

# **Justification by GRACE and not by WORKS**

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## **GREETING/COMMUNION/TODAY'S MESSAGE**

### **GREETING**

It is a great blessing for me to be with you today and just to bring you, once again, the message of God's grace, the power of God to bring forth His life, His resurrection life, inside us.

I want to welcome everybody that is slotted in for the very first time. It's wonderful to have you here and to see and know that you are impacted by the love of God. To all of our faithful viewers that slot in regularly, thank you so much for allowing me to serve you with the Gospel of Grace.

Father, I want to thank You so much for Your grace and Your love and Your kindness. Thank You for the love that You have towards us! Thank You that You have come to give us Your life. Spirit of God, I thank You that You speak powerfully through me today and that people's lives will be impacted in a great way. Glory to God. Thank You, Lord, that we can know Your grace. That we can wait upon You and also experience You today. It is wonderful! Thank You, Lord, for Your grace! Amen

### **COMMUNION**

As our custom is, we have communion together. After this Communion service I am going to preach a simple message about justification by faith. You might have heard this message before but I want to assure you that you will definitely learn more about the justification of life that there is in Jesus Christ.

The scripture I am going to read together is from **2Corinthians**:

*7 But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:*

*8 How shall not the ministration of the spirit be rather glorious?*

*9 For if the ministration of condemnation be glorious, much more does the ministration of righteousness exceed in glory.*

*10 For even that which was made glorious had no glory in this respect, by reason of the glory that excels.*

*15 But even unto this day, when Moses is read, the veil is upon their heart.*

*16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.*

*17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty (liberation).*

*18 But we all, with open face beholding as in a glass (mirror) the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

When we think of the Communion, we are thinking of the time when man was living by the law and how God delivered man from living by the law for, in Christ, the veil is taken away. When we take Communion, we are celebrating the fact that the veil is taken away.

There is something a little bit deeper in this passage that I want to lift out to you. It says here that when a person shall return to the Lord, the veil shall be taken away. Whenever you read your Bible, and you see, "the Lord, Jesus Christ", please understand that that Lord has a specific meaning. The Bible says that if you believe that Jesus is Lord and that God raised Him from the dead, then you shall be saved. That means that if you believe that the man, Jesus, is now in the power wherein He lords and has rulership over sin and death, where He will come and stop sin and stop death in the earth by His authority and by His power, then you shall be saved.

So, understanding the lordship of the man, Jesus, is very important because it says in verse, *17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.* What he is talking about here is that the Holy Spirit, that works in us, is actually the power of the lordship of Jesus Christ. In other words, the fact that this Jesus is the Messiah or in the power where He can lord and rule and reign over sin and death, that life, that power whereby He rules, that is called the Spirit or the very life of God.

Here it says that the Lord, the fact that Jesus was raised from the dead and the authority He obtained there, **is** that Spirit whereby we shall have the liberation from sin and death.

Then it says, *18 But we all, with open face beholding as in a glass (mirror) the glory of the Lord,...* He is saying that as we are beholding the glory of the Lord. What is the glory of the Lord? It is the resurrected **physical** Jesus. What is the glory of Jesus? The glory of Jesus is the fact that He was raised from the dead and that He lives forever. He's above sin and He is above death. As we behold that glory, in the face of a man, (and we know that we are also human, man), we will behold that glory as in a mirror. If you really study this out, it talks about now reflecting that same glory! So, you see the glory shining and, as in a mirror, we are beholding that glory and what we see we start to reflect. Or, let me put it this way: What we see is reflected in us *by the Spirit* or the very authority or power of the fact that Jesus is Lord and that is what makes us shine forth with the very life of Jesus, right now!

What he is basically saying here is, and this is what I want you to remember in the Communion today: If you take the body and you see that the old body was broken. The body of sin and death was broken. The body of separation between Jew and Gentile was broken. The whole System, where we are justified by our works, is broken. His blood flowed so that we can be reconciled unto God so that we can be saved by His life. When we see that and we now see the resurrected Jesus, the very fact that He is Lord over my sin and Lord over my death, that Spirit of lordship, the Lord IS that Spirit. That Spirit, that power, that force of life is now then what liberates me from the fruit of the flesh today and I start to see the very characteristics of God in my life. I start to see the fruit of the Spirit in my life by the doing of God.

