

IMPUTED RIGHTEOUSNESS

Rom. 4:1-12

INTRODUCTION:

- A. Imputed righteousness is a Calvinistic doctrine-quote from Baptist Church Manual by J.M. Pendleton p. 48. "Justification -- is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is fully imputed to us of God". Rom 4:4, 5; 5:17,19 and other passages offered as proof
- B. In some instances, this idea has crept into church through teaching of men such as Carl Ketcherside, Leroy Garrett and others
- C. Only two verses mention righteousness being imputed. vs. 6 & 11 and they don't teach this idea
- D. Let's examine this subject in the light of the scripture

DISCUSSION:

I. DEFINITION OF TERMS

- A. IMPUTE - logizomai - to reckon, take into account
- B. RECKON - logizomai - (a) of numerical calculations (b) metaphorically, by a reckoning of characteristic or reasons, to take into account
- C. FOR - eis - does not mean "instead of but with a view to" same word as in Acts 2:38; Matt 26.28
- D. RIGHTEOUSNESS - dikaiosune - the character or quality of being right or just
- E. JUSTIFICATION - dikaiouo - to make or declare to be right

II. DISCUSSION OF Rom 4:1-12

- A. Abraham's justification or "counted as being righteous" was not of works vs. 2
- B. "IT" was counted (his strong faith) vs. 3, 9, 18-22
 1. For righteousness - with a view to Acts 2:38
 2. Not as a substitute or in place of righteousness
- C. Grace or Debt vs. 4,5
 1. One whose debt is paid by someone else is just as debt free as one who pays his own debt?
 2. One is grace the other is merit.
 3. In either case the man is still reckoned or counted as debt free.
 4. Paul is not discussing Righteousness that does not depend on human effort, but one that cannot be merited by our efforts

D. David's Statement vs. 6-8

1. Blessed man is one whose sins are forgiven v.7
2. These verses show that impute does not mean to account to a person more than rightfully belongs to them or even that which belongs to another
 - a. If it did, then to impute sin to them would be to consider them worse than they are.
 - b. Righteousness or sin belongs to character and is not transferred
 - c. The Gospel, when obeyed, cleanses (Eph 5:26) just like washing clothes cleanses them
 - d. Sin is not imputed because it is forgiven. We are righteous because we have been made righteous through a cleansing process 2Cor 5:19

E. When we have the same kind of faith (obedient faith) as Abraham we can be counted righteous vs. 11, 12

III. PAUL (Rom 4:2, 4) versus JAMES (Jas 2:21, 24)

- A. Paul is dealing with perfect works of the Law, that is, works of merit.
- B. James is dealing with works of faith (that which demonstrates our faith)
- C. Paul's whole point is Abraham was justified by works of faith and not works of law Rom 2:6,7; 6:16-18
- D. Jesus said belief in God was a work Jhn 6:29

CONCLUSION:

- A. God reckons or accounts to a man only that which he has or should have. He reckons righteousness when we are made clean by obedient faith.
 1. Same idea is involved in Justification Rom 3:20,24,28; 4:2,5; 5:1,9
 2. After a person's faith is reckoned for righteousness or that person is justified, that same faith causes him to have a humble, penitent, prayerful attitude at all times. His sins are not imputed because they are forgiven Rom 4:8; 1Jhn 1:8-10
- B. It is grace not works Gal 2:8, 9. If a person runs a stop sign no amount of stopping will undo the time you did not stop. You either pay the fine or someone pays it for you. Then it is taken off the books and you are counted as innocent. As sinners we can't pay the fine, so Christ paid it for us
- C. Do you have the kind of faith that is reckoned for righteousness, that is, an obedient faith Rom 4:23-25