

KING DAVID AND THE BLESSINGS OF JUSTIFICATION. Romans 4:4-8

2/25/24

I. THE AXIOM. 4-5

A. The Worker. 4

1. The Person Is A Worker.
2. The Principle Is Works—Owed—Wages.
3. The Principle Of “Works—Owed—Wages” Is Contrary To Grace.

B. The Believer. 5

1. The Person Is One Who Believes/Trusts.
2. The Principle Is Grace & Faith.
3. The Believer Does Not Work.
4. The Object of Trust — God the Father.
 - a) All Faith Must Have an Object.
 - b) The One How Justifies Is the One Who Must Be Trusted.
 - c) Who God Justifies — “the Ungodly.”
5. The Trust Is Placed on the Believer’s Account as Righteousness.

II. THE BLESSING. 6-8

A. A Blessing That Goes Along With Justification. 6

1. The Blessedness Is a State of Being.
2. The Blessedness Is Expressed by King David.
3. The Blessedness Means That King David Understood What Happened to a Person When Righteousness Was Credited to Their Account.
4. The Blessedness Was Possible for Someone Under the Law.

Ps 32

Penitential Psalms: 6, 32, 38, 51, 102, 130, 142

Outline of Ps 32: (1) the Expression of the Blessing, 1-2; (2) the Effects of Not Repenting for Sin, 3-5; (3) the Encouragement To Turn to the LORD Immediately, 6-7; (4) the Exhortation to Not Stubbornly Hang On to Your Sin, 8-9; and (5) the Exultation of the Righteous, 10-11.

David’s words for sin:

- The first word is: *PESHA’* — “rebellion, or revolt against.”
- The second word is: *CHATAAH* — general word for “sin” in the OT — “missing the mark.”
- The third word is: *AWON* — “to stray, to deviate from”; being unjust with people.

David’s description of what happened to these sins:

- The first expression: *NASA’* — “forgiven”, “lift up” or “bear.” (see Isa 53:12)
- The second expression: *KASAH* — “covered”, “to hide or conceal from sight.”
- The third expression: *LO’ YACHSHÖV* — “not credited”.

B. The Blessing Of Having Your Sins Removed. 7

1. This Verse Has 2 Blessings.
2. Paul Uses Two Words for Sin.
 - a) “Lawless Deeds” or “Lawlessnesses” — *ANOMIA* [From A “No” — *NOMOS* “Law”].
 - b) “Sins” — *HAMARTIA*, Plural — “Miss the Mark.”
3. Paul Uses Two Words To Express the Removal of Sin.
 - a) “Forgiven” — *APHIÄMI*, “Loose” or “Let Loose.”
 - b) “Covered” — *EPIKALUPTÖ*, “Hiding” or “Concealing From Sight.” (Ps 85:2; Prov 10:12; Neh 4:5; Ps 32:5)

C. The Blessing Of Not More Recorded Sins. 8

1. The Impossibility.
2. Sins No Longer Recorded