

Imputed Righteousness (Part II)

October 30, 2005

Another gospel

Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto **another gospel**:

Gentile disciples put under the law

Acts 15:5 But there rose up certain of **the sect of the Pharisees which believed**, saying, That it was **needful to circumcise them** (Gentile disciples), and **to command them to keep the law of Moses**.

The law of Moses was to the Jews

Romans 2:17 Indeed you are called **a Jew**, and **rest on the law**, and make your boast in God.

Romans 9:4 Who are **Israelites; to whom pertaineth** the adoption, and the glory, and the covenants, and **the giving of the law**, and the service of God, and the promises;

Deuteronomy 4:7-8 For what great nation is there that has a god so near to it as the Lord our God is to us, whenever we call upon him? 8 And what great nation is there, that has statutes and ordinances so righteous as all this law which I set before you this day?

Psalm 147:19-20 He sheweth his word unto Jacob, his statutes and his judgments unto Israel. 20 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

Not to the Gentiles

Romans 2:14 ?? the **Gentiles, which have not the law??**

The ?works of the law? divided Jews from Gentiles

Galatians 2:11-13;16 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with **the Gentiles**: but when they were come, **he withdrew and separated himself**, fearing them which were of the circumcision. 13 And **the other Jews dissembled likewise with him**; insomuch that Barnabas also was carried away with their dissimulation. 16 Knowing that a man is not justified by **the works of the law** (*the distinguishing marks of Israel ? circumcision, food laws, the Sabbath*), but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by **the works of the law**: for by the works of the law shall no flesh be justified.

The death of Christ removed the barrier of division

Ephesians 2:14-16 For He (Jesus) is our peace, who hath made both (Jews & Gentile) one, and hath broken down the middle wall of partition between us; 15 Having abolished in His flesh the enmity, even **the law of commandments contained in ordinances**; for to make in himself of twain one new man, so making peace; 16 And that He might reconcile both (Jew & Gentile) unto God in one body **by the cross, having slain the enmity thereby**.

Colossians 2:14 Blotting out **the handwriting of ordinances** that was against us, which was contrary to us, and took it out of the way, **nailing it to his cross**

Judaizers made circumcision an issue in the gospel

Galatians 6:12-13 As many as desire to make **a fair show in the flesh, they constrain you to be circumcised**; only lest they should suffer persecution for the cross of Christ. 13 For neither they themselves who are circumcised keep the law; but **desire to have you circumcised, that they may glory [or boast] in your flesh**

Gentiles compelled to be circumcised

Galatians 2:3 But neither Titus, who was with me, being a Greek (a Gentile disciple), **was compelled to be circumcised**.

Salvation was not the issue

Romans 4:13 For **the promise**, that he should be **the heir of the world** (or *theirs of the kingdom which he hath promised,*? Jam.2:5), was not to Abraham, or to his seed, through **the law**, but through the righteousness of **faith**.

Justification is the issue

Romans 3:28 Therefore we conclude that a man is **justified by faith** without the deeds of the law.

Sin can exclude us from the kingdom of God

Romans 3:23 For **all** (Jew & Gentile) **have sinned**, and come short of [or **being excluded from**] **the glory** (the kingdom) **of God**.

The justified shall be glorified in the kingdom

Romans 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and **whom he justified, them he also glorified**.

Romans 4: Abraham & David ? justified by faith apart from the law

Romans 3:21 But now **the righteousness of God without the law is manifested**, being witnessed by **the law** (or the Torah - Abraham 4:1-5;9-23) and **the prophets** (David 4:6-8).

Abraham justified by faith not by works of the law

Romans 4:1 What shall we say then that Abraham our father, as **pertaining to the flesh** (circumcision or the deeds of the law, 3:28), hath found?

Romans 2:28 *that circumcision, which is outward in the flesh.*?

2 Chronicles 20:7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of **Abraham** thy friend for ever?

Psalms 105:6 O ye seed of **Abraham** his servant, ye children of Jacob his chosen.

Isaiah 41:8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of **Abraham** my friend.

Romans 4:2 For if Abraham were **justified by works** (of the law, 3:28), he hath whereof to glory (or to boast); but **not before God**.

Romans 4:3 For what saith the scripture? **Abraham believed God**, and **it** (his faith) was counted [or reckoned, considered, looked upon as] unto him for righteousness.

