

THE BOOK OF ROMANS

Chapter Four

This publication was transcribed from an audio teaching taught at the Third Day Fellowship by David Fields. The complete chapter has been added as an aid while studying this teaching.

1. *What shall we say then that Abraham our father, as pertaining to the flesh, hath found?*
2. *For if Abraham were justified by works, he hath whereof to glory; but not before God.*
3. *For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.*
4. *Now to him that worketh is the reward not reckoned of grace but debt.*
5. *But to him that worketh not, but believeth on him that justifies the ungodly, his faith is counted for righteousness.*
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.*
9. *Cometh 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.*
13. *For the promise, that he should be the heir of the world, 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, faith is made void, and the promise made of none effect:*
15. *Because the law worketh wrath: for where no law is, there is no transgression.*
16. *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*
17. *(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and called 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 a 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 to him for righteousness.*

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, 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*

Vs 1) *What shall we say then that Abraham our father* (The word ‘father’ in this verse is not like the normal word father, it’s only in scripture one time. It’s not ‘pater (pat-ayr)’ it’s ‘propator (pro-pa`-tahr)’. And it’s speaking of our ancestor or our forefather. It is only in scripture one time. But he was the one that started it and we understand that Abraham was the man who started this whole thing in the movement of faith. God worked through the man Abraham and gave him faith to believe what God spoke to him. Abraham did nothing good or bad, God placed it in him. Because prior to this there was no law and it says where there is no law there is no transgression. If there is no speed limit out there, can they pull you over and give you a speeding ticket? They can’t do it can they? So before Abraham there was no law, so anything that was done cannot be charged to anyone. Prior to Abraham there was no law, and even after Abraham it took a while before the law came in. But until the law came, there was nothing to be charged to anyone’s account. There was no law so how could the law be violated? There was people doing what God wanted them to do and showing them what they were really made of. So what had Abraham found according to the flesh? Nothing!

Vs 2) *Because if Abraham was innocent by works he had something to boast about, but not pertaining or with respect to God.* If he found something to boast about in the flesh then so what. Its just flesh, but he can’t do it before God can he? It is not by works. Do you know what Abraham did? Turn to Genesis chapter twelve and you can read where God told Abraham: ‘Abraham get out of your country, get out of your Father’s house and get away from your kindred. He said go where I tell you to go. Did you know that he didn’t do that? He didn’t obey God. (Do you mean he was rebellious? Uh-huh.) Everyone in this room is the same way; we’re just like it. You have to see that when he is speaking about Abraham, that was you; you’re just like Abraham, he had faith, but the only reason he had faith was because God gave it to him. Abraham wasn’t a special seed above anyone else. It was just the seed that God chose to work through and for whatever reason it was that’s it; and I don’t question that. All I know is God said He wanted that one and that’s the one He got. I can show you where Abraham was a liar and a coward and several other things through the Scripture. He was a human being; that is what he is showing you. He made mistakes just like everybody else. But he still loved God.

Vs 3) *Because what says the Scriptures? Abraham believed God and it was counted or imputed unto him into righteousness.* Let me ask this: How did he become righteous? He believed what God said to him. What did God say to him? He said this: *You're going to be the father of many nations.* He didn't even have a child and he was ninety-nine years old. He still tried to do it on his own and that was the mistake. If God says it, what should you do? Believe what He says and don't try to intervene. Don't try to go out and create your own Ishmael. Do you know what? If Abraham hadn't created an Ishmael we wouldn't have the issues going on in the Middle East right now. It's the same thing going on over there; it's that same mentality, Ishmael fighting Issac. God said, okay you created flesh big boy and now you've got it. You know they think they are going to bring a peace into that war over there and I've got news for you, this Bible says they can't because He said Ishmael and Issac will always war. The flesh always wars against the Spirit. As long as there are people guess what there is going to be? There is going to be war between the Islamic faith and the other faiths. There is always going to be a war there. I have it settled in my heart that they are never going to change that out there. They can have all the wars they want. It isn't going to change anyone's heart is it? You can bomb Baghdad, kill whatever his name is; but if you kill that man over there, another man just like him is going to take his place. They all have the same thinking. They took little children from the time they were little babies and do you know what they told them? They told women that they were no good; they're just pieces of property that men own. And they take the men they say, 'you know when you grow up and be a man if you'll kill some of these people that are our enemies, you'll go to heaven and you will be a good righteous man with God. If they have told them this since they were little ones, and the whole society around them believes it, do you think you are ever going to get it out of their mind? You're not. The only one to get it out is God if it's supernatural its God, if He wants it out. So they can't change what is going on over there.

