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Episode 134 - Romans 4: From Abraham's Promise to Resurrection Power

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Hey friend — in this episode, Scott walks us through Romans 4 and 6, showing how Abraham's faith becomes a daily life: believe first, live it out, and let the cross become your daily death and resurrection.

It's an intimate call to die to self, commit your spirit to God, and let your life prove the truth you preach — a hopeful, practical path for the last generation church.

Modified Transcript:

This transcript has been edited. Scriptures are transcribed directly with notations. Refer to the KJV for verbatim wording.

Hi, I'm Scott Stanley with DTG Ministries, continuing our Revelation studies, continuing to teach things that will help us come out of the apostasy, the apostasy that began in the days of the apostles and will last to the end of the world.

Today, I want to use Romans chapter 4 as my springboard into the point I want to make. Now, the problem is, as I look at Romans 4, I feel like I need to read the whole thing, which is what I'm getting ready to do with comments, because I've got to make the

point of how we live our lives today. God is preparing his church to sound the trumpets. He is going to pour out his Spirit upon all flesh, and the giving of the gospel will go to all the world for a witness.

But when that goes forward as a witness to all nations, the people sounding the message are also bearing witness to the truth. Their lives are a manifestation of the truth they are declaring. I think what we're seeing in Romans chapter 4, as Paul talks about Abraham, lays out perfectly the concepts of our salvation. So I can't help but read all of it. But the truth is, as I read this, I'm contemplating the last generation church and what is needed for us to deliver the gospel in love. So starting at Romans 4, verse 1,

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, is found?

Rom 4:2 If Abraham were justified by works, he has whereof to glory, but not before God.

Well, now, this is interesting because in James 2:21, it literally says Abraham was justified by works. One thing I want you to see as we read this is that we need to be made righteous by faith, and living out our faith, you're made righteous by your life, by works. See, both statements are true. Righteousness by faith and righteousness by works. But faith has to come first. So he says,

Rom 4:2 If Abraham were made righteous by works, he could glory, but not before God.

Rom 4:3 For what do the scriptures say? Well, Abraham believed God, and it was imputed unto him or counted unto him for righteousness.

Rom 4:4 To him that is working is the reward not imputed of grace, but of debt.

Rom 4:5 But to him that works not, but is believing on him that makes righteous the impious or the ungodly, well, then his faith is counted for righteousness.

So we're going to believe God, and our actions will manifest what we believe; and those actions manifested will perfect our faith. That's how it works, and that's what I want you to get out of this as we read this, because we're going to come to something about ourselves, believing in Jesus, that the concepts we're seeing about Abraham need to be true in us, the last generation church. Verse 6,

Rom 4:6 Even as David also describes the blessedness of the man, unto whom God imputes righteousness without works.

Rom 4:7 He says, Blessed are they whose iniquities are forgiven, whose sins are covered.

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

Rom 4:9 Now, does this blessedness then come upon the Jews only, the circumcision only? Or does it also come upon the Gentiles, the uncircumcision? For we say that faith was counted to Abraham. for righteousness.

How was it counted? How was it reckoned? Was he circumcised or uncircumcised when faith was counted to him for righteousness, which is Genesis 15:6? He wasn't circumcised. He was not in circumcision. He was uncircumcised. Now, verse 11.

Rom 4:11 He received the sign of circumcision, a seal of the righteousness of the faith which he had when he was uncircumcised.

Now, verse 11, to me, is a very special verse because he is quoting concepts from two chapters in Genesis. Again, in verse 11, he received the sign of circumcision. That's out of Genesis 17:11. It was confirmation of the righteousness of the faith which he had when he was uncircumcised. That's Genesis 15:6. So he is comparing two different verses from two different chapters out of Genesis.

What we discovered, I've done studies on this, so I'm just going to touch on it quickly. What we discovered in Genesis 15 is that Abraham believed that his heirs would be literal children, people coming out of him. And God said, "No, it's going to be people who believe the way you do." So he took Abraham's thinking and cut away his fleshly ideas, teaching Abraham God's understanding. God refers to that cutting away as a circumcision. Quickly, I want to read from Galatians 3, verse 6.

