

Our Security In Christ

The following article is the third in a series on the subject of "Our Security In Christ".

Question: *What does Romans 4:7,8 reveal to the Christian concerning his security in Christ?*

"...Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." (Romans 4:7,8)

Here, Paul proclaims blessings on those 1) whose sins are forgiven; and 2) those whom the Lord will not impute sin. These two verses were direct quotes from Psalm 32. Therefore, both Paul and David are in full agreement concerning this passage. In Psalm 32, David speaks of the remission of sins, which is the prime branch of Justification in God's Constitution of peace and blessings on His people. God pronounced blessing on the person who is *not without sin* – but deserving of death – when that person fell on his face in repentance.

His plea of "guilty" is accepted. To the heart that is sorrowful and penitent, the grace of God comes freely in forgiveness. God's forgiveness does not simply cover man's sin; rather forgiveness is the act of "God casting it into the sea of forgetfulness"...never to be remembered again. Then, by God's *not imputing sin* (vs 8), He makes it completely a gracious act – man having absolutely nothing to do beyond being repentant from the heart.

Imputation And Justification – Definitions

According to Wikipedia Encyclopedia on line, "Imputed righteousness" is: The *Christian* doctrine that a sinner being declared righteous by God is declared such purely by God's grace, *without any merit or personal worthiness*".

Correct Definition of Imputed Righteousness is: The Biblical doctrine that temporarily justifies God's people on their confession of guilt and true repentance of sin.

Dr. C.I. Scofield defines justification as: "the judicial act of God whereby He justly declares righteous the one who believes on Jesus Christ. The Justified believer has been in court only to learn that nothing is laid to his charge following his experience of true salvation.

"Penitent People Are The Blessed People"

Justification

The root meaning of the English word *justified* is *to make righteous, or to vindicate, or to exonerate*. To be justified is to be acquitted. To be justified in the sight of God is for the guilty person to be reckoned or accounted by God to be righteous — upon the faith of that individual in the finished work, the shed blood of the Lamb of God.

To be justified before God is to stand in His presence as though you had never committed a sin. It is to be just as just as Jesus is just. We are in that position when we are justified in Christ.

Paul uses three Old Testament characters to explain the meaning of justification:

1. Abraham: "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3).

2. David: ". . . David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:6-8).

3. Adam: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5: 18, 19).

Abraham believed God. He did not simply believe there IS a God — he BELIEVED GOD. Abraham obeyed God, gave to Melchizedek, he went — he believed God, he exercised his faith in God, and God counted his faith for righteousness.

Through the offense of Adam, judgment came upon all men — in Adam all die; but by the righteousness of One (the Lord Jesus Christ) "the free gift" came upon all men unto justification of life. Through the disobedience of Adam, all men became sinners; by the obedience of Jesus, man can become righteous. His obedience to the will of God made justification possible, and apart from him there IS no justification.

Through justification, God changes the position of a sinner — guilty, helpless, hopeless, and hell-bound — from condemnation to perfect acceptance before God, and, through the finished work of Jesus Christ, counts the sinner to be righteous.

Justification is more than pardon. Pardon is negative, justification is positive. Let me illustrate: Suppose a person is guilty of murder and is sentenced to the penitentiary for life. We may assume this person becomes a model prisoner, and after some years in prison the parole board recommends the governor pardon that individual.

The Apostle Paul clearly sets forth man's utter need because of sin — sin that is dark and terrible. Then, he immediately declares the remedy for sin and turns on the light of the glorious Gospel of the grace of God: "**BUT GOD**" *who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, bath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*" (Eph. 2:4-10).

In spite of man's evil, God's rich mercy provided God's great love. God's grace precedes His love: God's grace brought God's great love down to man: "*But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God SHOULD TASTE DEATH FOR EVERY MAN . . . Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver*

them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham" (Heb. 2:9, 14-16).

God's great mercy, God's unmerited, unearned, undeserved favor — God's grace — allowed Jesus, the Son of God's love, to take flesh, a body like unto our own bodies, and in that body do what the law could not do because of the weakness of the flesh (Rom. 8:1-3). It was God's grace that allowed Jesus to take our place and suffer the death we should have died, bearing in His own body the sin that man knowingly committed against a holy God.