Vs 4) *But to him that works is the reward not reckoned of grace, but of debt;(or something owed).* If he did something so that he can become righteous then it's no more a gift. Now it's this; I worked and you owe me something. Does God owe us anything? I don't think so. It's all a mistaken identity and all the twisted perverted ways the church has told us we have to work so God will accept us. If Abraham started this thing by Abraham believing what God said, guess what? He's going to end the same way. Jesus Christ the same yesterday, today, and forever. In Malachi 3:6 *I am the Lord God I change not; therefore you sons of Jacob are not consumed.* So God is not changing; it is the way people think that is changing. The

church has evolved into the humanistic way of thinking. I think in the first century they were probably a whole lot closer than they are today.

Vs 5) *But to him that works not, but believes on him that renders just or innocent the ungodly, his faith is counted or imputed into righteousness.* So he says the one that works for it, he hasn't got anything anyway; it's just works, but the one who doesn't work, but believes what God said, what has it done for him? He is counted righteous just like faithful Abraham. No change. God is no respecter of persons. So how could he treat Abraham any better than you or I? Do you think because I say out of my mouth: "Oh, I believe God"; do you think God believes I believe Him? He weighs the thoughts and intents of your heart. And as a man thinks in his heart so is he; out of the abundance of the heart the mouth speaks. So every thing is tied to the heart in what I am saying and doing isn't it? I came in contact with a man recently that I hadn't seen for several years. I know the man thinks he is doing really good; he came out of Passover and went into Pentecost and now he is kind of hanging up in that area and he avoids me when he gets the chance, but he walked around the corner and met me face to face and couldn't do anything about it; he had to deal with it. And when he did we started talking and I asked him this question: I said, 'I know, everybody runs from me, it's no big deal, but I hear these people say all the time that they believe every word in the Bible, and I said well if they do that', and he said, "Oh, yeah, I believe every word in the Bible". I said, "Do you?" And he said, "Oh yeah". Then I said, "Well, let me ask you a question; do you believe in this word". And he said, "What?" And I said, "All". He said, "Well, yeah, yeah, yeah I believe 'all'. I said, "Well the Book says, 'All is going to be reconciled back to God'. "Oh yeah". I said, "Then how can you believe in hell eternally?" "Well I believe in hell". Then I said, "Then you don't believe in all". You have to go one-way or the other. I said my old Chinese proverb: He that rides the fence will get a sore crotch. You better get off the fence. You have to figure out, 'What do I believe?' If you just agree with everything everyone says with never taking the time to calculate in your mind, 'is this right or not?' Does the Scripture really say this? Does God really say that? Then you're ignorant and ignorance is a lack of knowledge. Most people are afraid to challenge. Paul said we should challenge. Search the scriptures daily to see if what is said is true. I have always said, 'challenge me; but don't fight about it, let's talk about it'. I'll talk with anyone in the world. But you have to know what you're saying before we can talk intelligently. You can't talk to me about what you think it means if you don't know what it means. I told the man before we got through talking is this; what I have done is tried to provoke you into thinking. I am a provocative person; I love to provoke people to start thinking, because if you start thinking you are going to find out the same thing I did, if you really want the truth;

if you seek after truth; He said, **seek and you shall find**. If you really want it, you get it. It's within you, but you have to find it, so you have to go in there and dig it out. So I made the man think. I have sown the seed. If you go to the parable of the sower, the seed was sown in all the different types of soil. Some fell along the wayside, some on stony ground, some fell on ground that was pretty good but it was full of weeds and stuff; and some fell on good ground. The same thing that he said was the seed was the word of God; the word of God fell on all the different soil. There were four different types; completeness; He fell on everything; the same word. God doesn't come to a Baptist and say Hey, this is the word that Jesus says in the Baptist experience; and this is the word that Jesus says in a Pentecostal experience; and this is the word that God says in a Tabernacle experience. Oh hog wash; it's the word of God; it's the soil that makes the difference. You can take the same seed and plant it in four different types of soil and have a different product come out of it can't you? One can produce a little bit; and some a little bit better; and some produce really well if it has the right soil. And the soil is our hearts. If we aren't thinking then we can't produce that good crop at the end of the harvest time. We have to do some labor in this crop.

