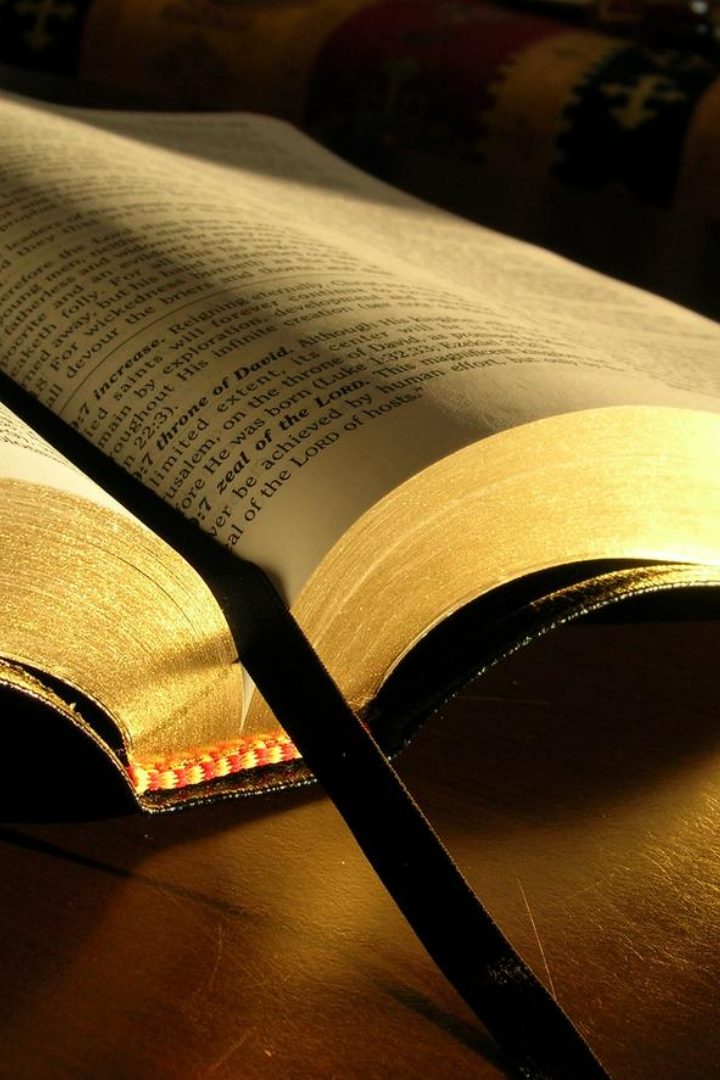


Romans 3





Paul again opens a chapter with a series of his characteristic rhetorical questions: *“What then shall we say that Abraham our father has found according to the flesh?” “For what does the Scripture say?”*

