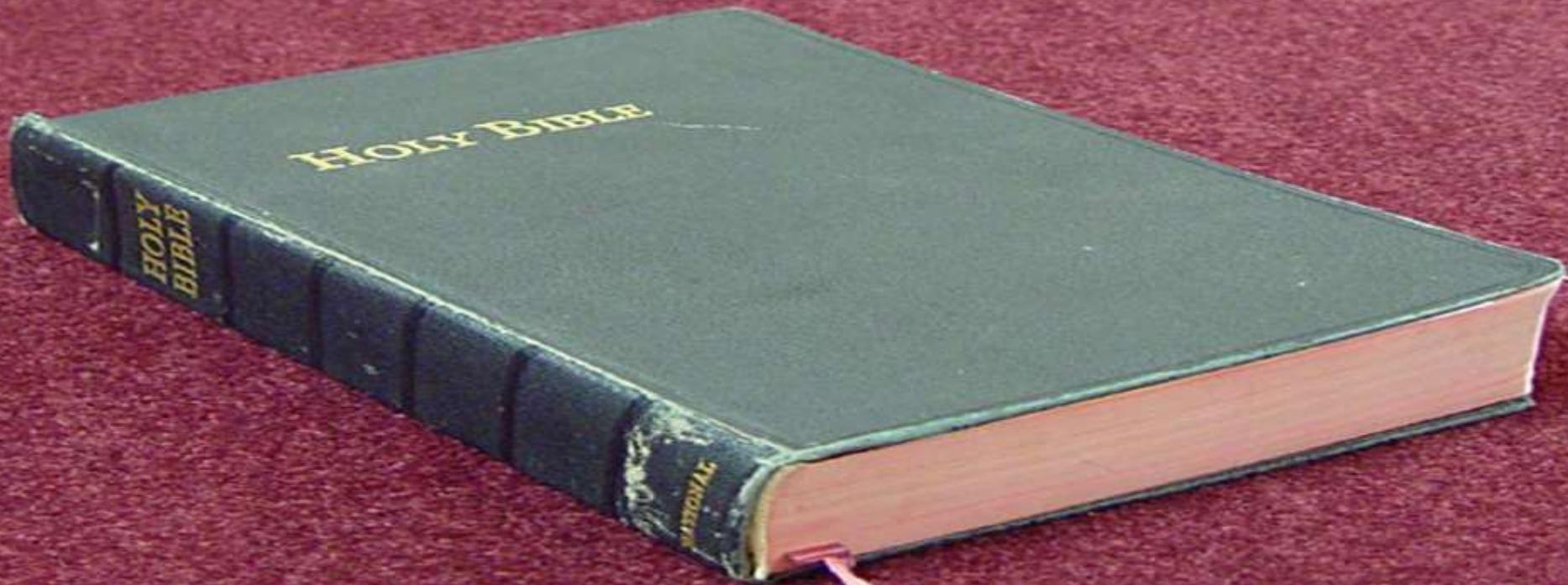
Faith and Circumcision. 4:9-12;

Faith and Law. 4:13-22;

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

We have already said a few things about what Abraham found in general terms.

Let’s now read the text and study other New Testament references that relate to these principles.



Rom 4:1; “What then shall we say that Abraham our father has found according to the flesh?” NKJ

Rom 4:1; “Then what should we say about Abraham, our ancestor? What did he gain from his human experience”
International English V

Rom 4:1; Then what do we say about Abraham, the ancestor from whom we are descended physically? New Jerusalem B

Charles Williams, following Westcott-Hort and “best” manuscripts, renders verse 1; “Then what are we to say about our forefather?” Note that **he completely omits “has found” and “according to the flesh.”**

In Scripture, the **OT Law**
is **sometimes** called **“the flesh”**
(Gal 3:3;)

Rom 4:1; “What then shall we say that Abraham our father has found according to the flesh?” NKJ

Some would say that in the present context,
"according to the flesh" means
"according to the Law."

Therefore Rom 4:1; they say “has nothing to do with Abraham being the actual, fleshly father of the Jewish nation.”

Paul is asking what Abraham has found, discovered, attained or obtained. He was asking, **"What has Abraham obtained by works of the Law?"**.

Romans 4:2; also connects **"the flesh"** with **works [of the Law]**. And yes, **Paul was fully conscious that Abraham lived before the Mosaic Law was given.**

Rom 4:1; “What then shall we say that Abraham our father has found according to the flesh?” NKJ

To the Jews, **circumcision of the flesh** was a **major point** of the **Mosaic Law**. (see Lev 12:2-3;)

Not only was Abraham justified without that Law but he was justified without being circumcised, without the temple and without numerous Jewish traditions of which the Jews were so proud.

Judaizers insisted works required by the Law of Moses would make them righteous. **When Paul was writing** the letter to the **Romans**, **James had already written:-**

“Was not Abraham our father justified by works when he offered Isaac his son on the altar?” (Jas 2:21;)

Rom 4:1; “What then shall we say that Abraham our father has found according to the flesh?” NKJ

I do not think it mattered to the Jews whether or not Abraham's works were done before the Law was given. To those with minds so oriented, **works were works whether or not they were of the Law of Moses.**

The question is, "Should Gentiles be required to obey a Law that Abraham himself was not required to keep?" **If God could justify the patriarch** without circumcision, surely **He could save Gentiles without it and without the Law of Moses.**

God called Abraham out of an idolatrous family.
(Josh 24:2;)

The **next slide** will show that he was not a lost, unbelieving, disobedient, alien sinner up until Genesis 15; when his faith was reckoned for righteousness.

