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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 17 – What Do We Do To Be Right With God?

TUESDAY

OPEN

Oh my friend, do you think that if you're going to ever be right with God that there's something that you surely have to do? So many times we think that we cannot be right with God unless we do our part. How strange that is to the Word of God. We think that we can do something to merit God's favor and we can't.

PART ONE

The gospel, the good news of salvation through Jesus Christ takes away any ounce, any fragment, any miniscule, any atom of boasting. Why? Because it is nothing, absolutely nothing within yourself that makes you pleasing to God and that's what we're seeing in this segment of Romans as we look at this so great of salvation. Now we're wrapping up chapter 3. You say, well we ought to; we've been there a long time. But think of what you've learned. You've learned justification. You have learned redemption. You have

learned propitiation. I mean, I'm proud of you. I know that listening to something like this requires thinking. I mean you just can't check your brains at the door. And I know that if you're really doing it with me all the way, it requires some activity on your part. The reading of the text and the marking of the text and the pondering of the text, the meditating on the text and then taking what you learn and saying, I've got to live in the light of this. I've got to apply it to my life. Now many times, application is doing something. You take an action. But application is not always doing something. Application many times, is simply having a change of mind, because you saw that you were wrong and now you're moving to what is right. Well let's go to Romans, chapter 3. And it talks about God demonstrating His righteousness, verse 26, at the present time. "God demonstrated His righteousness in crucifying Jesus Christ and shedding His blood in order for there to be propitiation for your sins, in order for you to be redeemed, in order for you to be justified." So he goes on then to say, that, "He is just and the justifier of one who has faith in Jesus." Now faith, remember means to believe something. It means to commit yourself to that. It means to live in the light of it. That's what faith really means. All right and the word of believe is "p-i-s-t-e-u-o", the word for believe is "pisteuo". All right, the word for faith is "pistis", "p-i-s-t-i-s". So you see that they're one in the same. If you believe you have faith. If you have faith, then you're believing. All right, so it means to know something. It means to embrace that knowledge as true and then to obey it or to live in the light of it. That's what the Bible means when it's talking about a faith that really saves us, a belief that really saves us. All right, so he goes on to say, "Where then is boasting? If it's by faith, where then is boasting?" He says, "It is excluded." He says, "By what kind of a law? By works? No ...," He says, "... but by the law of faith." Boasting is put aside, it is excluded by the law of faith, not by the law of works because if you could work, if you could do anything to be right with God or to earn your salvation then it would be by works. Then

you would be able to boast. But boasting is excluded, it's nullified, it's made null and void by faith. So now watch what he says. "For we maintain that a man is justified by faith apart from the works of the law." Now he's going to talk about the law for a while and this is why you want to mark it in your Bible. You want to make sure that you've got that little symbol of the Ten Commandments, the tables of stone and then color it yellow. So it says, "For we maintain that a man is justified by faith apart from the works of the law. Or is God the God of the Jews only? Is He not the God of the Gentiles? Yes, of the Gentiles also." Now see, for a long long time the Jews felt that salvation was only for the Jews or for someone that would be a proselyte, a man that would be circumcised, a family that would come in and live under the law, that salvation was only for those. But God preached the gospel to the Gentiles, the good news, when He called Abraham out of the Ur of the Chaldees. And at that time Abraham's name was Abram. And in Genesis, chapter 12, this is where He calls the Gentiles. Genesis chapter 12, He says to Abraham, "Go forth from your country, from your relatives, from your fathers house to the land that I will show you and I will make you a great nation. And I will bless you and I will make your name great. So you will be a blessing. I will bless those who bless you and I will curse those who curse you." So any nation that comes against Israel is cursing God and cursing God's people and they will be cursed by God. You can just know it. And you just follow the history of the nations that do not honor God. England has never been the same, since they turned their back on the nation of Israel, since they reneged on the Balfore Agreement and they went over to the side of the Arab nations. Then he goes on to say, "I will bless those who bless you and the one who curses you I will curse." Now here's the gospel to the Gentiles; "And in you, in you Abraham, all the families of the earth shall be blessed." Now we saw that when the 24 elders throw their crowns before the throne of God, this is in Revelation 5, the people that the 24 elders begin to sing praises to Jesus Christ because He has redeemed people from every