Hebrews 11:8 By faith Abraham obeyed when he was called to go out to a place he would later receive as an inheritance (he had to wait for it), and he went out without understanding where he was going. (NET)

The reward is by faith that is counted for righteousness

Romans 4:4-5 Now to him (the righteous man) that worketh (apart from faith - deeds of the law 3:28) is the reward not reckoned [or looked upon as] of grace, but of debt [legally due or owed for work done]. 5 But to him (the righteous man) that worketh not (the deeds of the law 3:28), but believeth [present tense] on Him that justifieth [present tense] the ungodly (righteous man), his (the righteous man's) faith is counted [present tense] for righteousness.

The reward

Colossians 3:23-24 And whatsoever ye do (good works), do it heartily, as to the Lord (faith), and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

The *Pulpit Commentary* (Vol. 18, pp. 121, 122) points out:

?We must not restrict justification to deliverance from deserved penalty, but must attach it to the further idea of inheritance. As one writer has well remarked, ?Justification is applicable to something more than the discharge of an accused person without condemnation. As in our courts of law there are civil as well as criminal cases; so it was in old time; and a large number of the passages adduced seem to refer to trials of the latter description, in which some question of property, right or inheritance was under discussion between the two parties. The judge, by justifying one of the parties, decided that the property in question was to be regarded as his. Applying this aspect of the matter to the justification of man in the sight of God, we gather from Scripture that whilst through sin a man is to be regarded as having forfeited legal claim to any right of inheritance which God might have to bestow upon his creatures, so through justification he is restored to his high position and regarded as *an heir of God*? (Girdlestone, *Old Testament Synonyms*, pp. 259, 260).

David became ungodly but yet was justified by faith apart from the works of the law

Romans 4:6-8 Even as [or just as] David also describeth the blessedness of the man, unto whom God imputeth or counteth [present tense] righteousness without works (of the law, 3:28), 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 may not impute sin.

David confessed his sin by faith

Psalms 32:1-5 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 For 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.

Blessedness on the uncircumcised

Romans 4:9-12 Cometh this blessedness (righteousness and forgiveness) then upon the circumcision only (the Jew, as David who was circumcised), or upon the uncircumcision (the Gentile ? without from the works of the law) 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 (not through the deeds of the law), but in uncircumcision (without the deeds of the law). 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised (without the deeds of the law): that he might be the father of all them (circumcised & uncircumcised) that believe [present tense ? that live by faith], though they be not circumcised (without the deeds of the law); that righteousness might be imputed or counted unto them (Gentiles) also: 12 And the father of circumcision to them who are not of the circumcision only (the Jews), but who (Gentiles) also walk (present tense) in the steps of that faith of our father Abraham, which he had being yet uncircumcised (without the deeds of the law).

The promise was given through faith not the Law

Romans 4:13-16 For the promise, that he (Abraham) should be the heir of the world (the reward in v.4), 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, [the] faith is made void, and the promise made of none effect (the law is not the means to be an heir of the promised inheritance): 15 Because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it (the promise) is of faith, that it might be by grace; to the end the promise might be sure to all the seed (physical & spiritual); not to that only which is of the law (Jews alone), but to that also which is of the faith of Abraham (Gentiles also); who is the father of us all (Jew & Gentile, all that live by faith),

The meaning of 'believed' which was counted to Abraham for righteousness

Romans 4:17-22 As it is written, I have made thee (Abraham) a father of many nations, before him whom he (Abraham) believed, even God, who quickeneth the dead [or gives life to the dead], and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And **being not weak in faith**, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: 20 **He staggered not at the promise of God through unbelief**; but (in contrast) **was strong in faith**, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And (Abraham believed) **therefore it [Abraham's faith] was imputed [or counted] to him for righteousness.**

We also can be justified by faith in hope of the glory of God

Romans 4:23- 5:1-2 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also (Jews as well as Gentiles), to whom it shall be imputed, **if we believe** [present tense ? live by faith] on Him [God the Father] that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences [on the cross], and was raised again for our justification [at the right hand of God as High Priest]. **5:1-2** Therefore **being justified by faith**, we have peace with God through our Lord Jesus Christ: 2 By whom (our High Priest) also we have access by faith into this grace wherein we stand (approved), and rejoice **in hope of the glory (kingdom) of God.**