

Abraham Adjusts to the Justice of God, Rom 4:17-18; Imputed Divine Righteousness, Gen 15:6; the Policy, Function, & Direction of the Attributes of Integrity

Romans 4:17 - (As it stands written [**Genesis 17:5**], “I have decreed you the father of many nations” in the sight of Him whom he believed, namely God. Who gave life to the sexually dead ones and designated those things which did not exist as existing.

4. Principles:

- 1) Reality lies in what God says and does; not what people say and do.
- 2) God speaks through His Word but it must reside in the believer’s soul for it to be real to him.
- 3) When God spoke to Abraham the patriarch was in spiritual maturity. He believed God and as a result he never wavered in his faith that what God promised He had the power to perform.
- 4) Blessings come to us from the integrity of God, approved by divine righteousness and imputed by divine justice by means of divine omnipotence.

Romans 4:18 - Beyond hope of sexual prosperity, Abraham believed in hope of fulfillment in order that he might become “the father of many nations” according to that which had been spoken [**Genesis 15:5**], “so shall your descendents be.”

1. Abraham was the recipient of blessings from God. No blessing can come to a person from God unless he has received the imputation of divine righteousness. Such was the case for Abraham, recorded in Genesis 15:6, “Abraham believed the Lord, and He credited it to Abraham’s account as righteousness.”
2. There must be consistency within the interrelationships of the divine attributes. God’s relationship with mankind must be in accordance with His attributes.
3. Righteousness cannot approve blessings for the unbeliever because he functions in the cosmic systems, does not possess imputed righteousness, and is spiritually dead. His point of contact with the essence of God is justice which condemns him.
4. Righteousness can approve blessings for the believer because he functions in the divine dynasphere, possesses imputed righteousness, and is justified. His point of contact with the essence of God is also justice which blesses him.
5. Mankind’s point of contact with the essence of God is His justice, not His sovereignty as is erroneously taught by the hyper-Calvinists. Love was the point of contract for our original parents in their perfection, but it ceased to be after the fall. Yet, for hyper-emotional fundamentalists, love is still erroneously assumed to be man’s point of contact.
6. Why is justice man’s post-fall point of contact with the essence of God? Because in human history the sovereignty of God and the free will of man must coexist by divine decree. Since the free will of man chose rebellion in Eden, love was replaced by justice.
7. The righteousness of God expresses His perfect standards; they are revealed in Scripture and remain eternally sacrosanct—immutable, inerrant, and infallible.

8. Righteousness and justice collaborate to form the integrity of God: righteousness is the principle while justice is the function. What righteousness approves, justice blesses; what righteousness condemns, the justice judges. Whatever righteousness demands, justice executes. Righteousness expresses the standards of integrity while justice protects those standards.
9. Therefore, man must adjust to the justice of God. Salvation adjustment is accomplished through faith alone in Christ alone and results in the imputation of divine righteousness to the new believer.
10. This imputation sets up a grace pipeline through which justice responds to the spiritual life of the believer. When the believer sins then justice responds with divine discipline; when the believer performs divine good then justice responds with divine blessing.
11. Hyper-Calvinists have things backwards; their theology asserts that good works confirm one's salvation, however, good works are not even possible unless one is saved since one must possess divine righteousness in order to be blessed by the justice of God.
12. The issue for the believer is not to prove to himself or others that he is among the elect but to grow in grace so he will know how to execute divine good production and glorify Christ.