

Romans Chapter 3

Please circle the correct answer. In Romans chapter 2 we learned that:

1. Jews morally are far better and clearly superior to Gentiles.
2. Jews are God's BFFs because all they have to do to get saved is get circumcised.
3. Jews are just as lost and in need of the Savior as pagan Gentiles.

3:1 - What advantage then hath the Jew? or what profit is there of circumcision? - Paul writes as if arguing before the Sanhedrin, citing the OT numerous times to make his point. His argument is typical of the Pharisee style of debate (because Paul was a *Hebrew of the Hebrews*, Philippians 3:5, a *Pharisee, the son of a Pharisee*, Acts 23:6), answering presumed objections before they are offered. The truth of Paul's argument in Romans 2 indicates that the following are relevant Discussion questions.

1. If Jews, God's chosen people, can be rejected when they sin, Rom 2:25, what advantage is there in being God's chosen people?
2. If the only real Jew is one "*which is one inwardly*" where is the advantage in being born a physical Jew or in being circumcised?
3. If Jewish physical circumcision doesn't count and circumcision of the heart does count, why did God command physical circumcision for Jews?
4. Are Jews really more advantaged than Gentiles?

3:2 - Much every way: chiefly, because that unto them were committed the oracles of God. - Paul says, Yes, physical Jews are advantaged because God gave them His word, the oracles of God, meaning the words given in the Bible or spoken by God and by His prophets, which became written scripture. The word of God was given to physical Jews, not to spiritual Jews and not to Gentiles who tried to obey their conscience. That is a big advantage and responsibility.

1. What are the oracles of God? _____
2. Why did God give the scriptures to the Jews? _____
3. Did God give scriptures to the Philistines? _____
4. What did God expect Jews to do with scripture? _____
5. Did Jews do what God expected them to do? _____

6. Do you believe the written words of God? _____

There is a false teaching which says that the only real Jews are physical descendants of the tribe of Judah. Of course, any Christian who reads his Bible can refute that lie. The oracles of God, aka, the written word of God, was given to the Jews, according to Paul, Romans 3:2. God gave Moses the oracles of God or the words of God, Genesis, Exodus, Leviticus, Numbers and Deuteronomy yet Moses was of the tribe of Levi (not Judah), Exodus 6:16-20. God gave the oracles of God to Joshua yet Joshua was of the tribe of Ephraim (not Judah), Numbers 13:8. Jews then, can refer to any the tribes of Israel, not just Judah.

Gentiles had God's Creation book (the natural world around them) and their Conscience. Yet nature itself has been defiled by the curse in Genesis 3:14-24, Rom 8:21-22 and, nature doesn't show our need for a Savior or even that there is a Savior. Creation demonstrates that there is a God and He is powerful. Creation is the starting point for believing in God but we need the written word of God to tell us about Christ and Calvary.

Jews have the undefiled and pure words of God, Psalms 12:6-7, 19:8, 119:140, Proverbs 30:5, spoken by prophets and written down on a scroll or in a book. Imagine having the undefiled uncorrupted pure words of God and ignoring them as did the Jews. Do you do that?

3:3 - For what if some did not believe? shall their unbelief make the faith of God without effect? - Paul focuses on belief and unbelief, not an alleged decree of unconditional election in eternity past. Paul does not teach or promote Calvinism. He recognizes that all men have freewill because that's what his OT tells him, therefore men can choose to believe or not believe. Prevenient grace (grace that comes before) makes belief possible but does not compel belief.

shall their unbelief make the faith of God without effect? - No, the unbelief of someone else does not affect my ability to believe God's truth. When Jews rejected Jesus, Gentiles accepted Him, Rom 11:11.

1. When Jesus spoke in His earthly ministry, were His words the oracles of God? _____ Discuss.

2. When Jews rejected Jesus as Messiah, did their unbelief keep others from getting saved, Rom 11:11? _____

3:4 - God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. - This is the most basic rule for Christians. Always believe what God said, especially when men disagree with it, 1 Sam 15:29, Titus 1:2, Heb 6:18 + Psalm 116:11.

thou mightest be justified - **Thou** in the passage refers to God. It calls to mind Psalm 51:4 where David defends the honor of God as he repents of his sin with Bathsheba and his murder of Uriah the Hittite. The **sayings** are the oracles of God, Rom 3:2, or the word of truth, 2 Tim 2:15, spoken by prophets or written down in the Bible. What the Bible says matters more than what we think about what the Bible says. Human unbelief or belief does not affect God's eternal truth.