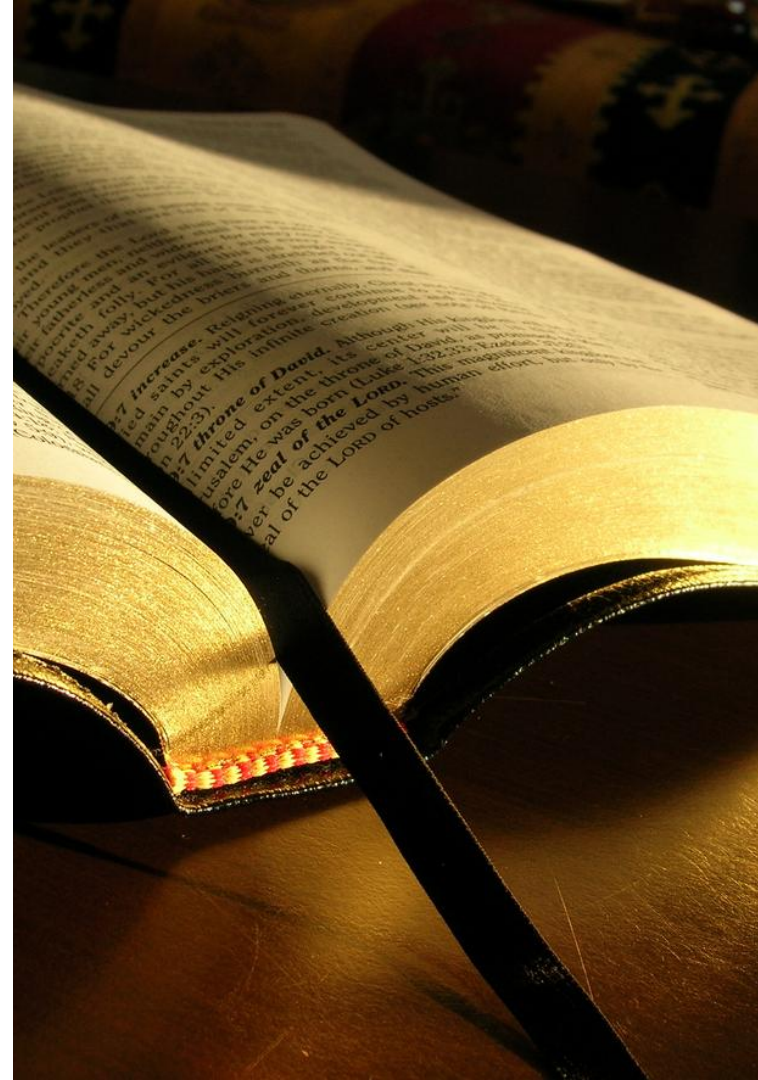
His aim in Romans 4 is to augment his argument for salvation by grace through faith - not moral goodness nor obedience to the law. He presents the true people of God - not merely ethnic Israel but one family of faith - composed of both Jew and Gentile.

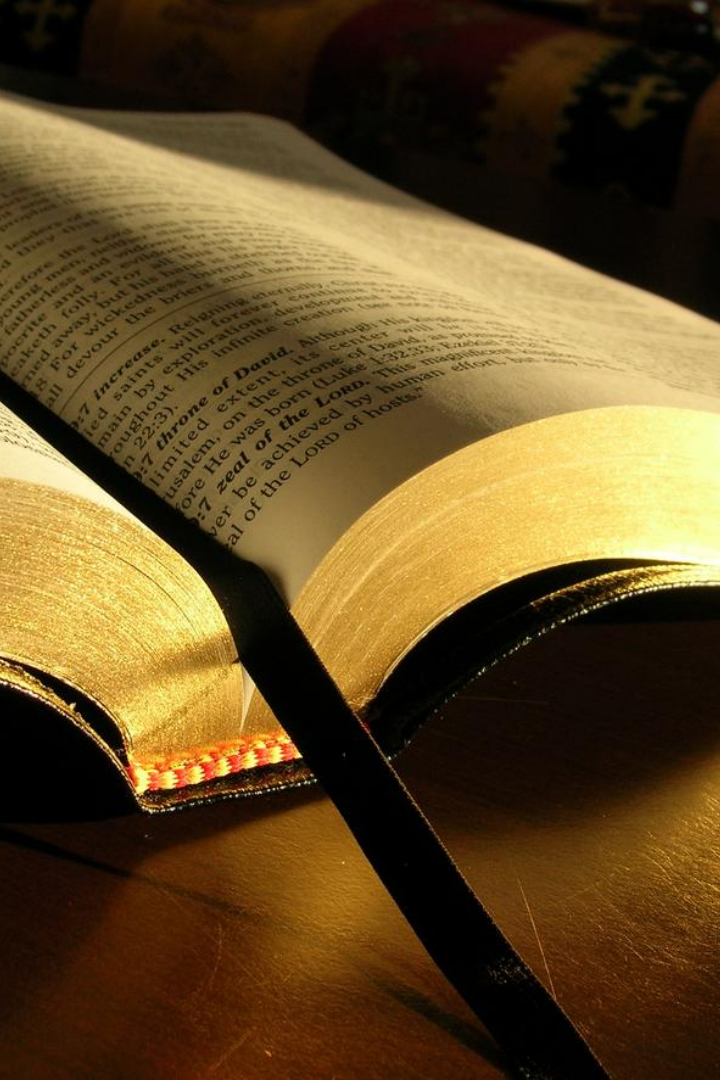
The Jewish people revered Abraham, boasting, “We have Abraham as our father.”