So, as we behold this, I want to tell you that there is something amazing that happens in us when we really understand the Gospel. What happens in us is that the body and the blood of Jesus, that we behold in His death **and** in His resurrection, as we behold that truth about us something miraculous happened... we act like a mirror. We are reflecting the very glory of the Lord. Amen!

Let us take this Communion and think of what Jesus Christ has done. Let's enjoy the Communion together.

## TODAY'S MESSAGE

Today I am going to be preaching about justification by faith and not the works of the law.

I'm going to start off with **Romans 5:18-19**. Before I talk about justification by faith, I first have to talk a little bit about what justification is. If we say justification, we are justified by faith, there can be ten different definitions of what justify means. One person might think that justify means that you are not standing guilty before the law anymore or the law cannot find any fault with you or you don't have to do rules or regulations. It is different ideas of what it means to be justified. I will read this passage and then talk to you quickly on what it means to be justified. I do have many messages on justification but I am just going to give a shortened version of what it is here. .

### **Romans 5:**

*18 Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

*19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

*20 Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:*

*21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

Here we can clearly see that he is talking about life and death. That is the context. In verse 18 he says, "*by the offense of one judgment came upon all men to condemnation;*"

You can just read it like this: *Therefore by the offense of one all men came into condemnation.* That is if you read it without the italicized words there.

*Therefore, by the offense of one, all men came to condemnation.* (Condemnation means to be condemned to death. That is what it means and that is also clear in the context when you read verses 20-21.) *even so by the righteousness of one the free gift came upon all men unto justification of life.*

Let's read verse 18 again. *Therefore as by the offense of one* (or therefore by the offense of one) *all men came into condemnation; even so by the righteousness of one* (upon all men) *it is unto justification of life.*

So, *the offense of one upon all* means that man has access to condemnation. That means being under the rule of death which is clearly described in Romans 7.

Then he goes on... *by the righteousness of one* (Jesus) *the free gift* (the rule of life) *came upon all men unto* (for the) *justification of life.*

What does it mean to be justified? Justified means to be treated in the way where the original plan that God had with you can manifest, to be under the rule of life. When Adam sinned, man was under the rule of death. What happened was we were bearing forth fruit unto death and that is what we would call sins which would then eventually lead to death itself and will be the utmost destruction of man.

So justification here simply means to have eternal life. For those of you who have not heard these messages before, eternal life simply means eternal existence in the quality, or even on account of the quality, of God's life, as a physical human being. That's what eternal life means. You live now and you can see that you live. If you are very strong, let's say that you can live 120 years on this earth but you can also have eternal life. That means that you can be raised from the dead or, in the day of the Lord, you can be changed in a twinkling of an eye into a person that can live in a physical human body. You can then live forever and never die. That is what justification means. Justification means to be justified or actually, to have what God has promised you, manifest in your life, by His doing. That is what it is all about. .. to have what God has promised you manifest in your life. That's it! Isn't that absolutely awesome!

I would like for you to clearly understand that justification is the manifestation of what God has promised. As you are going to see today as we read those scriptures that the promise that God has for man is eternal life. So, the only way you can be justified, the way that justification actually works, the way that justification actually manifests, is by God bringing forth what He has promised which is **bodily** eternal life in you. Amen! That is absolutely good news!

With that definition of justification in mind, we will now read,

**Romans 4:**

*1 What shall we say then that Abraham our father, as pertaining to the flesh, has found?*

*2 For if Abraham were justified by works, he has whereof to glory (something to glory about); but not before God.*

*3 For what does the scripture say? Abraham believed God, and it was counted unto him for righteousness.*

*4 Now to him that works is the reward not reckoned of grace, but of debt.*

*5 But to him that works not, but believes on him that justifies the ungodly, his faith is counted for righteousness.* And then he is justified by God in having that which was promised by God.