Rom 4:1; “What then shall we say that Abraham our father has found according to the flesh?” NKJ

WAS ABRAHAM LOST BEFORE GENESIS 15?

- 1. God appeared, commanded him to leave his country and promised spiritual blessings. (Gen 12:1-3;)**
- 2. At that time, he believed and obeyed. (Heb 11:8;)**
- 3. In Shechem, God appeared to him. He worshipped. (Gen 12:6-7;)**
- 4. Between Bethel and Ai, God appeared to him again. (Gen 12:8;)**
- 5. After leaving Egypt, at Bethel he called on the name of the Lord. (Gen 13:4;)**

Rom 4:1; “What then shall we say that Abraham our father has found according to the flesh?” NKJ

Before the justification described in Genesis 15:6, several events had occurred. **God had appeared to Abraham, commanded him to go to a land** he would show him, and promised to bless him.

At that time he believed and obeyed God.

“By faith **Abraham obeyed** when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.” (Heb 11:8;)

Notice that it was **"by faith" that Abraham "obeyed."**

In Shechem, God again appeared to him.

There **he built an altar and worshipped.**

He **worshipped again** on a mountain **between Bethel and Ai.**

He came from Egypt to Bethel and

"called on the name of the LORD" (Gen 12:8;) After the slaughter of the kings, Melchizedek blessed him.

Rom 4:1; “What then shall we say that Abraham our father has found according to the flesh?” NKJ

**“And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth."
(Gen 14:19;)**

“After these things the word of the LORD came to Abram in a vision, saying, Do not be afraid, Abram. I am your shield, your exceedingly great reward.” (Gen 15:1;)

Everything recorded in Genesis in chapters 12, 13, 14 and five verses of chapter 15 happened before this statement:

“And he believed in the LORD, and He accounted it to him for righteousness.” (Gen 15:6;)

The offering of Isaac is not recorded until Genesis 22:1-14; compare Jas 2:21;) Long before that, Abraham's faith had been reckoned for righteousness. (Gen 15:6;). His early faith was also an obedient faith. (John 8:39; Heb 11:8;)

Rom 4:1; “Abraham was, humanly speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith?”

Abraham was an example Jews would respect.

Matt 3:9;

“Therefore bear fruit in keeping with repentance; and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you that from these stones God is able to raise up children to Abraham.”

If Abraham were justified by works, he could boast, but not before God. 4:2; 3:27;

If by works Abraham could claim God owed him! 4:4;

Abraham was “accredited” his righteousness (justification) by his faith. 4:3;

Accomplished because God forgave him. 4:6-8;

Confirmed by the Scripture. Psa 32:1-2;

Rom 4:2; “Was it because of his good deeds that God accepted him?
If so, he would have had something to boast about.
But from God's point of view Abraham had no basis at all for pride.”

The point Paul will make in Rom 4:9; is that **the Jews and Gentiles will be saved by the same gospel.**

“For if Abraham was justified by works [for if Abraham were, has been, justified on **the principle of works**].” The translation “justified by **anything he had done or good deeds**” is weak.

When Abraham believed he did something. Actually, he performed the work of belief. One should never try to rule out faith itself as a work.

“This is the **work of God**, that **you believe in him** whom He sent (John 6:29; compare John 3:18; 8:24; Rom 10:13,17; Heb 11:6;)

Rom 4:2; “Was it because of his good deeds that God accepted him?
If so, he would have had something to boast about.
But from God's point of view Abraham had no basis at all for pride.”

When James said Abraham was justified by works when he offered up Isaac, he did not imply he was justified by works of the Law of Moses but **by works of obedience.**
(see Jas 2:21;)

To the Jews "works" generally meant **keeping the Law of Moses.** Some maintained **works would earn them heaven.**
That kind of mind set made it difficult for them to be receptive to the doctrine of **salvation by the faith.**

Amazingly, they also tended to **reject gospel obedience** along with the faith in Christ that prompts it.

The book of Romans promotes **salvation by faith** as well as by **obedience to the gospel of faith.**
(Rom 1:5; 6:17; 16:26;)

Rom 4:2; “Was it because of his good deeds that God accepted him?
If so, he would have had something to boast about.
But from God's point of view Abraham had no basis at all for pride.”

Littrell pointed out that **works of the Law, works of merit, works of one's own righteousness,** of which one might boast, **cannot save.** (Eph 2:9; Tit 3:5;)

On the other hand, **Works of faith are required.**

All who would please God perform them.

"The faith" is **the gospel,** God's power to beget.

(1Cor 4:15; Jas 1:18; Luke 8:11;)

It reveals God's grace to all people. (Mk 16:15-16; Rom 1:16-17; Tit 2:11-14;) Grace teaches (Tit 2:11-2;)

It is **"the word of His grace"** that is able to guide.

(Acts 20:32;)

Rom 4:2; “Was it because of his good deeds that God accepted him?
If so, he would have had something to boast about.
But from God's point of view Abraham had no basis at all for pride.”

**He has something to boast about!
Were Abraham's works meritorious?**

Did he earn his salvation? Hardly. If by works he had earned salvation he could have bragged but, as it was, before God, **he had no ground for boasting.**

Abraham never boasted of any kind of justification that God owed him because of his works before God or before men. The Bible is silent as a tomb on that.

He knew he was justified by faith. He even knew it when he offered up Isaac. Most of all, God knew it. That ruled out boasting. Justification by faith today likewise rules it out.

Rom 4:3; “For the Scriptures tell us, “Abraham believed God, so God declared him to be righteous.”

v3-4. Justification as a gift not as an obligation.

