



## The question is, what does God propose, what does He offer?

To use a figure, some believers are like a man who has ordered a new coat to be made, but it is not made yet, and he has not got it on.

The great distinction between Christianity and all false religions is that while all can hold out a prospect of something good *in the future*, Christianity proposes something magnificent at this moment, on the spot. JBS

If you are merely thinking of what there will be in the future, then you do not have the coat on.

Righteousness is a very satisfying thing; for it puts the soul on ground with God from which there is a clear outlook into the whole world of divine glory. CAC

- The great subject of chapter 3 is **the righteousness of God,**
- But in chapter 4 it is **the righteousness of faith:** that righteousness of which the believer becomes owned.
- **The righteousness of faith is the portion of those who believe on God in that character.**

*.....but that which is through faith in Christ, the righteousness which comes from God on the basis of faith. Phil.3:9*

- It was the desire with Paul to be found in a condition where it would **not** be possible for any other kind of righteousness to intrude.
  - Now faith is possessed of righteousness, achieves it, and this chapter opens out in a valuable way the character of it:
    - It is not God's righteousness here, but the believer's righteousness.

*<sup>3</sup> For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."*

Abraham was the first one in Scripture in whom the principle was established of having righteousness put to his account on the principle of faith.

It pleased God to **call** Abraham and to make him the father of the family of faith.

- The principle of **divine calling** first appeared in the ways of God in Abraham's case.
- Also, the principle of having righteousness on the ground of faith.
- **This is the principle on which alone man can become possessed of righteousness.**

## Principle Romans 4:4-5

*<sup>4</sup> now to the one who works, his wage is not credited as a favor, but as what is due.*

*<sup>5</sup> But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,*

**The principle of having righteousness on the ground of faith.**

*<sup>6</sup> just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:*

**"Blessedness"** is *makarismos*, "a declaration of blessedness."

*Makarios* in classical Greek means "prosperous," in the New Testament, **"spiritually prosperous."**

David declares the spiritually prosperous condition of the man to whom God imputes righteousness not on the basis of any good works on the man's part.

Many believers like David and Peter, have sinned greatly. But, as Nathan said to David on the very time of the announcement of both the King's sin and its being **"put away,"** celebrated in this [Psalm 32](#):  
***"Jehovah hath put away thy sin; thou shalt not die."***

## So have many been forgiven

- Serious offences were David's indeed: **adultery, hypocrisy, and murder.**
  - But they were **not** “reckoned” against David.
    - True, the king was chastened: “*The sword shall never depart from thy house.*”

### *2 Samuel 12:1-7*

The king was chastened, and God allowed four sons of David's to be smitten:

1. The child of Uriah's wife.
2. Then his first-born, Amnon.
3. Then fair Absalom; and,
4. Last, goodly Adonijah.

**Nevertheless, God had not “reckoned” the guilt against David!**  
No wonder David pronounces blessed the man to whom God reckons righteousness apart from works!

***7 “BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.***

***8 “BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT.***

Here is a blessed ray of divine light coming down into this world, and what it announces is blessing to the man who is forgiven, not to the man who works for forgiveness.

If you have received that ray, you find you are forgiven.

***“There is forgiveness with thee, that thou may be feared”. ([Psalm 130:4](#)) also [Jeremiah 33:8-9](#)***



**But there are two things in [Psalm 32](#) quoted in [Romans 4](#).**

1. It says not only that God forgives your *sins*, but also that **He will not credit *sin* to you. He forgives you what you have done.**
2. He does not attribute to you what you are.

Many believers might be able to say, '**I believe my sins are forgiven**', but if asked, '**Is sin imputed to you?**' he would hesitate to say it is not. Such a one has not put the coat on; it is still being made. JBS

He forgives you what you have done, and  
He does not reckon to you what you are.

He sent His own Son, who came to do His will and **to remove every hindrance out of the way, so that God might righteously receive you and me.**

Example in the gospel in [Luke 15](#):

1. The shepherd going away after the sheep that was lost
2. The light shining on the coin of silver that is found, and
3. The father coming forth and taking the prodigal in his arms.

If Christ had not come and cleared the ground the Father could not have received the prodigal.

Abraham and King David did no works, they just believed God.

Oh, the **blessednesses** of the man! **Of what man?**

1. **First**, of the man whose iniquities are forgiven – Vv.7
  - a. **Forgiveness is more than mere remitting of penalty.** Even a hard-hearted judge might remit a man's fine if it were paid by someone else, but forgiveness involves the heart of the forgiver.
  - b. **God's forgiveness is the going forth of God's infinite tenderness toward the object of His mercy.**
  - c. It is God hugging the sinner, as the returning prodigal was hugged, to His bosom. Such a one is blessed indeed!
2. **Second**, whose sins are **covered**—
  - a. **“Covered”** is the Old Testament word, (Heb. kaphar); for those sacrifices could never “take away” sins, **but only “cover” from sight.** (*Hebrews 10:11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins.*)
3. **Third**, David here describes, in **“righteousness without works,”** is the inflexible purpose of God never to bring up again the sin of the “blessed” man:

## Romans 4:6-8 (TLB)

*<sup>6</sup> King David spoke of this, describing the happiness of an undeserving sinner who is declared "not guilty" by God.*

*<sup>7</sup> Blessed and to be envied," he said, "are those whose sins are forgiven and put out of sight.*

*<sup>8</sup> Yes, what joy there is for anyone whose sins are no longer counted against him by the Lord."*

Wuest Translation: *Even as David also declares the spiritual prosperity of the man to whose account God puts righteousness apart from works. Spiritually prosperous are those whose lawlessnesses were put away and whose sins were covered. Spiritually prosperous is the man to whose account the Lord does not put sin.*

This world hates the God of David, because it hates grace.

- The world rather likes David's taking Uriah's wife (for that is the world's manner of life!).
- But for Jehovah not to reckon this sin as damning guilt, and freely to forgive David,—and that so fully as to give “*her that had been the wife of Uriah*” another son, and bestow His special love on him (Solomon) to the extent of giving him a personal name, Jedidiah “*for Jehovah's sake*” (II Sam. 12:24, 25) and
- Placing this woman Bathsheba in the official genealogy of Christ (Matt. 1:6); and,
- above all, for God to call David a man “*after His own heart,*” —all this rouses the ire of a vile, self-righteous, neighbor judging, blind, grace-ignorant, impenitent world, —a world that has neither repented, nor means to repent, of the very sins, into which David fell, and of which he repented most deeply.

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- God’s record of David is ***“a man that will do all my purposes”***  
*Acts 13:22-24 (NASB)*

***22 “After He had removed him, He raised up David to be their king, concerning whom He also testified and said, 'I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will.'***

***23 “From the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus,***

***24 after John had proclaimed before His coming a baptism of repentance to all the people of Israel.***

- How about it, critic of David’s God? Have you repented? Do you desire to do all God’s purposes? If not, —well, you will shortly meet the God of whom your false mouth has babbled!

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