

Righteousness Through Faith – Rom 3

Amen. I am so happy to be back in church. Back in the fellowship, we were able to meet physically, this morning and have service and worship together. Now we're able to meet tonight. And it really drains me when I don't get church in the week, especially when I get sick. When I come down at COVID, we had two weeks of no services, it was taxing to me and it's refreshing to be in as a gatherer group again, we're going to continue our new series. We just started it a couple weeks ago, Romans Road, we're going through the book of Romans.

Now, it is my hope and my prayer, that as we go through the series, that we will find refreshment, that our souls will be restored, that we will know why we need a savior, why we cannot be saved of ourselves, and that we will be firm in our salvation through grace alone in Christ alone. It is my hope that we can invite people throughout the coming weeks, we're in chapter three this week, we've got many, many more chapters to go. And it's my hope that we can invite people in who need the gospel. This is the time when... Romans Road is where we really get down into the gospel, and why we have it and what it is. So I do pray that we are going to not just see others restored, others receive salvation, but that we will be refreshed through the process. When we first started Romans road and chapter one, we had established the need for salvation, verses 18 through 21, we had read that for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness, because that which may be known of God is manifest in them, For God hath shown it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made even His eternal power and Godhead, so that they are without excuse. Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened. So we established here, there's a need for salvation, because the wrath of God has revealed against all ungodliness and all unrighteousness. So speak, Paul speaking to the Jews here. And he's saying, it's not that God is just angry with the unrighteousness of the Gentiles, but he is angry with all unrighteousness Jew and Gentile alike. Okay, Christian, and heathen alike. God is wrathful against all unrighteousness God does not want us to live unrighteously, and we all live unrighteously. [we did.] We established in Romans one, that there is no one without excuse. Every person to be born, has had God manifested unto them through the creation. They all know. And we have all knowing God not glorified him. All of us have had, especially in our sin, we were unthankful and we have all been vain in our imaginations. We've all had our foolish hearts darkened. We have all been... We are all under the description of Romans 1:18 through 21.

We established two weeks ago when we last met, although I don't know, I wouldn't say I did a great job at establishing my points. I was I had just come down at COVID and was miserable. But I hope and attempted to establish that whether you have the law, or you do not have the law you would perish. Romans 2:12 told us that for as many as have sinned without the law, shall also perish without the law. And as many as have sinned in the law shall be judged by the law. Still, where we see here, who does this condemnation go out to? It goes out to everybody. Okay, if you were not Jewish, and you were not entrusted with the law of God, the Word of God, if you were not living under that covenant, you still sin.

Where there is no law, there may be no transgression, but you still have sin. And sin, the wages of sin is death. All will perish. Those who have the law, the Jewish had the law, they were entrusted with it, they were still guilty of trespassing against it. So we established that all people, whether Jew or Gentile, under the law, or without the law, shall perish.

So that leads us to chapter three. Paul is now going to make a transition we... we spent two weeks two chapters, pretty much telling everybody you're damned if you do and you're damned if you don't, whether you have the law or don't have the law, it brings damnation to you that brings condemnation. It really seems hopeless, doesn't it? If you have the law and you sin under a perish if you don't you perish. So, Paul, now we'll make a transition, his thoughts will transition to hope. What sounds like there's no hope, turns to hope. And we're going to see how it turns but first, we shall establish tonight that God is faithful and just.

Romans chapter three, verses one through four. What advantage then have the Jew? Or what Prophet is there a circumcision? Much every way chiefly, because that enter them were committed the oracles of God. For what are some did not believe, show their unbelief met the faith of God without effect? God forbid, yea, that God be true, but every man a liar, as it is written, that thou mightest be justified in our sayings and mightest overcome when thou are judged. We see the transition of post thoughts here. You know, two chapters of telling the Jews they're not all that special. Of telling the Jews that look, you send us well and you're guilty, you're gonna perish. Everyone's gonna perish. And so now he has to say, What advantages there. Okay, what advantage is there to be in a Jew? Is there any profit anyways? And he says, yes, there is a profit because they were committed to the oracles of God. We let reread last week, that [salvation] or two weeks ago that salvation is first to the Jew and then to the Gentile, right? We also read that damnation is first to the Jew and then to the Gentile. And so Paul says, he goes into this line of questioning, he says, Okay, but what if some people don't believe we're the Jews, we were entrusted. What are some of ours don't receive it by faith. Well, they're unfaith or unbelief, will that make the faith of God without effect. He said, Will God turn his back on his covenant? Because there were some of us who did not believe? This is a great question to even ask as a Christian. We've got promises of God. He says, I will never leave or forsake you. He says He will bless as he says that he started our faith he will finish it. We had his promises and then we go through, through periods of drought. We go through periods of backsliding periods of sinning and will our will our unfaithfulness make God faithful? No, says God forbid it says that God be true but every man a liar.