Let's look at Abraham here. God came to Abraham. Abraham was not the typical obedient Southern Baptist Christian when he lived in Mesopotamia. Abraham was what we would call an idol worshiping person what we would say today thinking of areas in the world where people have never heard about Jesus and they are still worshiping rocks and trees and idols and those kind of things. That's what Abraham was. Abraham didn't do anything right as pertaining to Jewish laws or those kinds of things. As a matter of fact, the Jewish laws did not even exist. It wasn't even there. Abraham lived a normal life but what God did was He came to Abraham just in the condition that he was in.

As God came to Abraham in this condition, what took place was God promised Abraham that He would give him what he could not have by his own ability. Abraham could not have children by his own ability. Abraham was actually dying as pertaining to lineage because he couldn't have children but God made Abraham a promise. God said to him, "You will be heir of the world!" In other words, "Through you, I will bless many nations. Your children shall be as the stars of heaven, the sand of the sea. You shall see how I will multiply you!" In other words, what was taking place is, Abraham had a promise made by God to him. That promise was a type and a shadow of what God has promised us which is, "You will not die but be multiplied. You will continue to live." That is the promise. It is a type and a shadow of the promise in Abraham here.

Let's read this again:

**Romans 4:**

**1 What shall we say then that Abraham our father, as pertaining to the flesh, has found?**

He is saying, "Did Abraham find what God promised him according to his own works?"

**2 For if Abraham were justified by works** (or if that what was promised by God or the multiplication of Abraham's seed or Abraham becoming a big nation... if that was by Abraham's own works, he could really glory and say, "I am something because I could, out of my own ability, generate, bring forth, a generation out of my own dead body and the deadness of Sarah's womb." In other words, "By my own ability, I can raise the dead!") That is what it would basically could have meant. But it says that Abraham could glory but not before God.

**3 For what does the scripture say? Abraham believed God, and** (as he believed God) **it was counted unto him for righteousness.** That means and what the Jewish understanding here is that you had to be righteous according to the law in order for God to manifest blessing in your life. What he is saying here is that Abraham simply believed that God could bring forth what God has promised, and that was enough. Just believe God that what He promised He will bring forth...**his faith is counted for righteousness.**

**4 Now to him that works** (the works of the law and do not live by faith) **is the reward** (the justification) **is not reckoned of grace, but of debt.** That is a way of saying that if you live by your own works, then you have fallen from grace. That means that if you live by your own works, you are under the power of willpower to bring forth something in your life and you are not standing under the power of God that will bring forth something in your life.

So, this is how it works: If God makes you a promise, as in the case of justification where we are talking about here, if God promises us eternal life, all we can do is believe Him. As we believe Him, we then stand under the influential power of God on our lives and He then, brings forth, what He has promised in our lives. But, if we are saying that we are living by works, in other words, "I am going to work to bring forth what God has promised. I am going to have eternal life by my own works", then you are at a place where you have to manifest that. It would mean that if you live righteous, then life is owed to you by your own works. You need to bring it forth by your own power and we know that it cannot be that way.

You cannot be righteous, according to the Christian righteousness, without a promise. Let me explain that. Let us go back. What is justification? Justification is the manifestation of what God has promised in your life. That is what justification is. Justification is the manifestation of what God has promised in your life and the right thing to do, in the presence of God making you a promise, is to simply believe Him. That's it. If you are as you ought to be before God when He has made you a promise, this is the way you are as you ought to be: You just believe Him! That's it! That's righteous! That is qualified. I don't even want to use the word, qualified. That is as you ought to be.

How are we to be before God? We first have to see what God we stand in front of. We stand in front of a God that is not commanding obedience to the law but He is making a promise. So if He makes a promise, what's the right thing to do if somebody makes a promise to you? Believe him. Just believe him. That sets you up to be in a place where you are not going to mess up what is coming your way. It's like if I say to my son, "I want to give you a house" and he starts to build his own house. You know what it is going to bring. It's going to bring difficulty in my heart and difficulty between him and me, causing confusion and all those things.

