

*The Precious Grace of  
Justification and Salvation  
from Sin  
By Faith Alone*

*Being a brief Exposition of  
Romans 4:6-8*

*Showing The Preciousness of the Position of Grace,  
Entered only by those who are justified and saved*

*By Faith Alone.*

*The just shall live **by faith.***

*Romans 1:17*

*Therefore being justified **by faith**, we have peace  
with God through our Lord Jesus Christ.*

*By whom also we have access **by faith** into this  
grace wherein we stand, and rejoice in hope of the  
glory of God.*

*Romans 5:1-2*

*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.*

*Blessed is the man to whom the Lord will not  
impute sin.*

*Romans 4:6-8*

## *Preface*

*Grace* is the Grand Room of Salvation, known also in Scripture as *Justification*. When first brought to understand this *Grace* into which Christ ushers His believer, one begins to marvel at such a precious place as this. That marvel increases steadily from the beginning until eternity, and beyond. And as one advances in understanding, this place of *Grace* unfolds into a Person. ***The Preciousness of Grace is Jesus Christ.*** The salvation that He provides us sinners in and through this free *Grace* is theologically called *justification*, at least in its most usual and simple reference. Since Christ is our righteousness, and since Christ is acquired through faith, and since faith must rest solely in Him, it follows that the place of *Grace* is actually the Person of Christ. This exposition centers in Him, because it emphasizes *justification*, or salvation from sin, ***By Faith Alone.*** None other doctrine exalts Him and glorifies God as does this fundamental truth of Scripture. May God bless this presentation of ***By Faith Alone*** as it points to Jesus as the place of *Grace*, the justification of salvation, and as the preciousness of the position of sinners who know Him only ***By Faith Alone.*** Amen.

*The Precious Grace of  
Justification and Salvation from Sin  
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*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.*

*Blessed is the man to whom the Lord will not impute sin.*

*Romans 4:6-8*

*Blessed is he whose transgression is forgiven, whose sin is covered.*

*Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.*

*Psalms 32:1-2*

In the Romans' portion of our text above, Paul is in the midst of his doctrine of a justification before God that is through faith alone. When we speak of justification, we mean the righteousness of God which is reckoned or counted to be the believing sinner's own when he believes. In this justification God treats the believer as if he never sinned; because, indeed, since Christ's blood covered his sin and has truly reconciled the believer to God, he has never sinned. He is now righteous, not just counted so, but is truly treated righteous as Christ Himself is treated. His sin is gone! Therefore, how could God treat him as if he were a sinner? Now the believer is "in Christ." He has entered into the realm of *grace*, and finds in Christ much gold,

silver, and precious stone. He finds distinguishing marks of excellence, of grandeur. Nobility is in this territory. This place is of great eminence and status. To be “in Christ” is to be in *grace*, in the place of favor, in a standing surrounded by immaculate endowment that only God could provide for any creature. Hear Paul’s summing up the first four chapters of Romans, as he concentrated “justification through faith” into one statement,

***Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.***

***By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Romans 5:1-2***

This standing in *grace* is also the locale described in our Old Testament text. In *Psalms 32*, David accurately described justification through faith alone as did Paul many years later. David had committed adultery with Bathsheba, and then had murdered Bathsheba’s husband, Uriah. For a year David was under the conviction of condemnation for his wickedness, but he was a believer and could not be utterly cast away. Realizing that his position before God was distinguished from man’s common ideas, David penned and sang his heart’s joy to the glory of God. He based *Psalms 32* upon his personal experience, because he had already established his standing with God through faith alone and not through human merit, many years previous to the Bathsheba affair. After being confronted with his guilt by Nathan (*II Samuel 12*), David expressed his repentance and brokenness in *Psalms 51*. Then he composed *Psalms 32* after being delivered from the condemned state of mind revealed in *Psalms 51*.