Jesus took our sins and nailed them to His cross (I Pet. 2:24). In II Corinthians 5:21 Paul clearly states, *"For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."*

God's grace brought God's love down to man, *and because of God's love*, we can be saved. We love HIM *because He first loved US*. God saves us for the sake of the Son of His love, the Lord Jesus Christ: *"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"* (Eph. 4:32).

"I write unto you, little children, because your sins are forgiven you for His name's sake" (I John 2:12).

God demands holiness and righteousness — and what God demands, He provides — through His love and by His grace. In spite of the black picture of man's total failure, the sun rises on that dark horizon: *"BUT NOW the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time, HIS RIGHTEOUSNESS: that He (God) might be just, and the Justifier of him (even a hell-deserving sinner) which believeth in Jesus"* (Rom 3:21-26).

There is no greater doctrinal truth from Genesis to Revelation than that contained in these six verses. These words are like so many sparkling gems set against black velvet! They verify the fact the Word of God is verbally inspired, dictated by the Holy Ghost and penned down by holy men. The treasure contained in these verses could never be described in the words of man. It is beyond man's ability to fully comprehend the tremendous truth set forth here, but as we study and examine these verses we are made to rejoice that even though man had completely failed God, God provided a way of escape, even when we were yet without strength and wholly unlovely.

Throughout Paul's epistles we read such phrases as "BUT God . . . BUT NOW. . . ." In this portion of the Word, the expression "but now" points back to the foregoing argument concerning condemnation of the whole world (flesh), in contrast to (righteousness without the Law) — Jew, Gentile, "whosoever." ALL are under sin. Every mouth is stopped and the whole world stands guilty before God. There is nothing man can say. God Almighty, Creator of man and of the universe, declares ALL are under HIS JUDGMENT, because of man's sin.

God warned man, ". . . *Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die*" (Gen. 2:17). ". . . *The soul that sinneth, it shall die*" (Ezek. 18:4). But man deliberately rebelled against God, knowingly disobeyed Him, and therefore God declared man is without excuse, having no ground on which to plead for mercy. Man has no method provided by his own hands to bring about his salvation. Without God, man stands in the darkness of despair and the silence of helplessness — without excuse, without righteousness, without salvation.

So it is we see man at the close of Romans 3:20. Then, through the inspired pen of the Apostle Paul, called and ordained of God to pen down the glorious Gospel of God's grace, we see the brighter side of the picture: *But now the righteousness of God . . . is manifested . . .*" Without the Law, but witnessed by the law and the prophets, God provided righteousness which satisfies His heart and His command – righteousness that is IN CHRIST JESUS, OUR LORD. The righteousness OF GOD, provided BY GOD, has been manifested and set forth before a world that stood in silence — hopeless, helpless, condemned, hell-bound — and that righteousness is available to each and every condemned sinner who will believe on the Lord Jesus Christ and receive His finished work.

Jesus, who IS the righteousness of God, fulfilled every jot and every tittle of the law, and fulfilled every prophecy in minute detail as foretold by the prophets.

This righteousness of God is "*by faith of Jesus Christ.*" Only in Jesus can we find righteousness that will satisfy a holy God; but praise and glory be to His name, this righteousness is for "*ALL them that believe!*" It is true *all have sinned*, and come short of the glory of God. It is just as true the righteousness of God is provided and presented to all.

"Being justified freely by His grace . . ." Here we see that justification is free, justification is by His grace — and justification is made possible "through the redemption that is in Christ Jesus." He paid the sin-debt at the tremendous price of His own blood, and in Him we have redemption. He declared the righteousness of God, that God in HIS righteousness might be just, and yet justify the ungodly through faith in the shed blood of Jesus. Had not Jesus died on the cross, all offerings of the Old Testament would have been in vain — not one drop of blood shed in sacrifices would have availed anything.

Though every born again Christian is called to renew their experience on a daily basis by keeping oneself unspotted from the world, having daily meditation and prayer time, enhancing our quality of time with the lord, and studying to keep us mentally strong, no one but Jesus ever completely and perfectly satisfied the holiness of God, and the only way you and I can please God is IN JESUS. In Him we have justification from sin, condemnation is removed, and we are sanctified forever through the one offering of His precious blood.

