

Devotional Questions – Romans 4:1-25

1. *What would be true if Abraham was justified by works (Romans 4:2)?*
2. *How was Abraham made righteous? Define ‘account’ or ‘impute’* (Romans 4:3). *The term in Romans 4:3 is “**counted**.”*
3. *What subject is raised in Romans 4:9-10? Why is this subject especially important in the discussion?*
4. *What was the purpose of his circumcision (Romans 4:11-12)?*
5. *What is the seal or evidence of my righteousness (Romans 4:11)?*
6. *What is the significance of walking in the steps of faith (Romans 4:12)?*
7. *God’s promise to Abraham, that all the earth would be blessed – who are those who would be blessed (Romans 4:13)?*
8. *Does the law have any role in my salvation (Romans 4:14)?*
9. *How does your understanding of God affect how big a role circumstances should play in whether a promise is possible?*

Why did Abraham’s faith grow stronger? *The question arises from the incorrect modern reading “was strengthened in his faith” 1984, 2011 NIVs, “was strengthened in faith” NKJV. The correct reading is “**was strong in faith**” Romans 4:20 because the outcome of Abraham’s imputed righteousness, Romans 4:3, 9, 11, 22 was that from the New Testament perspective God saw only Abraham’s faith of Genesis 15:6 “**And he believed in the LORD; and he counted it to him for righteousness**” not Abraham’s later unbelief of Genesis 17:17 “**Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?**” because Abraham’s imputed righteousness typifies that of today’s believer whose sin is *not* imputed to him by God because “**the blood of Jesus Christ his Son cleanseth us from all sin**” 1 John 1:7.*

How can we be strengthened ‘in’ or ‘by’ our faith (Romans 4:20)? *The correct expression in Romans 4:20 is “**strong in faith**.” See remarks on imputed righteousness for today’s believer. To be “**strong in faith**” as a reality is as Paul exhorts. “**Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus**” 2 Timothy 1:13.*

10. *For whose benefit was this history recorded (Romans 4:24)?*
11. *What does Paul want us to believe in (Romans 4:24-25)?*

Devotional Questions – Romans 4:1-25, Answers to Questions

See Dr Ruckman's commentary *The Book of Romans* pp 152-194 and the *Ruckman Reference Bible* pp 1242, 1457, 1489-1491, 1568 for detailed comment.

1. *What would be true if Abraham was justified by works (Romans 4:2)?*

Romans 4:2 states ***“For if Abraham were justified by works, he hath whereof to glory; but not before God.”***

It would mean that Abraham would have risen to the challenge that God issues in His answer to Job but that would be futile as God declares through Isaiah.

“Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him...Then will I also confess unto thee that thine own right hand can save thee” Job 40:11, 14.

“I, even I, am the LORD; and beside me there is no saviour” Isaiah 43:11.

Today's believer should therefore remember Peter's declaration.

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” Acts 4:12.

2. *How was Abraham made righteous? Define ‘account’ or ‘impute’* (Romans 4:3). *The term in Romans 4:3 is “counted.”*

Romans 4:3 states ***“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.”***

The scripture cited in Genesis 15:6 ***“And he believed in the LORD; and he counted it to him for righteousness.”***

God bestowed righteousness on Abraham for believing what God said *but note what it was that God said that Abraham believed.*

“And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be” Genesis 15:5.

Abraham's belief in what God said, Genesis 15:5-6, *pictures* believing on the Lord Jesus Christ for salvation, Acts 16:31 but it is *not* the same. Abraham never received what today's believer receives in salvation through Christ, in which he can truly rejoice, as Paul explains.

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” Ephesians 1:13-14.

Moreover, note that at death Abraham went to ***“Abraham's bosom”*** Luke 16:22 ***“in the heart of the earth”*** Matthew 12:40 where he remained with the other deceased Old Testament saints until the Lord Jesus Christ liberated them and took them to heaven with His resurrection ***“Wherefore he saith, When he ascended up on high, he led captivity captive...”*** Ephesians 4:8.

Today's believer does not go to Abraham's bosom at death but direct to ***“the third heaven”*** 2 Corinthians 12:2 with Acts 14:19, 20, showing that Abraham and today's believer were *not* saved the same way and that, as indicated, Abraham's belief in what God said, Genesis 15:5-6, *pictures* believing on the Lord Jesus Christ for salvation, Acts 16:31 but it is *not* the same. Paul describes what happens to today's believer at death.

