

Roamin' Thru Romans-Part 14

Scripture Reading: Romans 4:1—8

Prayer:

Romans 4

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

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

- A. The **Examples** of Justification (Romans 4:1-8) (**Today**)
- B. The Exclusions in Justification (Romans 4:9-16)
- C. The Elaboration of Justification (Romans 4:17-25)

So, let's talk about that today:

Subject: The Examples of Justification

Romans 4:1-8

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

I. **The Example in the Patriarch** (Romans 4:1-5)

Abraham was the highly esteemed patriarch/progenitor of the Jewish race. His *justification* is examined here.

1. **The Revelation in Abraham.**

"What... Abraham... hath found... for **if** Abraham were justified by works" (Romans 4:1, 2).

The revelation about Abraham says his justification was by faith not by works.

2. **The Restricting of Abraham.**

"He hath whereof to glory; but not before God" (Romans 4:2).

If one believes that Abraham was saved by works, he restricts Abraham to gaining glory only from men.

3. **The Righteousness for Abraham.**

"Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3; cp. Genesis 15:6).

Genesis 15:6 (KJV)

⁶ And he believed in the LORD; and he counted it to him for righteousness.

Abraham obtained the righteousness necessary for salvation by faith ("*believed*") which means it was apart from works. Thus, salvation is by faith.

4. **The Rationale about Abraham.**

"Him that worketh is the reward not reckoned of grace, but of debt... him that worketh not, but believeth on him that justifieth

the ungodly, his faith is counted for righteousness" ([Romans 4:4, 5](#)).

If Abraham or anyone worked for salvation, that salvation is not of grace. It is of debt—God owes it to man.

But that is not the way of salvation.

II. **The Example in the Prince** ([Romans 4:6-8](#))

David was the great prince of Israel.

David writes of the great blessing of salvation.

1. **The Supremeness of the Blessing.**

"David... describeth the blessedness of the man unto whom God imputeth righteousness" ([Romans 4:6](#); cp. [Psalm 32:1, 2](#)).

Psalm 32:1-2 (KJV)

¹Blessed *is he* whose transgression *is* forgiven, whose sin *is* covered.

²Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

The blessing of salvation through imputed righteousness is the greatest blessing of all.

2. **The Source of the Blessing.**

"Unto whom God imputeth righteousness" ([Romans 4:6](#)).

Salvation is the result of God putting righteousness in our spiritual bank account. Before God did this, our spiritual bank was broken.

Only God can save (impute righteousness to us). He alone is the source of the blessing of salvation.

3. **The Substance for the Blessing.**

"God imputeth righteousness without works" ([Romans 4:6](#)).

To be saved (justified), we must be as righteous as God.

Our righteousness will not get us into heaven.

Our best is detestable before God ([Isaiah 64:6](#)).

Isaiah 64:6 (KJV)

⁶ But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

4. **The Securing of the Blessing.**

"Without works" ([Romans 4:6](#)).

The required righteousness for justification is not secured by man's works but only by faith.

5. **The Satisfaction in the Blessing.**

"Blessedness" ([Romans 4:6](#)). Three times in this section ([Romans 4:6, 7, 8](#)) are found the blessed words (twice "blessed" and once "blessedness").

They are the same words used in the beatitudes in the Sermon on the Mount.

The ungodly world knows nothing of this *blessedness*.

6. ***The Sanctifying in the Blessing.***

"Blessed are they whose iniquities are forgiven, and whose sins are covered" ([Romans 4:7](#)).

The blessing of blessings is to have one's sins forgiven by God.

7. ***The Safety in the Blessing.***

"Blessed is the man to whom the Lord will not impute sin" ([Romans 4:8](#)).

Such a man is justified by God and will not be judged for his sins by God.

If our sin was imputed to us, there would be no safety from the eternal fires of hell.

Closing: So, we will stop here for today!

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

If not, will you accept Him today?

Have you known the "blessing" of "justification?"

*Beach, B. 1/07/23 a.m. WHBC, Dalton

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