If I make him a promise and all he does is he believes me, then he is righteous. Righteous means he is acting correctly as pertaining to the promise that I have made. Then when I manifest that promise, then he is justified with what I have promised from the beginning. Then I justify him by blessing him by justifying him with a house. That is why the scripture says that we will have the justification of life. That means God promises us eternal life and what do we do? We simply believe Him and then He justifies us with that life. That's the just thing. That's the right thing.

In order to be justified by God, you have to have a promise from God. What is the promise that is from God? **1John 2:25** *And this is the promise that he has promised us, even eternal life.*

I even put this on Facebook. What is the promise that God promised man? ETERNAL LIFE  
What is the blessing of Abraham? The blessing of Abraham is that in his seed the promise was to Abraham and his seed that everyone can now have eternal life by the doing of God.

**Titus 1:** talks about the very same thing.

*1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;*

*2 In hope of eternal life, which God, that cannot lie, promised before the world began;*

What is the promise from the beginning? It is eternal life.

John writes that His commandment is eternal life. We know that His commandment is eternal life. So, if we want to be justified by faith, we first need to see what we need to believe. We need to believe that God can give us eternal life. At the beginning of this service, I defined eternal life simply means to live forever inside the quality of God's life. Amen.

Now, you today, might live for 110 years but that doesn't mean you will live forever. If I say, "You live for 110 years and I didn't want to define living forever, it doesn't mean we are now changing from body to spirit or something like that. No! If I now live for 110 years and I want to say that I live forever, everlasting life cannot be defined outside of who and what we are today. That is why when Jesus was raised from the dead, He was raised from the dead having no bones in the grave, never being able to die. And now, as He was before He died, He now, in that same human body, lives forever and He cannot die.

The promise of God is eternal life. I find, even in the church, in my travels, in my preaching on the web, I find many people believing this. But, I also find the broader majority not believing this... struggling to believe this not thinking that we can actually, as **humans**, live forever. That even should we die, we, the real us, can be raised up and so live forever. If you cannot believe that and if you don't believe that, how will you be justified because we are justified by faith? In other words, we stand righteous before God, the right thing to do, to be as you ought to before God is to believe that.

Romans 10 says that whosoever believes that Jesus is Lord and that God raised Him from the dead, He shall be saved. So, we will be justified with eternal life by believing in the resurrection and believing that what God has promised, He can actually fulfill. If we look at justification without the works of the law, we know that justification cannot exist outside of the promise because we are justified by faith. We have what God has promised fulfilled in us by simply believing that God can make it true. That is it. Please, when I say this, don't now have a car and a house and a breakthrough and a whatever in mind. I want to stick to what the Scripture defines justification to be --- eternal life.

**Romans 4:**

**6 Even as David also described the blessedness of the man, unto whom God imputes 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.** Blessed is the man who doesn't have to deliver himself from his own sin and death but where God is the one removing sin and death for him.

So, how are we righteous? We are righteous when we can believe that God is the one that removes our sin, removes our iniquities and ends our death. That's how we walk righteous before God. When we believe that He justifies us with a life free from sin, free from death, free from iniquity. When you are at a place where you believe that you have to repent of your own sins and leave your sins so that you can go to heaven, you are unrighteous! You are standing unrighteous in front of the promise of God. You are not as you ought to be in front of the promise of God and you will not attain unto righteousness because you are not seeking the promise by faith but you are seeking the promise by the works of the law. If God has promised you eternal life and you think that you have to do good works to have eternal life, that belief is called an unbelief and you cannot attain to a point where God can say, "You are as you ought to be before Me."

We have defined righteousness by the law as guilty or not guilty. But, righteousness is actually defined as, "Are you as you ought to be before God when He has promised you eternal life?" Righteousness is if God had made me a promise which is, "I will deliver you from sin. I deliver you from death. I deliver you from not being a partaker of My quality of life. I will do that."