Gal 3:6 Even as Abraham believed God, that belief was counted for righteousness.

Gal 3:7 Know ye therefore that they which are of faith are the children of Abraham.

Gal 3:8 The scriptures foreseeing that God would make righteous the heathen through faith, preached before the gospel unto Abraham, saying, In thee will all nations be blessed.

Gal 3:9 So then they which be of faith are blessed with faithful Abraham.

That is the point made in Genesis 15:1-6. So again, God is telling him, it isn't your literal seed, it's your spiritual seed, those who will believe. You're going to share your faith. and those who believe you will be your seed. So he circumcised Abraham's understanding. Again, Romans 4:11: Abraham received a symbol of circumcision. It was confirmation of the righteousness of his faith. So, God had spoken to Abraham, and as a symbol that Abraham had believed it, God instituted circumcision. The circumcision was a picture of the cutting away of Abraham's fleshly thinking and accepting God's spiritual truth.

Again, I'm thinking of the last generation church. And again, I'm using this as an example, just like Paul is doing here in Romans 4. Let me go ahead and finish verse 11 again.

Rom 4:11 He, Abraham, received the symbol of circumcision, confirmation of the righteousness of his faith (which he had in Genesis 15:6) when he was uncircumcised: that he might be the father of all of them that believe, though they're not circumcised; so that righteousness would be imputed to anyone who can believe it.

Rom 4:12 And is the father of the circumcision to them who are not just simply circumcised, but who walk in the steps of that faith of our father Abraham, which he had when he was uncircumcised.

So it isn't just simply a matter of believing. See, this is your first point right here. The first time you're going to see this, the hint that you've got to live what you believe. It isn't just simply these who believe, but they walk in that faith. Verse 13,

Rom 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or his seed, through the law, but it was through the righteousness of faith.

If you believe what God says, then you have righteousness, and it was by faith you believed what he said.

Rom 4:14 For if they which are of the law are heirs, then faith is made void, and the promise is made of none effect:

Rom 4:15 Because the law works wrath. For where there is no law, there's no transgression.

Rom 4:16 Therefore it's of faith, that it might be by grace. (God turns the other cheek, goes the extra mile, shows you grace by speaking truth, allowing you to believe that truth.) To the end the promise might be sure to all the seed; not to that only which is of the law, but to that which is also of the faith of Abraham; who is the father of us all.

Rom 4:17 (As it's written, I've made you a father of many nations.) before him whom he believed, even God (and this is a big one to remember), who quickens the dead, (God is able to raise the dead) and he'll call those things which be not as though they were.

Rom 4:18 Abraham, who against hope believed in hope, that he might become the father of many nations, according to that which was spoken. So shall your seed be.

Rom 4:19 Being not weak in faith, he considered not his own body which is now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb.

Rom 4:20 He staggered not at the promise of God through unbelief; but he was strong in faith, giving glory to God.

God had told him, "You'll be the father of many nations, and your seed are going to be those who believe you." But then he was told that he would have a child, that Sarah would have a child, and he believed God. He staggered not at that promise, verse 20.

Rom 4:20 He staggered not at the promise of God through unbelief; but he was strong in faith, giving glory to God;

Rom 4:21 And being fully persuaded that, what God promised, he was able to perform.

Rom 4:22 Therefore, it was imputed to him for righteousness.

Now, verse 22 seems to contradict verse 2. So right here, I want to go to James chapter 2, reminding everyone of what is stated here. James 2, starting at verse 17.

Jas 2:17 Even so faith, if it doesn't have works, is dead, being alone. (Faith alone does not save you.)

Jas 2:18 Yea, a man may say, You have faith, but I have works: you show me your faith without your works, I'll show you my faith by my works.

So if I'm going to show someone my faith without my works, I'm going to have to use the Bible. I'll read Bible verses, trying to show you this is what I believe. I can't help but

think about people who will tell you they have the Holy Spirit, and they'll show you a verse to prove it. But they are not showing it through their works. They will tell you they are saved, and they'll show a verse to prove it. But they're not able to show you that through their works... different than what the last generation church will be able to do.

Jas 2:19 You believe that God is one...