### **Standing Versus State: A Distinction**

In the midst of a fearful anguish of soul and in the act of repentance, he composed *Psalm 51*. Whereas *Psalm 32* was composed after deliverance from that former evil state of mind. *Psalm 51* concerns David's state, whereas *Psalm 32* concerns David's standing. Consequently, the strong confidence expressed by David, through the Holy Spirit, and Paul's reference to that confidence in *Romans 4:6-8*, refer to the believer's standing before God as regards his eternal soul. David's state was troubled but never his standing. As a result of David's sin and the poor state of fellowship with God, his standing became blurred and obscured, but never to God.<sup>1</sup> Only after the repentance of *Psalm 51* could David have composed the confidence of *Psalm 32*. Paul used this confidence to enforce his presentation of a justification before God that is solely through faith, as was David's obviously. Both Paul in *Romans 4* and David in *Psalms 32* dealt with eternal standing, and not with temporal state. The former is of the welfare of the soul in the future; the latter is of the welfare of the soul in the present, thus, a great distinction.

### **The Context**

Paul's main objective in *Romans* is to declare in plain terms, and also to prove, the truth of a justification before God that is wholly through faith, with no human works whatever. Paul first declared the doctrine plainly in *1:16-17*. He anticipated objections from the Jews that they did not need it (*3:17-20*). He then showed that their own law and prophets testified to it (*3:21-22*); and now in *Chapter 4* he established faith as having always been the way of salvation, even giving Abraham as an example (*4:1-3*). After making a rather apologetic

theological definition of justification through faith alone (4:4-5), Paul also uses David's inspired testimony from Psalm 32 as a proof of his doctrine of a justification before God through faith alone (4:6-8).

### **By Faith Alone**

It is this testimony of David in Romans 4:6-8 with which we wish to deal, with references to the original Psalm from which Paul quoted. Let us join David in praising Jesus Christ by entering into this place of *grace*, and by taking note of its splendid golden (divine) furnishings. All is overlaid in finest gold, the gold of Ophir, the finest known. This is God Himself Who is this place itself, for we are "in Christ." He is its walls, its ceiling, and its floor. Tread softly, and remove thy shoes for thou art in Holy Ground. Christ is this room. He is the provision of God's *grace*. He is the supply of it. He is the height of it, the depth of it, the length of it, the breadth of it. He is in it, over it, around it, and through it. Christ, Christ, Christ is our justification. He is this gracious and this spacious area known as the *Grace Room*, known as being "in Christ." And it is by faith alone that anyone enters into Him. Take especial note of His peculiar provisions for ye saints in Christ. And may you, sinner friend, through this view of justification by faith alone, receive a special lesson as to what He offers to you through faith. Only through faith—by trusting, by looking, and expecting—can this be yours. We have much to profit if we but enter into Christ, and that is only **by faith alone**.

**The Preciousness**

This eternal standing in justification through faith alone is a precious Person. To be “in Christ” is the essence of *this grace wherein ye stand*. Justification by faith alone is to be “in Christ” alone. “In Christ” is enough, but His Person is more than just enough. He is precious. Indeed, *unto you therefore that believe he is precious.*<sup>2</sup> Therefore, we are not surprised to find justification by faith alone is an entrance into this precious Person. Our text reveals this preciousness as we pass through it. Being in Christ, in this place of *grace*—being justified by faith alone—is characterized by,

**A Precious Rejoicing, verse 6**

**A Precious Righteousness, verse 6**

**A Precious Restfulness, verse 6**

**A Precious Rationale, verse 7**

**A Precious Restraint, verse 8**

Only Justification by faith alone is characterized by

### A PRECIOUS REJOICING

*Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.*

[Added emph.]

*Romans 4:6*

The first distinguishing mark of excellence in this place of *grace* through faith alone in Christ is a blessedness. Notice Paul and David's emphases upon this blessedness. In *verse 6*, *David also describeth the blessedness of the man, unto whom God imputeth righteousness without works*. Again in *verse 7*, *Blessed are they whose iniquities are forgiven*. In *verse 8*, it is *Blessed is the man to whom the Lord will not impute sin*. The word means to be happy, joyous, and rejoicing. It is awareness of spiritual prosperity. This awareness supernaturally results in an inner joy comparable to none other joy. To be right before God by faith alone is in itself a cause for *blessedness*, a state of rejoicing. "How so?" asks the inquirer. "Mainly thus," answers the wise witness. "The vantage point of a right relation with the true God which depends upon His Son's work and not upon our own, and which is mine only by believing (*Jn. 6:47*), cannot at all be threatened with works, whether good or bad." *Blessed*, yea truly joyous is that person whose justification depends not upon what he does or doesn't do, but depends simply upon the Savior's effectual blood.