**Romans 4:5 But to him that works not, but believes on him that justifies the ungodly, his faith is counted for righteousness.** If you can believe that God can justify the ungodly that means that God can take away by His doing and not the doing of the ungodly, He can take away the ungodliness of the ungodly. That means that God can actually take that away. every area that is not like Him, .. not by their works but by the work of God. He says that **His faith is counted for righteousness.**

Then it goes on in verse 6:**Even as David also described the blessedness of the man,** where God has delivered him from sin and death. Where God sees that sin is removed from him by the doing of God.

So, what is righteousness by faith? Justification by faith is when the almighty God has promised you eternal life. It's when the almighty God says, "I will stop what destroys your life. I will stop the fruit of the flesh in your life and where you are saying, "I believe Him!" You can be addicted to alcohol and you can say, "I believe that the almighty God has promised me freedom and freedom is mine and that is my expectation. I believe that He can do it. And not only that but I believe that I can live forever in my body! Even if I die, I will be raised! If the Lord comes in my time while I live on this earth, I'll be changed in a twinkling of an eye and shine like the noonday sun with the same glory that Jesus Christ has.

This is the point that I want to make. We need to understand that justification by faith means that we can have eternal life by the doing of God and we have that justification only by trusting that God can do it. When we trust God that only He can do it, that is right. Therefore, we are declared righteous. We don't need the law to be declared righteous. We don't need to stand innocent before the law and the Ten Commandments and all those kind of things, have a Jesus punished to be innocent. before the law. No! Justification and righteousness can be defined without the law. The law only testifies of this truth.

If God makes you a promise, and in this case the promise is eternal life, you believe Him, you are now right doing right, the right thing. That's all and that is basically the beginning and the end of the whole Gospel. Amen!

David even confirmed that: **Psalm 31:**

*1 Blessed is he whose transgression (iniquities) is forgiven, whose sin is covered.*

*2 Blessed is the man to whom the Lord imputes not iniquity (sin)...*

My own words: Blessed is the man who doesn't have to deliver himself from sin and death where God is the one removing sin and death from him.

The word, sin, in the Greek is hamartia. The root word for that is harmatana which means to be without a share in. So when you sin is when you are not sharing in the very life of God. That comes from another root word which means not to have the part that is due to you or to have that which was assigned to you; not to have what was allotted to you; or not to have what God has destined for you; not to partake in the destiny that God has for you. That is what sin is.

So, sin is not to take part in what is due to you. God came and His plan for man was that man would have eternal life like Jesus has as a human today. And He is Lord of this physical world. He is physical and He is Lord of this physical world. That eternal life that He had was the destination, the destiny that God had for Jesus and we saw that when He was raised up into immortality that He cannot now sin. Why? For He has now attained to this destiny. He has now received what was His part. He has now fully grabbed a hold of and it was manifested by the doing of God... that which was assigned to Him.

Now, God says, *“Blessed is the man to whom the Lord will not impute sin.”* In other words, Blessed is the man to whom the Lord will not allow his destiny to be taken away from him... to the one where God, now, by His power, makes sure that what is your lot, what was promised to you, what is your due part and what was assigned to you, that it comes your way. Blessed is the man where God is the one that makes sure that what was assigned to you, manifests in you. Blessed is that man but cursed is the man who wants to manifest what God has promised him by his own works. I hope you are seeing what I am saying there.

Let's go to the definition of sin again: Sin is not to have a share in or not to have what is your due or what was assigned to you or not to share in the destiny that God has for you. That is sin.

Sin is also defined by the promise. The promise is, “I promise you eternal life.” So what would sin be? Sin would be not to have eternal life! That is it! That is why the forgiveness of sin is to the death and the resurrection of Jesus. That's why Jesus was raised for our justification. Amen!

So, how do we **not** sin? It is impossible for a man not to sin. No human being can be righteous before God without God fulfilling His promise in that man. When a human does not want to trust God to make him immortal, he will be walking in sin. Now the Bible clearly says that those who believe in Jesus, those who have the hope of the resurrection, God is now the one that will manifest eternal life in him and he cannot sin. That means he cannot miss out on his lot. He cannot miss out on his destiny. You cannot sin!