King James put, "*You believe there is one God.*" Why would he throw this in here? Why would all of a sudden this verse appear? Because he says,

Jas 2:19 You believe God is one, and you're doing well to believe that: the devils believe that, and they tremble.

But you see, if God is one, if you believe God is one, then you would want to be one with God and one with this church and one with people: You love God, and you love your neighbor as yourself. See, what he is saying is the demons don't follow through. They don't act on their faith. See, demons are the ones who will say, "I have the Holy Spirit," but they'll grab the Bible to show you. It isn't manifest in their life. Demons don't follow through.

Jas 2:20 But will you know, O vain man, that faith without works is dead?

Jas 2:21 Wasn't Abraham our father made righteous by works, when he offered Isaac his son upon the altar?

Jas 2:22 You see then how faith wrought with his works, and by works was faith made perfect?

Jas 2:23 And the scripture was fulfilled which said, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Jas 2:24 You see then how by works a man is justified, and not by faith only.

So again, the point is, righteousness by faith comes first. And you act on that faith. You live that faith, and your works will perfect your faith. Abraham is the perfect example. And what you're reading in Romans 4 goes perfectly with what you read in James chapter 2. So I want to go back to Romans 4, looking at verse 20 again.

Rom 4:20 He staggered not at the promise of God through unbelief; but he was strong in his faith, giving glory to God;

Rom 4:21 And being fully persuaded that, what God promised, he was able to perform.

Rom 4:22 Therefore, it was imputed to him for righteousness.

Rom 4:23 Now it wasn't written for his sake alone, that it was imputed to him;

Rom 4:24 But for us also, to whom it shall be imputed (what? Righteousness), if we believe on him that raised up Jesus our Lord from the dead.

Rom 4:25 Jesus was surrendered because of our offenses...

The word "offense," the Strong's number is [3900]. In Romans 5:20, it's equated to "the sin." *The sin is iniquity.* "Offense" here is "your iniquity."

Rom 4:25 He was delivered because of our iniquity. And he was raised again for us being declared righteous.

Now, how does that work? This brings me to the point of this podcast. What I'm getting ready to do, I know I cannot give the following concepts to just anyone. It needs to be people who have studied the scriptures and who understand the direction of this podcast. God brought forth a Son in eternity, knowing his Son would be able to rectify the problems of iniquity in our lives. The Son of God on the cross portrayed humanity full of iniquity. The Son of God wore a crown of thorns as a symbol of guilt and shame. He had stripes as a symbol of unforgiveness. It's a symbol.

He himself had forgiven everyone, but he was portraying humanity in sin. He was naked, and the sun was darkened. So here he is on the cross. Again, I've been over this so many times, but it's the truth that needs to be spoken. On the cross, Jesus said seven things. The first three were spoken before the sun was blotted out. But when the sun was blotted out, Jesus on the cross portrayed fallen humanity.

Remember, he was in the likeness of sinful flesh. We know from Isaiah 53, "*God laid on him the iniquity of us all.*" Well, iniquity is a thought. It's twisted thinking. Jesus describes himself on the cross as the serpent on the pole (Jhn 3:14). The serpent is the author of iniquity (1Jn 3:8). So that is why on the cross, he is portraying what he has done to people and what they have done to him. That is sin. What you do to people creates guilt and

shame. What they do to you makes you angry and bitter. The stripes represent unforgiveness for others. So he is portraying humanity.

We know that God has told us, like in Isaiah 40, that he's given us the double. *Your warfare's accomplished because you have received the double.* Well, the double is Jesus's portrayal of humanity. Again, on the cross, he is portraying the soul of every person who's ever lived on this planet. That is a picture, an outward picture of an inward truth. It's the double. And we can come to the cross and behold him as looking in a mirror. He's portraying us. Now, in this state of guilt and unforgiveness, nakedness, darkness, in this state, he prays a prayer.

In this prayer, he says, *"Why have you forsaken me?"* I'm just going to simplify this. In other words, he felt forsaken of God. Did Jesus feel... No. Jesus did not. God did not forsake his Son. Jesus is the double. He's the mirror image of us. As a man in that state, how does that make you feel? "Father, I feel forsaken. Why have you forsaken me? I still thirst for your truth. I feel forsaken, but I thirst. It's finished as far as me trying to rectify these problems myself. Father, it's finished." Last thing: "Into your hands I commend or commit my spirit."

