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Romans 4, verses 5 through 8. These are God's words. But to him who does not work. But believes on Him, who justifies the ungodly? His faith is accounted for righteousness. Just as David also describes the Blessedness. Of the man to whom God imputes, righteousness. Apart from works. Blessed are those whose lawless deeds are forgiven?

And whose sins? Are covered. Blessed is the man. To whom the Lord shall not impute sin.

So far the reading of God's inspired and And Aaron Tourette. We heard last week in the opening verses of this fourth chapter of Romans First the hypothetical. What if Abraham was justified by works and then the denial even of that hypothetical premise, Even if he was hypothetically justified by works, he still would not have been able to boast before God.

But the premise, the The hypothetical supposition turned out not to be true either. Because the scripture said that Abraham believed God and it was accounted to him for righteousness. Which is to say it was imputed to him or calculated as his. So it was as much his as if he had done it but he had not done it.

It was not given as a wage. In which? Which God was obligated to give him. Give it to him. It was get, it was counted as a grace, It was imputed reckoned. Calculated. As his. So Abraham wasn't justified by works. Well, the question is, can anyone be justified by works and Of course, we've been through chapter three.

The answer has to be no, there's no one who does good? Not even one. Well, how can God say of someone, for instance, that he's a man after God's own heart? How does that come to be? What about David, Perhaps? David, What we see here is that. David is not justified by works, David is justified as one who does not work.

In fact, if we consider the blessed, man, With which the Salter begins and Psalm 1. And, Where he? Walks, and stands and sits, or rather doesn't walk or stand or sit. And his meta is like a tree planted by water and God's law and God's Word. He delights and meditates on it day and night.

There is really just the one Blessed man. And indeed, there is really just the one man. After God's own heart, the Lord Jesus Christ. For if you turn the page, probably don't need to turn the page. The Psalms are fairly small and you turn to the next Solomon. Psalm 2.

And how does it end? Blessed are all who put their trust. In him. Who kissed the son? Who recognized that all is. Christ's and there they come into their blessing, through faith. Well, there's a similarity for David David is a man after God's own heart. But he comes to be a man after God's own heart, through faith.

In his own descendant, His Son, His Lord. The Lord said to, my Lord said, at my right hand, David would write. And the Lord Jesus of course, would stomp? Those who thought so highly of David. Pointing out that David was hoping in someone else and that was who Christ was identifying himself to be.

The man. After God's own heart. So what does David tell us about justification? Well. Here. We find as the apostle leads into Quoting from Psalm 32 verses one and two which is what we have in the second half of our passage. In verse 7 and verse 8 of this chapter,

We find the apostle telling us who Get justified. We find the apostle telling us who is it. Who justifies and how is it the mechanism through which by which he justifies. And then he comes to David in verse 6. And tells us who else was justified in this way.

And particularly what justified ones, contribute. To justification. And what the justifying one. God contributes. To justification to our righteous standing. Before God first, then who gets justified verse five reads but to him who does not work. But believes on him, who justifies the ungodly? His faith is accounted for righteousness.

Who gets justified? The one who does not work. Now, this was something that Drove the The papists crazy. When in the Reformation, and coming back to The truth of scripture about how man is to be saved and what man is to believe about God, and What how man is to worship and how the how the churches to operate and so forth.

On this point of salvation. They thought this would be horrible. If you say that, God justifies the one who does not work, you're going to give people all sorts of license to sin. And indeed we've seen and In chapter 3 already and we'll see again in chapter 6 that this accusation was made against the Apostle, Paul, For preaching that a man, a sinner is made right with God, through faith, apart from works, entirely by grace entirely, by what God does not at all by what the sinner does.

This is well, if you preach those things, then why not just sin. So that grace will increase. As we are slanderously reported as saying he said,

But here the scripture is very plain. To him who does not work. But believes on him. Who justifies the ungodly? His faith is accounted for righteousness. There are two things here. One, he does not work and two, he does believe. Which, as we've seen several times already and here again, is shown means that faith is not a work.

Because he doesn't work, but he does believe. So is the believing a work, it can't be. Indeed. Any action on our part, must belong to repentance. Not faith. This means. The one who gets justified is the one who doesn't offer anything to God. For his sin. Doesn't offer anything to God to make up for our guilt and what we deserve.

Means you. You must resist that reflex in your in your heart when you realize how sinful you are before. God and that you do deserve hell. Just as His Word says that, God would be righteous. To punish you forever for having despised His glory. Broken his law. Asserted yourself that to put yourself in his place, which all of our sins, every one of our sins, do all of those things.