Even when we lie, God will not. When we fail to uphold our promises, God's promises to us remain true. Even in the Jewish tradition where they did not properly so as they were entrusted, not until we started seeing the Messianic Jews and the conversions, be a light unto the Gentiles, God was still faithful. God was faithful to the covenant of Abraham. It says that thou mightest be justified in thy sayings, and mightest overcome all thou are judged, okay. This is telling us that when God judges us, he is justified. When he, when he judges the world, he will be found in all truth, he will be found correct. And just in the way he judges and the way he handles that. We see this, the start of this judging, it actually continues in verses five through six that his judgments are true and just. It says, But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? I speak as a man. God forbid for then how shall God judge the world? Why is this written is because there were those who were making the claim? Well, if God shows to be true, when

I'm untrue, then that just glorifies God more. So they're saying, If my sin and darkness brings light to God, then how shall he judge me? It's, they're saying that there are some who would say that God is unrighteous, for pouring out judgment on that.

But Paul writes, he says, God forbid, for how shall God judge the world? God can be true. He can. He can hold to every covenant He is made and still judge. There's nothing ... a just God has to be faithful, but has to judge and his judgments are true, they are righteous. Just what we read in the Bible, we've read, we see we've sung it, that we're sin run steep is Grace's more right? It is true that the deeper our sin, the farther we have gone, the greater we experience the grace of God. But it is not true that we should continue in that, that we should try and glorify through that means, for God is glorified in His mercy, and in the atonement and his forgiveness, but he's not glorified, because we do it. He says, Paul writes that we should not sin more that God will be glorified. Look at verses seven and eight, he says, for the truth of God had more a bounded through my lying to His glory, why am I also judged as a sinner? And not rather, as we be slanderously reported, and some affirm that we say, let us do evil, that good may come? Whose damnation is just we've worked through a few verses here to really get to the point where we can drive this home and and listen to what Paul is writing. There'll be some who would say, let us do evil, that good may come. There'll be some who say if I sin more and then forgiven more, and it shines light on God more than I am doing the right thing. And that is just false logic. That is the lie of the devil. Notice here Paul, he says, As we be slanderously reported. Understand the same slander that happened 2000 years ago when Paul wrote this is still happening today. especially among my friends in work based theology.

You hear the slander, you hear it reported they say, Well, if Grace is salvation is by grace alone through faith alone. Well, that just gives you a free license to sin. The predominant religion in my area specific, specifically attack Baptist for that. They specifically say that Baptists teach that you have a free license to set No, we don't. There is no free license to sin, for God is in you. If you are saved, you don't have that desire to sin. It's slanderous, the reported the same thing was happening in Pauls days, where there were people snapping her and saying, Paul is saying you don't have to follow the law. Paul was saying that you can do whatever you want, you can sin, it doesn't matter. But Paul writes right here that those that that logic it says there damnation is just, if you're operating under that logic, you are not saved. If you think that your grace gives you license to sin. You're not saying now that doesn't mean you won't sin. But I'll tell you what, and I know this is one who has gone through it. You will never be at peace when you were in sin. You will never be at peace, because it's not a license. If that is how you think you're glorifying God. Damnation is coming. You're not you're likely not saved. I'm not saying you're not maybe you are and Gods still working on you. Maybe he's working on you right now. But the likelihood is not very high. If you feel and believe that you are just in sinning, and should continue because you have grace.

Paul will continue here. We we see then here that his judgment is true. It's just but we're going to learn that we are all sinners that there's no one righteous. Look at verse nine. He says what then? Are we better than they know in no wise? For we had before proved both Jews and Gentiles that they are all under sin... that was in chapter two. We recap that today.

You know, let's discuss the actual biblical context here. Who is Paul writing to? He's writing to the Jews. He has established that the Gentiles are sinners, and they are sinners, that all people will perish either under the law, you know, by the law or without the law. So he's saying here, he's making the case, because Jews, and this was the [tipic] typified feeling among Jews. This was the consensus that they were better than Gentiles. You know, Jews looked at look at the Samaritans. They looked at Samaritans as dogs as filthy, that they were better than they. And Paul was dismissing this notion. He says, We are not better than they, we are sinful. We're just as sinful. Paul might even be saying, we actually have a slightly worse because we have the law. We know what's expected of us. He says, We are not better than they. We are all sinners. But isn't this true of Christians today? How many Christians think that they are better than the heathen? Or I should say so called Christians. And we have both we have Christians and so called Christians alike who filled us. There are certainly saved people who allow themselves to think that they are better than the heathen. Or how many of one denomination think that they are better than those of another denomination. You will see some people, especially like KJV only people who would think that they are better because they have stuck to the Pure Word. And that those who use something else are different, but we are not any better. We're in that same boat as the Jews. We should not think ourselves better because the grace of God has justified us. We're justified but we're sinners alike. I have a great example of this. exact thing.