Abraham, the great patriarch, was declared righteous not by works, not by the law, nor even by circumcision - but by faith alone.

Paul strips away theological distortions and presents Abraham as he was always meant to be - not merely the father of the Jewish nation - but the father of many nations - all who believe.

Abraham's righteousness was not an extension of Jewish legalism but a direct refutation of it, as misapplied by tradition. Abraham was not justified by his obedience but by his faith - apart from works.



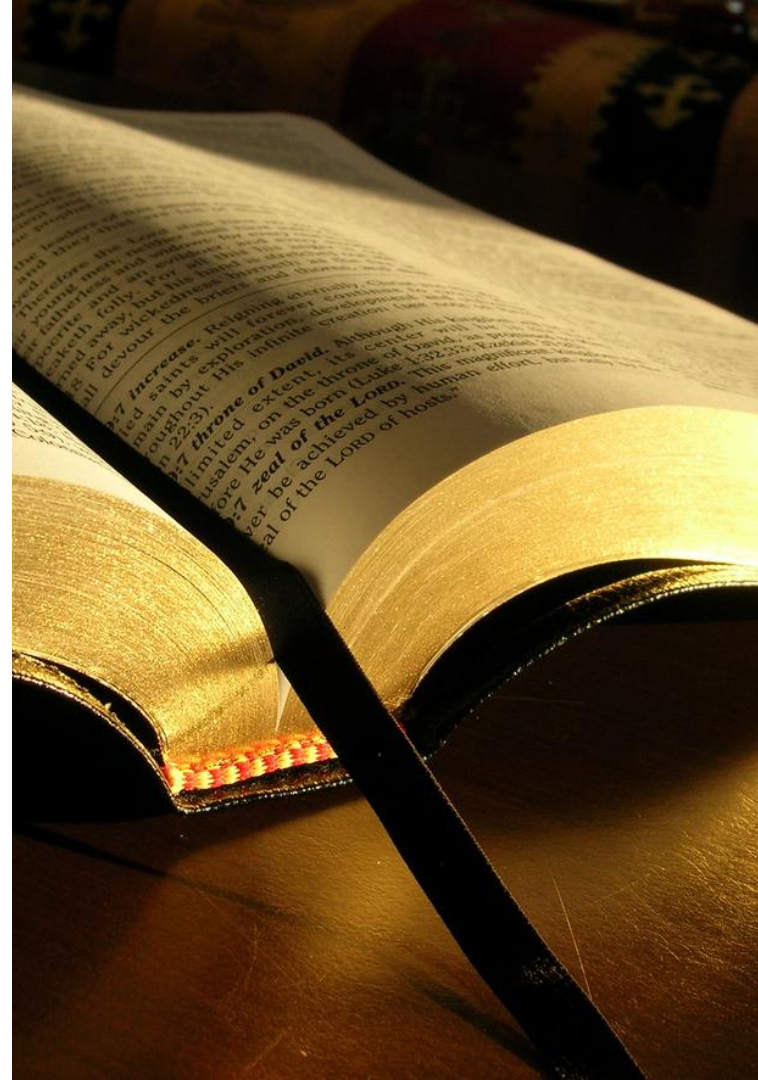


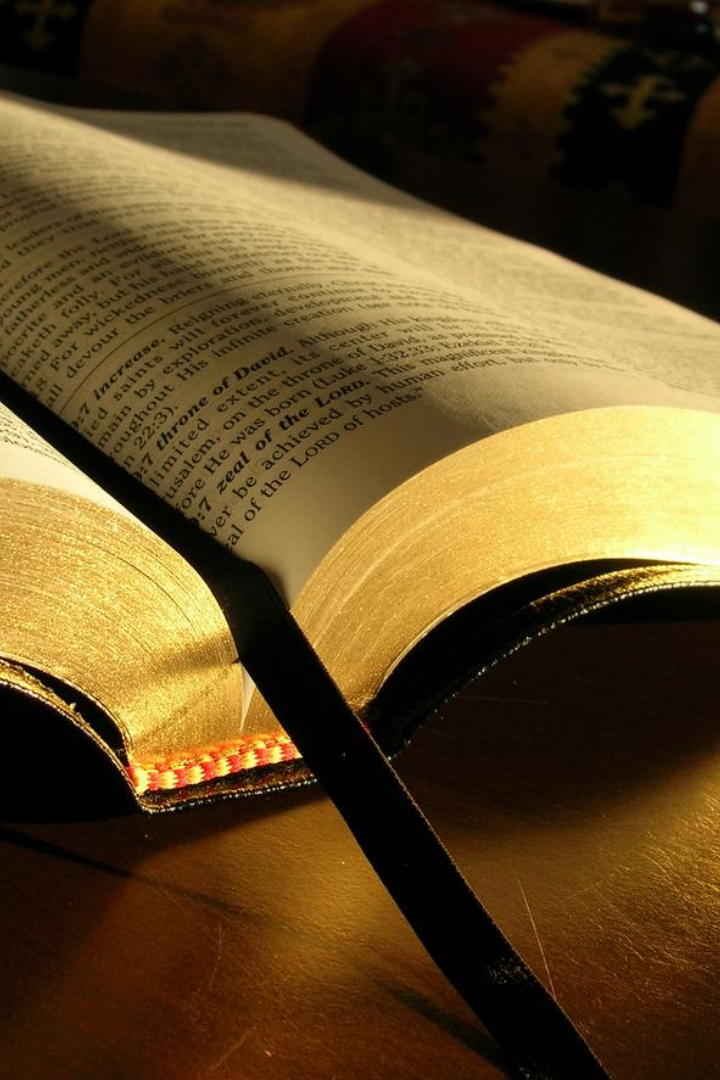
Paul drives home the heart of the gospel: salvation is not earned, nor is it bound by ethnicity or religious ritual. It is received through faith, just as it was for Abraham. This is the glorious, unchanging truth of the gospel, standing in contrast to every system of human effort. The only way to be justified before God is to follow in the footsteps of Abraham - not in works - but in faith!

Paul asserts that if Abraham had been justified by works, he would have reason to boast. Instead, the Scripture declares, "Abraham believed God, and it was counted (imputed) to him as righteousness".

Paul continues from the Old Testament to reinforce his argument from the previous chapters, anticipating resistance from Jewish believers. His message is not new but the very teaching of Scripture itself. The fundamental truth he emphasizes is that man is radically fallen, utterly incapable of justifying himself, and salvation comes by God's grace alone through our Lord Jesus Christ.

This truth of the completely fallen nature of man is a key reason Christianity is often rejected. The world hopelessly clings to the belief that humanity is essentially good and simply needs correction or self-improvement - this *self-help* mentality is opposed to biblical teaching.