tribe, every tongue, and every nation. He has bought them. He has paid for them by paying a price, by paying the ransom. And the ransom was His blood. We're redeemed with the precious blood of Jesus Christ. All right now go to Galatians, chapter 3 and let me just show you this. In Galatians, chapter 3 in verse 6, "Even so Abraham believed God and it was reckoned to him as righteousness." It says, "Therefore be sure, it is those who are of faith who are the sons of Abraham. And the scripture foreseeing that God would justify ...," you know that word now, "... the Gentiles by faith, preached the gospel beforehand to Abraham saying, 'All the nations shall be blessed in you.'" So this is what we see as look at the fact that our salvation is apart from the law. Because if it's by the law then we can boast but because it's by faith it excludes boasting. So he goes on to say, "Or is God the God of the Jews only?" I'm in verse 29. "Is He not the God of the Gentiles also? Yes, of the Gentiles also, since indeed, God who will justify the circumcised by faith and the uncircumcised through faith is one." There's only one God and there's only one way for salvation. And whether you're circumcised or you're uncircumcised, the only way is by faith. And then he says in verse 31, now remember this is a critical dissertation on the gospel and so he's anticipating the questions that people are going to raise against the gospel, against the fact that it's by grace, that it's through faith and it's through the redemption of Jesus Christ and through the propitiation made in His blood. So they're going to question this. And especially the Jews are going to question this because they didn't believe that Yeshua, that Jesus, was the Messiah, was the Christ. All right, Christ and Messiah mean the same thing. All right, so they didn't believe that. So they're going to question all this. So he turns then and he anticipates a false conclusion. All right, so this is what he says. "Do we then nullify the law through faith?" In other words okay, you're saying to us that we are saved apart from the law, apart from works. We're saved totally and absolutely and purely by faith. All right? If that's what you're saying Paul, then we nullify the law, then the law is null and

void and worth nothing. Paul's saying, "May it never be." He asks that question and remember if it has an m-e in it then it implies a no answer. So his answer is, "Do we then nullify the law through faith? May it never be! God forbid; on the contrary ...," now listen, "We establish the law." What do you mean you establish the law if salvation is by faith. He says, "... we establish the law because the whole law pointed to one thing." It pointed to an ultimate sacrifice that would be made by God's Lamb, by God's Son and win our redemption. So the law and the prophets all testify to the coming of Messiah. The law and the prophets testify to a new covenant, not the old covenant but a new covenant that would grant us forgiveness of sins and an inheritance among those that are sanctified. He granted us that covenant by grace and it came through Jesus Christ. I feel like we ought to sound a trumpet or do something because we just finished the last verse of chapter 3 and we're moving now into chapter 4. Now, when you read the Bible what you have to realize is, there were no verses in the original text and there were no chapter divisions in the original text. Someone came along, so that the Bible could be taught more easily and referred to more quickly and they divided the Bible, into chapters and they divided it into verses so that we could readily say, turn to Romans, chapter 4, verse 1. We've just gotten there. And so immediately you would just look down turn to it. But many times what happened is when they did this division, they didn't always do it in the very best place. But you have to think about it as a flow of thought now.

PART TWO

So now we're moving into Romans, chapter 4. Now what's going to happen in Romans, chapter 4? Well what he set forth for the reader is the fact that whether you're a Jew or a Gentile, you're saved apart from works. You're saved apart from the law. You are saved through faith, through the work that Jesus Christ did, nothing that you did on your part. There's not a thing that

you can boast about. So now what is he going to do in Romans, chapter 4? Well Romans is like a courtroom drama. And he has the gospel on the stand and the gospel is being cross-examined. It's being examined from every angle to see if this gospel is really a true and genuine gospel. So what he does now is Paul calls his witnesses to the stand. And he wants them to see that now that they are justified, they are justified apart from works. And he's going to call Abraham to the stand to show how he was justified. He's going to call David to the stand to see what David says about justification. Now the Jews are going to like that because who do they believe in? Father Abraham. In John, chapter 8, when Jesus is trying to tell them that they're in bondage to sin, they say listen, we have Abraham as our father. And they think because they had Abraham because they were a Jew and because they were circumcised they had it made. And of course you and I saw that circumcision is nothing if there isn't a heart there, a heart for God, a heart to be righteous. And then for all the trying to be righteous. You can't be righteous if you break the law in one single point and we all do. So then you have to get righteousness another way. And he's going to show us in Romans, chapter 4, in Romans, chapter 5 how this righteousness comes. First he's going to establish in Romans, chapter 4 the things that it is apart from. So I want to give you little bit of an outline on Romans, chapter 4. All right, he calls his witnesses to the stand on behalf of justification. And he wants to show them that justification is apart from works. So this is what he's going to do in chapter 4, verse 1 through verse 8. It's apart from works. So in your little booklet or in the margin of your Bible you might want to take a pencil and just write next to verse 1 that it is apart from works. And then he's going to call Abraham to the stand and then he's going to call David. So he's going to use these two men as a witness that our justification is apart from works. Then in verse 9 he's going to show that our justification was apart from circumcision. And so who is he going to call to the stand? On that, well where did God start circumcision? With whom did it start?

