

TWO EXAMPLES OF SALVATION BY GRACE  
Romans 4:1-8

INTRODUCTION:

- A. Paul's conclusion on justification 3:28
  - 1) "Therefore we conclude that a man is justified by faith without the deeds of the law."
  - 2) It is the same for all men 3:30
  
- B. Are there Bible examples?
  - 1) Paul chooses two, Abraham and David
  - 2) There are others for this is how all that have been saved, have been saved!
  
- I. What About Abraham? 4:1-5
  - A. "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? vs. 1
    - 1) Rhetorical question
    - 2) "found" = eurisko = "to find out", "discover"
  
  - B. "For if Abraham were justified by works, he hath whereof to glory; but not before God." vs. 2
    - 1) "justified" = dikaios = "to declare righteous"
    - 2) "glory" = kauchema = "ground of boasting"
    - 3) "works" = ergon = "that wrought by labor"
    - 4) "but he has no such ground before God"
  
  - C. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." vs. 3
    - 1) What does the Bible say?
    - 2) "believed" = epi + pisteuo = "to rely upon", "fully convinced" + upon. This implies a complete rest and repose, full reliance.
    - 3) "counted" = logizomai = "to count" In the words of an accountant it means, "to enter into the account book"
    - 4) "righteousness" = dikaiosune = "the sum total of all that God commands and approves", The complete totality of the expectations of Almighty God!
  
  - D. "Now to him that worketh is the reward not reckoned of grace, but of debt." vs. 4
    - 1) "worketh" = ergazomai = "to form by labor"
    - 2) "reward" = misthos = "pay", "that which is owed"
    - 3) "grace" = charis = "kindness", "favor", "friendly willingness", "unmerited favor", "undeserved kindness"
    - 4) "debt" = ophelo = "to be under obligation"

E. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." vs. 5

- 1) "worketh not" = ergazomeno + me
- 2) "believeth" = pisteuo = "be persuaded"
- 3) "justifieth" = dikaioo = "to set forth as righteous by a judicial act"
- 4) "ungodly" = asebes = "one who has no reverence for sacred things, godless, without fear towards God", "one who practices the opposite of what God demands"
- 5) "faith" = pistis = "a firmly relying confidence"
- 6) "counted" = logizomai = "to account"
- 7) "righteousness" = dikaiosune = (see C-4)

II. The Example of David 4:6-8

A. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." vs.6

- 1) "describeth" = lego = "to lay before", "relate"
- 2) "blessedness" = makarismos = "a pronouncing happy", In its original usage, Homeric, it was used to describe the life of a god, the transcendent life of living beyond, care, labour and death. It came to mean less, in time, meaning, "happy destiny". The joy which accrues to man because of his right relationship to God. Psalm 32:1-2
- 3) "imputeth" = logizomai = "to put anything to a persons account", "to reckon or count"
- 4) "righteousness" = dikaiosune = "the being of what is just and right"
- 5) "without works" = choris = "without" + ergon = "energy", "the result of labor"

B. "Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." vs. 7

- 1) "blessed" = makarios = (see A-2)
- 2) "iniquities" = anomia = "violation of law", "transgression of the law", "lawlessness"
- 3) "forgiven" = aphiemi = "to send away, to set free, the discharge or acquittal of a defendant, to remit the punishment, where the guilty person is dealt with as if he were innocent."
- 4) "sins" = anartia = "miss", "failure", "the generic idea of sin as a principle"
- 5) "covered" = epikalupto = "to cover over", This does not mean the atonement of sin but the fact that they are hidden. God had hidden them and He does not look for them!

C. "Blessed is the man to whom the Lord will not impute sin" vs. 8

- 1) "blessed" = makarios = "happy"
- 2) "impute" = logizomai = "calculate", "account"
- 3) "sin" = amartia = "miss the mark"

II. The Beautitudes of Salvation by Grace

- A. Righteousness without works
  - 1) It is the way of grace
  - 2) It is "by grace, through faith"
  
- B. Iniquities are forgive
  - 1) It takes care of past sins
  - 2) God sees us without sin
  
- C. Sins are covered
  - 1) These sins are cast behind God's back
  - 2) God will not "uncover" them
  
- D. The Lord will not impute sin
  - 1) You will never be "unrighteous"?
  - 2) That is, so as to be lost