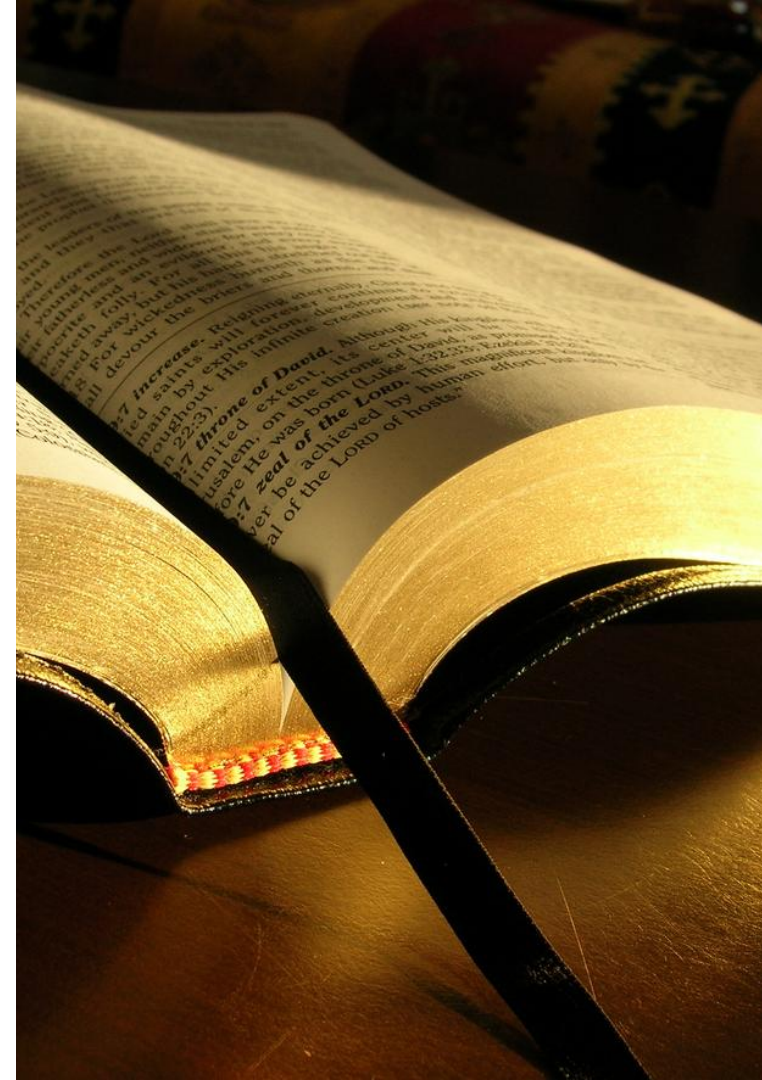
From Plato onward (yea, from the lie in the Garden), philosophy has assumed that virtue can be cultivated through knowledge (“your eyes will be opened”), proper instruction, and drawing out man’s innate goodness.

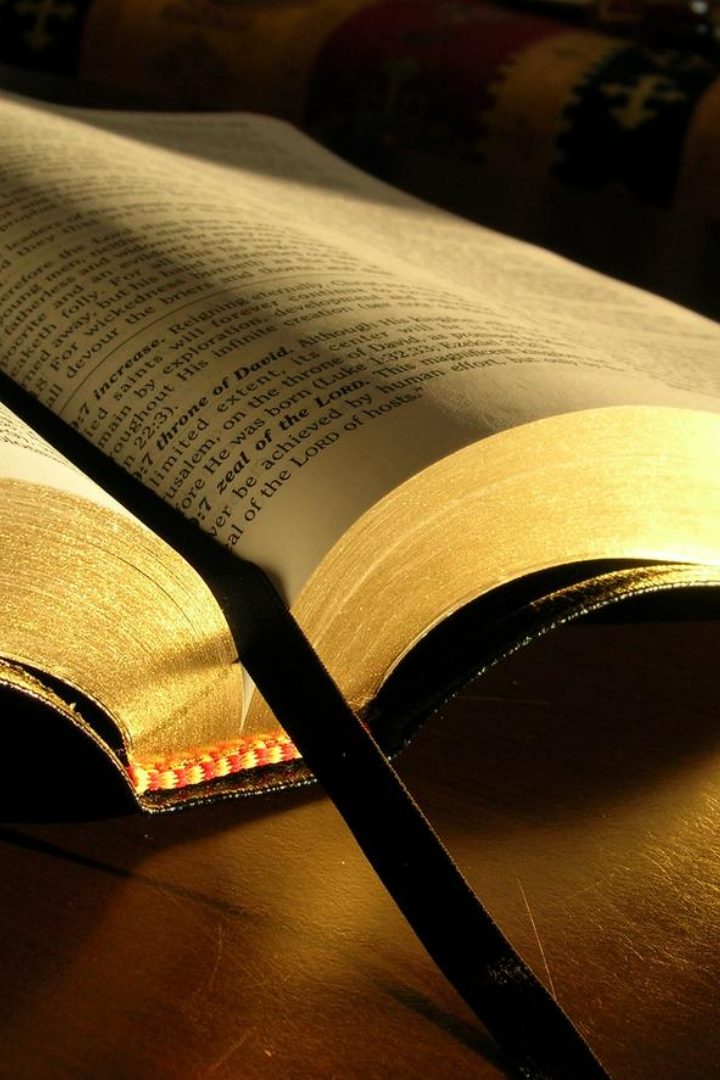
Enlightenment thought advanced this idea further, reshaping education to focus on self-guided development and allowing a student to be their *authentic self* and to *flourish*. This thinking profoundly influences modern education. But what has this *flourishing* produced? A culture increasingly given over to moral depravity, a direct consequence of man’s unrestrained depravity.