Now, if you commit your spirit to him, your spirit is your emotional side. That means you die to your own opinion. You're not dying to knowledge. You're dying to the way you see it, and you're telling God, "Okay, I'm committing the way I see life. The way I see you, the way I see salvation, I'm committing it to you." Hence, you're dying to your own opinion. You're dying to self. Now, God is telling you, he sent his Son to portray you on the cross, showing you here is your problem, and this is how you correct it. Your problem is iniquity. So you're going to correct it by praying that prayer and committing your spirit to God.

So Jesus is man now, having prayed that prayer, committing his soul, his spirit to God. How does God answer that prayer? He raises him from the dead. He will raise Jesus from the dead. And that is what is meant when we're reading in Romans 4, at the end of that chapter, I'm going to read it again, verse 24.

Rom 4:24 For us to whom it shall be imputed, if we believe on him that raised Jesus from the dead;

Rom 4:25 Who delivered or he surrendered Jesus because of our iniquity, but he raised him so we could be declared righteous.

It was an act of declaring. Who is he raising? The man who prayed the prayer. Romans chapter 6. Now we're getting into the purpose of this podcast. We've read this so many times, but I've got to make a point. To me, it's a new point.

Rom 6:1 What shall we say? Shall we continue in the sin? Shall we continue living in iniquity, so that God's grace will abound in our lives? (He continues to show you grace.)

Rom 6:2 God forbid. How shall we, that are dead to iniquity, live any longer in it? (Notice, dead to iniquity.)

Rom 6:3 Don't you know that as many of us as were baptized into Jesus Christ are baptized into his death?

Now, baptism... Baptism is like circumcision. What do I mean? Circumcision was a symbol of Abraham's thoughts being circumcised, cutting away the flesh, coming to God's understanding of it. Well, baptism, if I were to read about baptism, this is what I would get. "Christian baptism is a sacred act of symbolizing repentance, spiritual rebirth, and public identification with the death, burial, and resurrection of Jesus Christ."

What's wrong with that? People today are being baptized without recognizing that it is their death in Jesus that is understood. In other words, when I got baptized in these churches, that's the other thing... see, I was baptized into their church, but I was told they're going to dunk me under the water, and that is a picture of me going into my grave, and then I come up out of the grave a new man.

But nowhere along the line did they tell me that Jesus Christ is the mirror image of you and that when this happened to him, it happens to you if you can believe it. And baptism is just a spiritual picture of that truth, just like circumcision was a symbol of your mind being circumcised.

See, the Jews lost sight of that and keyed on circumcision, losing sight of the fact that God had circumcised Abraham's thinking... that the outward picture of circumcision was an explanation for a symbol of the inward. So, what you're seeing in baptism, there are

some people who think, "Well, you've got to be water baptized in order to be saved." But that baptism is a symbol of your death and resurrection, resurrection unto a new life.

Again, they fail to tell you how to die. What they are telling you is that Jesus paid your sin debt, and because he paid your sin debt, you now have a new life. They're not telling you that his death is your death and his resurrection is your resurrection. So again, looking at Romans 6, verse 3,

Rom 6:3 Know ye not, that as many of us as are immersed into Jesus Christ are immersed into his death?

No one ever read to me Jesus' prayer on the cross. They never even said that *"into your hands I commit my spirit."* That is death to self, Romans 6:4.

Rom 6:4 Therefore, we are buried with him through immersion into death: that like as Christ was raised from the dead by the glory of the Father, we should walk in newness of life.

Rom 6:5 For if you have been united in the likeness of his death, you'll be in the likeness of his resurrection.

Well, you're not united in the likeness of his death unless you pray that prayer. Now, they will ask you, "Well, do you repent?" ... "I repent." ... "Do you want to get baptized?" ... "Okay." ... "Well, when you're baptized, you're baptized in our church," and there's no explanation of death to self. There's no explanation of what I'm getting ready to read in Romans 6, verse 6.

