

# FAITH AND JUSTIFICATION: THE WAY FOR THE WORLD TO BE RIGHT WITH GOD

(102)

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[Romans 3:21-5:21](#)

(Continuation from 12/02/18)

## C. Logic: The Evidence that Faith Alone Justifies a Man,

### [Romans 4:1-8](#)

[Romans 4:1-8 \(NASB\)](#)

<sup>1</sup> “What then shall we say that Abraham, our forefather according to the flesh, has found?

<sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God.

<sup>3</sup> For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.”

<sup>4</sup> Now to the one who works, his wage is not credited as a favor, but as what is due.

<sup>5</sup> But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

<sup>6</sup> just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:

<sup>7</sup> “BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.

<sup>8</sup> BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT.”

**Introduction:** most people think they become acceptable to God by doing the best they can. Most actually believe they secure God’s approval by being reasonably good: by being a respectable and upright citizen and by occasionally helping others who are less fortunate. But note a startling fact: a man is not justified by works, but by faith. Logic proves the fact.

1. [The logic of Abraham’s justification \(v.1-3\).](#)
2. [The logic of the worker or laborer \(v.4-5\).](#)
3. [The logic of David’s “blessed man” \(v.6-8\).](#)

## DEEPER STUDY # 1

[\(Romans 4:1-25\) Abraham— Jews, the Seed— Justification— Righteousness— New](#)

**Creation:** Abraham held a unique position in the Jewish nation, for he was the founder of the nation. He was the man whom God had challenged to be a witness to the other nations of the world—a witness to the only living and true God. God had appeared to Abraham and challenged him to leave his home, his friends, his employment, and his country.

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God made two great promises if Abraham would follow God unquestionably: Abraham would become the father of a new nation, and all nations of the earth would be blessed by his seed ([Genesis 12:1-5](#); [Genesis 13:14-17](#); [Genesis 15:1-7](#); [Genesis 17:1-8, 15-19](#); [Genesis 22:15-18](#); [Genesis 26:2-5, 24](#); [Genesis 28:13-15](#); [Genesis 35:9-12](#)).

**Genesis 12:1-5 (NASB)**

<sup>1</sup> “Now the LORD said to Abram, “Go forth from your country, And from your relatives And from your father's house, To the land which I will show you;

<sup>2</sup> And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing;

<sup>3</sup> And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”

<sup>4</sup> So Abram went forth as the LORD had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran.

<sup>5</sup> Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus, they came to the land of Canaan.”

**(Genesis 12:1) Introduction— Separation— Abraham:** there was the call of God to Abram, the call to live a life of separation. God called Abram to the most difficult task a person can ever face: that of changing his life, of completely turning around and forsaking everything in this world he loves and finds dear. God called Abram to leave and forever separate himself from...

- his country.
- his relatives.
- his father's house, the family's possessions and property.
- the love, care, support, security, and approval of the people he knew and held dear.

Why? Why would God call Abram to give up the very things that mean so much to a person? **For this very reason:** the people and things of the world apparently meant too much to Abram. Abram was putting his world and family before God, putting their love, security, possessions and approval before God.

**How do we know this?** Because this was God’s second call to Abram. He had not followed through with God’s first call. Remember, Abram and his family were now living in Haran. They had left Ur of the Chaldees some years before when God first called Abram ([Genesis 11:31-32](#)). God's first call issued at Ur is unquestionable. Scripture is clear about this:

**Genesis 11:31-32 (NASB)**

<sup>31</sup> “Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went out together from Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran, and settled there.

<sup>32</sup> The days of Terah were two hundred and five years; and Terah died in Haran.”

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**Genesis 13:14-17 (NASB)**

<sup>14</sup> “The LORD said to Abram, after Lot had separated from him, “Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward;

<sup>15</sup> for all the land which you see, I will give it to you and to your descendants forever.

<sup>16</sup> “I will make your descendants as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered.

<sup>17</sup> “Arise, walk about the land through its length and breadth; for I will give it to you.”

**(Genesis 13:14-17) Promises— Covenant:** Abram’s faith was rewarded: the separation of Lot from Abram was one of the major crossroads of Abram’s life, one of the turning points in his pilgrimage of faith. Abram was facing need, apparently tremendous need:

- ⇒ He was hurting because the man who had been like a son to him was forced to leave and move away.
- ⇒ He probably felt more insecure against marauders and bandit gangs, for his manpower was cut approximately in half when Lot left (**cp. Genesis 14:1-16**).
- ⇒ He was perhaps hurting and wondering in the depths of his soul if he had done the right thing by letting Lot choose first. Lot had, after all, chosen the most fertile land; and most unwisely, he had settled down near that ungodly city, Sodom. Perhaps Abram felt this: if he had just chosen first, he could have steered Lot away from settling down in the midst of ungodliness.

Whatever the case, Abram was hurting and facing need, and God always meets the need of His dear people. God spoke to Abram, giving him assurance, encouragement, strength, and guidance.

**Genesis 15:1-7 (NASB)**

<sup>1</sup> “After these things the word of the LORD came to Abram in a vision, saying, “Do not fear, Abram, I am a shield to you; Your reward shall be very great.”

<sup>2</sup> Abram said, “O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?”

<sup>3</sup> And Abram said, “Since You have given no offspring to me, one born in my house is my heir.”

<sup>4</sup> Then behold, the word of the LORD came to him, saying, “This man will not be your heir; but one who will come forth from your own body, he shall be your heir.”

<sup>5</sup> And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.”

<sup>6</sup> Then he believed in the LORD; and He reckoned it to him as righteousness.

<sup>7</sup> And He said to him, “I am the LORD who brought you out of Ur of the Chaldeans, to give you this land to possess it.”

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**(Genesis 15:1-21) Introduction:** fear and disappointment—for some reason these two emotions gripped the soul of Abram.

⇒ **Did Abram have a close call—was he almost killed—in the attack against the invading army from the east? (See [Genesis 14:1-16](#) for discussion.)**

⇒ **Did Abram fear retaliation from the four nations whose army he had defeated?**

⇒ **Was Abram questioning (regretting) the unusual decision he had made: not to follow the law of conquest which gave all the spoils to the victor?** If he had kept the spoils, he could have probably secured the loyalty of the rescued prisoners, mobilized them under his rule, and taken control of the promised land, at least much of it. He could have possibly become king himself, king of the city-states he had rescued. Could it be that he had missed God's way for him to secure the promised land? Had he missed his opportunity to possess the land?

After all, he had been in the land of Canaan for over ten years and he owned no land, and even more disappointing, he had no children. Not even a single child had been born to him. None of God's promises had even begun to be fulfilled. Perhaps God had meant for him to secure the loyalty of the rescued people and take possession of whatever land he could.

⇒ **Was Abram just feeling emotionally and physically drained after the excitement of the battle?** The strain of duty after a big event always leaves a person emotionally and physically drained. At such times, the person often wonders and questions things. Was Abram just so drained, so let down, that he began to feel uneasy and to question whether he would ever have a son (the promised seed) and inherit the promised land? After all, he was living in a lawless and dangerous area, and it had been over ten years since he had arrived in Canaan. He and Sarah were aging, and not a single promise from God had yet been fulfilled. Was there a chance—did he fear—that he had misread and misunderstood the promises of God?

⇒ **Did Abram just fear that he would forever be childless and never inherit the land?**

Scripture does not say why Abram feared and felt disappointment. Perhaps all of these possibilities played a part in the emotional strain he was experiencing.

Note the words “after these things”—after the battle—Abram's soul was gripped by fear and disappointment, so much so that God gave Abram a vision and reassured him of the great promises of God.