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” 2 Corinthians 5:1.

See additional study *Definition of “counted” and associated terms* for the definition of ***“counted”*** Romans 4:3 with respect to today's believer and these extracts.

Grievous Wolf's self-imposed perplexity appears to centre on the expressions "*counted unto*," "*reckoned to*," "*imputed to*" and "*accounted to*." Wolf seems to think that the expressions should all be the same, e.g. "*credited to*" NIV, TNIV or "*accounted to*" NKJV.

By contrast, the Bible believer consults his final authority and asks "*For what saith the scripture?*" Romans 4:3.

Taking the expressions in turn, therefore, "*the scripture*" reveals the expression "*counted unto*" is found twice more in scripture, besides in Romans 4:3, in Numbers 18:30 and Psalm 106:31. Note the under-linings.

"Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress" Numbers 18:30. See also Numbers 18:29.

"Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it."

"And that was counted unto him for righteousness unto all generations for evermore" Psalm 106:31. See also Psalm 106:30.

"Then stood up Phinehas, and executed judgment: and so the plague was stayed."

See Numbers 25:7-11, where in Numbers 25:11 the Lord testifies that "***Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel.***"

That "*righteousness*" which is "*counted unto*" the individual from the Lord is "*all the best thereof, even the hallowed part thereof.*" It is "*everlasting righteousness*" Daniel 9:24 "*unto all generations for evermore*" that "*hath turned my wrath away from*" the individual through God having "*executed judgment*" on the Lord Jesus Christ, 2 Corinthians 5:19-21. See especially 2 Corinthians 5:21.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him"...

Therefore, in sum, "*the gift of God*" [Ephesians 2:8] that is identical to "*righteousness...imputed*" [Romans 4:11] to the believer is:

- "*counted unto*" the believer as *the best gift, the hallowed gift and the everlasting gift* of God's righteousness that turns away God's wrath from the believer.
- "*reckoned to*" the believer as *the restorative gift* that returns him to a lost former state of innocence and bestows even more upon him by means of a new standing in God's righteousness and as *the established gift* underwritten by God Himself.
- "*imputed to*" the believer as *the doubly blessed gift* for him that bestows God's righteousness on the recipient and his sin on the Lord Jesus Christ.
- "*accounted to*" the believer as *the royal gift and the abundant gift* by which the recipient of God's righteousness thereby draws from an inexhaustible and ever-current account of God's righteousness.

"Thanks be unto God for his unspeakable gift" 2 Corinthians 9:15.

3. What subject is raised in Romans 4:9-10? Why is this subject especially important in the discussion?

Romans 4:8-10 state ***“Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.”***

The subject is the blessedness of non-imputed sin for both Jew and Gentile. Paul emphasises this blessedness later in his letter. Today’s believer should exhort all to receive this blessedness.

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved” Romans 10:12-13.

4. What was the purpose of his circumcision (Romans 4:11-12)?

Abraham’s circumcision was confirmation of his imputed righteousness from God and in turn it pictures ***“the circumcision of Christ”*** that is central to the imputed righteousness of today’s believer as Paul explains.

“And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses” Colossians 2:10-13.

Therefore as Paul exhorts for today’s believer **“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord”** Romans 6:11.

5. What is the seal or evidence of my righteousness (Romans 4:11)?

See *Question 2* and this extract.

Abraham never received what today’s believer receives in salvation through Christ, in which he can truly rejoice, as Paul explains.

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” Ephesians 1:13-14.

6. What is the significance of walking in the steps of faith (Romans 4:12)?

The significance of being one of those ***“who also walk in the steps of that faith of our father Abraham”*** Romans 4:12 is for today’s believer eternal security bestowed by **“the holy Spirit of God, whereby ye are sealed unto the day of redemption”** Ephesians 4:30 typified by Abraham’s certainty that what God said to him would come to pass, a good *ensample* of the exercise of **“the faith of our Lord Jesus Christ”** James 2:1 for today’s believer. Note that Abraham’s ***“walk in the steps of that faith”*** was steadfast according to the statement below, just as today’s believers should be noteworthy for ***“the steadfastness of your faith in Christ”*** Colossians 2:5.