Vs 6) *Exactly as David also described the blessedness of man or humanity of whom God imputes righteousness without works. Go to Psalm 32: Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputes not iniquity and whose spirit there is no guile. When I have kept silence my bones waxed old through my roaring all day long, for day and night thy hand was heavy upon me. My moisture is turned into the drought of summer (Selah).* When God puts it in you, He expects it to come out. If you know the parable of the talent you had better not bury it in your earth. You better put it to good use and get a reward, get some interest on this thing.

Vs 7) *Saying blessed are he whose iniquities are forgiven and whose sins are covered.* You can look at Psalm 85:2 and Psalm 32:1-5 and they say the same thing.

Vs 8) *Blessed is the man to whom the Lord will not impute sin.* Well who's blessed? The sin has been paid for. **All men are blessed; they don't want to believe it.** We don't realize that God has already paid. The reason we don't realize that God has already paid the price, and He is not imputing your sin to you is because of **religion**. Where is the good news that God talks about? There is no good news in telling me that I'm going to hell. Where is the love of God in telling me that I am going to burn in some eternal fire? Come on; tell me something good about that? There is no reward in that. In religion it's said you have to **DO something** so I won't go to hell. Hogwash, I'm already in hell if I think that. That is what religion does; religion puts you in hell in your mind. There is the problem.

We're thinking and we're not concluding anything. We're just thinking about a bunch of hogwash that the church has thrown out in front of us. What does God say? **He says we're blessed and He says when He died, He died for the sins of the whole world.** Well then who is blessed? They are all blessed; they are walking in ignorance because of religion.

Vs 9) Does *this blessing then come upon the circumcision only?* I'll bet you that Paul was jumping straight up and down when he was preaching this. (And to a bunch of hardhead religious Romans.) I'll bet you that he was going straight up. Do you think this only came to the circumcised people? If Abraham received this blessing when he was uncircumcised, then where comes the idea that you have to be circumcised to be blessed? ***Religion.*** You have to be circumcised to receive the blessing, when the one who started the whole thing received it without a circumcision. Come on, it's religion. Quit listening to what people say; look at what the book says for yourself. God gave every human being a mind. Do you know it's a shame to waste a mind, and most people go to church and waste their mind. And it's because they never use them. They are not permitted to think. If you are not permitted to think then you are overriding the natural laws of God who gave you a brain to think with. Come on, put things back into proper perspective. So he says *does it come on the circumcision only or upon the uncircumcision also? 'Because we say that faith was imputed to Abraham for righteousness': Vs 10) How was it then imputed when he was in circumcision or uncircumcision?* I can hear him saying 'good God people come on he wasn't circumcised yet. It was in uncircumcision that the promise was made. So how are you going to receive the promise? It doesn't make any difference if someone takes a knife and whacks off some of your flesh. That's not what he's talking about. In Romans 2 doesn't it say that *the circumcision is the one of the heart not made by hands but by God who our praise and worship is of God, not of men?* This is not about the rules and regulations that the religious Bible belt has put upon us. It has nothing to do with that. But yet, you know people love to be lied to. People love lies because it makes them feel better, temporarily. When you lie to someone, do you really realize that you are paying respect to that person? It is kind of a perverted thing, but it's almost like you are giving honor to someone when you have to lie to them. If I had to lie to you, do you know what I'm saying? That you're superior to me and I'm lying trying to get up on the same level you are. Will you accept me up there if I lie to you? That's what they are doing; they are trying to come on a level of acceptance with you. If I tell a lie maybe you will; because you won't accept me for who I am. Let me lie to you so you can accept me but only for a season. Paul is trying to tear this thing down.

