

***“Romans, Dispensationally Considered —  
By Faith Alone the Blessedness of God Is Ours! Part 2”***

***Review: “Romans, Dispensationally Considered — By Faith Alone the Blessedness of God Is Ours!”***

- ***David Gave Testimony of Imputed Righteousness Without Works!!***
- ***Abraham Was Reckoned Righteous By God While Still Uncircumcised!***
- ***For Abraham, Circumcision Was a Sign of His Faith While Uncircumcised***
- ***By Faith Gentiles By Grace And Faith Alone Are Also the Seed***
  
- ***These last two we will reconsider today for they are so important.***
  
- ***David Gave Testimony of Imputed Righteousness Without Works!!***

***Romans 4:6-8***

***6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,***

***7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.***

***8 Blessed is the man to whom the Lord will not impute sin.***

- ***Paul continues his teaching on the same subject here using now the strong connective “even”. He furthers his statement of the truth of God’s redemptive plan under grace wherein how by faith alone even the despised Gentiles are included, not by works, or even by a ritual of circumcision, but by faith their faith alone. He refers to Ps. 32:***
  
- ***“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”: Here Paul uses a number of words which the Psalm introduces in the Hebrew Scriptures, interestingly:***
  - ***“Forgiven”: A Greek word never used by Paul! This refers to Kingdom forgiveness, a sending away of sin (its literal meaning) as foreshadowed in the sacrificial system with for example the scapegoat, etc., of Leviticus 16.***
  
  - ***“Covered”: Again, this is Kingdom doctrine indeed. See the cross references in Exodus and Numbers. These all are types***

*looking forward to the final fulfillment with the Millennial New Covenant with all its promises brought to completion.*

- *“Imputeth”: But the imputation mentioned here was real and David knew of it even though he lived under the constraints of Moses Law.*

*But how could this be known before Christ’s atonement and glorious resurrection, one might ask? Simply because of the Abrahamic covenant and promises, of course, as the apostle is reminding us here in the Romans. For the Law was “added to” the promises and could never cancel them out. David knew this for he was a believer and a prophet of God. But why does Paul refer back to David in Psalm 32 here though? Because he wants to reveal that even in the Hebrew Scriptures there was clear teaching on a righteousness apart from any and all works, a righteousness that was based on faith alone, a righteousness that could not be found in sinful man but that was imputable by a righteous God to a sinner who had no works to offer and only his faith. Abraham had been thus declared righteous by God and here David gives testimony as well to that fact.*

- *Abraham Was Reckoned Righteous By God While Still Uncircumcised!*
  - *The time line was so very important, Paul explains. Was Paul trained as a “lawyer” perhaps, since he is building a Biblical “argument” here intended to show us fully the divine logic of our redemption? And reading it that way is surely intended. He lays out the framework of the scriptural truth and then draws his conclusions. Truly, understanding the Hebrew Scriptures is impossible without his commentary. If only more would come to know that.*
  - *He proceeds now with the “argument” as the Lord sees it:*

**Romans 4:9-10**

**9** Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

**10** How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

- *Now the apostle goes further on in his “argument”, and asks the question “when?” When was Abraham reckoned by God to be righteous? For in answering that from scripture itself he will prove that Gentiles also may have righteousness of God imputed to them. Even the uncircumcision may indeed be declared righteous as the Lord God showed to that great man of the faith, whom Paul continuously refers to, the man Abraham.*
- *The answer to the question is of course that Abraham was declared righteous by God BEFORE he was circumcised, before he obeyed the Lord God’s command regarding circumcision. Genesis 15 is before Genesis 17.*
- *So therefore he concludes that the uncircumcised, even Gentiles, may be granted the blessedness of salvation just like Abraham, who he declares to be “the father of us all” in that respect, namely, concerning our faith. And that is what verse 11 teaches.*
- *For Abraham, Circumcision Was a Sign of His Faith While Uncircumcised:*
  - *Here we have the true significance of the Biblical rite of circumcision, a teaching that is so important considering how religious thoughts contrary to this spiritual teaching easily dominate.*