“He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform” Romans 4:20-21.

7. *God's promise to Abraham, that all the earth would be blessed – who are those who would be blessed (Romans 4:13)?*

God told Abraham who would be blessed. ***“And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed”*** Genesis 12:3.

Paul explains how that promise of God has been implemented, *availed of* by today's believer but *available to all*.

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith” Galatians 3:13-14.

“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe” 1 Timothy 4:10.

8. *Does the law have any role in my salvation (Romans 4:14)?*

Not directly, only in the sense of *pointing to* ***“the salvation which is in Christ Jesus”*** 2 Timothy 2:10 as Paul explains.

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus” Galatians 3:24-26.

9. *How does your understanding of God affect how big a role circumstances should play in whether a promise is possible?*

Both hinge upon ***“the will of God”*** with respect to God's preferred will and with respect to today's believers ***“the steadfastness of your faith in Christ”*** Colossians 2:5 as Paul explains.

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” Hebrews 10:36.

Why did Abraham's faith grow stronger? *The question arises from the incorrect modern reading “was strengthened in his faith” 1984, 2011 NIVs, “was strengthened in faith” NKJV. The correct reading is “was strong in faith” Romans 4:20 because the outcome of Abraham's imputed righteousness, Romans 4:3, 9, 11, 22 was that from the New Testament perspective God saw only Abraham's faith of Genesis 15:6 ***“And he believed in the LORD; and he counted it to him for righteousness”*** not Abraham's later unbelief of Genesis 17:17 ***“Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?”*** because Abraham's imputed righteousness typifies that of today's believer whose sin is *not* imputed to him by God because ***“the blood of Jesus Christ his Son cleanseth us from all sin”*** 1 John 1:7.*

How can we be strengthened ‘in’ or ‘by’ our faith (Romans 4:20)? *The correct expression in Romans 4:20 is ***“strong in faith.”*** See remarks on imputed righteousness for today's believer. To be ***“strong in faith”*** as a reality is as Paul exhorts. ***“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus”*** 2 Timothy 1:13.*

10. *For whose benefit was this history recorded (Romans 4:24)?*

The history that Paul now reviews was recorded in particular for all who would take Paul seriously in Romans 15:4 ***“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”***

11. *What does Paul want us to believe in (Romans 4:24-25)?*

The fulfilment of ***“the promises of God”*** as Abraham did. See *Question 6* and Romans 4:20-21, as Paul exhorts. ***“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us”*** 2 Corinthians 1:20.

Definition of “counted” and associated terms

See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Answers to the Wolf Man Part 1* pp 19-23.

23. *Why would KJV translators render Gen 15:6 which is quoted in identical Greek form by Paul in Rom 4:3, 9, 22; Gal 3:6, in FOUR DIFFERENT WAYS? Why are they creating distinctions were none exist?*

Wolf fails to mention any problems that arise as a result of the differences about which he complains. He is gnat-straining again, Matthew 23:24. See *Question 10*.

The general answer to Wolf’s complaint is given by the King James translators themselves, in *The Translators to the Reader*. See watch.pair.com/thesis.html.

“Another things we think good to admonish thee of (gentle Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified that same in both places (for there be some words that be not the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by PURPOSE, never to call it INTENT; if one where JOURNEYING, never TRAVELING; if one where THINK, never SUPPOSE; if one where PAIN, never ACHE; if one where JOY, never GLADNESS, etc. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader. For is the kingdom of God to become words or syllables? why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously?”

Again, it is up to Wolf to show that the King’s men were either imprecise or incommodious in their choice of words for Romans 4:3, 9, 22, Galatians 3:6. He fails totally in that respect.

The wording that the King’s men chose for Romans 4:3, 9, 22, Galatians 3:6 is actually beneficial to the reader, regardless of ‘the Greek.’

Genesis 15:6 states ***“And he believed in the LORD; and he counted it to him for righteousness.”***

Romans 4:3 states ***“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.”***

Romans 4:9 states ***“Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.”***

Romans 4:22 states ***“And therefore it was imputed to him for righteousness.”***

Galatians 3:6 states ***“Even as Abraham believed God, and it was accounted to him for righteousness.”***

Grievous Wolf’s self-imposed perplexity appears to centre on the expressions ***“counted unto,” “reckoned to,” “imputed to”*** and ***“accounted to.”*** Wolf seems to think that the expressions should all be the same, e.g. *“credited to”* NIV, TNIV or *“accounted to”* NKJV.