What about Abraham’s justification? (4:1-25)

2000 BC	>>>>>	1400BC	>>>>>	1000BC	>>>>>>	60 AD
ABRAHAM		MOSES		DAVID		PAUL
Before Circumcision And Law		Law		After Circumcision and Law		Without C & Law

The Law _____ us and directs us to the way of faith in Jesus (Gal 3:24-25; 4:1-7). Law is a phase to awaken us.

Rom 4:3; "For the Scriptures tell us, "Abraham believed God, so God declared him to be righteous."

a) "Abraham believed God and it was **reckoned (accounted)** to him as righteousness" **refers to the incident in Gen 15:5-6;**

b) by every human standard, it was a physical impossibility for this couple to have a child of their own. But God said it would happen; and Abraham accepted it as a fact, v18-19; also Lk 1:36-37; Sarah also believed.

c) Abraham could not be used as an example of slavish obedience to the requirements of the law; expecting salvation as payment for good works, rather he is an example of complete trust in God.

Rom 4:3; “For the Scriptures tell us, “Abraham believed God, so God declared him to be righteous.”

- 2) Account of the **CALL** of Abraham in Gen 15:6;
Note that his **CALL** came
13 years before his CIRCUMCISION. 17:24;
- 3) Paul cited Gen 15:6 to show what God's Word actually says concerning **whether Abraham was justified by law or by faith.**

Scripture says his faith was reckoned to him as righteousness. Keep in mind that Abraham had long been God's servant when the events cited in Gen 15:6; took place.

Rom 4:3; “For the Scriptures tell us, “Abraham believed God, so God declared him to be righteous.”

He was righteous before this incident, but it was an occasion where God took special note of his faith.

When the Lord promised a son through which he would fulfill all his promises, Abraham believed God despite his and Sarah's advanced age.

Based on that faith, God reckoned him righteous. This incident is an example of the character of Abraham's faith.

It was not that belief was righteousness, per se. Works possess only as much merit as God reckons them to have, including faith and all other works. Therefore, Abraham's faith was righteous only because the Lord so reckoned it.

Rom 4:3; "For the Scriptures tell us, "Abraham believed God, so God declared him to be righteous."

a) His first act of Faith involved the departure from UR of the CHALDEES. Gen 11:31, 12:1; Heb 11:8;

Later, his faith was revealed in his belief of God's promise that he should have a SON.

**Paul tells us that he did not "weaken in faith" (v. 19).
And he did not "waver" (v.20).**

AV. says he did not "stagger" at the promise,

Paul is not telling us that Abraham was not overwhelmed or filled with amazement by God's promise.

There is more to it than that.

The verse means that he had no difficulty in accepting and believing the promise.

He was NOT torn between trusting God and doubts about his and Sarah's ability to have a son.

So far as Abraham was concerned,
GOD HAD MADE A PROMISE,
and there was no question
as to **God's ability to KEEP His promise.**

It did not occur to Abraham to DOUBT, in view of his own and Sarah's - physical limitations. **HE DID NOT WAVER.**

HE was **fully convinced** that what GOD had promised, He COULD and He WOULD fulfil.

ABRAHAM - ILLUSTRATION OF LIVING BY FAITH.

Rom 4:3; “For the Scriptures tell us, “Abraham believed God, so God declared him to be righteous.”

As an illustration - Abraham an appropriate – and acceptable - choice. No quibble or argument over Paul's mention-of Abraham, considering his standing as father of the Hebrew nation.
Abraham our father.

Remember 4:1; the word FOREFATHER....
OUR forefather. And the word **JUSTIFIED.**

No arguments from anyone,
about **Abraham's righteousness**

Remember the highlights in the life of this man.

God called him when living in UR of the CHALDEES,
and when his name was **ABRAM....High Father.**

Rom 4:3; “For the Scriptures tell us, “Abraham believed God, so God declared him to be righteous.”

1st. To leave his homeland and people.

2nd. To go to a land which was unnamed.

Hebrews records that **BEING** called **HE WENT OUT**.

Seems incredible that he did not even concern himself **WHERE** it was that God was sending him

**WHILST GOD WAS CALLING HIM,
he was actually obeying.**

3rd. The promise of a son tested his faith, as **PAUL** tells us here in 4:18-21; He tells us that physically, **Abraham** was 'as good as dead', so far as producing a son is concerned, and **Sarah** also, was past the age of child bearing.

Rom 4:3; “For the Scriptures tell us, “Abraham believed God, so God declared him to be righteous.”

DIFFERENCE IN RENDERING BETWEEN A.V. AND R.S.V.

One says HE CONSIDERED NOT.....
the other says that HE CONSIDERED.

AV. IMPLIES that he did not even
stop to think about it.
that God would keep his promise.

R.S.V says that **he DID think about it,**
and the evidence that might very easily have
discouraged him, **DID NOT cause him to doubt.**

Rom 4:3; “For the Scriptures tell us, “Abraham believed God, so God declared him to be righteous.”

The third test came when he was called upon to OFFER ISAAC as a sacrifice – and particularly, **as a BURNT offering.**

Had he gone through with it - as he was prepared to, there would have been nothing of Isaac LEFT
NO DEAD BODY! Yet Abraham believed that God was able also to raise Isaac from the dead.

THIS then, is the man of faith and IT WAS FAITH which caused ABRAHAM to be accounted righteous by God.

Rom 4:3; “For the Scriptures tell us, “Abraham believed God, so God declared him to be righteous.”

So, the actual BESTOWAL of righteousness was not completed at that time, hence we read that Abraham was CREDITED with righteousness in the same way that a person who has become heir to a vast fortune, which he will certainly come into one day may be granted CREDIT on that account.

Abraham's Faith leads to obedience:-

Many Bible teachers call

The promise to Abraham "unconditional,"

But there was nothing unconditional about it.

