

PRECEPTS FOR LIFE
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The following is an actual transcript of the PRECEPTS FOR LIFE Broadcast. For the purpose of filling transcript requests quickly, they have received only light editing. If you have questions concerning the material covered in this broadcast, Kay has published a number of books explaining the Scripture in depth. These books may be ordered by contacting the telephone number or address printed above.

SERIES: Romans (The Constitution Of Your Faith)

TITLE: Program 18 – Justified – Apart From Works, Circumcision

WEDNESDAY

OPEN

Do you relate to that man in the Bible that said, I believe Lord, but help Thou my unbelief. Do you think my faith is so weak? I wish it were stronger. Precious one, listen, faith is a building, growing exercise and just the fact that you want a stronger faith is so good and God has a way to show us how that faith can be strengthened, how that faith can come to maturity.

PART ONE

Announcer: Today Kay begins by pointing out that when you talk about salvation and faith, there's something you need to understand.

Kay: There is a model given to us in the scriptures in a person who lived by faith, who was saved by faith, and who pleased God because of his faith. And that man is man that is known not only by Jews and Gentiles, but by Arabs also. That is Abraham, that great patriarch that we find in the book of

Genesis. And it's Abraham and David that God is going to use through the apostle Paul to show everyone that we are justified, that we are saved; we are declared righteous in the eyes of God apart from works and apart from circumcision and apart from the law. And all the way through Abraham is going to be our example. Well, I left you in Romans, chapter 4, and I just want to take verse 5 where he's talking about Abraham and summarize his illustration with Abraham and then move on. So in Romans, chapter 4, verse 5 it says, "But to the one who does not work but believes in Him, in God, who justifies ...," listen, "... the ungodly, his faith is reckoned as righteousness." This is a loaded verse. It says, "To the one who does not work but believes in Him who justifies the ...," what? "... the ungodly." God justifies us when we are ungodly. Now he's going to bring this home again in Romans, chapter 5, so I'm not going to elaborate on it right now. He has proven though in Romans 1 through 3:20 that we're all sinners, that we're all ungodly, that we all one way or another have suppressed the truth of God by our unrighteousness. So he has established all under sin. So we're all ungodly. But it's the ungodly that He justifies. But He can't justify them through their works because their works are useless because they're not works of faith. So He justifies the ungodly. When you believe that, then your faith is reckoned, it's put to your account as righteousness. In other words, God cancels out the debt. And on the ledger of His books He writes justified, righteousness is put to his or her account. You are declared righteous. Now that does not mean you're perfect, okay? That does not mean that you're not going to sin. But it means that sin is going to be the occasion of your life rather than the habit of your life. Why? Because the Holy Spirit has moved inside of you and taken up residence and He is going to enable you to live righteously. We're going to see that as we get on into Romans where he talks in that segment of Romans 6, 7, and 8 about our sanctification. Now let me go on. He goes on to say, "Just as David" So he's going to move from Abraham to David. It's like he's playing basketball. All right, he hits

Abraham, he pivots now, and so the pivotal verse is verse 5 and now he's throwing the ball to David, King David in the Old Testament. You meet him in the book of Samuel and there Samuel anoints him to be the king of Israel after Saul, okay? And then God makes a promise to David and it's the Davidic covenant, that he will have a descendant that will sit on the throne. And that descendent is Jesus Christ. It says, "Just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works. So remember this is our first segment through verse 8 that it is righteousness apart from works." Okay? Or justification apart from works. So you want to mark "reckons" there with a check. Now he's going to quote what David wrote in Psalm 32. So he says, "Blessed are those whose lawless deeds have been forgiven and those whose sins have been covered. Blessed is the man whose sin the Lord will not record and take into account." So he's using what David says in Psalm 32 to show that it is apart from works. Now he moves to the next segment. And in this segment he's going to show that salvation, righteousness is given to us, we are justified apart from circumcision. Now why is he doing this? Well, because the law was a big deal to the Jews and they thought that by the works of the law they could be justified and God said no, no man's justified by the works of the law. So they say, okay, I'm circumcised, so my circumcision then is my ticket to heaven. So he's going to show, no when was Abraham circumcised and was it after he believed or before he believed? So watch what he says. Now if you want to, and I would suggest you do it later, because it's going to take too much time. But I marked circumcision in my Bible. The way I mark it is I draw a red knife so you can do it afterwards, okay? So it says, "Is this blessing then upon the circumcision or the uncircumcision?" Is this blessing of righteousness, it's this blessing of having your sins covered, it's this blessing of not having your sins put to your account, is this blessing for the circumcised or the uncircumcised? And he says, "For we say faith was reckoned to Abraham as righteousness. How then was it reckoned?" Now