Always believe the Bible and never reject what the Bible says. It's fine to admit that you don't understand all of the Bible but don't reject God's truth in the Bible simply because you don't understand it. Living the part of the Bible you do understand will keep you plenty busy.

mightest overcome when thou art judged - Men love to sit in judgment on God. We might say He did things wrong or He didn't treat us fairly. In context, the people judging God are unsaved unbelieving sinners, v. 3. Paul quotes and applies Psalm 51:4, David's penitential Psalm, to his argument that God is truth and His justice is right.

3:5 - But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) - The answer is, No, the gospel, Romans 1:17, shows the righteousness of God so He cannot also be unrighteous. If my sin shows the goodness of God, shouldn't I keep sinning and shouldn't God let me get away with it since it brings Him glory? Discuss. If God gets more glory when I sin, is He unfair when He chastises me for my sin? The human mind tries to rationalize sin. God intends to get glory from your obedience, not your disobedience.

People say, "I'm doing my best so I hope God accepts me." Sorry, He will not. People say, "I'm basically a good person and I do lots of good things to help people. Won't that satisfy God?" No, it will not.

A real disciple of Jesus glorifies God by his obedience, not by his disobedience. God wants you to obey Him and get saved. Not believing in Jesus as your Savior is a sin, John 16:9. Being saved and having eternal security in Jesus isn't an excuse to live for the devil. Our testimony for Jesus should always be demonstrated by a clean holy obedient life. Living in sin brings chastisement, Hebrews 12:4-17 and sometimes death, 1 John 5:16-17. God expects you to live for Him.

3:6 - God forbid: for then how shall God judge the world? - God has a right to expect our joyful loving obedient service. God is not unrighteous when He judges sin anymore than an earthly judge when he sentences a murderer. Obediently serving God from the heart is not asking a lot - it is our reasonable service, Rom 12:1-3.

Follow Paul's logic in 3:5. Jews and Gentiles believed that eventually God would judge the world. When God judges the world, He will acquit some and punish others. God's vengeance or punishing wrath is a necessary reality and will happen. Since genuine judgment requires Him to justly punish sin and sinners, God's wrath must be real.

Paul's point is, most of us believe that God will judge the world. Some must be punished and they've earned it because all are sinners. If no punishment happens, what occurs will not be a real judgment. It is the exercise of His Godly wrath that is the point. God's wrath makes His judgment real. A God who doesn't hate sin, judge sin, punish sin isn't worth worshiping. So how shall God judge the world? God judges the world in righteousness. Do you have the righteousness of Christ?

3:7 - For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? - The truth of God never abounds through our lie unto His glory. Paul is answering hypothetical objections, "For if..." from unsaved Jews.

**God is glorified by our obedience,
not by our sin.**

3:8 - And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. - Doing evil so God gets glory is a wicked way to think, according to Paul. That kind of thinking deserves harsh judgment because it demeans God instead of glorifying Him. People who do not believe in eternal security sometimes slanderously report that Baptists believe it's okay to live in sin instead of holiness. Baptists believe that being saved and having eternal security is never a license to sin. These verses make clear that the Bible does not teach it's okay to live in sin if we're saved. When we sin, we suffer consequences.

3:9 - What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; - The we are Jews and the they are Gentiles. Paul is clear that Jews have advantages because they were given the written word or the oracles of God but they are not better than Gentiles. All of us are sinners in need of a Savior. The ground is level at the foot of the cross. Isaiah says: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isaiah 64:6

God and the Bible have nothing positive to say about unsaved folks. The Bible never lauds human works or religious efforts to please God. The best we can do is worthless to God. Think of the best man you know and he has nothing to offer God to help with his salvation. All of us are sinners in need of a Savior. God joyfully saves *to the uttermost* all who come unto God by Jesus Christ, John 14:6, Hebrews 7:25.

"Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah." Psalm 39:5

3:10 - As it is written, There is none righteous, no, not one: - Paul quotes Psalms 14:1-3, 53:1-3. Notice how Paul keeps quoting the OT as he writes Romans. He is not breaking new ground. Instead, he is reminding them of ancient truths. The God of the OT truths which Paul keeps referring to is also the God of the NT. Rom 3:10 is a "Yes but" verse. People read it and say: "Yes but I still think I'm a good person."