Therefore, notice that this rejoicing is Royal in Intensity. This is most obvious in the Hebrew Psalter, *Psalms 32*, where the original word is a plural. *Blessednesses* would be its rendering. This is known

as the Hebrew majestic, or the intensive plural. When the Hebrews desired to intensify an idea, they added the plural to show it. The basic name for God is a plural, meaning the majestic, intensive, almighty God. Here Paul quotes the Old Testament Psalm, using this same plural majestic to denote the royal, kingly intensity of this state of blessedness. There is no higher state of joy for any man. It is the God-kind of joy—the very highest and vivid rejoicing, and it is only for the man described by David as justified **by faith alone**.

Also notice that this rejoicing is **Prosperous in Spirituality**. This is seen in the meaning of the Hebrew root for *blessed*. It means, “to be straight, right.” To the Hebrew, life was a road of Law, crooked, hard, and rough for the wicked foolish man, while straight, easy, and smooth for the righteous wise man. Every joy for the Hebrew was through obedience. He was to be straight and right with the Law. God had promised happiness to the man who was “straight”; therefore they used this idea to relate their feelings of joy, rejoicing, *blessedness*. But David knew the true straightness that comes only by faith in God. He related it in *Psalm 32* as being a standing where God justifies the sinner out of His *grace* and not out of law. It was David's only duty to believe. Only faith appropriates the law-obedience of Jesus for oneself, and that David understood and believed. That was the source of true spiritual prosperity for David that brought to his soul such a *blessed* rejoicing before God **by faith alone**.

Then, too, this rejoicing is **Vicarious in Provision**. This also is what intensifies the believer's joy. To think that Jesus, the Son of God, took my place, that He alone

effected my justification before God is a source for great rejoicing. What love! What mercy! What inscrutable gallantry! *Surely He hath borne our griefs, and carried our sorrows. (Isaiah 53:4)* And what sorrows are these? Why, they are our sin-sorrows. And what griefs are these? Why, they are those guilt and penalty-griefs. What rejoicing for those who truly believe that Christ Jesus carried their sorrows and guilt and penalty for sin onto the tree of Calvary!

*O Jesus, I love Thy gallantry,  
Thy heroic courage of Calvary;  
This is my rejoicing in Thee alone:  
It was my sin Thou didst atone.*

### **The Great Substitution**

This realm of *grace*—this heavenly place—is filled with joy for sinners...who do no more or less than just believe in Jesus as their substitutionary Savior. Sinners of *sorrow* who just believe that their *sorrow* was taken away by Christ's work, really experience the joy of that substitution. Ye who have entered into Christ, look around! Can you find anything but joy in this justification by faith alone? This place titled *Justification By Faith Alone* is unsurpassed in its rapturous blessedness, for the blood of Jesus took away all *griefs* and *sorrows* forever, and replaced them with His royal, spiritual, and vicarious joy.

**Only Justification by faith alone is characterized by  
A PRECIOUS RIGHTEOUSNESS**

*Even as David also describeth the  
blessedness of the man, unto whom God  
imputeth righteousness without works.  
[Added emph.]* **Romans 4:6**

The second feature of this golden area “in Christ” by faith alone is the surroundings of a precious righteousness. All righteousness is not golden (divine), precious. In fact, there is *the filthy rags righteousness*, and a *Pharisaical righteousness*, and *mine own righteousness*,<sup>3</sup> but these are evil righteousnesses because they are men's righteousness.

Our text *verse 6* refers to another righteousness provided for man, and therefore it is of a **Gratuitous Quarry**. No pick or pan of man's invention or resourcefulness has anything to do with mining this precious ore; it is only by faith alone. It is given freely for no merit of one's own, *Being justified freely by his grace through the redemption that is in Christ Jesus*.<sup>4</sup> This necessitates its being by faith alone. The word rendered *imputeth* in the phrase, *God imputeth righteousness*,” in *verse 6*, means to count, reckon, attribute, calculate. God calculates righteousness to believers only. This is a gratuitous gift of God wherein He judicially declares the believing sinner wholly righteous because he is now positionally in His Son, Jesus Christ. The gratuitous nature of this righteousness is made clear in *Romans 4:5*, *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness*. The *ungodly* are the

only kind that God justifies; therefore this righteousness in Christ is a gratuitous vein, an unwarranted lode, and a complimentary store of the richest kind.