remember, we're putting a red check over reckoned. "How then was it reckoned? While he, Abraham, was circumcised or uncircumcised." How was this put to Abraham's account? Was he circumcised when that happened or uncircumcised? And he says, "Not while circumcised, but while uncircumcised. And he, Abraham, received the sign of circumcision ...," now watch what he says, "... a seal of the righteousness of faith." In other words, circumcision was a seal. It was something that testified of his righteousness of faith. It's something that you write the letter, you close the letter, you lick the seal and you put it on the letter. Or you melt the wax and then you take your signet ring and you put it this seal and it says what's inside has come from me. So Abraham has been reckoned as righteousness because Abraham believed Me. Then the seal was put and the seal was circumcision. So this is what he's saying. "And he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he, Abraham might be the father of all who believe without being circumcised, that righteousness might be reckoned to them." Now this would almost make a Jew go, (gasp) do you mean that I could be righteous apart from being circumcised? Now listen very carefully. Under the law you had to be circumcised. But that circumcision did not guarantee you heaven. What guaranteed you heaven was the fact that you believed that God was the covenant keeping God and that the covenant that He made to Abraham promising Abraham a land as an everlasting possession and it is current day, Israel and more, part of Syria, part of Jordan and a little bit of Egypt is what God promised him, and God promised him descendants like the stars of the sky and the heavens, and the sand of the seashore and that Messiah would come from them and that through Abraham all the families of the earth would be blessed. That was an act of faith. Listen to me very carefully. Salvation has never been any other way but by faith. It's always been by faith from the very very beginning, from Adam and Eve's sin all the way through it's always been by faith. The law was added to show us our

sin. Circumcision was given to the Jews as a sign of the covenant. Now in this day in this time since Messiah has come, since Messiah has been born, since Messiah has been crucified, since Messiah has been buried, since Messiah has been resurrected from the dead, since Messiah has ascended into heaven, whether you're circumcised or uncircumcised makes no difference whatsoever because salvation is by faith apart from works and apart from circumcision and apart from the law. So now let me read it to you, verse 12 and we'll bring this part to a conclusion. "And the father of circumcision that Abraham is the father of all who believe without being circumcised, that righteousness might be reckoned to them and the father of the circumcision to those who are not only of the circumcision but who also ...," this is the qualifying statement, "... but who also follow in the steps of the faith of our father Abraham while still uncircumcised." Do you know what he just did? He just made it very clear that circumcision, apart from faith is absolutely worthless. And this is what he just said. Let me read it to you again, verse 12. "And the father, he's the father of circumcision to those who are not only of the circumcision but who also; here's the qualifying statement, but who also follow in the steps of faith of our father Abraham while still uncircumcised. God spoke to Abraham. God made a covenant with Abraham. God made a promise to Abraham and Abraham believed it." And that's walking in the steps of faith. We'll talk about it more when we come back.

PART TWO

Now that Paul has explained that righteousness is reckoned to our account, and we're justified by faith apart from works and apart from circumcision, now he's on third base. He's made first, he's made second, now he's got to make third. And third base is apart from the law. So listen to what he says in verse 13. "For the promise to Abraham or to his descendents that he would be the heir of the world was not through the law, but through the