1. Is it all right to sin if good comes from my sin? _____

2. Does my sin and disobedience glorify God? _____
3. To God, are Jews slightly better than Gentiles? _____
4. Have you ever "Yes butted" a Bible verse? _____
5. According to Romans 3:10, there are only a few people who are really good enough to earn their salvation. True or False.

3:11 - There is none that understandeth, there is none that seeketh after God. - We are still in Psalms 14:2, 53:1-3. Doctrinally this is the condition of the human race apart from and prior to God's gracious intervention. Romans 3:11 should not be read in isolation from the rest of the Bible. Thinking Christians do not read Isaiah 55:6-7 and Romans 3:11 and sternly opine that the Bible contradicts itself. Atheists read the Bible that way but Christians have too much common sense to be that foolish. Isaiah 55:6-7 is God's command to seek Him, one of God's many initiatives of grace toward a lost and dying world. Romans 3:11 describes how man lives apart from God's gracious intervention and kind-hearted initiatives of grace toward us.

Calvinists use Romans 3:11 to defend their false teaching of Total Inability but that is not what this passage says. This passage is part of Paul's argument that all are lost, not that all are Totally Depraved or Totally Unable to obey the gospel call. If a Calvinist can convince you that Paul means no one anywhere ever seeks after God, he will then try to convince you that that is the meaning of Total Depravity or Total Inability and therefore, Calvinism must be true. Paul was a consummate Tanakh (Old Testament) scholar, very familiar with the book of Isaiah. He cites Isaiah eighteen times in Romans.

- Romans 2:24 - Gentile blasphemy - Isaiah 52:5
- Romans 3:15-17 - Feet swift to shed blood - Isaiah 59:7-8
- Romans 9:19-21 - The potter and the clay - Isaiah 29:16
- Romans 9:27 - A remnant shall be saved - Isaiah 10:22
- Romans 9:29 - Sodom and Gomorrah - Isaiah 1:9
- Romans 9:33 - A stumbling stone - Isaiah 8:14
- Romans 9:33, 10:11 - Believers not ashamed - Isaiah 28:16
- Romans 10:15 - Beautiful feet - Isaiah 52:7
- Romans 10:16 - Who hath believed our report? - Isaiah 53:1
- Romans 10:20 - Found by those who didn't seek me - Isaiah 65:1
- Romans 10:21 - Disobedient & gainsaying people - Isaiah 65:2
- Romans 11:8 - A spirit of slumber - Isaiah 29:10

Romans 11:26 - a Deliverer from Zion - Isaiah 59:20
Romans 11:27 - when I take away their sins - Isaiah 27:9
Romans 11:34 - who knows the mind of the Lord - Isaiah 40:13
Romans 14:11 - set at nought thy brother - Isaiah 45:23
Romans 15:12 - a root of Jesse - Isaiah 11:10
Romans 15:12 - in him the Gentiles trust - Isaiah 42:4
Romans 15:21 - not heard shall understand - Isaiah 52:15

Paul knew what the OT and Isaiah 55:6-7 says about people seeking God. Paul would never, in Romans, contradict what the Old Testament says, therefore the Calvinist interpretation is completely off the mark. The OT reminds us time after time that lost people do seek God because of God's many initiatives of grace toward them. In Romans 3, Paul isn't teaching Total Depravity or Total Inability. Instead, he indicates that all are lost by pointing out that men, apart from God's intervention and initiative, do not seek after God.

The OT and NT encourage us to believe that unsaved people, in response to God's initiatives of grace, do seek after God: Deu 4:29, 1 Chron 28:9, 2 Chron 15:4, Pro 2:3-6, Pro 8:17-19, Jer 29:13-14, 30:11, Lam 3:25-26, Hos 10:12-13, Luke 11:9-13. Whether OT or NT, God's gracious intervention into our lives and His provision of salvation included God's grace in the patriarchal period, before the law was given, under law with the Jewish sacrificial system and its blood sacrifices which were types of Calvary and the giving of the law, the land, the priesthood, the tabernacle and the temple, the human conscience, Romans 2:15, national boundaries set by God so that people would seek Him, Acts 17:24-28 plus God's many commands to seek Him and His promises to respond when we do seek Him, Isaiah 55:6-7.