**Abraham had to leave his home and family
and go where the Lord would direct him.**

(Genesis 12:1;)

**"walk before" the Lord, i.e., live in recognition
he was in the presence of God, and "be blameless."**

(Genesis 17:1;)

**be circumcised at age ninety-nine
and circumcise all the males of his house.**

(Genesis 17:10-14, 23-24;)

Abraham's Faith leads to obedience:-

"command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice."

(Genesis 18:17-19;)

"Offer his beloved son of promise as a burnt offering.

(Genesis 22:1-18;)

How would you like to have to keep all those conditions?!

"circumcision of all males as the sign of the covenant became a condition to **all succeeding generations.**

(Genesis 17:9-14;)

Abraham's Faith leads to obedience:-

These verses should be enough to convince our faith only friends of the necessity of obedience to be a recipient of God's promises.

God reiterates the promises that He had initially made to Abraham at Genesis 12 and again in Genesis 15 due to the fact that the promise remained in tact.

“I will do this because Abraham listened to me and obeyed all my requirements, commands, regulations, and laws.” Gen 26:5;

Abraham's faithful obedience caused the Lord to reiterate the promise to Abraham by the formula, **“Because you have obeyed my voice.”**

Abraham's Faith leads to obedience:-

Yahweh swears by His own name that surely the blessing He has promised Abraham would be his due to his obedience. (Heb 6:13;)

That which was dearest to Abraham in this life, Isaac his only son of promise, was not placed before Yahweh God and His commandments.

God was the zenith of Abraham's interest because **he knew that his relationship with God** was far more important than any earthly object.

Abraham's Faith leads to obedience:-

Abraham goes from deceiving Abimelech and handing over his wife in cowardice **to perfect obedience to Gods will.**

(Gen chap 21-22;)

Paul describes **the struggle** of trying to do the things we know to be right we often fail due to weakness of the flesh
We revert to our old habits.

(Rom 7;)

The mark of a true disciple of Christ is the ability to rebound from sin.
(repenting of it and asking the Lord's forgiveness in humble submission.)

Rom 4:3; “For the Scriptures tell us, “Abraham believed God, so God declared him to be righteous.”

Rom 4:3; "Romans 4:3; For the Scriptures tell us Abraham believed God, and that is why God cancelled his sins and **declared him `not guilty.'**" Living Bible.

Rom 4:3; “For what does Scripture say? And Abraham believed God, and it was **set down to his account as righteousness.**” (Gen 15:6;) International Standard Version.

Romans 4:3 For what does the scripture say? "Abraham believed God, and it was **reckoned to him** as righteousness.
New Revised Standard with Apocrypha

Imputed righteousness = same as Rom 3:21;

Rom 4:3; “For the Scriptures tell us, “Abraham believed God, so God declared him to be righteous.”

Imputed righteousness = same as Rom 3:21;

This does not mean that righteousness was somehow mysteriously transferred to Abraham. It only means **that God counted his faith as righteousness.**

“But now God has shown us a different way to heaven - **not by “being good enough” and trying to keep his laws, but by a new way** (though not new, really, for the Scriptures told about it long ago).

“Now God says He will accept and acquit us- declare us “not guilty”- if we trust Jesus Christ to take away our sins. And we all can be saved in this same way, by coming to Christ, no matter who we are or what we have been like.” Living Bible.

Rom 4:3; “For the Scriptures tell us, “Abraham believed God, so God declared him to be righteous.”

Abraham's faith **was "for" or "to" righteousness** in two senses: (1) **His sins were forgiven** [ultimately through Christ]. (2) **He conformed his life to God's will.** Along this line, W. E. Vine wrote:-

For in these places is **EIS**, which does not mean **"instead of"** but **"with a view to."**

The faith thus experienced brings the soul into vital union with God and Christ, and inevitably produces righteousness of life, that is, conformity to the will of God.

Rom 4:3; “For the Scriptures tell us, “Abraham believed God, so God declared him to be righteous.”

Abraham received acceptance exactly the same way we do, by faith apart from works.

**You cannot work your way into heaven!
Being good is not enough.**

**We can only be saved
by accepting the gift of Gods sacrifice,
the BLOOD of Jesus the Son
on God’s terms not ours.**

**Romans Chapter 4:4-8;
Justified freely by His grace.
God's Righteousness
illustrated in Abraham.
Rom 4:1-3; Lesson 1 Slide 1**

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Next in the series:-

Romans Chapter 4:4-8;

Justified freely by His grace. Lesson 2 Slide 76⁷⁵

**Romans Chapter 4:4-8;
Justified freely by His grace.
God's Righteousness
illustrated in Abraham.
Lesson 2 Slide 76**



Rom 4:4; “Now to him who works, the wages are not counted as grace but as debt.”

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

In v4-5, Paul draws attention to something which all of us will recognise as being true.

When an employer hands the worker his **pay-packet** at the end of the week, **he is NOT doing the worker a favour!** HE IS UNDER LEGAL OBLIGATION to **give the man what he has EARNED** and **what therefore rightly belongs to him.**

This is a point, you will recall, made by James, when he speaks of certain evil masters **WITH HOLDING** the wages which their servants have earned.

**No employee thinks of himself
As the recipient of GRACE when he is
handed his wages at the end of the week.**

When he says THANK You to the employer,
he does it merely out of courtesy, and not because
he NEEDS to, since he is receiving that which
Paul describes as his due, and not a gift.

Now, if WE could earn salvation by good works
of ANY sort, **even if we could EARN salvation**
by BELIEVING, by having faith,
by repenting, by being baptised.