righteousness of faith.” You see, Abraham was promised a Messiah. Abraham was promised that Messiah was going to come through him and that Messiah would regain the world; that was lost by Adam and Eve in the Garden when they listened to the lie of the serpent. So the Messiah would come and the Messiah would rule over the world and we would be resurrected and we would rule and reign with Him and father Abraham is going to be resurrected and he is going to rule and reign and Jesus is going to be the king over all the earth. So it says, “If those who are of the law are heirs then faith is made void and the promise is nullified, for the law brings about wrath, but where there is no law neither is there violation.” Now we saw in Romans, chapter 2, verse 12 that when we don’t have a law or we don’t have a law in our hearts or an external law, God doesn’t hold us guilty for breaking the law. But now watch what he says, “For the law brings about wrath. But where there is no law, neither is there any violation because God is just and God is fair. For this reason it is by faith that it might be in accordance with grace.” See faith and grace go together. Law and grace are opposites. “In order that the promise might be certain to all the descendants, not only to those who are of the law which would be the Jews, but also to those who are of the faith of Abraham, the father of us all.” In other words this salvation it’s to the Jew first, the gospel is to the Jew first, but it’s also to the Greek. It’s also to the Gentile. So if salvation, if righteousness is imputed to our account by us having anything to do with the law, then what about all those that don’t know the law? Then they’re outside of salvation. So he says, no that cannot be. He says, let me read it again. “For this reason it is by faith that it might be in accordance with grace in order that the promise may be certain to all the descendents, not only to those who are of the law, but also to those who are the faith of Abraham who is father of us all as it is written ...,” And this is what I read to you from Genesis. ““ ... A father of many nations I made you ...,”” It says, ““... in the sight of him whom he believed even God who gives life to the dead and calls into being

that which does not exist.”” All right, now what I want you to see is he’s going to show Abraham’s faith again we’re going to see that Abraham’s faith is begun in verse 17 to 18. Just write this down. Then in verse 19, Abraham’s faith is tested. Then in verse 20, Abraham’s faith is strengthened. Then in verse 21, Abraham’s faith is perfected or mature. In other words it’s a growing faith. It grows up. It develops. And it develops because it’s tested. And when it’s tested it meets the test and so it’s strengthened. And then in verse 22 that faith is rewarded. And then in verse 23 and 25 that faith is witnessed by others. Now this is the way it ought to be with us. So let me read about Abraham and then you’ll see how it can be applied to your own life, “And God promised him that we would be the father of many nations.” Now listen, he’s going to be the father of many nations, but Sarah, his wife can’t even get pregnant. In fact she doesn’t get pregnant until she is 90 years old and Abraham is a 100 years old. In verse 18 it says, “In hope against hope he believed. In hope against hope he believed in order that he might become the father of many nations according to what had been spoken so shall your descendents, so shall your seed be. And without becoming weak in faith he contemplated his own body now as good as dead since he was 100 years old. Yet with respect to the promise of God he did not waver in unbelief.” Listen, this is the way your faith grows. You get a hold of the Word of God and you hang on to it for dear life. You believe that God is, that He is a rewarder of those that diligently seek Him and you tell Him that you know that without faith it’s impossible to please Him and you’re going to believe Him. “And so with respect to the promise of God he did not waver in unbelief but he grew strong in faith, giving glory to God and being fully assured that what God had promised, He was able also to perform.” Now this is the key, listen, if God promises it, God is able to perform it. And all you need to do is believe. “Therefore it was reckoned, put to his account as righteousness, now not for his sake only was it written that it was reckoned to him ...,” put a red check there. “... but for your sakes also.” This was for

your sake. Everything that Abraham went through, those long 25 years studying his life and we have a Precept course that teaches you how to do that or we have workshops on Abraham that you can come to and you will learn so very much. And what you're going to see is that Abraham's life is a witness and a testimony to you for our sake, "... to whom it will be reckoned as those who believe in him who raise Jesus from the dead. He, Jesus, was delivered because of our transgressions and He was raised up because of our justification." God looked at the offering of Jesus Christ. God looked at the blood of Jesus Christ and God said, My holiness is propitiated. I am satisfied. Bring my Son and resurrect Him from the dead. The grave shall not have victory. Now listen, Abraham believed God. Abraham grew in faith. Abraham could look at situations as they were and then just turn his eyes upward to heaven and say, God You promised and You're God and nothing is impossible with You and I will believe You. I will cling to You as the waistband clings to the waist of a man that I might be a man for praise and renown and honor and glory. God, I see it's all by faith. It's apart from works. It's apart from circumcision. It is apart from the law. It is by faith and I will believe and Lord just grow me up in this life of faith. Let me know that without faith it is impossible to please You. I'm going to believe that You are going to reward me because I am seeking You with all my heart.