Remember that everyone in the OT had freewill, Lev 22:18, 21, 23, Num 15:3, 29:39, Deu 12:6, 17, 16:10, 23:23, 2 Chronicles 31:14, Ezra 1:4, 3:5, 7:13, 7:16, 8:28, Psalm 119:108, and by virtue of having free will, all were capable of obeying God's commands to seek Him and of obeying God's call to salvation, Isaiah 45:22.

**Calvary is God's initiative of love
to a world of lost sinners.**

But *Now*, Rom 3:21, Paul tells us that, at Calvary, God has graciously intervened on behalf of the human race in a dramatic way, prophesied in the OT and now come to pass in the first century AD. The Lord Jesus Christ is God's ultimate initiative and provision of salvation for all of the human race. No one seeks after God by his own initiative yet the Bible is clear that God makes it possible for all to be saved, John 1:9, 3:16, 12:32, 20:31, 1 Timothy 2:4-6, 1 Peter 2:1, Romans 1:16, 2:4.

Paul does not affirm or defend the Calvinist teaching of Total Depravity or Total Inability when he says: *no one seeks after God*. Nor does Paul affirm Calvinism's philosophical framework of Unconditional Election, Limited Atonement and Irresistible Grace. Calvinists teach that if you think you can repent and believe on Jesus before He has regenerated you, then you are proud because you think you have to take the initiative instead of God taking the initiative.

Yet contra the false teaching of Calvinism, God commands us to respond to the initiatives He has already taken, to save us by His amazing grace. Here's how God works. **1.** God gives us the scriptures of truth and reveals Himself in those scriptures, **2.** by revealing Himself in Creation, **3.** by giving us a conscience, **4.** by dealing to every man the measure of faith, Rom 12:3, **5.** by granting repentance to the Gentiles, Acts 11:18, **6.** by lighting every man that cometh into the world, John 1:9, **7.** by drawing all men unto Him, John 12:32, and **8.** by commanding all men everywhere to repent, Acts 17:24-31.

Arminians, Baptists and Calvinists all believe in some kind of prevenient grace (grace that goes before salvation). These examples of prevenient grace answer the question: In what other ways has God intervened and taken the initiative toward fallen humanity, so that we can get saved?

- 1.** By Incarnation, stepping out of eternity into time, Gal 4:4
- 2.** By being born of the virgin Mary, Matthew 1:21-23
- 3.** By living a sinless life, 2 Cor 5:21, Hebrews 7:26
- 4.** By dying on the cross for our sins, 1 Pet 3:18, 2 Pet 2:1
- 5.** By propitiating the wrath of God, Rom 3:25
- 6.** By rising bodily from the dead, Jn 2:19-22, 20:26-28
- 7.** By calling us to repentance, Mark 1:15, Acts 17:30
- 8.** By calling us to salvation, Isaiah 45:22, 1 Cor 1:18

- 9. By drawing us to Himself, John 12:32, 16:8-11
- 10. By the power of the gospel, Romans 1:16
- 11. By His goodness leading us to repentance, Romans 2:4

God commands us to seek Him, believe on Him, call upon Him and He answers when we do so, Deu 4:29, 1 Chron 16:10-11, 28:9, 2 Chron 15:1-4, Ezra 8:22-23, Ps 10:4, 25:8-18, 27:8, 70:4, 77:1, 78:34-35, 105:3-4, Pro 8:17, Isa 45:22, 55:7, Jer 29:13, Lam 3:25, Zephaniah 2:3, Matthew 5:46; John 1:47, 16:8-11, Acts 10:2, 35, 17:25-28, Heb 11:6.

1. List two ways God intervened in the OT to get people saved, 3:11.

2. List three ways God intervened in the NT to get people saved.

3. Do Baptists believe in prevenient grace? _____
4. What is prevenient grace? _____

The teaching of Jesus and the NT must mediate our interpretation of Romans 3:11; John 1:7-12, 12:31-32, Luke 11:9-13, Acts 17:24-30. God's intervention and initiative through the Lord Jesus Christ makes it possible for us to seek God and find salvation in Him. In Mark 1:37, the disciples tell Jesus: "*All men seek for thee.*" There is no contradiction between Mark 1:37 and Rom 3:11, since Paul speaks about mankind in a theological sense, apart from God's intervention. Calvary is the focal point of time and eternity. Paul points out mankind's hopelessness, Romans 3:11, apart from God intervening to save us by the sacrifice of His only begotten Son, Romans 1:16, John 3:16.