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“Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it.”

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“Then stood up Phinehas, and executed judgment: and so the plague was stayed.”

See Numbers 25:7-11, where in Numbers 25:11 the Lord testifies that ***“Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel.”***

That ***“righteousness”*** which is ***“counted unto”*** the individual from the Lord is ***“all the best thereof, even the hallowed part thereof.”*** It is ***“everlasting righteousness”*** Daniel 9:24 ***“unto all generations for evermore”*** that ***“hath turned my wrath away from”*** the individual through God having ***“executed judgment”*** on the Lord Jesus Christ, 2 Corinthians 5:19-21. See especially 2 Corinthians 5:21.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

“Reckoned to” is an unusual expression in the scripture in that it occurs only in one other verse and in an apparently unusual context by comparison with Romans 4:9.

“And Saul’s son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:” 2 Samuel 4:2.

The next verse is significant.

“And the Beerothites fled to Gittaim, and were sojourners there until this day.)” 2 Samuel 4:3.

“Gittaim” is ***“Gath”*** 2 Samuel 15:18. Although many men of Gath eventually sided with David 2 Samuel 15:18-22, Gath was enemy territory, 1 Samuel 5:8, from which came ***“Goliath, of Gath”*** 1 Samuel 17:4 aka ***“Goliath the Gittite”*** 2 Samuel 21:15, 1 Chronicles 20:5.

“Beeroth” is mentioned twice more in scripture after 2 Samuel 4:3.

“The children of Kirjatharim, Chephirah, and Beeroth, seven hundred and forty and three” Ezra 2:25.

“The men of Kirjathjearim, Chephirah, and Beeroth, seven hundred forty and three” Nehemiah 7:29.

The double mention of ***“Beeroth”*** by means of Ezra 2:25, Nehemiah 7:29, without alteration of the numbers, brings to mind Genesis 41:32.

“And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.”

The picture that emerges therefore with respect to the expression ***“reckoned to”*** in 2 Samuel 4:2 is that ***“the men of...Beeroth”*** were among those who ***“dwelt in their own land”*** Ezekiel 36:17, 37:21, 39:28 but became ***“fugitives that fell away”*** 2 Kings 25:11 to the enemy but then God restored them in Ezra 2:25, Nehemiah 7:29 after the manner of Ezekiel 39:28.

“Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.”

Spiritually it is the same with respect to the individual to whom *“faith was reckoned to...for righteousness”* as Paul explains in Romans 7:9, 8:2-4.

“For I was alive without the law once: but when the commandment came, sin revived, and I died.”

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

Even though *“shapen in iniquity”* Psalm 51:5 like all men through Adam, Romans 5:12, Paul was nevertheless once innocent and in a sense righteous e.g. as a child, like *“the children of Beeroth”* had *“their own land”* but knowledge of sin brought Paul *“into captivity to the law of sin”* Romans 7:23 and death, like *“the men of Beeroth”* fled to enemy territory and lost *“their own land.”* However, when Paul became one of those that *“believe on him that raised up Jesus our Lord from the dead;”* Romans 4:24 then just as *“faith was reckoned to Abraham for righteousness”* then Paul was restored *positionally* to innocence and righteousness i.e. *“the righteousness through faith”* Romans 4:13 and *“made free from the law of sin and death”* just as God brought back *“the men of Beeroth”* from captivity and restored them to *“their own land.”*

The expression *“reckoned to”* in 2 Samuel 4:2 and Romans 4:9 signifies that *“the thing is established by God”* and the expression therefore imparts great assurance, not only to *“the men of Beeroth”* and Paul but to every believer today.

The expression *“imputed to”* occurs only one other time in scripture apart from Romans 4:22, in the very next verse.

“Now it was not written for his sake alone, that it was imputed to him;” Romans 4:23.

However, the following verses in Romans 4 are essential for understanding the term *“imputed to”* and its implications for the believer.

“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” Romans 4:5.

“Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered” Romans 4:6-7.

“Blessed is the man to whom the Lord will not impute sin” Romans 4:8.