And the people who are here who know what happened this day, you're going to know what I'm talking about. And so I want you to know that I received permission ahead of time to use this example tonight, I did ask. A couple months ago, I went and baptized some people. And a couple of days later, there was a, there was an incident, where at some point, and I'm not focusing on the incident, I'm actually focusing on the example here at some point, I said, the following words to this person, I said, I regret that I had baptized you.

It was wrong. I never should have said it. The next day, I did call him I apologized, I told him, Look, I was wrong. I know. I'm sorry. But it hit me a couple nights ago, when I was studying for this message, and I was putting it together, it hit me that my sin was steeper than what I said to him. Because you see, I've been a Christian for how long, and I've been a Christian for many years now. I've had the spirit of God working on sanctify me for years. And yet I have sin in my life. I've had sin that I had before I was saved, that I'm still trying to root out in my life, the same habitual stuff today, many years later, and I had regretted baptizing him, when only two weeks after his salvation. He did not have control of his issues. Talk about hypocritical. The hypocrisy there, that, and this was this is a subconscious level thing that we need to root out of our life. But somehow I had expected him to have mastery over his stuff, two weeks when I'm years in and did not. You can say that I esteemed myself better than him, in my mind. And so I'm not I'm not even preaching this as a, you go around saying that you are better than others. But you really need to examine yourself examine deep into your heart, do we have this, this tendency to say that we are better than others because you may be doing it without realizing it. I got slammed with that. When I learned that I was doing something wrong there. When I realized what I was doing that I shouldn't be.

So we see here he says, We are not better than they because we are all under sin. Look at verses 10 through 18. He says, For as it is written, There is none righteous, no, not one. There is none that understand that there is none that seeketh after God, they are all gone out of their way. They are

together become unprofitable there is none that doeth good. No, not one. Their throat as an open sepulchre, with their tongues because they have used deceit. The poison of asps is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood destruction and misery or in their ways and the way of peace. Have they not known? There is no fear of God before their eyes.

All have sinned. Everyone has said he says There is none righteous no, not one. The sad reality is if we went out if we went to a park or to Walmart's parking lot to a church, anywhere and we started asking people are you righteous? Are you righteous? Most people will say yes. Ask them Are you a good person? Most people will say yes you start asking and you start getting into it and everybody will realize they are not. No one has gone through this life without sinning. No one has gone through this life. We have all lied. Every one of us has had deceit in our mouth. Every one of us has told a lie covered up, tried to hide something. I will guarantee every one of us has committed adultery. whether we've kid committed adultery in the physical act, or we have looked at someone, and we have visioned them, we've wanted them, we have fantasized about them. We have all had thoughts that we shouldn't have. We are not righteous. And Paul was work and he's showing here. In fact, I'll show you what he's showing verses 19 and 20. He says, Now we know that What thing soever the law say at that saith to them who are under the law that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law show no flesh be justified in His sight for the law is the knowledge of sin.

So what is Paul been working to show here? It really still seems there's no hope. Right? We moved from the two chapters where he condemns everyone. And he's made a case this whole chapter that, that there's no hope, right? No, he's made a case that there's no hope in us. We've sinned. We're not righteous, we're not good. We don't do good. He has made the case. And he has shown that everyone who is under the law is condemned by it. He says, we become guilty, the law, the purpose of the law here is to show us the knowledge of sin. You see, is there sin with no law? Yes. But is there a transgression if no law? No. Everyone sins, the purpose of the law is to show that and so because we all sin with or without the law, and the law exposes that, he says, Therefore, by the deeds of the law of the law will no flesh be justified. You cannot work your way to salvation. You cannot law your way to salvation. If you were under the law, you are only under one thing and that's condemnation. Okay, that's it. So one thing that works. But finally, finally, Paul gives you hope. Paul has spent two and a half chapters telling you that you have sinned, that you have fallen, that you have taken the truth of God and that you have denied it, you've turned it into a lie, you have worshiped false gods, he worshiped the creation. And he is telling you, those who have the law, those who don't have the law, they are all sinning, and they are all perishing, but but verses 21, through 23.

Now the righteousness of God, without the law is manifested, being witnessed by the Law, and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference, For all have sinned and come short of the glory of God.