Vs 11) *And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he be the father of all them that do what? He didn't say the father of them that have the circumcision does he? It says he is the father of all those that **believe**. What do you have to do? **Believe**. Do you believe it's finished? It's as simple as that. Do I believe what God said is true? I refer you to the book of Hebrews and through the whole eleventh chapter of Hebrews it says: *All these men died not receiving the promise whom the first one was mentioned that was faithful: Abraham.* But yet he didn't receive the promise but he believed; and God knew in his heart that he believed what he said and yet not received it. Do I have to see everything to believe it? If I do then I am not in faith. In the New Covenant it says: Blessed is the man who believes and does not see. That's the blessed man. So if I believe it's finished then I am blessed. If you believe it's finished then you're blessed. The book says if you don't see it finished; but yet you believe it's finished because God said it's finished, then you're blessed. I don't care what anyone around me says, what did God say? It is not circumcision or circumstances. He said *he would be the father of all them that believe though they be not circumcised; that the righteousness be imputed to them also.* By what? Believing; just believing; that's all. And I am not just saying 'believe there is a God'. In James it says even the demons and devils believe there is a God. But I am speaking about believing what God says; it changes the whole picture. And do you know if you have repentance in your heart, do you know what you will do? Believe; because there are only two ways to believe: In the natural way; or the spiritual way. And if my heart has been changed; if I've had that transplant that Ezekiel speaks of; that heart change coming; taking the old stony heart out and putting a soft heart in. If I have had that, then I cannot believe; that is a work done by God, not by us. And when we repent, we change the way we think (metanoia). Why? We've had a heart change and *I* can't think that way any more. How can I disbelieve God with the heart of God? We have the mind of Christ as Paul has told us clearly. We have, not going to get; we have the mind of Christ; if I have the mind of Christ, how could I doubt my Father? I can't do it it's an impossibility. I can't disbelieve what God says if I have the mind of Christ. And you go to the church today and everyone says: 'Oh yeah, we have the mind of Christ; Oh God, I'm scared to death; Oh we're going to war. Oh all these things are going to happen. You don't believe God; I don't care what that world does out there, it does not change the fact that what God said is true. How many wars have there been since this Bible has been written? How many millions or billions of people have been killed in war; died of disease; died of famine; shipwrecked; fire; bombs; everything you can imagine. Has it changed anything? Have those words been changed? God has never changed His word; it's still a promise. HE SAID IT AND THAT IS IT!*

Vs 12) *And the father of circumcision to them who are not of the circumcision only, but also those that walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.* So he says anybody that believes the same way that Abraham did, he is your father, just like he is of the Jews the circumcision. Did you get that? What do you have to do then? Believe. Its not just saying I believe that there is a God, but believe what God says. When we believe that, guess what? We're the seed of Abraham; we're blessed. How many people believe that? Not very many a lot of people talk words but how many people believe that they are the seed of Abraham? If you tell them that they think you're crazy. I had a man and his wife here and they were trying to show me something in the Book of Revelation; it was something about the Book of Revelation speaking of the first fruit and I said: That's me. They looked at me and said, "You're crazy, you're nuts; that isn't you, that is speaking of some Godly thing." I said "That's what I said that's me; some Godly thing." If I didn't believe that I would have said, 'Oh yeah, yeah, I guess it might be.' Do you think if I thought 'some day maybe I will get there'? Do you think that I would be where I am today if I believe that? You have to realize from the very beginning, where you started? Where did you start? In Him. You started in Him, guess where you're ending up? We have a sign in our fellowship that says; (Origin, Determines, Destination;) if I started in Him, I have to go back to Him. It is a law of circularity. If I take off from this spot I stand, right here and go in an absolute straight course and never deviate one degree, nothing; all the way just keep walking, do you know where I am going to end up? I am going to step right back in these same tracks again because we are on a sphere, we are on a path, a journey in a circular motion and we go back right where we start and that is back to our Father.