This precious righteousness is also **Prime in Character**, but only because it is by faith alone. It is such because God does the imputing, *God imputeth righteousness (verse 6)*. Whatever God does is prime in character. In fact, this righteousness is God's own; it is *the righteousness which is of God by faith alone*.<sup>5</sup> What God does is never less than prime work, especially in this precious justification by faith alone. We believers are *the righteousness of God through him, Jesus*.<sup>6</sup> God made His Son to be both sin and righteousness for us; consequently it is His beloved Son's righteousness as well as His own. Certainly, the moral strength of this righteousness cannot be questioned because it is out of God Himself. It is exclusive, elegant, and prime in character.

Only Justification by faith alone is characterized by

### A PRECIOUS RESTFULNESS

*Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.*

[Added emph.]

*Romans 4:6*

The third characteristic of this place in Christ—of this justification by faith alone—is its precious restfulness. In this realm of *grace* there is a precious cessation, because justification is only by faith alone. Notice the phrase at the end of *verse 6*, *without works*. That means separated from, apart from, works. Works for justification before God are in another realm or sphere, in another providence. In this repository of fine gold—that is, in this provided Divine righteousness—one will not find anyone laboring in order to obtain entrance or to maintain his place in Christ. There is no “accomplishment by hand.” All is quiet. The only “sound” is the sweet fragrance of Christ. There is nothing but leisure in Christ because He has accomplished everything necessary for the provision of this justification. It is by faith alone. *Without works* implies freedom from self-motion or self-movement, and suggests not only physical quiet, but also mental serenity and freedom from everything that disturbs, agitates, or confuses. This is why those who have been ushered into this place have *peace with God*, because they are *without works*.<sup>7</sup> Only a justification that is by faith alone is really *without works*, because this true faith is in itself a renouncement of anything other than the work of Jesus Christ.<sup>8</sup> He died. He was buried and He rose again because of the accomplished fact of our justification.<sup>9</sup> That fact alone brings a precious restfulness to those who are justified **by faith alone**.

Only Justification by faith alone is characterized by

### A PRECIOUS RATIONALE

*Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.*

*Romans 4:7*

*Blessed is he whose transgression is forgiven, whose sin is covered.*

*Psalms 32:1*

How could all this precious rejoicing and righteousness and restfulness *without works* be possible for sinners who are guilty in all areas of their beings and in all the ways of their lives? The answer is here in *verse 7*. One might charge God with error. But an accurate rationale is behind God's calculations that believing sinners are righteous. This justification by faith alone is sane and sound reasoning, because to be justified by faith alone is to have taken position before God "in Christ." That position in Him is where He is made unto us wisdom from God, which wisdom is His righteousness and sanctification, and redemption<sup>10</sup> through His death on the cross. *Verse 7* holds the solution to the seeming contradiction that sinners are counted righteous by a holy, precise, and flawless God; it chronicles His work on that cross. This verse shows man's irrational **problem** and emphasizes God's rational **solution** in the cross of Christ.

**Man's problem** is sin. *Verse 7* is a quote from *Psalms 32*. In the Psalm, David dealt with the two basic kinds of sin. They are *transgressions*, or *iniquities*,<sup>11</sup> and *sins*. *Iniquities* is literally, "lawlessnesses." *Sins* is literally, "to fail of a share in, to miss the mark." The

former deals with wrongs against God and man, sins of commission, which are oversteppings by man of God's standard of righteousness. The latter deals with wrongs against God and man, failures of omission, which are understeppings by man of Gods standard of righteousness. *Iniquities* is passing over a boundary and doing what is prohibited. *Sins* are failures to carry out the express will of the Creator in positive obedience to His directives—not loving both God and man. David and Paul cover the gamut of man's evil. *Verse 7* deals with doing what God has prohibited and not doing what God has instructed. They cover every possible sin, because every sin falls into one of these two categories.

