

Verse 22 “ And therefore it was credited to him unto righteousness” (i.e. God declared Abraham righteous through his faith).

Thus this fourth chapter is a chapter on imputation, specifically the crediting of righteousness to those who believe in the Savior and salvation that God provides.

If Abraham is not merely an illustration, but an example of justification by faith does this imply that Abraham was saved by faith? Abraham was not only saved through the instrumentality of faith; he was saved on the basis of Christ’s atoning work. That is, the basis and instrument of salvation were Christ’s redemption and faith, respectively.

However, here we strike another problem. If saving faith is defined as “ trust in Christ and His redemptive work as revealed in the gospel” then did Abraham know about and trust in Christ and His redemptive work? That is, what we are asking concerns the content if Abraham’s faith: did he believe implicitly in God and the salvation which God would somehow provide, or did Abraham believe explicitly in Christ and the salvation He would accomplish?

I believe at least a partial answer to this question lies in the relationship between the content of Old Testament saving revelation and the content of Old Testament saving faith.

- C. The third segment (Romans 5:1-11) details some of the blessings that accompany Justification by faith. We will simply glance at them in passing, although each one is worthy of extended exposition.
1. Verse 1 mentions peace with God.
 2. Verse 2 speaks of our rejoicing in the confident expectation of the future manifestation of God’s glory in our lives.
 3. Verse 3-4 mentions our rejoicing in suffering not as sadomasochists, who derive pleasure from the infliction of physical or mental pain either on others or on themselves,