Vs 13) *Because the promise that he should be the heir of the world or the what? The cosmos.* The promise that he should be the heir of the cosmos; this world is the orderly arrangement in the mind of humanity. He is the father of it. He is changing the way that its all thought. *Was not to Abraham nor his seed through the law but through the righteousness of faith.* Was it for works? When they tell you that you have to go out and knock on so many doors or you've got to give your money to the church or you have to pray so many hours a day or read so many verses a day or say I'm sorry; doesn't that all fall under works? Well that won't get you there will it? It might get you in the front seat of the church next to a Pastor, but it will never get you into the Kingdom of heaven. It will get you under a lot of condemnation; it will make you feel like you are less than a human being, because the preacher is better than you are. My book says that He came as the Chief Shepherd; He came to be a pattern to us. Is that true or false? Well if He came to be the pattern and He came not to be served but to serve humanity, then what is my

job as a minister of God? Is it for you to serve me? No, I am here as a gift. Read Ephesians he said he gave 'gifts' unto men: Apostles, prophets, evangelists, pastors, teachers. Gifts don't come to take, gifts are a blessing. Gifts come to bless you; they don't come to take from you.

Vs 14) *Because if they which are of the law be heirs, faith is* (literally neutralized) I mean, what good is faith if you did it under the law? Why would God send His Son to die on a tree, if you could do it out here just by saying I'm sorry? Works isn't going to cut it. You can go out and collect candy and canned food to give to people; that isn't going to get you into the Kingdom of God. Do you know some of the nastiest people in the world do-good things? You know there are a lot of drug people I mean big time drug dealers that support community activities? They give money to hospitals; in big cities they build gymnasiums and places for kids to play and get them off the streets; they say to get them out of drugs but it's just to cover up their drugs they are selling. Hospitals; they give millions of dollars to hospitals. The drug dealers should be number one on God's list shouldn't they because they're doing a lot of **good** works? Come on we have a problem with our thinking process. It's not good; it's not spelled the same way as God. If it's God it's spelled G-o-d if it's good its spelled g-o-o-d. We have got to get this spelling thing down. Most people can't spell God. Anyway they have neutralized it *and the promise is rendered entirely useless*. If we believe and think the law is going to do it we have neutralized the law of God. We have blanked everything out, what good is it if I can work my way through. It's anti-Christ. *Faith is made void or neutralized and the promise is rendered entirely useless*. If the promise from Abraham is my key and then someone tells me oh no, here; just read this book and give me some money every week and you'll be okay I'll get you into heaven, guess what I just did to God's faith and His promise? I nullified them; they are entirely useless, if I believe that crap. The church system gives you all of this stuff that won't do a thing for you and it won't change you one bit. You can be nice to someone and lie to them can't you? You have to watch the ones that are patting you on the back because they might be sticking a knife between your ribs. It is sugar coating it.

Vs 15) *Because the law works wrath:* or literally it fully accomplishes the passion or the desire *because where no law is, there is no transgression or no violation*. I want to input something out of the Living Bible. Vs 15 *But the fact of the matter is this, when we try to gain God's blessing and salvation by keeping His laws, we always end up under His anger for we always fail to keep them. The only way we can keep from breaking laws is not to have any to break*. As long as there is a law out there, we are going to break it sooner or later. Someone said it in our share time here this morning: Give me an ultimatum, give me a push, and tell me not to do it

and what are you going to do? You are going to do it. Well you know what happened? Adam never knew that there was a tree standing in the midst of the garden. It was never mentioned until God brought it to his attention. You know what He said? He said, 'Adam, don't eat of that tree.' Now what do you think he was going to do? He pointed it out to him; 'don't do that one Adam; you can have everything else but don't get that one. If He would have said, 'you can have anything in the garden, don't worry about it, he probably would have never got that tree. But God said, 'don't get this one. See this one right here in the middle; see this one? This is the one I don't want you to touch. Don't do it.' And he went right and did it. But where there is no transgression how can there be a problem? Why did Adam not get punished horrendously? Everyone says that Adam did a terrible thing; Adam done a terrible thing according to religion, but he didn't do anything. You know what God did to Adam when he did that? He covered him. Isn't that amazing. And didn't the book say, 'blessed is the man whose sin is covered. God didn't condemn him; He covered him. And the people aren't looking at this, they are trying to condemn the man for a mistake and God set the man up so he would do it. If you don't know wrong, you will never know right; you have to have the positive with the negative no matter what goes on.