David and Paul revealed **God's solution** to man's problem with *iniquities* and *sins* before a holy God. This precious solution lies in the two words, *forgiven* and *covered*. This rejoicing, this righteousness, this restfulness *without works*, this place of *grace* in Christ by faith alone, this justification, is possible because God has *forgiven* all entrants into this precious realm of *grace*, and Jesus Christ has *covered* all their sins with His own blood. This is wise, rational, and reasonable.

Think, O sinner, thou who hast not yet entered into Christ by faith alone. Thy *sins* and *iniquities* condemn thee to hopelessness. Reason out the words of Christ on the cross, *Father, forgive them*. Reason out His priestly work when *He put away sin by the sacrifice of Himself*, where in heaven *by his own blood he entered in once into the holy place, having obtained eternal redemption for us*. Reason it out with God, *Come now and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they*

*be red like crimson, they shall be as wool.*<sup>12</sup> His blood covers the *sins* of all entrants into this place of justification. His blood shed on Calvary is the rationality of *forgiveness*. The dismissing of *sin* and the overlooking of *iniquities* could not be possible without that bloody work of Jesus. That is the rationale that answers every critic, as does this,

***Who shall lay anything to the charge of God's elect? It is God that justifieth.***

***Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us***

***Romans 8:33-34***

That is the gospel and the wisdom of God.<sup>13</sup> Justification by faith alone? Yes! Through the work of Jesus Christ, God rationaly dismisses the lawlessnesses of repentant transgressors, and correctly covers over the failures of believing sinners. Yet, He is totally righteous and just in doing so, because the gospel of *grace* attests *his righteousness: that he might be the just, and the justifier of him which believeth in Jesus.*<sup>14</sup> Christ paid for the believer's *iniquities* and *covered* the believer's *sins* with His work of the Cross and with His blood offered in heaven. Precious is the rationality of **by faith alone.**

**Only Justification by faith alone is characterized by  
A PRECIOUS RESTRAINT**

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

This rational work of the cross provides for another preciousness in this position of justification by faith alone. This preciousness has to do with what seems to be a difference in God. To all appearances, He emerges as altered in attitude toward all dwellers in this place of *grace*. I do not mean that God has changed, but it seems different now with God since entering into this justification by faith alone. This whole place of true *grace*, free *grace*, sovereign *grace*, is different from what was known outside this righteousness by faith alone. Before being justified, only fear and dread occupied the sinner's mind concerning God. (Might I say this with reverence, or might I not be misunderstood?) But now, God appears as never thought of before. There seems to be a restraint upon Him here. Please don't think me irreverent. But the Almighty God is not the same toward those in this place as He was toward them before they entered. He is (I pause to say it; it may sound at first blasphemous) **restrained**. Astonishingly, that is precisely what David saw, and that is what Paul was pleased to confirm by quoting David. Consider it again, and see if restraint is indeed just what is described,

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

What is it that is so different about God when once you enter into a justification by faith alone? The answer: There is not found here the **critical** eye of God. Paul

touched upon the positive aspect of this truth when he wrote, *And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.*<sup>15</sup> o rejoice in God now is to take encouragement in all His attributes that before brought such fear and dread. David and Paul in *verse 8* dealt with the negative of that profound truth. Our text refers to a missing element that was before a very much felt and known result of His attributes, namely:

### **God's censorious discernment of our sin.**

In considering this precious verse of Scripture, we shall first examine Paul's doctrine concerning this precious restraint of God by faith alone; and second, we shall take note of David's reference to the same doctrine in the Psalter. The former treats the Greek text in *Romans 4:8*, while the latter treats the Hebrew original in *Psalms 32:2*.

### **The Precious Restraint of God By Faith Alone: The Doctrine of Paul**

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

The key in both David's doctrine and that of Paul is the word, *impute*. Paul correctly quoted David in saying that God does not *impute sin* to certain ones. The context in *Romans* identifies these certain ones as possessors of justification by faith alone.<sup>16</sup> The word translated *impute* is logizomai. It means "to count, calculate, enumerate." It is used elsewhere in *Philippians 4:8*, think on these things. Also in *Mark 11:30-31*, when Jesus asked this question of the rulers of the Jews, *John's baptism, was it from heaven or of men?* Mark recorded, *And they reasoned with themselves*. These usages illustrate well Paul's meaning of the word in *verse 8*.