“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;” Romans 4:11.

“But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;” Romans 4:24.

“Who was delivered for our offences, and was raised again for our justification” Romans 4:25.

The explanation of the expression *“imputed to”* is as follows.

Apart from *“Jesus Christ the righteous”* 1 John 2:1, *“There is none righteous, no, not one:”* Romans 3:10. However *“to him that worketh not, but believeth on him that justifieth the ungodly”* i.e. anyone among those of whom Paul says *“by the faith of Jesus Christ, even we have believed in Jesus Christ”* Galatians 2:16, *“his faith is counted for righteousness.”*

That faith is *“the faith of Jesus Christ”* Galatians 2:16, 20 and *“it is the gift of God”* Ephesians 2:8 for *“him that...believeth on him that justifieth the ungodly.”* That faith, within the believer,

is “*counted for*” or made identical to “*the righteousness of God and our Saviour Jesus Christ:*” 2 Peter 1:1 for the believer *positionally* for “*any man...in Christ*” 2 Corinthians 5:17, which is the position, *spiritually*, for “*him that...believeth on him that justifieth the ungodly.*”

That position of *righteousness identical to “the faith of Jesus Christ,”* which is “*the gift of God,*” is “*the blessedness of the man, unto whom God imputeth righteousness without works.*” “*The gift of God*” therefore equates to *imputed righteousness for the believer.* It is a blessed gift.

“*The gift of God*” as imputed righteousness is therefore the expression used in Romans 4:11 with respect to “*all them that believe...that righteousness might be imputed unto them also:*”

That gift is a *doubly blessed gift* because as Romans 4:8 states “*Blessed is the man to whom the Lord will not impute sin*” with respect to “*the man, unto whom God imputeth righteousness without works.*” That man is doubly blessed because God imputed or ‘gifted’ that man’s sin to the Lord Jesus Christ. See 2 Corinthians 5:21 again.

“*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*”

In anticipation of the reader’s thought with respect to belief, Paul therefore concludes the chapter with a full statement of what constitutes belief to receive “*the gift of God*” of “*righteousness...imputed*” in Romans 4:24-25.

With reference to believers, Paul states “*to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.*”

The expression “*imputed to*” with respect to righteousness is therefore equivalent to *gifted to with respect to God’s righteousness, with the sin of the recipient at the same time ‘gifted’ or imputed to the Lord Jesus Christ.*

The expression “*accounted to*” occurs twice in scripture apart from Galatians 3:6.

“*A seed shall serve him; it shall be accounted to the Lord for a generation*” Psalm 22:30.

“*But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them*” Mark 10:42.

A helpful parallel passage is Philemon 18.

“*If he hath wronged thee, or oweth thee ought, put that on mine account;*”

The expression “*accounted to*” in Psalm 22:30, Mark 10:42 refers to rulership each time. Philemon 18 shows *in type* that the Lord has an account. In association with Psalm 22:30, Mark 10:42, it could be described as “*his royal bounty*” 1 Kings 10:13 such as Solomon had. Note how Solomon’s Gentile visitor was gifted over and in abundance of “*his royal bounty.*”

“*And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty..*”

Note therefore the association with “*abundance*” and “*righteousness*” in Romans 5:17.

“*For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.*”

The saved sinner draws on *God’s account* with respect to “*the gift of God*” that is “*accounted to him for righteousness*” being among “*they which receive abundance of grace and of the gift of righteousness*” because they “*believe on him that raised up Jesus our Lord from the dead;*” Romans 4:24 “*Who was delivered for our offences, and was raised again for our justification*” Romans 4:25.

Therefore, in sum, ***“the gift of God”*** that is identical to ***“righteousness...imputed”*** to the believer is:

- ***“counted unto”*** the believer as *the best gift, the hallowed gift and the everlasting gift* of God’s righteousness that turns away God’s wrath from the believer.
- ***“reckoned to”*** the believer as *the restorative gift* that returns him to a lost former state of innocence and bestows even more upon him by means of a new standing in God’s righteousness and as *the established gift* underwritten by God Himself.
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“Thanks be unto God for his unspeakable gift” 2 Corinthians 9:15.

Grievous Wolf’s obsession with ‘the Greek’ denied him both the additional revelation in English and in turn the attendant blessing.