And how does the flesh want to respond when we realize that? Oh Lord, I'm going to do better. Heard that so often in the ministry. Maybe a little bit less and the Reformed churches, but Often in the jails are who preach? A passage and teach a passage like this is plainly.

I hope. In. And the Lord, that is plainly as We will have tonight. And well think it has gone really well. And, On their way out, you know, the inmates. Will dash those hopes. I'm really going to try harder now. I'll be able to believe soon Pastor.

The one who gets justified is one who doesn't offer any work to God for His justification. Because he cannot. Offer any work to God for his justification. So, What does he do? He

believes. Upon. Him, who justifies the ungodly? Often the Apostle will use the preposition for into, but here.

He uses a preposition for a pawn. Sometimes he uses a preposition just for in or, or on This one is very Very specifically believing upon him. Who justifies the ungodly? This This shows us that faith is not a work. Picture, if you will. Toddler maybe less than a toddler, a scooter or a crawler.

Little girl. She's in her crib. House catches fire. She's, Off the ground, the smoke is Thick where she is. Much more quickly than if she was down on the ground. She loses consciousness. Her daddy comes in, and He scoops her up. And carries her out of the house.

Faith is Being carried. Faith is a resting upon That little girl. May even in her unconscious state have some sense of what her daddy is doing. But she is not. Acting upon her. Daddy, He is acting upon her. Her only hope, as Not at all. What she is doing but entirely what her daddy is doing.

This is believing upon him who justifies the ungodly resting entirely upon being carried by God. Out of our sin and out of our guilt. Through the sacrifice and righteousness of Jesus Christ. Yes. Faith embraces or rests upon him. But any activity at all, belongs to repentance which is always with faith, but is very important that we know the repentance is not faith.

Faith is the alone instrument of our justification. The righteousness of Jesus is received through faith alone. So, who gets justified? The one who does not work. But believes upon, Well, who does the justifying? The descriptions are similar. To him who does not work but believes on Him who justifies the ungodly?

God gets a glorious title here. Is one of his titles now. Him, who justifies the ungodly? He is the one in whom we believe, God alone, justifies, You cannot declare yourself righteous. You cannot show yourself righteous. You cannot vindicate yourself. But whom does God justify or who is the God?

Who justifies He is Him. Who justifies? The ungodly. He is intended to take for himself this title to display about himself this glory from before the world began. As we heard towards the end of the The previous chapter in verse 26. To demonstrate at the present time, his righteousness that He might be just and the justifier.

Of the one who has faith in Jesus. You see, he had passed over. The sins that were previously committed Verse 25 said. So that he might display himself. As the God, who has both righteous. And makes sinners righteous. Only through what Jesus has done. He justifies the ungodly. It doesn't justify those who.

Have made a showing of their faith. He justifies those who have nothing to show yet. But Jesus Christ. How does he justify? Well, this is the connection between verse 5 and verse 4. He identifies the one who's being justified, him, who does not work, he identifies. The one who is doing the justifying Him, who justifies the ungodly?

But in the connection is the manner in which the mechanism by which the justification occurs He had said in verse 3, as he was quoting Genesis 15 verse 6, Abraham believed God and it was accounted to him for righteousness. Now to him, who works the wages are not counted as grace.

But as debt he says, in verse 4 and now he says, but to him who does not work but believes on him. Who justifies the ungodly, his faith is accounted for righteousness. Which is to say,

faith is not rewarded. For righteousness. We've just seen. It's not an action. So that it can be rewarded.

Rather faith resting upon Christ. Receives the reward as imputed calculated from Christ's account to ours. But we are carried out as it were by the Lord Jesus Christ from the fire. For, we are unable to do anything, and he does everything.

Faith rests only. And what Christ has done? And so, instead of reward being rewarded as a wage, it must be accounted as a grace. As verse 4 has said, This is the mechanism by which God is the God who justifies the ungodly. If making us righteous with him, was done in any other way, than he would not have this glorious title.

As the one, who justifies the ungodly. In other words, This is the way that he shows that he justifies with entirely His own righteousness. In entirely his own love. Doesn't respond to our love. By justifying us through faith. No, he justifies entirely from his own love and entirely by entirely his own.

Power. Who else was justified this way? Well, everyone who's ever justified, everyone who ever will be justified? This is the only way to be made righteous with God. We've already considered Abraham in verses. One through four. Now we are hearing about David the man after God's own heart. He quotes for us.

In verses 7 and 8, David talking in the third person, blessed, are those whose lawless deeds are forgiven and whose sins are covered? Blessed is the man to whom. The Lord shall not impute sin. But if you were to look at Psalm 32, you'd see how much of it is written in the first person.