Who was told to circumcise? Abraham. So he's going to bring Abraham to the stand. So he does that in verse 9 through verse 12. Then in verse 13 he's going to show us that justification is apart from the law. Now we've seen that in chapter 3, verse 28 that the law is not nullified by faith, but rather on the contrary the law is established by faith. So he's going to show us now that it's apart from the law and once again he's going to bring only one person to the stand because he can use his life in an awesome way to prove that and that again is Father Abraham. So let's look at Romans, chapter 4. He says, "What shall we say then that Abraham, our forefather according to the flesh has found?" What did Abraham say? You're saying that we're never saved by the law and that faith doesn't nullify the law, so what does Abraham have to say about this? What does Abraham have to say about justification by faith? And it's a valid question. And so he says, "For if Abraham was justified by works he has something to boast about, but not before God." So they're saying Abraham did something. No Abraham was not justified by works. Abraham's justification was apart from works because if it was by works he would have something to boast about, but not before God. "For what does the scripture say?" Now watch, Paul is a master because he takes it to case law. Open the book, see what the books say. So they open the book and this is what the book says. "For what does the Scripture say? And Abraham believed God and it was reckoned to him as righteousness." Now reckoned means to impute. It means to take something and place it to a persons account. It means that you take this money and it's deposited and it's recorded as placed to that persons account. So what is he saying? Abraham what? Believed God. Abraham heard what God said. Abraham received that knowledge. And Abraham lived in the light of it. Abraham believed God and it was reckoned to him as righteousness." Now what we need to do is we're going to see the word reckoned again. "Abraham believed God and it was reckoned to him as righteousness. Now to the one who works, his wage is not reckoned as a favor but as is what is

due.” So in other words, if it’s reckoned to me because I worked and because I said, okay, I did 100 hours of work, take that and put it to my account, then I’ve gotten it because I’ve worked. And he says, but it’s not that way. It’s not that way. It’s apart from works. So his wage, if he earns it, his wage is not reckoned as a favor. Now what is grace? Grace is unearned, unmerited favor. All right, now I want to stop for a minute and I want you to look at the scripture in verse 3. It says, “And what does the scripture say? And Abraham believed God and it was reckoned to him as righteousness.” Now this is the verse that tells us when Abraham got saved and it refers back to Genesis, chapter 15, verse 6. So next to that verse in your Bible, you might want to write, Genesis 15:6. And in Genesis 15:6 God has promised Abraham a son. God has promised that he’s going to make of Abraham a great nation and Sarai still doesn’t have a child. And so now he’s going to God and he’s saying okay, God what are You going to do since I’m childless? Is my servant, am I going to adopt him as my son? And God says, no come here, come on out here. Look at the stars, look at the heavens. He says; now count them if you’re able to count them. “God said to Abraham, ‘So shall your descendants be.’” And then it says and this the verse, “Then he, Abraham, believed in the Lord and He, God, reckoned it to him as righteousness.” What did Abraham believe when he believed in the Lord? What did Abraham understand that God was saying? Abraham was understanding that God was saying, Messiah is coming from you. John 8:56, listen to what it says. Jesus turns to the Jews and he says, “Your father Abraham rejoiced to see My day and he saw it and was glad.” In other words, when God said to him, “So shall your seed be,” Abraham understood what Paul would write in Galatians and, “The promises were not as to seeds as many but to seeds as one and that is Christ.” On that day Abraham knew that Messiah was coming and it would come through his loins and Abraham believed God. Abraham saw the day of Jesus and He got it by faith, not by works.