**GOD WOULD BE UNDER OBLIGATION
to give us salvation, and it would then NOT
be a FAVOUR on His part, NOT GRACE!**

Rom 4:4; “Now to him who works, the wages are not counted as grace but as debt.”

Similarly we should not need to **THANK** him or **PRAISE HIM** for it. But, when we realise That we are **UNABLE** to deserve salvation, **we throw ourselves on His grace and mercy,**

and TRUST God to save us,
we are like that drowning man,
who aware of the fact that he cannot help himself,
reaches out a hand towards the lifeguard.

PARAPHRASE of Rom 4:4; by A.E. Winstanley:-

“The employer who pays an employee wages is not a benefactor; he is giving him his just due, paying a debt, exchanging an obligation.”

That TRUST, that FAITH is what makes it possible for God to save us.

a) "Abraham's acceptance with God was clearly not based on his works, good as they were. Abraham's works, his obedience to the divine commandments **were the fruit of his unquestioning faith in God.**

Had he not first believed the promises of God he would never have conducted his life from then on in the light of what he knew of God's will.

NO, when God gave Abraham a promise (in the fulfilment of which, incidentally, the whole gospel was bound up), He simply took God at his word, and acted accordingly.

Rom 4:4; “Now to him who works, the wages are not counted as grace but as debt.”

The basic thought of the Jew was that **a man must earn God's favour**. The basic thought of Christianity was that **a man could never earn Gods favour**.

All men can do is take God at his word and **stake everything on his faith that God's promise is true**.

Abraham entered into a right relationship with God not because he did all kinds of legal works, but because he cast himself, just as he was, on the promise of God.

Gal 5:6; "For in Christ Jesus neither circumcision nor uncircumcision is of any avail.

But Faith working (activated, energised, expressed) through faith and Love".

Rom 4:4; “Now to him who works, the wages are not counted as grace but as debt.”

Here is a person (Abraham or anyone) **who is not righteous by working**, that is, **by perfect law-keeping**, or by doing exactly what God tells him to do **without a slip up or single failure.**

A person cannot be righteous in that way.

We is simply not righteous by our own achievement and power.

We “work” when we do everything God has demanded a man do to be righteous and to achieve eternal life as a wage.

Once we sin we cannot work enough or do enough good things to make ourselves righteous again and thus earn eternal life as a wage.

Rom 4:4; “Now to him who works, the wages are not counted as grace but as debt.”

Is Paul belittling people who teach the **necessity of repentance** or any other **obedience to Christ**, such as baptism? Of course not.

Paul himself taught obedience again and again, (Rom 1:5; 6:3-4; 17; 16:16; 2Thes 1:8-9;)

Actually, he is **countering the works-of-the-law** position taken by the Judaizers.

If the Law was kept perfectly, **salvation would have been due as a debt.** (Rom 10:5; Gal 2:12;)

However, **no one earned it** (Rom 3:9, 19, 23; 11:32; Gal 2:16; 3:22;)

Rom 4:4; “Now to him who works, the wages are not counted as grace but as debt.”

ROMANS 4:4; DOES NOT TEACH;-

1. That faith and works are opposites.

Rather it teaches

True faith cannot exist without works.

(Jas 2:14-20;)

2. That obeying the gospel makes one his own Saviour.

Rather it teaches

Those who do not obey are lost. (2Thes 1:8-9;)

Rom 4:4; “Now to him who works, the wages are not counted as grace but as debt.”

ROMANS 4:4; DOES NOT TEACH;-

**"It is a scandalous and outrageous lie to teach that salvation arises from human activity."
(Rubel Shelly said)**

**Many preach and Teach
“there is nothing we can do it is all of God”**

**Yet we see in Acts Acts 2:38; Rom 1:5 16:26; etc
The human response to the Grace
revealed that Jesus blood will save us was
“WHAT shall WE DO?.”**

Rom 4:4; “Now to him who works, the wages are not counted as grace but as debt.”

HOW ARE WE JUSTIFIED?

Through our faithful response to the Grace of God through the blood of Christ on God’s terms;

E.g. – The experience of Abraham

a. GRACE v. DEBT

b. BY FAITH – v3

c. NOT UNDER LAW – v4-8

E.g. – DAVID Also.

BOTH JEW AND GENTILE RECKONED

- **imputed to = GRACE = a Gift.**
- **Righteousness = Gift.**

JUSTIFICATION is the GOAL and DESTINY of FAITH

Rom 4:4; “Now to him who works, the wages are not counted as grace but as debt.”

Torah (Law) Scroll.



Rom 4:4; “A Labourers wages are not regarded as a gift or favour to him; they are an obligation - what is owed to him” = **Charis**

Rom 4:4; Now when a man works, his wages are not credited to him as a gift, but as an obligation.

Rom 4:5; “However, to the man who does **not work but trusts God who justifies the wicked, his faith is credited as righteousness.**

Either acts of faith or works of merit in response to God’s gift of salvation, not both.

**Faith + Works of merit comes AFTER salvation!
We work out of AN APPRECIATION
of WHAT GOD HAS DONE FOR US IN CHRIST.**

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

Faith recognises a favour (grace.)

God "justifies the ungodly."

Abraham was not an ungodly man - but the principle by which he was justified is equally applicable to the most wicked of men.

Abraham would have doubtless described himself as a great sinner, greatly in need of Grace.

1 Tim 1:15-16;

Faith in the blood of Christ was the basis upon which God determined to make man righteous.