He says that God does not think upon or reason about the sin of those in this *grace* realm of justification by faith alone. There is no reason to consider the sin of any who are already justified by faith alone, because their eternal standing is forever settled “in Christ.” His precious righteousness granted the believer through the precious rationale of the gospel has concluded the sinner as righteous as is Christ Himself. The sin question as regards eternal welfare is finally and forever settled by Christ's work. *We are sanctified through the offering of the body of Jesus Christ once for all.*<sup>17</sup>

But the Greek grammar is meaningful also. The tense of this verb, *impute*, is aorist with the subjunctive mood. We would render it like this, “Blessed is the man concerning whom the Lord does not begin to reason or think upon his sin.” That is, God never begins to count sin as regards the justified sinner's standing in Christ. Also, he used the double negative which, while not proper in English grammar, is properly used for emphasis in Greek. We would render the verse emphatically something like this: **“Intensely prosperous and joyous is the man whom the Lord no, never in any way ever even begins to think on or reason about his sin.”**

### **The Precious Restraint of God By Faith Alone:** **The Doctrine of David**

*Blessed is the man unto whom the LORD  
imputeth not iniquity.                      Psalms 32:2*

David's doctrine of justification by faith alone is as meaningful as Paul's. The Hebrew word translated *imputeth* in *Psalms 32:2* is chashav. It also means “to think upon, consider.” The Hebrew root originally referred to a weaver of colored cloth that had intricate

features and designs. The weaver was required constantly to think, reckon, calculate, and reason during her work. The just right yarn must be placed precisely in the weave to achieve the proper tapestry in the end. Hence the word in Hebrew grew to be used of a profound thinking process. Attention could not be diverted from the task at hand because the thinker is “weaving.” No, not for a moment can a weaver lose concentration lest the weave be ruined. Hence the careful scrutiny and precise reasoning involved in the word is illustrated.

David's basis for happiness is clear. He understood that, for himself who was justified by faith alone, God did not at all carefully scrutinize or reason out his sins. He was indeed secure in his Lord's salvation. He was justified by faith alone. But notice the Hebrew grammar as well. David used the imperfect form of the Hebrew verb. *wo* actions are thus being expressed, which blended into one thought in the Hebrew mind. These actions were the incipient and the frequentative imperfect actions. The incipient refers to the start of the action, rendered as the Greek aorist subjective, “He does not begin to impute or count sin.” However, the frequentative emphasizes repeated action: “He does not again and again impute or count sin.” Putting the two together we would render the verse from the Hebrew something like this: **“Intensively blessed is the man to whom the Lord does not ever begin to calculate or concentrate on even oft repeated sins.”**

What a doctrine is set forth by David and Paul! To thee, O sinner, whoever thou shouldst be, to thee is this position offered. Thou canst enter into this golden place of *grace* by faith alone in the work of the Savior. Thou

canst be justified forever from all sin by the *covering* of the blood of Jesus Christ over all *iniquities*. Enter in, O friend of faith, if thou wouldst be blessed forever with an unfailing rightness with thy God. Love not the evil way. Forsake it and turn in here into this splendid place of justification. It is your own... **by faith alone**.

*To thee is offered a precious place,  
A place of love, of peace, of grace;  
Tis grace for thee a splendid home,  
In Him, a Friend of faith alone.*

### **God's Wonderful Eye Disease**

During every eclipse of the sun, warnings are issued to would be viewers concerning the dangers of permanent eye damage caused to the retina of the eye by the ultra violet rays of the sun. If not protected from direct exposure, the eye will suffer spot blindness, properly called amaurosis. This condition is a partial blindness in the center of the eye's vision. The only vision remaining is the peripheral vision around the outside of the viewing area of the retina. Always, the area in the direct front of the focus of the eye is blind. Whatever one looks at directly is blinded and only in the peripheral areas can light be detected. This is the condition of God toward the justified sinner. David grasped this truth about himself in this room of *grace*. Paul was teaching a doctrine that is shocking to those outside of Christ's *grace*. God cannot focus His critical, censorious eye of condemnation upon those who are in Jesus Christ by faith alone. Those sins for those who are in Christ are not there. He is blind to the sin as regards their eternal destinies. Amen!