There is hope. All of this negative thoughts, all these negative trains, that Paul has gone on to show the reality of our condemnation, and then he says, But he says, look I've made you feel like there's no hope. But there is, Paul says there is a righteousness of God without the law. And he says it's manifested by the law and the prophets. And there is. We just got through the book of Hebrews. What

was the purpose of the law of the priestly service, so the temple worship the sacrifices? It says it had a shadow of heavenly things to come. But it did not have it itself. It was a shadow. It was an image of what God would do. The law has witnessed that God will save us. The law has shown that Jesus will be that sacrifice, and he will be that high priest, and that we can receive righteousness through the law of grace, the law of faith and just the law, he says the prophets. Think of Moses when he wrote Genesis chapter three, you see the fall of man, the fall of Adam. And he had a very first prophecy of the Messiah. All of the patriarchs, the very first patriarchs, Adam to Noah, look at the way they name their kids. They prophesy that we are appointed mortal sorrow. But they also point and prophesied that the blessing of God will come down teaching that as death shall bring the despairing rest. Noah's Ark, the great worldwide flood is nothing then a huge testimony to the gospel. For the Ark had represented, you know that the judgment of God had represented the judgment on sin. But the Ark had represented that there was one door by which mankind could be saved. And how did it save them? Did it save them through being on the ark? No, it saved them to the faith to get on the ark. It had never rained before it had never flooded before, and required a great amount of faith, to build the ark and to get on it and be shut up in it for seven days before the rain even started. Can you imagine it's never rained, you just spent 100 years building this, you're close that better, and you're just sitting in your way and well, what's happening out there? No, nothing's happening. And you sit there and you wait. And all of those who had believed and were in that ark, where saved and that pointed that God's wrath would be poured out, it will pour out again. But Jesus took the wrath on our behalf, and is the one door by which mankind can be saved and all who are found in him will not perish. The rest of the prophets have all testified especially Isaiah, of the coming Lord. Okay, number two here is it tells us that salvation is available to all. We are taught in in Romans 3:23, that all have sinned, and come short of the glory of God. Now, we just read this. I want to go over the flow of thought here. We have transitioned away from the the desperation and hopelessness that Paul's talked about to hope, to a future to a life.

And he has a flow of thought here he says that there is a righteousness of God available through faith. Then, everybody says, For whom? And he says, For all who believe. And everybody says, really? Why? Especially the Jews who he the really why, why everyone? Because there is no Jew and Gentile distinction, there is no difference. Well, why not? Because all have sinned, and fall short of the glory of God. So if we're all sinners, if we've all fallen short, if all of us are condemned, then what is the solution to our problem? And that is justification as a gift of grace, not that we've worked for not that we've earned but justified freely. And so we see justification freely given in chapter three, verses 24 through 26.

He says, Being justified freely, by the great by his grace through faith, through the redemption, that is in Christ Jesus, whom God has set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are passed through the forbearance of God. To declare I say, at this time, his righteousness that he might be just, and the justifier of him which believeth in Jesus.

So what are we told here? We are told that salvation is a free gift we see this witnessed in the scriptures, Ephesians two, eight and nine. We are told For by grace are you say through faith in that not of yourselves. It is the gift of God, not of works lest any man may boast. We see that salvation is free. It's offered to everyone, but through faith. It says, it's offered through the redemption that is in Christ

Jesus. How are you in Christ Jesus by believing in His name? Okay, it tells us here the next verse, it said that when God had set forth to be a propitiation, through what faith in his blood, what's the propitiation mean? The word can be translated as mercy seat. But here we see it as a substitution, who God had set forth to be a substitution. We don't see it in this chapter, we won't see it to Romans chapter six. But Romans six tells us that the wages of sin is death. So everyone who has sinned deserves eternal death, the law being just must get it, it must pay out its penalty must receive what it demands. So if sin equals death, and the law says, I will not rest until I have death, that means everyone must die, or we need a substitute. And so Jesus was set forth to be a substitute. He died, so that we wouldn't he died, so we would live eternally. And that comes through faith in his blood. Second Corinthians 5:21 tells us 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.

Okay, it tells us to declare his righteousness for the remission of sins that are passed, through his forbearance. Forbearance God. Remission is a medical word. Anyone who's gone through cancer or notice anyone who's gone through cancer and beat it knows this word. What do we always say? We say that the cancer is in remission. It means a decreasing, eventually, hopefully until it's gone, in, in the sense of cancer. But remission is a decreasing of sin. This remission of sins removes our sin from the sight of God. And through a lifetime of sanctification begins removing sin from us, we will never die perfect, we will never die, sin us. But as you walk in Christ, you should see that you sin less, you should see that you hate sin more, you should see that he is doing a work in you.

