

4. Justification is the judicial act of God whereby mankind makes salvation adjustment to the justice of God resulting in the imputation of divine righteousness.
5. The imputation of divine righteousness forms the basis for the believer's eternal relationship with God and the target for blessings from God.
6. Justification has nothing to do with forgiveness. Forgiveness is subtraction while justification is addition. Forgiveness subtracts sin but justification adds righteousness.
7. No works can be involved because Christ paid our debt at the cross when He was judged for our sins by the justice of God.
8. God is not impressed with human good or human works; He is not impressed with our human abilities, attractive personalities, or rationales. He is impressed with us being a conduit for the application of His Word as the working object for the production of divine good. He gets the credit; we get the blessings.
9. The phrase "justified by works" is meaningless unless the terms are fully understood. "Justification" refers to divine certification of the believer's application of God's Word resident in his soul. "Works" is the end result of the believer's reliance on Word as the working object for the production of divine good.

**Romans 4:3a** For what does [ λέγω  
(légō): present of ongoing duration ] the Scripture  
continuously say?

10. Scripture is always the final authority. It is the repository of absolute truth. When Scripture is cited, it is pertinent for the proper understanding of the context in question. Here we are advised that what follows is absolute truth. This truth is the specific statement of Abraham's salvation which Paul quotes from Genesis 15:6:

**v. 3b** "Abraham believed [ aorist active  
indicative of πιστεύω (pisteúō): constative  
indicating momentary action] God [ Θεός  
(Theós)<sup>4</sup>: Jesus Christ ], and his faith was credited  
[ culminative aorist passive indicative of  
λογίζομαι (logízomai): imputed ] to Abraham's  
account for righteousness."

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<sup>4</sup> In Genesis 15:6 the divine name in Hebrew is יהוה (Yehowah, or YHWH), sans vowels, and has traditionally not been pronounced, primarily out of respect for its sacredness. Whenever Hebrew readers found these letters, they always substituted for them the word אֲדֹנָי (athonay): "Lord."



11. Abraham was a Gentile Semite living in Ur. In this verse, Abraham stopped worshipping the moon god of the Chaldeans<sup>5</sup> and placed his personal faith in *Athonay*, the Lord Jesus Christ, for salvation resulting in the imputation of divine righteousness.
12. The immediacy of the constative aorist of *pisteúō*, “to believe,” and the culminative aorist of *logízomai*, denoting the attainment of the process, certifies the instantaneous result of Abraham placing his personal faith in the working object of Jesus Christ for salvation and eternal life.
13. This is in clear opposition to Hebrews 11:17–19 which required a prolonged investment of time for the facilitation of the doctrinal inventory contained in the five paragraphs of the Abrahamic Covenant. These were the working objects required to carry out the divine mandate to sacrifice Isaac.
14. This process, that took over forty-five years to acquire, resulted in Abraham being justified by his works. It required the accumulation of doctrine over time whereas his justification by faith in Christ took a yoctosecond.
15. This dichotomy is summarized by Paul in Romans 4:4–5:  
**Romans 4:4** But to him who works for  
salvation his compensation is not credited according  
to grace, but according to debt. (EXT)
16. The principle from this verse certifies that the harder one works for salvation the deeper into debt he gets. Salvation is acquired by means of grace which excludes human merit, works, or ability.
17. To approach God with the expectation of acquiring salvation through human works is blasphemous. Mankind is flawed by imputed sin, guilty of personal sin, and separated from perfect God due to his imperfections.

(End JAS2-39. See JAS2-40 for continuation of study at p. 391.)

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<sup>5</sup> “The cult of the moon god was the most popular religion throughout ancient Mesopotamia. In Ur, the Stela of Ur-Nammu has a crescent symbol placed at the top of the register of gods because the moon god was the head of the gods. The Ur of the Chaldees was so devoted to the moon god that it was sometimes called Nannar in tablets from that time period. Harran [see below] was likewise noted for its devotion to the moon god. Archeological evidence demonstrates that the dominant religion of Arabia was the cult of the moon god. The Old Testament constantly rebuked the worship of the moon god (see, for example; Deuteronomy 4:19; 17:3; 2 Kings 21:3,5; 23:5; Jeremiah 8:2; 19:13; Zephaniah 1:5). When Israel fell into idolatry, it was usually to the cult of the moon god. When the popularity of the moon god waned elsewhere, the Arabs remained true to their conviction that the moon god was the greatest of the gods. In Mecca, the moon god was the chief deity. Mecca was in fact built as a shrine for the moon god. Evidence gathered from both North and South Arabia demonstrate that moon-god worship was clearly active even in Muhammad’s day and was still the dominant cult. The moon god was called al-ilah, the god, which was shortened to Allah in pre-Islamic times” (Robert Morey, *The Islamic Invasion: Confronting the World’s Fastest Growing Religion* [Las Vegas: Christian Scholars Press, 1992], 212, 213, 215). “Harran. In ancient times a strategically important city (in *Acts* 7:2) of north Mesopotamia; residence of Terah and his son, the Hebrew patriarch Abraham (*Gen.* 11:31–32)” (*Merriam-Webster’s Geographical Dictionary*, 3d ed., s.v. “Haran”).



18. Fallen man's human efforts can never measure up to the expectations of a perfect God. Only the perfection of a Human whose works are achieved from the status quo of perfection could accomplish that which Jesus was qualified to do.
19. Since Jesus was judged for our sins, He canceled our debt by doing so, therefore it is the work of Christ that provides salvation, not our works. Anything added to faith in Him violates the requirements of the integrity of God. The antithesis of this is addressed next by Paul in verse 5:

**Romans 4:5** But [ δέ (*dé*): the antithesis of v. 4 is grace ] to him who does not work [ negative conjunction μή (*mḗ*): “does not,” plus the present active participle ἐργάζομαι (*ergázomai*): “to exert energy” ], but [ (*dé*): conjunction of contrast ] instantaneously believes [ aoristic present active participle of πιστεύω (*pisteúō*): “faith alone” ] in Him who perpetually justifies [ static present active participle of δικαιόω (*dikaióō*) ] the ungodly [ ἄσεβής (*asebḗs*): unrighteous ], his faith [ πίστις (*pístis*): absence of works ] is credited [ present passive indicative of λογίζομαι (*logízomai*): “credited to his account” ] for righteousness [ δικαιοσύνη (*dikaíosunē*): “the imputation of divine +R” ]. (EXT)

20. Faith alone in Christ alone is a non-meritorious decision. It is absent any work. It is simply the use of one's law of freedom to positively respond to the gospel message that Jesus Christ, the divinely provided Individual who was judged for the sins of the human race. Since all human sin has been judged, faith in the working object of Jesus results in eternal salvation.
21. This decision retains the new believer in the Book of Life by means of the imputation of divine righteousness. This results in Top-Circle assets we share with Christ: (1) righteousness: Romans 4:5; 2 Corinthians 5:21), (2) eternal life: (1 John 5:11–12), (3) sonship: (John 1:12 [children]; Galatians 3:26), (4) heirship: Romans 8:16–17; 1 Peter 1:4 [inheritance]), (5) royalty: Colossians 1:13 [kingdom]; 2 Timothy 2:11–12 [reign], (6) priesthood: 1 Peter 2:5, 9, (7) Election: Ephesians 1:4 [chose], (8) destiny: Ephesians 1:5 [predestined], and (9) sanctification: 1 Corinthians 1:2, 30; Ephesians 1:4 [holy]. (Note: Brackets contain translations in the NASB.)