Vs 16) *Therefore, or through this thing;* the fact that without a law there is no transgression, *through faith* or from out of faith *that it might be by grace to the end the promise exists to all the seed. Not to that only which is of the law but to that also which is from faith of Abraham who is the father of us all.* What is the seed for? What is this promise of faith for? Just to a **few**? Just to the **ones under the law**, or is it to **all**? It's to **ALL**. And I saw the word grace in this verse. They missed the word grace in this. Grace is that divine influence in your heart. It's that Greek word *charis* (khar`-ece). It's that divine influence in your heart and a reflection of your lifestyle. If God gets into my heart, you know what is going to happen outside? It is going to line up to His thinking. That's grace. He is going to change me; that's grace. He is going to do it, that's grace.

Vs 17) *As it is written, I have made you a father of many nations, before him whom he believed, even God, the one that revitalizes or makes alive the dead, and calls those things which be not as though they be.* Hello, he said he brings alive the dead. Do you know who the dead are? It is the whole world; we were dead in our sins and trespasses according to His word. And He makes us alive; He revitalizes us; He brings us back to life. How? What does He say? By calling those things which being not as though they were. We are walking around dead, He speaks to us in our inner being and says, 'You're now alive, and yet I'm walking around in this body of flesh, body of death. But yet, what am I? I'm alive. Why am I alive? It is because He said so. It is that simple. I'm still walking in this body of death,

but inside, I know one thing, that He that begun this thing in me, will complete it. It had nothing to do with me to start it and it has nothing to do with me to complete it. It's His plan and His purposes that will prevail. He started it; He'll finish it, end of discussion. He said it.

Vs 18) *Against hope* or because of hope *believed in hope that he become* (the word 'might' shouldn't be there). *That he become the father of many nations according to that which was spoken, so shall thy seed be.* In Genesis 13:16 He said your descendants will be more numerous than the dust of the earth. In Genesis 22:17 He said your descendants shall be more numerous than the sand of the seashore. And in Genesis 15:5 He said, your descendants will be more numerous than the stars of the heavens. There's three promises and everyone of them says, 'so shall thy seed be.' Do you know what that covers? All, all three realms; all of your seed is covered in this thing. God has it under control.

Vs 19) *And being not weak in faith he considered not his own body now dead when he was about a hundred;* literally he was ninety-nine years old. If you go back to Genesis chapter 17, you'll find out he was ninety-nine years old when he conceived. Sarah was ninety, he was ninety-nine. There was a whole bunch of laughing going on when God said you are going to have a child. What would you have done? Oh you would have said, 'Oh yes, God prophesied, I am going to have a baby. No, you would have done the same thing; you would have laid down and laughed too. Or right there you would have wanted to commit suicide, starting all over with children at ninety-nine. But God was taking this to a realm so it had to be faith; at ninety-nine no one else was ever recorded having a child were they? It is beyond the realm of mind thinking, that we can conceive. Our bodies have died. So he said, 'He is the one that makes alive out of the one that is dead. So he took the death and made it life. And it had to be beyond man's ability so it could be real for us. *And being not weak in faith he considered not his own body now dead when he was about one hundred years old, (ninety-nine), neither not the deadness of Sarah's womb, her being ninety.* I think she had passed menopause by ninety.

Vs 20) *And he staggered* (he did not hesitate, dispute, appose, or doubt: that is what the word staggered means) *concerning the promise of God through unbelief. But was strong in faith.* Whose faith? Habakkuk 2:4 *the just shall live by His faith.* Not our faith; His faith.