And it says, our sins that are past. This does not teach us only our past sins are saved. But the law demands justice immediately. And so this tells us that through this, God has been able to pull it off pouring out judgment that is due to us immediately when it's due to wait for Christ and His blood so that we can be justified and he says that he might be just and the justifier of him, which believeth in Jesus. So this seems somewhat weird. How can you be just and justifier if you justify the sins and allow them to go unpunished, you are not just and if you're adjust and punish the sin, then you are not the justifier. And so we see the greatness of God and how He had done that, for an innocent person, God Himself, received the punishment. So justice got it's demand. And then all of those who are found in Him are justified, and God's grace and mercy has shown the greatest act of love.

And so we will close out the chapter here that we cannot boast. Look at verses 27 and 28. He says, whereas boasts and then is that excluded? By what law of works? Nay, but by the law of faith. Therefore, we conclude that a man is justified by faith without the deeds of the law. Somebody who has worked his way to salvation which is impossible, they could boast about how good they were. They could boast about how righteous they live, but there is no boast in salvation, I cannot boast of myself or I deserve death. I deserve eternal punishment. But I have been saved. If I boast in anything, it is in Jesus Christ and what he did. Because it wasn't me. And therefore we conclude here that if you are to be justified, you will be justified by faith and not the deeds of the law. However, there is a caveat here remember, several minutes ago, I discussed the fact that some people would say what that's just a license to sin. Let's read the very last verse of the chapter, verse 31. Do we then make void the law through faith? God forbid, yea, we establish the law. We establish that Christ says, If you love Me, keep My commandments. Well, Ephesians, two, eight, and nine says we are saved by grace through faith. That's not our self. But it's a gift of God, not a result of works. The very next verse says that we are

made in his workmanship unto good works. When we are born again, in Christ, we are born into good works. We are born into glorifying God, and living righteously, because He is in us. And he causes us to. So we don't go around breaking the law and voiding it and doing whatever we want. No, we establish the law. We want the law, because we want what God wants.

So we have, we've established tonight, that while it seems that there is no hope, that there is only no hope in ourselves, there is no hope in our works. But there is a hope. Because there is a righteousness of God through faith for all who believe there is no difference between the Jew and the Gentile. Because we have all sinned and fallen short of the glory of God and we are justified as a gift of grace. Next week, we'll talk more about faith and the redemption that it can bring. We'll talk about Abraham next week. But if you have heard this today, if you have listened, if you have been trying, you know I'm speaking to right now, I want to talk to you if you are a believer, if you believe in Christ, but your faith has not been in him, but has been in the works that you can do in the religious systems that you can follow. If you can be good enough and do everything right and get all the work stuff, and you're trying to work your way there. And you have heard this I am calling to you today and telling you will never be justified by that work. But you can put your faith in Jesus right now.

And to the listener tonight, who has not been a believer, who is who is hearing this? And yes, you know that we are all condemned if you have not believed Will you now, will you believe today and put your faith in the only person who has lived righteously, the only person who can declare your righteous. The Bible says that whoever calls upon the name of the Lord shall be saved. If you want salvation in your life, okay, if you want the righteousness of God, if you want to be justified. We've read it today. It requires faith in Jesus Christ, faith in his blood. So if you're ready to admit that you are a sinner, and cannot save yourself, that your ways are not God's ways, and God's ways are not your ways. If you are ready to believe that Jesus Christ is God in the flesh, who came down here, who lived perfectly and was nailed to across for you, who was buried and who resurrected from the grave, and that if you would put your trust and faith in Him, that you have eternal life, let's do that today. In our closing prayer, we're going to ask him into our heart. If you are ready, you can to, repeat after me. And then Christ says, That whosoever shall confess me before men, him also will I confess before the Father, which is about be ready to confess and let the world know that Jesus is Lord. And we welcome you into the family of God. Let's pray.

Father, we come broken. Father, we come sinners, we know that we are not righteous. We know we can't work our way to you. And we know there is no Hope except for you, there is no hope of salvation. There is no hope of going anywhere but the pits of hell except through you. You are the hope. And we believe. We believe that Jesus is God in the flesh. We believe that he came down here and that he did these things for us and we believe that he resurrected and we ask you into our heart God, we ask you to change us. We thank you Lord.

Lord, I pray that all those who hear this message that they will receive you that they will quit trying to work their way to you if they at their work based and they don't know you yet, if they don't even have a belief that you will convince them to one. We pray your name to be glorified and your spirit with us in Jesus name we pray, amen. Amen.