Man does not work his way in because he does not keep the law, but he believes on Him who justifies the ungodly. (law breakers.) (Rom 4:5;)

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

**This faith takes God at His Word
and acts accordingly, as did Abraham.**

If man had been able to keep the moral law on the basis of his goodness, **the sacrificial death of Jesus would not have been necessary.**

In His death Jesus paid man's sin debt, **thus salvation is necessarily viewed as a matter of favour,** never as a matter of God's indebtedness to man, except as God obligates himself.

When one studies the commentaries he finds that there is a **near-universal assertion that Paul teaches that no merit is attached to man's obedience;** but he says no such thing.

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

Certainly there is a sense in which **it is proper to speak of man's meritorious works in salvation and God's indebtedness.** (cf. James 2:17-24;)

The problem the first century Judaizers were attempting to import into the church was a **"who-needs-grace; we-have-the-law-and-circumcision"** attitude.

They appear to have been oblivious to their need of humility in God's presence.

Paul was seeking to refocus their attention to the basis of their relationship with God, not to promote a dead-faith, do-nothing theology.

There is also a sense in which it is proper to say that God is not indebted to grant man salvation.

This too is true when viewed from the standpoint of man's law-keeping. Since "all have sinned and come short of God's glory," none may properly boast in His presence. (Rom 3:23;)

The Judaizers needed to recognize this along with the fact that salvation was possible only because of God's gracious initiative. **They, like Abraham, had to manifest faith in God, while taking account of their flawed law-keeping.**

They had to **recognize their need to put full faith in God** to do what He promises to do **if they follow his terms of pardon.** They needed to see that the **basis of anyone's relationship with God must be faith in God** Who initiates salvation because **He is gracious and forgiving.**

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

We must **also recognize** the fact that **there is a sense** in which it is proper to speak of man's works having merit in the process of salvation as well as **God's indebtedness** to grant salvation.

This is the view from which James wrote in his letter. (James 2;)

Once it is understood that **our relationship** with God is **rooted in our faith in God Who keeps His Word** and **not in our ability as law-keepers**, the problem vanishes.

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

There is merit in our works because God decreed that such works have merit.

The merit is based on faith in a flawless Christ who fulfilled the law, not in our ability to keep the law.

There is merit in faith, repentance, confession, baptism, walking in the light, and preaching the gospel, **because God attached merit to them.**

There is also **indebtedness** on God's part to **grant salvation on the basis of such faith.**

The indebtedness is present because **the Lord took it upon Himself,** not because of man's flawless law-keeping.

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

**God in His sovereign will assumed the obligation;
It was not imposed through any outside force.**

He obligated Himself, and
He does not renege on His commitments.
He can be trusted to do what He promises to do.

When God reckoned Abraham righteous,
it was not "play-like" righteousness.
That is, **God did not just pretend Abraham
was righteous** when in reality he was not.

Such a view goes against
God's ability to forgive sin and speak truthfully.

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

**When God pronounces the forgiven sinner
"righteous," he is in fact righteous.**

**When clothes are washed, they are as clean
as if they had never been dirty.**

**When God cleanses the soul,
it is as clean as if never stained by sin.**

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

We cannot work to BE saved.

We now work because we ARE saved.

The NIV says, “However, to the man who does not work but trusts God who **justifies the wicked**, his faith is credited as righteousness.”

How can God justify the wicked?

Look at 1 Corinthians 6:9-11;.

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

1 Cor 6:9; “Don't you know that those doing such things have no share in the Kingdom of God?

Don't fool yourselves. Those who live immoral lives, who are idol worshipers, adulterers or homosexuals, **will have NO SHARE in His Kingdom.**

Neither will thieves or greedy people, drunkards, slanderers, or robbers.” Living Bible.

1 Cor 6:10; “They steal. They are greedy. They are drunkards. They say terrible things about people.

They rob people. People like this **WON'T ENTER** the kingdom of God.” International English.

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

1 Cor 6:11; “And all this describes what SOME OF YOU WERE. But NOW you have had every stain washed off: NOW you have been set apart as holy: NOW you have been pronounced free from guilt; in the name of our Lord Jesus Christ and through the Spirit of our God.” Weymouth's New Testament.

So God justifies the wicked who are led by their faith to repent and obey.

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

Justification illustrated by Jesus. Luke 18:9-14;

The tax collector was justified. God accepted him.
There is no reason to doubt the morality
or the sinfulness of the tax collector.

Yet, the good man (humanly speaking)
was not justified and **the bad man** (humanly
speaking) **was justified.**

This is **explained** by v9 **Jesus told the story**
because of some **"who trusted in themselves**
because they thought they were righteous."

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

This is **the truth** of Romans 4;

There is no hope of acceptance with God for the man who seeks it as a result of his own good works.

Happy is the man who recognises himself as a sinner and throws himself on the divine mercy of God. **By justifying the ungodly, God does not condone sin.**

He can impute righteousness to the believer without violating divine justice; because the penalty has been paid by Jesus. see footnote Rom 4:6 RSV

**1 Cor 6:11; “And that is what some of you were.
But you were washed, you were sanctified,
you were justified in the name of
the Lord Jesus Christ and by the Spirit of our God.”**



Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

Not of Works.

Paul discusses this concept in Ephesians 2:7-10;
“For it is by GRACE ~~you have been saved, through faith-and this not from yourselves, it is the GIFT of GOD-~~ not by works, so that no one can boast.
For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.”

