

**Hidden Hills Sovereign Grace Baptist Church
Wednesday Sermon**

Date: September 16, 2020

Text: Romans 3:21-31 – 4:1-24

Scripture Reading: Romans 3:21-31 & 4:1-24

Subject: Imputed Righteousness by faith

In the previous Wednesday services, we studied chapters 1 through 3:26. We saw that every person without exception are sinners before God and stand guilty before him, whether they be Jews or Gentiles. We also saw that the righteousness of God which was apart from the law is by faith of Jesus Christ unto all and upon all them that believe in Jesus Christ who was the propitiation (that which satisfied God) for our sins. Let us first review verses 21 through 26 and on through verse 31 of this 3rd chapter.

Romans 3:21-31 (KJV) *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also*

of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

In this section, we saw God's righteousness manifested which was apart from the law. His righteousness is his only begotten Son, Jesus Christ. No person could ever be justified by the works of the law!

Romans 3:19-20 (KJV) *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

In the 4th chapter, we will see (1) Justification by faith illustrated (verses 1-4); (2) Justifying faith defined (verses 5-8); and (3) Justification is apart from keeping of any law commandment (verses 9-12), and (4) Justification is not from the law [the Old Covenant] (verses 13-25).

(1) Justification by faith illustrated [verses 1-4].

Romans 4:1-4 (KJV) *What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt.*

Reckoned: comes from the Greek word λογίζομαι logizomai which is also translated as think 9, impute 8, reckon 6, count 5, account 4, suppose 2, reason 1, number 1, misc 5; 41. Remember, the word reckoned, counted

and imputed come from the same word. It is a bookkeeping term which means to put to the account of.

(CF) **Genesis 15:1-6 (KJV)** *After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. 2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 **And he believed in the LORD; and he counted it to him for righteousness.***

(2) Justifying faith defined [verses 5-8].

Romans 4:5-8 (KJV) *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.*

Psalms 32:1-2 (KJV) *A Psalm of David, Maschil. Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.*

(3) Justification is apart from keeping of any law commandment [verses 9-12]

Romans 4:9-12 (KJV) *Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.*

(4) Justification is not from the law [the Old Covenant] [verses 13-25]

Romans 4:13-25 (KJV) *For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old,*

neither yet the deadness of Sara's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness.

(CF): **Genesis 17:3-5 (KJV)** *And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.*

Genesis 17:15-21 (KJV) *And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. 16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. 17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? 18 And Abraham said unto God, O that Ishmael might live before thee! 19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. 20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. 21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.*

23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

Consider this. Imputed righteousness is that which God gave to Abraham. As we have seen, it was received by faith because Abraham believed what God promised. But this is not written for Abraham's sake alone that righteousness was counted for him or imputed to him. This is God's promise to us – that the righteousness of God apart from the law – apart from the keeping of ordinances and commandments – is imputed to us IF we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. All those who believe stand before almighty God justified. What does that mean? It means that God declares him who believes just and righteous – and gives him the righteousness of Jesus Christ.