I preached this last Sunday. It is impossible for a person, who believes in Jesus, to sin. You might say, "But I drank a beer... I smoked a cigarette... I've sinned!" **The definition of sin is not to share in immortality.** There is no way that a person who has believed on Jesus, believes in God, cannot be justified with eternal life. There is no way! Why? Because as we have believed upon Him, even the Spirit of the Lord is now inside us and we cannot sin. We cannot not have our lot. We cannot not have what was assigned to us. We cannot not partake of what is now our due. Why? Because God can even raise the dead and we are standing in God justifying us and fulfilling His promise.

What did Abraham believe?

**Romans 4:**

***9 Come 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.***

***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:***

***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.***

This is a simple writing if you lived back then but for us it is complicated. What he was actually saying was that Abraham was reckoned righteous before he was circumcised and then the circumcision, which is the cutting away of the flesh, was then given to him as a sign that he was truly righteous before God because he simply believed God. That means, and what Paul tried to write here, is that we, today, and the Gentile, don't have to obey the law and be under the Ten Commandments and under the writing of the law in order to be righteous before God.

What he was actually saying is that circumcision was given as a sign of righteousness and circumcision today is the cutting away of the flesh or the Bible says, "Circumcised in heart." which we would see then as the fruit of the Spirit. So as we believe in the Lord, the Spirit brings forth fruit in us and we see it cuts away a piece of flesh ending living in the flesh where we see the fruit of the Spirit. That is basically what he is saying. He is pointing out that we are not righteous by obedience to the law because Abraham was declared righteous before the giving of the law... before the circumcision he was already declared righteous.

It goes on:

***16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed;*** What it says here is the only way where you can be sure that you are going to have eternal life is if it is by grace through faith. You cannot be sure of eternal life by your works.

***16 Therefore it is of faith, that it might be by grace*** That actually means that the moment you believe in God the change in your life is by the grace of God and not your own willpower. But if you don't believe that God can make a human immortal and can make you as a full human, spirit, soul and body, fully immortal to live forever and not just 110 years but to live forever. If you can believe that what it means is, that under that belief, grace will manifest in your life.

We've defined grace as God not punishing us. In the meantime, grace is the power of God to manifest what He has promised inside our lives. That is what grace is. The way we have access to that grace is by faith. (Romans 5) So when we simply believe that Jesus was raised from the dead and that He now, as a physical human, rules over physical humanity and has the power to fully manifest what is in Him, in us, meaning we can then live forever and that the fruit of that will manifest in the day that Jesus returns. If you can believe that, the moment and the day that you believe that, you will start to experience the influential power of God stopping the fruit of the flesh in your life. That is the sign of circumcision.

So, we can clearly see that we cannot be justified with a new life by the works of the law for the only sure way: ***16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed...*** Isn't that awesome!

***17 (As it is written, I have made you a father of many nations,) before him whom he believed, even God, who quickens the dead, and calls those things which be not as though they were.***

So, what did Abraham believe? Abraham believed in the God who quickens the dead. The God who quickens the dead promised him. How did He quicken the dead? He looked at Abraham's dead body, looked at Sarah's dead womb, quickened their womb and gave a life born from that!

Now, Paul comes in this writing and says, "We can be justified with the ability to bear fruit right now." How? By believing in the resurrection and that God can make His promise of eternal life true in your life.

***18 (Abraham) Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall your seed be.***

So, what did Abraham believe? Abraham, against hope, believed in hope. Paul, now pulling that towards to us as humans, saying, "It is against hope to have the hope that your body will live forever and never die and have the quality of God's life in all love, in all peace, without you working at all but simply trusting God. That's against hope. But, he, Abraham, against hope, believed in hope. How does that apply to us? We, against hope, the hope of physically living forever, there is no hope for us if we look at this normal medical world and those kind of things. What hope is there for this world to see that sin, the fruit of the flesh, will cease in this world? There is no hope! We just see politics going wild all the time. We're seeing sin almost abounding. But, against hope, we believe in hope.