The key to understanding this **creation of God – US** being created in Christ Jesus for (for the purpose of) **doing good works** - is to know what is meant by the term, “**created in Christ Jesus.**”

1 Cor 6:11; “And that is what some of you were.
But you were **washed**, you were **sanctified**,
you were **justified in the name of the Lord Jesus
Christ and by the Spirit of our God.**” Matt 28:18-19;



Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

Paul says this is what is important:-

“For neither is circumcision anything, nor uncircumcision, but **a new creation.**” (Gal 6:15)

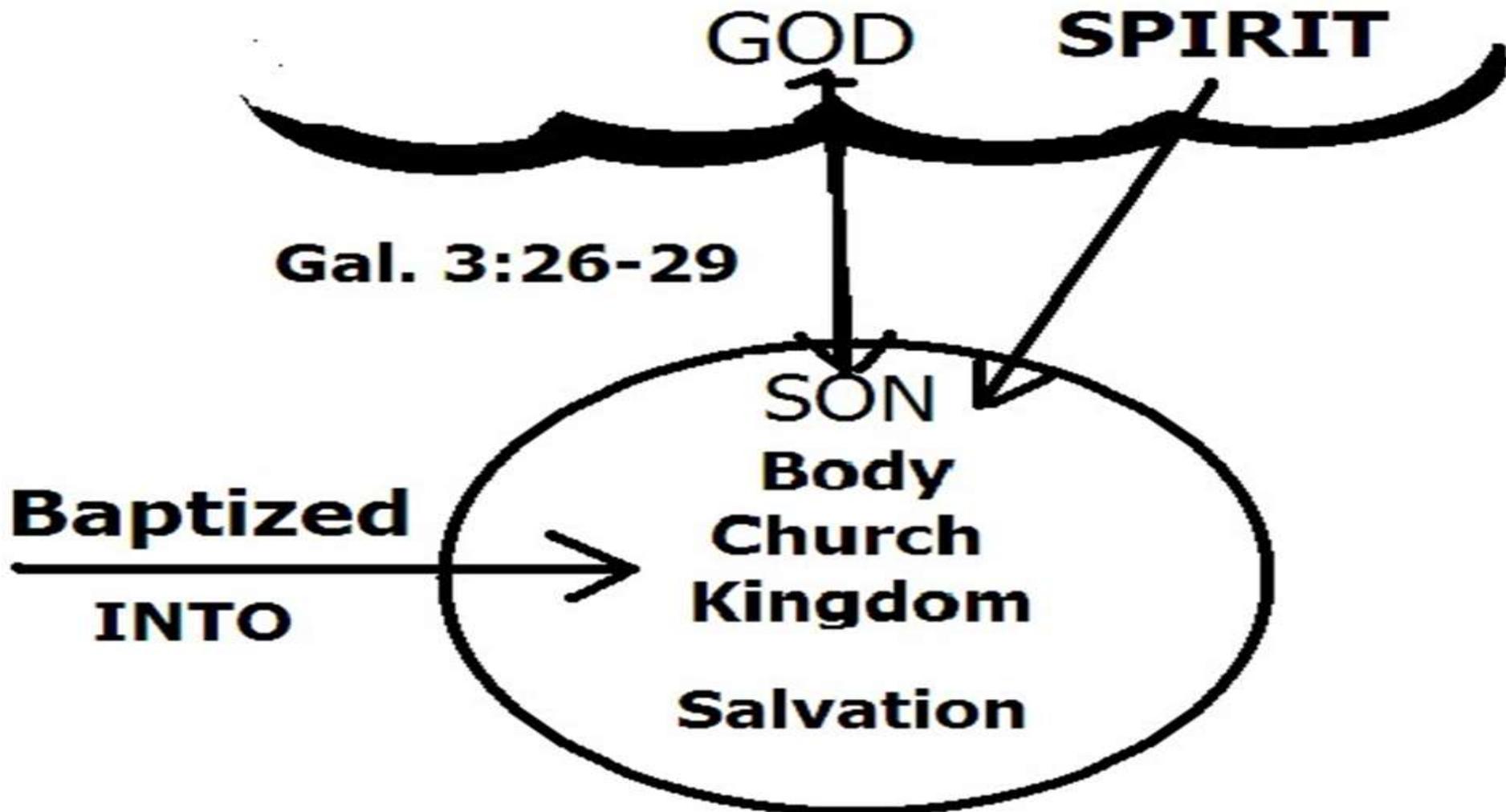
“Therefore if anyone is in Christ, he is **a new creature**; the old things passed away; behold, new things have come.” (2 Cor 5:17;)

The new birth of “**water and the Spirit,**” John 3:5; or being “**baptized INTO Jesus Christ**” Gal 3:26-27;

This water baptism that allows us to be “**washed in the blood of the Lamb**” Rev 1:5-9; is the **point in time** where we become **NEW creatures.**

Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

“For all of you who were **baptized into Christ** have **clothed yourselves with Christ.**” Gal 3:27;



Rom 4:5; “however, when someone, without working, puts faith in the one who justifies the godless, it is this faith that is reckoned as uprightness.”

So if we **cannot do** any kind of **work to earn eternal life** as a **reward for our own goodness** and effort, **how then can we obtain it?**

Paul’s answer here and in Romans is **“by grace through faith as a gift of God.”**

**David describes such a man,
one justified (sins forgiven) by faith:**

Rom 4:6; “David talks about the happiness of a man whom God regards as righteous (without human effort):”



Rom 4:6; “David talks about the happiness of a man whom God regards as righteous (without human effort):”

6 David... speaks of the blessedness of the man to whom God *credits righteousness* apart from works:

7 "Blessed are they whose transgressions are forgiven, whose sins are covered.

8 *Blessed is the man*

whose sin the Lord will never count against him."

(Romans 4:6-8; Psalm 32:2;)

Who is the man David is describing?

Whose sins will God not count against him?

That man is one who is saved by grace through faith.

He is not one who trusts the law and perfection in law-keeping for his salvation.

Were David and Abraham two of those men?