*For in its essence circumcision was not merely a ritualistic rite demanded of all by Moses. No, it was a “sign” of a faith that was already present. He will now show how this is central to his teaching here, that the Gentiles as well as the Jews, were by faith and by that alone offered salvation and an eternal promise. In the end it had nothing to do with their circumcision in the flesh but in fact there circumcision in the spirit!*

*Romans 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.*

- *Now in verse 12, we will begin our study today, again looking at this verse. For the strength of his teaching here underscores the clear distinction that exists between the physical and carnal rites of Judaism and the truth as the Lord God sees it and as Paul explains here.*

## **Our Outline Today: By Faith Alone the Blessedness of God Is Ours! Part 2**

- ***Today, Gentiles By Faith, Not Law, Are Blessed by A Holy, Righteous God***
- ***Today, Gentiles, By Grace Through Faith Alone, Are Also Abraham's Seed***

### **I. Today, Gentiles By Faith, Not Law, Are Blessed by A Holy, Righteous God:**

***Romans 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.***

- ***So what is scripture saying? Simply that Abraham has become the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham. This last statement is remarkable because it uses the privileged and sacred word (for Jews) "circumcised" in direct reference to Gentiles!***

***My, my, how bold Paul is again here, to write this of blessed Abraham, who has by his faith and that alone, become "... the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."***

- ***So it is clear from the test of scripture itself that we Gentiles on the basis of our faith alone through the word of grace given to us also have such standing as Abraham did. This is true and godly blessing indeed. Do we grasp the full meaning of it?***
- ***Paul also uses the expression "... who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." What does this mean, except that they believe as he did, taking God at his word. For before the requirement of circumcision Abraham was not under any rules or any principle of law at all!***
- ***This brings us to those final verses from last time where I would like to now focus on further so that the depth and full blessings of this teaching may be more completely understood. I will read the section first and then we will continue looking at it verse by verse.***

**Romans 4:13-16**

**13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.**

**14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:**

**15 Because the law worketh wrath: for where no law is, there is no transgression.**

**16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all ...**

**[READ ] Romans 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.**

- *There is so much here, isn't there? The focus is set by these words: "the promise, that he should be the heir of the world [the cosmos]", with then a forceful transition to the closing: "[the promise] ... was not to Abraham, or to his seed, through the law, but through the righteousness of faith."*

*This is the only place in scripture where this promise is found, interestingly, and its scope is surely far wider than many would want to accept as the choice of wording here indicates. How wide the meaning goes is not as important as the teaching here at a higher level though. For the KJV translators used the word "world" here which in itself is rather broad indeed. Perhaps better would have been "world system", but so be it as it is. In any case that would include everything there is here on this presently sin-cursed planet. But that by faith Abraham would in God's good timing become "heir" of it all implies a spiritual transformation on a level we have never seen before in world history — that is mind-expanding indeed. Surely we have not seen that come to pass ever in world history and its fulfillment will be brought to pass in a future day, or the scripture is broken which cannot be.*

*And this promise of course also goes so far beyond the nation and tribes of Israel which is probably why he references it here. For his argument is all about that, isn't it?*

- *But we must go on, for Abraham was promised that he and his offspring would be "heirs of the world" and that by the*

*righteousness of faith, not works. And he now continues with yet another “proof” to establish the point forever, two verses that are intended again to emphasize the great gulf between works and faith. In this he emphasizes how Abraham’s faith related to the giving of that promise and in no way, he assures us, can this be connected to his works.*