Vs 21) *Now being fully persuaded.* Now notice it didn't say he was persuaded. How was he persuaded? FULLY. Was there any room for anything else to be in there? See if I am fully persuaded of something, do you know what? You don't have a prayer of changing my mind. If I am fully persuaded, I will never change. Do you understand that? Now if I am fully persuaded in the correct manner, then I don't have a problem. In Romans He also said this, 'If you don't believe and

receive the truth, He said He would send you a great delusion, and you will believe the lie. And see there you will be fully persuaded too in the wrong way. Many things God says are going to contradict the way we believe as human beings. Does God ever offend the way you believe? He's offended the way I believe a whole bunch of times. I'm glad for it; He has changed the way I think. *And being fully persuaded that what He had promised He was capable to do.* I'm fully persuaded that whatever God wants to do He is going to do. What ever He said to do, He is going to do it. That is what He is telling us. He is fully capable of doing what He has to do. What He wants is still going to come to pass.

Vs 22) *And therefore it was imputed (or accounted) to him into righteousness.* It was imputed to him because God knew that if He trusted in Abraham to work what would happen? He's going to fail. If He imputes it to you, you can't fail. It's already yours; it's a gift.

Vs 23) *Now it was not written for his sake alone that it was imputed to him.* Why do you think that is put in there? Who is it for? It is for us. It's for all of us. He wants you to know; Paul said it this way in another place: Everything that happened to them was written for our learning, our admonition, and our instruction, our teaching. So if it was written for us to learn by, then what is this telling us? If Abraham got it this way, how are you going to get it? I can't say a Hail Mary or Our Father's or knock on doors or put money in the offering, or be nice to the preacher and take him out and buy him a chicken dinner on Sunday. These things don't work; if you want to know God, you have to believe God. Didn't He say that He is a rewarder of them that believe that He is? And a rewarder of them that diligently seek Him. It's not about what you do; it's about what is in your heart. You have to forget about all the other things that the Bible belt and all the religious things that has been thrown at you.

Vs 24) *But for us also to whom it shall be imputed (or accounted to our account) if we believe because of what He has done. He raised up Jesus our Lord from the dead;*

Vs 25) *Who was delivered because of our offences (the word offences is paraptoma (par-ap`-to-mah), it is not sin) He was delivered up for everything we did: our paraptoma.* The word *hamartia* (ham-ar-tee`-ah), which is usually for sin or offenses, means missing the mark. Each time we did something that wasn't right, that was considered a sin. But this thing says paraptoma and it means everything whether it is unintentional or willful transgression. It is whether we did it by accident or if we did it on purpose. What difference does it make? Wrong is wrong isn't it? And He said it is for all of those things for the paraptoma. It is for the willful or unintentional intentional or unintentional. It says willful or unintentional sidestep; it is, missing the mark; or sidestep. *Who was delivered*

because of our paratoma and was raised again for our what? What was He resurrected for? What is the last word of this chapter? This is what the language says: Who was delivered for our paratoma intentional or unintentional mess-ups; whatever we do. It says, *And He was raised again for one thing*. The language of King James says ‘justification’, but the language in the Greek language says this: *He was raised for our acquittal*. Do you know what an acquittal is? **NOT GUILTY**. That is what the language says it’s an acquittal. If I’ve been charged with something and I have been found not guilty, it’s called what? An acquittal. God has judged us. Do you know what He said? **You’re not guilty**. And we generally say ‘But you don’t understand what I’ve done.’ But God says ‘not guilty’. I know what God says; I don’t believe this illusion that we live in. What does God say you are? Not Guilty. So when someone points a finger at you and accuses you, all you have to say is, ‘Father forgive them because they don’t know what they are talking about I know what you said; we are not guilty’. We are not guilty by reason of His resurrection. It wasn’t the crucifixion that did it; it was the resurrection. I will get to that in Romans five the next chapter. I will break down some more about the difference and the justification in the blood. But this acquittal is a major thing in your thinking process. What are you today? You’re not guilty; you are free because you are not guilty; if you’re guilty they are going to lock you up. And as long as the church world can keep you believing you’re guilty, you know what they’ve done? They’ve locked you up; they’ve put you in a prison. You may be walking the streets, but in your mind, you are in prison, and God says, **YOU’RE NOT GUILTY**. And do you know what? I thank God that they have got nothing to say about it. Isn’t that a wonderful thing? They have nothing to say about it; we are free. Don’t let anyone put you in a box. **NOBODY!!!!**

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