Are we such a man or woman?

Rom 4:6; “David talks about the happiness of a man whom God regards as righteous (without human effort):”

David is describing the recipient of the blessing God promised to Abraham and through him, Isaac and Jesus, to all his spiritual descendants, those who imitate Abraham’s faith.

That is, those who act on their faith as Abraham did.

Faith NOT Ritual

Rom 4:6; “David talks about the happiness of a man whom God regards as righteous (without human effort):”

Apart from works [without works].
The NEB translators confusingly used
five words to translate **ERGOON works**.

What did they intend by
"apart from any specific acts of justice?"

This but one more effort to slip into the text
the doctrine of salvation by **faith only?**

Many people fail to understand **the difference**
between **works of Merit** to earn salvation and **works**
that are required to accept the salvation of grace
that is on offer. **Faith is one of these type of works.**

Rom 4:7; ““Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;” NKJ

Rom 4:7; “Sinners who are forgiven are happy.
Their sins have been covered.” International English

Paul brings to attention Psalm 32:1-2;

Where the Holy Spirit adds:-

"and in whose spirit there is no deceit."

**In the Psalm, David had in view his own forgiveness
(see Ps 32:5;) True, as a servant of God
he was a man after God's heart (Acts 13:22;)**

**But he sinned. God pardoned him and counted him
righteous. His lawless deeds were forgiven.**

**“Blessed is he whose transgression is forgiven,
whose sin is covered. Blessed is the man
to whom the LORD does not impute iniquity,
and in whose spirit there is no deceit” (Psa 32:1-2;)**

Rom 4:7; "Sinners who are forgiven are happy.
Their sins have been covered." International English

David understood that faith in God to keep
His promises is the ground upon which
man's relationship with Him stands.

**Based on God's initiative, a man is reckoned
righteous because he is righteous** (in our case
it comes about as a result of appropriating God's
grace on His terms, via obedience to the gospel).

v6. "The state of justified man."

"A blessing upon the man."

v7. "Blessed are those."

v8. "Blessed is the man."

Rom 4:6; “David talks about the happiness of a man whom God regards as righteous (without human effort):”

-Paul cited **Psa 32:1;** to strengthen the point that **God reckons one righteous through faith -apart from flawless law-keeping.**

Paul was not arguing that God reckons righteousness in the sense of infusing it into the soul as a patient is infused with medication via intravenous means.

Righteousness is a component of character; it can no more be pumped it into a man than **honesty, compassion, or love.**

Rom 4:6; “David talks about the happiness of a man whom God regards as righteous (without human effort):”

This is similar proof to that which we saw with **Abraham**. So we see that Paul has two examples of **Justification** apart from the law - **One before law (Abraham), and one under the law (David)**. Both conclude that **works of merit will not save**.

David made the same point as that made in Gen. 15:6. **He knew from personal experience that man is reckoned righteous through faith**.

David had not been a **flawless keeper of the law of Moses** any more than Abraham had flawlessly kept the **moral law** under which he lived.

He knew that man's righteousness was possible only because of God's gracious initiative.

Rom 4:7; ““Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;”

BLESSEDNESS - MAKARISMOS noun:-

Happy state, consequent on God's approval and blessing. - Unlimited credit on the bank of God.

BLESSED - MAKARIOS – adjective:- Matt 5:3-11;
Translations give, "happy", "blessed", "What joy".
No one word is adequate for this Greek term.

It has both a God ward aspect and a man ward aspect. It does describe a happy state, but it also involves the idea that this happy state is due to God's favour, or to a right relationship with God.

Rom 4:7; ““Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;”

We get the idea if for "**blessed is the man**"
we say "**how happy, because blessed by God
is the man.**" e.g. Amplified Version.

**Matt 5:3; "blessed, -happy to be envied and
spiritually prosperous (that is, with life-joy
and satisfaction in God's favour and salvation,
regardless of their outward conditions)
are the poor in spirit".**

Rom 4:7; “Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;”

David's words show what justification involves
regarding SIN, Iniquities - **ANOMIA** - Lawlessness.
Sins and sin - **HAMARTIA** - Missing the mark.

Three aspects of justification:-

v7. Iniquities forgiven - APHIEMI –
remission of punishment.

v7. Sins are covered - EPIKALUPTO –
hidden from view.

v8. "The Lord will not reckon sin" - LOGIZOMIA –
not charged to him.

Rom 4:7; ““Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;”

Covering of sins is a metaphor
that means they were **forgiven**.

When a person turns to God in faith and obedience
his sins are covered. After sins are covered and
forgiven, **God no longer holds them on account.**

JOY OF FORGIVENESS. (Rom 4:7; Ps 32:1-2;)

1. Blessed (happy, with divine favour)
is the man whose sins are forgiven.

2. Prayers heard. 3. Deliverance assured.

4. Protection. 5. Instruction and guidance.

6. Fellowship with God. 7. God's steadfast love.

(Roy Deaver 1.105)

Rom 4:8; “what joy there is for anyone whose sins are no longer counted against him by the Lord.”

METAPHORS OF FORGIVENESS. (Rom 4:8;)

1. Sins "put away." (2 Sam 12:13;)

2. Cast behind God's back. (Isa 38:17;)

3. Remembered no more. (Jer 31:34;)

4. Covered all their sin. (Psa 85:2;)

5. As far as the east is from the west, so far has He removed our transgressions from us (Ps 103:12;)

6. Shall not impute sin. (Rom 4:8;)

**Romans Chapter 4:4-8;
Justified freely by His grace.
Lesson 2 Slide 76**

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Next in the series:-

**Romans Chapter 4:9-25;
God's Righteousness illustrated Part 2**