That David is this one? Is one of these who has been blessed in this way, When I kept silent my bones grew old, Through my groaning all the day long. For day and night, your hand was heavy upon me. My vitality was turned into the drought of my drought of Summer.

Say law, I acknowledged my sin to you and my iniquity, I have not hidden and I said I will confess my transgressions. To Yahweh and you forgave the iniquity. Of my sins. Say law. So what is it? That David brought to God? Iniquity and sin and transgression.

But as we see in the next place, this is exactly what the justified one. Contributes. To his justification to his blessedness, He contributes the sin. From which he needs to be forgiven. And the misery out of which he needs to be saved. If you find yourself in a place where you're realizing, That the only thing you ever seem to produce a sin You have begun.

To see the truth about yourself. If you feel yourself to only ever, Bring yourself into misery. You have seen the truth about yourself. But it is God. Who provides forgiveness for sinners. It is God. Who saves those who have brought themselves into their own misery And brings them instead into his own.

Blessedness. So what does the justified one? Contribute Well, he doesn't contribute works. David describes verse 6 says the blessedness. Of the man to whom God imputes righteousness, apart from works. So listen. Listen to verses 7 and 8 and see if you can catch. What the things are that the Blessed one has done, Blessed are those whose lawless deeds?

Are forgiven. And whose sins are covered. Blessed is the man to whom the Lord shall not impute sin. Now it's true. Faith and repentance go together. Always. And so you might say, Blessed is the man who loves Jesus Christ. And realizes the great worth of Jesus Christ. And responds to him and hates his sin.

You could say all of those things. But those are not the mechanism through which you're made right with God. Those are not the mechanism. Through which you become, not a miserable one, but a blessed one. What does it say? It says, blessed are those whose lawless deeds are forgiven All right.

What have we contributed so far? Lawless deeds. All right and whose sins are covered. What have we contributed now Sins? Blessed is the man to whom the Lord shall not impute. What have we contributed sin? Or as, Psalm 32, had it? Shouldn't have closed that Transgression and sin. And iniquity.

This is what we contribute to. Our righteousness to our justification. That of which we need to be forgiven.

But what does God contribute? Blessed are those whose lawless deeds are forgiven. We've contributed lowest deeds. What does God contributed? Forgiveness. Putting away. Of our guilt. The removal of our penalty. The removal of our penalty and whose sins are covered. Now, what as What has God contributed? We've contributed lawless deeds and sin.

God has contributed Forgiveness and covering. Atonement.

He covers us. In Christ, he has removed all of his own wrath by Christ.

The last place. Blessed is the man. To whom the Lord shall not impute sin. Well, the sin has to be imputed somewhere. God is not unjust. He's just and the justifier of the one who has faith in Christ Jesus. So, where is that sin calculated? Where is the guilt?

Punished Well, it's not punished on us. Who believe in Jesus Christ. Was punished on him. You see, what is implied here? What is necessary here? In verse 8 to That we who are counted righteous through faith. Must have had him. Who was counted sin? For our six. This is the baptism of our Lord Jesus Christ.

You remember when he went To his cousin, John and John didn't want to baptize. He said I need to be baptized by you. And you come to me. And Jesus said, That he needed to do it to fulfill all righteousness. Christ had to be identified with us, Christ had to receive what we deserve that.

We might receive what he deserves. And as he's approaching the cross, He says, I have a baptism to be baptized with Or is this same? Apostle here would put it in second Corinthians chapter 5. God made him who knew? No sin. To be. Sin. That we might. That the one who believes in him, that we Might through faith.

Be the righteousness of God and Jesus Christ. So what we call double imputation Double counting calculating imputing. That's what God contributes. We aren't the ones who do this. Calculating faith. Doesn't do that. Faith rests on God, doing that.

And so, the Ever Blessed God? Has determined to show his glory. To show his power. To show his goodness. By justifying the ungodly. Who does not work. So that we might know that all of the righteousness has come from Him. Entirely. In his own love, not from ours. Entirely by his own power.

Not by ours. And what we get out of it. Is that the blessedness? Of the Ever Blessed. God is what we have.

Blessed, are those? Blast is the man. This is the indescribable gift. That in order to give himself to us. God, gave himself. For us. Could you imagine? A Thanksgiving and glory. What are you thankful for? Well, of course. Will be perfectly thankful for every thing. Every smallest thing. But the one thing that will tower infinitely over all other things together.

Is the God. Who in order to give himself to us. Gave himself. For us. This is how he's glorified in our salvation. This is why we mustn't. Think of anything that we do. As a work. Especially. Are believing. In him. As far as our justification being made, right with God.