Paul's aim in Romans 4 (and these first 3 chapters) is that men cannot flourish in sin. True flourishing comes through repentance, faith, and the indwelling Holy Spirit. Only through faith and the *imputed* righteousness of Christ apart is salvation obtained.

Paul supports this further by quoting David, who likewise speaks of the blessedness of the one to whom God imputes righteousness apart from works:

“Blessed is he whose transgression is forgiven, whose sin is covered. blessed is the man to whom the Lord does not *impute* iniquity.” Psalm 32:1-2





Paul concludes by emphasizing Abraham's unwavering faith in God's promise, which serves as a model for all of us today, who trust His promises and are justified by grace alone, through faith alone, in Christ alone.

Paul's use of **Λογίζομαι** (Logidzomai) 11 times in Romans 4

The Greek verb is often translated as **impute**, count, reckon, or credit - it is central to the doctrine of justification by faith alone (sola fide). It signifies a legal declaration rather than an intrinsic transformation, underscoring the nature of justification in Pauline theology.

The term is frequently employed in **legal and financial** contexts, referring to the judicial act of assigning or crediting something to another person. In the context of salvation, it denotes God's legal declaration of righteousness upon the believer, wholly apart from their own works. Paul uses λογίζομαι 11 times to emphasise that justification is an act of God's sovereign grace, whereby righteousness is counted to the believer by faith alone.





The doctrine of imputation manifests in **three key theological constructs**:

- Imputation of Adam's Sin to Humanity - The doctrine of **original sin** teaches that Adam's guilt is imputed to all humanity. This means that human beings are born under condemnation, not merely because of their own transgressions, but because of Adam's headship as the representative of the human race.
- Imputation of the Believer's Sin to Christ - In 2 Corinthians 5:21, Paul states that **Christ was "made to be sin" for us**, though He Himself was sinless. This signifies that the sins of those who believe in Him are legally transferred to Christ, who bore the full penalty of divine wrath on their behalf. This doctrine affirms that justification is grounded in Christ's substitutionary death, rather than any inherent righteousness within the believer.

- Imputation of Christ's Righteousness to Believers - Just as the believer's sin is imputed to Christ, His perfect righteousness is imputed to the believer. The basis of justification is sinners are declared righteous before God, not on account of their works, but solely by the righteousness of Christ credited to them by faith.

This *double imputation* - whereby sin is transferred to Christ and righteousness is transferred to the believer - ensures that justification is entirely an act of grace, received through faith alone.

Conclusion: Paul's 11 uses of λογίζομαι in Romans 4 on justification reinforces the truth that salvation is not a process of moral improvement but a judicial verdict rendered by God. Justification is neither a gradual infusion of righteousness nor a effort between God and man. Rather, it is a definitive declaration that the believer stands righteous before God solely on the grounds of Christ's imputed righteousness.



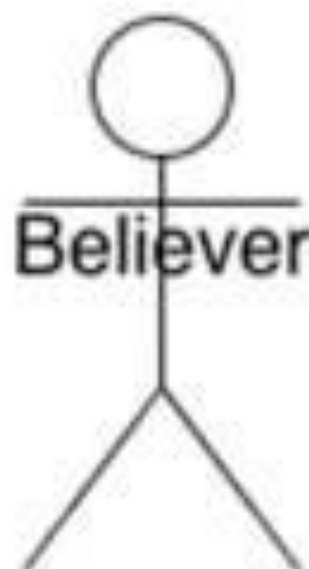


You are secure in the
Lord Jesus Christ!



Christ's
Righteousness
Credited to Us

Justification



Our Guilt
Credited To Jesus
On the Cross