**[READ ] Romans 4:14-15** For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

**15** Because the law worketh wrath: for where no law is, there is no transgression.

- *As we consider these words though, let’s not forget that we have nearly reached our resting place for today’s study, verse 16. Verses 14 and 15 are now added because Paul wants the full power of the teaching of verse 16 to be crystal clear, for it is so important to the Pauline revelation and of course, to this letter to the Romans, dispensationally considered. These two verses say so much if only we could comprehend their full meaning: “... if they which are of the law be heirs, faith is made void, and the promise made of none effect ...”*
- *This is yet another absolute statement indeed like so many others found here in the Romans. For, he writes here, there is something that can easily disable the power of faith and cancel the benefits of the unconditional promise the Lord God has made. And that one thing is the works of law. Mixing law and grace is not therefore allowed. For here and elsewhere in Paul’s letters he uses this expression “of the law” to mean “of the works of the law”. The Galatians letter is clear on that. So those whose presumed standing before Almighty God is based on their works have in effect rejected that promise and that redemptive work of the Lord God. And yet so many choose to dwell there as if that earthly and carnal standard is the high calling indeed for us all.*
  - *There is no other place to stand, for he writes next with such certainty and power: “... and the promise made of none effect.” These are words with such great dispensational content that all should take note well. For he is indeed writing of his current day and the dispensation of the grace of God, isn’t he? Yes, grace may be short-circuited, as you will recall I have often said.*

- ***But that is not all, for he then gives the reason for his boldness in case we are not yet convinced: “Because the law worketh wrath: for where no law is, there is no transgression.” My, my, there is no “threading of the needle” here, no mincing of words. For how can any few words be this simple and yet so powerful? What is he saying here? Clearly that the law brings with it transgressions inevitably! So it cannot be the foundation in itself of any relationship with a holy and righteous God. So rather than the law being the practical expression of righteousness, to the contrary, it is the definition of failure to please God who cannot be pleased, as another scripture indicates, without faith, Hebrews 11:6. You should read Romans 7 for the full teaching on this.***

***Summarizing, again, those words are: “the law worketh wrath: for where no law is, there is no transgression ...”.***

- ***The implications of this for our day and every day, are far and wide. Not that there are no moral standards today under grace, for that is not his point here. But it is this, that we are taught by his grace how to live as Titus makes so very clear in chapter 2 and verses 11 & 12 and not by the tenets of the Law of Moses.***

***Titus 2:10-12***

***10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.***

***11 For the grace of God that bringeth salvation hath appeared to all men,***

***12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;***

- ***Indeed, we are not under the law but under grace. Never forget that.***
- ***Where therefore do we stand today, brethren? Where there is no transgression!! Never forget that, for the apostle of the Gentiles has written it here so clearly that no one can possibly deny it.***
- ***“Because the law worketh wrath: for where no law is, there is no transgression.”: So there can be no spiritual benefit in legal works, no, none at all. Why? Because the law “works wrath, not blessing”.***

*But as the children of Abraham by faith, we are blessed according to that promise to him applied to us, not literally, but spiritually, on the basis of our faith alone, apart from any and all works.*

**II. Today, Gentiles, By Grace Through Faith Alone, Are Also Abraham's Seed:**

- *We have reached that blessed verse 16! It is a most blessed summary from what has gone before which we now know well:*

**[READ ] Romans 4:16** Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all ...

- *And now, concluding this wonderful teaching here in the fourth of Romans, we read this: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all ...". Praise God. What is the "it" here referring to? It is all about the promise just mentioned, the promise that had been given to Abraham. Heb. 6:13 also references it:*

**[READ ] Hebrews 6:13-16**

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

**[READ ] Hebrews 6:17-20**

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it* was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.



- ***Such a great and sure promise indeed we therefore also have who have believed. It is as verse 19 states so affirmatively, “an anchor of the soul, both sure and steadfast ...” and why? Because Jesus himself has entered “into that within the veil”, and has been made a high priest forever accordingly! And in him we have righteousness and life eternal. Amen.***
- ***So the dispensational implications are clearly taught again here in Romans.***
- ***Don’t ever forget the words that say so much, “... for by grace are ye saved through faith, ...” Christ has accomplished it once and for all by his sacrifice of himself for our sin and sins and has abolished them forever. Amen.***
- ***So where is our refuge today? Is it in religious works of law or in the promises of Almighty God? Do we therefore live as religious devotees or do we live as those that are alive from the dead, possessing the very righteousness of Christ and enjoying his resurrection life?***

***Where is our righteousness, in our works or in Christ Jesus?***

**Conclusions and application:**

- ***Have we so believed as father Abraham had?***
- ***Have we walked also in his faith? Are we still walking there?***
- ***Are we unwilling to compromise and to therefore proclaim this faith to all those that the Lord brings our way? Are we, whatever the consequences?***