What is the hope? The hope is resurrected Jesus and that His resurrected body gives hope to humans to have exactly the same. As we have that, what happens to us? We are now, by the Holy Spirit, finding the first fruit of that life manifesting in us.

***19 And (Abraham) 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 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 therefore it was imputed (given unto him) to him for (because of his) righteousness.***

Now, let me explain that. What did Abraham believe? Abraham had a promise. The promise was: "I'll make you a great nation." But, Abraham had a body that was about one hundred years old and his body was about dead. Sarah was about ninety years old and her womb was dead. It says that God promised that He can bring life out of His death... a sign of His resurrection. What did Abraham do? He didn't stumble in unbelief at this promise. He believed that that which God has promised, He can make it true. When he believed that, that is right. That is the right thing to do so he is as he ought to be... righteous! Since he was now righteous, as he ought to be, what was promised was assigned to him and manifested. That is what that passage is saying.

***23 Now it was not written for his sake alone, that it was imputed to him;***

***24 But for us also, to whom it shall be imputed, (Now listen to this!) if we believe on him that raised up Jesus our Lord from the dead;***

***25 Who was delivered for our offenses, and was raised again for our justification.***

Why was Jesus raised again? He was raised from the dead as a physical human so that He, the physical human, can conquer sin and conquer death and then rule over sin and death in the lives of everyone that believes upon Him. He was raised from the dead so that we can be justified with what God has promised humanity which is eternal life. He was raised from the dead so that we can believe that God can raise the dead if we believe in Him. We believe that Jesus was raised from the dead and that that resurrected Jesus gives us the promise of eternal life. He was raised from the dead so that we can see that, believe upon that so that He can manifest that rulership in our lives.

**We are not saved from death by our works! We are justified with eternal life by the doing of God.**

I want to end off with **Romans 9:30** ***What shall we say then? That the Gentiles, which followed not after righteousness*** (In other words, they were not doing the law), ***have attained to righteousness, even the righteousness which is of faith.*** Paul is saying, "I want to tell you that the Gentiles never did the law but simply believed that Jesus was raised from the dead. They attained unto righteousness. They are now as they ought to be and you Jews who are still seeking the law to get everything right so that you can be right before God so that the Messiah can come, you missed it!" That's what he was saying.

***31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.***

***32 Wherefore*** (Why?) ***Because they sought it not by faith*** They did not seek the law by faith. In other words, they were not searching through the law to see what they must **believe...** or to believe that God can do it. They were reading the law to see what they must do to be righteous before God instead of reading the law to see what God has done. So you can seek the law by faith or you can seek the law by works. I seek the law by faith meaning I read the law to see that the law was not about sacrifice. It was not about offering. It was not about tithing and sowing and reaping and whatever. That the law is actually the promise of God which is eternal life. Now as I read the law I see how God has promised a human body, Jesus, how He would raise Him from the dead, how He would be seated at the right hand of God.. I see that as what the prophet is saying. I see the law testifies of man's inability to have that. I see how the law points to Christ. As I seek the Lord by the mindset of believing that God can give to me, free from the works of the law, then I attain unto the righteousness that the law was actually talking about. Glory to God!

***32 Wherefore Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone;***

***33 As it is written, Behold, I lay in Sion a stumbling stone and rock of offense: and whosoever believes on him shall not be ashamed.***

Adam and Eve were ashamed when they started to live by their own works, hiding their own nakedness. They were ashamed of their nakedness. Why? Because their mortality was put on display. It says here that if you believe on Him who was raised from the dead, Jesus, you shall not be ashamed. Your mortality shall not be put on display but the immortality of Jesus shall be put on display in your life. We are justified by faith as we believe that we will be justified by faith, live forever, because of the doing of God. That is right, and declared righteous and God justifies us and we will see that justification. The justification of life manifests in us, fully, in the day of the Lord. Amen! Glory to God!

I want to thank you so much for allowing me to serve you today. Know that you are eternally loved by

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