Imputation

I do not claim to be a scholar in the Word of God, but I have spent many hours in the Word. Many times I received revelation directly from the Holy Spirit – *seeing reality for the first time* concerning portions of scripture I never before understood after praying for their interpretation.

Paul ascribed *imputation* (Rom 4:7,8) the exact same way King David (Psalm 32) and Jesus (Matthew 5-8) ascribed it, which is the only way *impute* was used in the Bible. Paul said,

“*Blessed is the man to whom the Lord will not impute sin.*” In other words, Paul “charged”, or “tagged” the person as a “blessed” person. By studying Jesus’ Sermon on the Mount (Beatitudes), we know all blessed people are those who have been pardoned by Christ; and righteous because of Christ’s mercy. And both David and Paul agree on that doctrine.

Jesus can either impute (charge) you with unconfessed sin, or He can bless (impute) you with forgiveness of confessed sins.

We know, then, it is not possible for a Christian to have righteousness *imputed* to him unless he is in a position to be spiritually blessed (pardoned) by our Lord and Savior, Jesus Christ – as David, Jesus and Paul have strongly agreed in Psalm 32:1-11, Matthew 5-8, and Romans 4:7,8.

Only “Pardoned” people are blessed

In Psalm 1:1-3 David said: “*Blessed IS the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*”

“Holy And Righteous People Are Blessed People”

Now, read Christ’s *Sermon on the Mount*, in Matthew, chapter 5:1-12:

- “*Blessed are the poor in spirit: for theirs is the kingdom of heaven.*”
- “*Blessed are they that mourn: for they shall be comforted.*”
- “*Blessed are the meek; for they shall inherit the earth.*”
- “*Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*”
- “*Blessed are the merciful: for they shall obtain mercy.*”
- “*Blessed are the pure in heart: for they shall see God.*”
- “*Blessed are the peacemakers: for they shall be called the children of God.*”
- “*Blessed are they who are persecuted for righteousness: theirs is the kingdom of heaven.*”
- “*Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you, for my sake.*”

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

Therefore, according to Jesus’ teachings, those who fall under the description given in *The Beatitudes* are the same ones who are *blessed*. The intent is to show the character of those who are *blessed*; but when it is said, *Blessed are those whose iniquities are forgiven*, the intent is to show what blessedness is, and what is the ground, or foundation of the statements – and that is:

“Pardoned People Are The Only Blessed People.”

The sentiments of the world are: Those are happy who have a clear estate, and are out of debt to other men; but the sentence of the Word is, Those are happy that have their *debts to God* Discharged.

Psalm of Penitence: Possibly when David sinned with Bathsheba, had Uriah killed on the front lines of war, attempted to hid his sin – and finally repented.

1 *Blessed is he whose transgression is forgiven, whose sin is covered.*

2 *Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.*

3 *When I kept silence, my bones waxed old through my roaring all the day long.*

4 *“ .day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.*

5 *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*

6 *For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.*

7 *Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.*

8 *I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.*

9 *Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.*

10 *Many sorrows shall be to the wicked: but he that trusts in the LORD, mercy shall compass him about.*

11 *Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.*

(Ps 32:1-11) KJV

Vs 3) David is hurting with conviction over his sin to the point of continued, extreme confusion/stress.

Vs 4) David was miserable and wept bitterly; his tears watered the summer desert-floor. Selah.

Vs 5) Having acknowledged his sins before the Father, in repentance, David was filled with peace. Selah.

Vs 6, 7) David prays men not wait too long to repent; He praises/worships the Lord for His deliverances.

Vs 8-11) God promises perfect leadership and guidance; He encourages humility and not stubbornness; judgment to the wicked; mercy to all who trusts in the Lord; be joyful and glad in the Lord, shouting for joy from all who have a tender and honorable heart.

Therefore, according to the 32nd Psalm of David, those who are truly *repentant* of their sins, are the same as those who are *blessed by the Redeemer*.

“Pardoned People Are The Only Blessed People”

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