Praise God, O ye saints of *grace*! Seek all sinners about ye, that they also may enter into this precious place of paradise. God had only one object in focus while David committed adultery and murder. It was only His Son Jesus Christ that God could focus on, as far as David's eternal welfare was concerned. Paul teaches justification by faith alone based upon David's confidence of a rightness before the Lord which was unaffected by his personal sin. I say to you that only God could conceive and display and bestow such *grace* upon such wretched sinners as we. There is absolutely nothing for us to do! His Son did it all for us. Ours is only to believe. It is **by faith alone**.

### A Word to the Wise

Our texts refer to one's standing in Christ but not to one's state. A person with unconfessed sin in the life, as David had before *Psalm 51*, has a fallen state of fellowship and suffers loss. But not one bit of standing is lost, nor could it ever be. Even God Himself is unable anymore to attribute sin to the believing sinner as regards his standing in Christ. Believing sinner, can you not feel the blessedness of your standing in Jesus Christ, and shall not it proportionately affect your state as well? And please notice *Psalm 32:2* in its entirety,

*Blessed is the man unto whom the LORD  
imputeth not iniquity, and in whose spirit  
there is no guile.* *Psalms 32:2*

### **Guile or No Guile?**

“Why, if I believed that God could not see my sin,” says the unbelieving skeptic, “I would be free to indulge every passion to the hilt.” God answers back with David, “This is true for you, because your spirit is still characterized by ‘guile.’” Sovereign *grace* has changed the hearts of those who are justified by faith alone, through the new birth. They are changed, and to have that licentious attitude reveals an absence of new life and the dominance of the original guile of Adam's nature given before birth.<sup>18</sup> God deals with sin in the believer's life, but our standing in this room of splendid *grace* is unaffected by our sin, for it rests upon Christ, **by faith alone**.

### **The Blessed Preciousness**

Blessed is the man who, though having experienced *Psalms 51* and the broken remorse of sin confessed, has a renewed awareness of *Psalms 32*. That is the blessedness, the preciousness, of a justification by faith alone. This immaculately furnished place, where intense rejoicing occurs constantly, where a gratuitous righteousness of prime character is owned, where there is rest from worried effort to appease God, where the reason is satisfied concerning such lavish gifts to sinners, where even God Himself is restrained in His attitude toward all shortcomings, is only **by faith alone**. God has one preoccupation here, Jesus Christ, His Son, Who is every believing sinner's means to all the golden treasures of divinity. This precious place of *grace* in Christ is justification **by faith alone**. Amen.

## END NOTES

<sup>1</sup> David never doubted his eternal welfare. He continued to refer to *thy salvation*, i.e. the salvation that God had provided him. Even in the midst of feelings of guilt and brokenness, it remained his own possession in God's hand, *Psalms 51:12; John 10:29*.

<sup>2</sup> *I Peter 2:7*

<sup>3</sup> *Isaiah 64:6; Matthew 5:20; Philippians 3:9*.

<sup>4</sup> *Romans 3:24*

<sup>5</sup> *Philippians 3:9*

<sup>6</sup> *II Corinthians 5:21*

<sup>7</sup> *Romans 5:1*

<sup>8</sup> *Romans 4:5, 16a with Eph. 2:8-9 & Romans 3:27-28*.

<sup>9</sup> *Romans 4:25*

<sup>10</sup> *I Corinthians 1:30 ASV*

<sup>11</sup> Paul's Greek word translated *iniquities* means the same as does the original Hebrew word translated *transgressions*.

<sup>12</sup> *Luke 23:34; Hebrews 9:26, 12; Isaiah 1:18*

<sup>13</sup> *I Corinthians 1:18-31*

<sup>14</sup> *Romans 3:26*

<sup>15</sup> *Romans 5:11 ASV*

<sup>16</sup> *Q.v. 4:1-5; and also 1:17; 3:26; as well as verses following the text, 4:16; 5:1*.

<sup>17</sup> *Hebrews 10:10*

<sup>18</sup> *Psalms 51:5*