Rom 6:6 We know that our old man is crucified with him, that the body of iniquity would be destroyed, that henceforth we shouldn't serve iniquity.

Rom 6:7 For he that is dead is free from iniquity.

Rom 6:8 Now, if we're dead with Christ, we believe we will live with him.

Rom 6:9 We know that Christ, being raised from the dead, dies no more; death has no more dominion over him. (But he's the double. What you're reading about Christ is supposed to be us.)

Rom 6:10 For in that he died, he died unto iniquity once: but in that he lives, he lives unto God.

Rom 6:11 Well, likewise reckon ye yourselves dead to iniquity, but alive unto God in Jesus Christ.

Rom 6:12 Let not iniquity reign in your mortal body, that you should obey it in the lusts of it.

What are we saying? We're saying God cannot lie. We're saying God sent his Son to set us free from sin, and he does this on the cross by portraying us, giving us the prayer to pray. And then we receive that by faith, righteousness by faith. But what comes next? Righteousness by works.

Did you get up this morning and pray that you be dead all day? That was the promise you said, "Father, into your hands I commit my spirit." Well, that means you're dead to self. Did you pray, "Father, I pray to be dead all day"? You know what? God can accomplish that in your life by faith. God is not a liar, and he is the one who has given you these promises. The promises are seen portrayed by Christ on that cross. You pray the prayer, and you will find death. And he that is dead is free from iniquity.

The next promise is that he will raise you from the dead, and you will walk in newness of life. As Paul says, *don't let iniquity reign in your mortal body that you should obey it* (Rom 6:12). This is a promise God has given you that he will raise you from the dead.

Now, Jesus is the outward picture of our inward truth. Do you pray for death and resurrection every day? Because this is the promise we have made to him, and this is the promise he has made to us. "Father, into your hands I commit my spirit." ... "Okay," the Father says, *"if you do that, watch Jesus find death and watch what I do to the fellow who prays that and dies to self. I raise him from the dead."* And then, according to 2 Peter 1:4,

2Pe 1:4 Whereby are given unto us exceeding great and precious promises, by these promises you become a partaker of divine nature...

You have iniquity, but you don't respond to it because you're dead, and you begin your day dying and letting God resurrect you. That is his promise to you. So this idea, I think what some of us have been doing, including myself... we want to be free from iniquity, but we take that promise, Titus 2:14, that *he died to redeem us from all iniquity*, and we try to make that so. If that's what you're doing, it's wrong.

You come to your promise, "Father, into your hands, I commit my spirit, the way I see it, and you start your day dead. God can do this. God is not a liar. He can bring you to death and resurrect you. He has the power to quicken those who believe, and you don't battle all day with iniquity because you're dead. What you do is key your mind on being a resurrected individual, and you don't let iniquity reign in your mortal body.

God is preparing his church to sound the message, the giving of the gospel. But you need to understand who God is and what he has done. He isn't a liar. Go back and read Romans 4 again. Listen to this podcast again and recognize that Abraham believed God and would not give up until that promise became a reality - no different than the last generation church.

You see, Jesus was surrendered by God because of our iniquity, but he raised him for our being declared righteous. That only happens if you pray the prayer that Jesus prayed, believe it, and find death every day and find a resurrected life every day and come out of this world in your thinking.

Quit looking at it like, well, it's a gradual process. Well, the truth, the light, comes more and more and more. But you have the key to overcoming. Jesus Christ on that cross is you. That is the Father's promise. Jesus is the double. What he did to Jesus on that cross, he will do for every one of us because that is why he did it.

He gives you power to put away iniquity. You find that in committing your spirit to God and finding death to self. And he will pour out that record of who you are and all of those things you've believed all your life... that water and blood will be poured out. And he will raise you from the dead to walk in newness of life. *He that is dead is free from iniquity.*

Go back and read these things, remembering who God is. He has the authority. He has the power to do exactly what we're reading in Romans 6 and to give you a new life. If you're dead, you're not going to have a smidgen of pride because you're dead. You're not going to have these things going on because you're dead, and you claim death every day, just as you claim a resurrected life.

Most gracious Heavenly Father, help us. We believe we are the last generation church.
We pray to live that truth and glorify you. In Jesus' name. Amen.