The human race is fanatically religious and they are seeking. There are more than one billion Catholics, another one billion professing Christians, one and a half billion Muslims, one billion Hindus and billions more in smaller religious groups so it seems almost everyone seeks after God in some way. But the truth is, people are not seeking the straight-talking truth-telling soul-saving life-changing Jesus of the Bible Who was our glorious *God in the flesh*, John 1:1, 14, 1 Tim 3:16. They seek a gentle non-confrontational non-judgmental fake Jesus who will get along with them and not convict them of sin. Preaching

the gospel is part of God's initiative to intervene in the lives of lost humanity, calling everyone to salvation in the Lord Jesus Christ.

Most people, if they have not heard gospel preaching, want a Jesus who requires nothing of them, who never calls them to a life of born again salvation, self-sacrifice and discipleship. They create their own fake Jesus and profess to follow Him instead of the biblical Jesus. Oddly enough, their fake Jesus is never troubled by their sins and always agrees with their political views. Fake Jesus loves every religion and doesn't care if you believe the Bible or believe what He believed or if you follow Him as His disciple.

The problem is, fake Jesus is not the biblical Jesus. Biblical Jesus is on display in all His Godly glory in Matthew 23. If your Jesus isn't the Jesus of Matthew 23, you need to dump your fake Jesus and trust biblical Jesus to save your soul. Don't fall into the trap of religiosity and Christianity-Lite. Read the NT and trust the real Jesus of the real Bible. Only He can save you from a real devil's hell and His salvation really will revolutionize your life.

1. Does God command the lost to repent, Acts 17:30? _____
2. Do people have freewill to obey God's command to repent, Lev 22:18, 21, 23, Ezra 7:13, Ps 119:108? _____
3. Does God command the lost to seek Him, Hosea 10:12? _____
4. What is prevenient grace? _____
5. Does Acts 17:26-27 show prevenient grace? _____

3:12 - They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. - Remember the context. Paul isn't saying that lost folks never do anything good. Lots of lost folks do lots of good things. The context is salvation. No one does anything good enough in the eyes of God to earn his salvation. The God of the Bible is an autocrat - a ruler who has absolute power. It's His way or the highway. Anything we do toward God must spring from what God told us to do.

If you want God to accept what you do, you must obey what God told you to do. You cannot make up works you think are good and expect God to accept them. Some people only do good works because they're too old and worn out to keep living in sin. Some people sow wild oats

in their youth and then spend the rest of their lives praying for a crop failure. Don't live that way. Serve God with all the energy of youth and when old age comes, you'll be glad you did.

3:13 - Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: - Paul now begins a section about the body, all of which is corrupt, all of which needs a Savior. He doesn't exempt himself from this, Romans 7:23, citing "*the law of sin which is in my members.*"

an open sepulchre - That is, their throat is like an open grave or an open mausoleum. It stinks because it is full of death and decay. It refers to the dirty, profane, sick things people say. He says, *their throat*, because our vocal cords are in our throat.

Paul now quotes Psalm 5:9, which is interesting because vs. 1-8 contrast the words of a saint with the words of a sinner. Even lost people talk about the good Lord this and the good Lord that but their mouth is full of dead words, cursing and bitterness like a grave is full of the bones of the dead. Paul speaks metaphorically, quoting Psalm 140:1-3 and he may also have the words of Jesus in Matthew 12:34 in mind.

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." Matt 12:34

the poison of asps - Poison in the heart always seems to find its way out of the mouth. Romans 3:13 has, *poison of asps* and Ps 140:1-3, which Paul is quoting here, has, *adders' poison*. The Hebrew word for adder is עֲכָשׁוּב 'akshûwb. Gesenius' Hebrew-Chaldee Lexicon defines that as meaning: an asp. Both adders and asps are vipers, from the Viperidae snake family. David, Jesus and Paul used vipers to illustrate how deadly is the human tongue and the words we say with it.

1. Are the words coming from your mouth poisonous words? _____
2. Do your words bring glory to God? _____
3. Can God trust you to speak for Him? _____

3:14 - Whose mouth is full of cursing and bitterness: - Cursing is a perennial problem for almost everyone. Modern books, magazines,

movies, music, podcasts, social media and television are full of cursing and bitterness. That poison bleeds into the heart and Jesus said: *from the abundance of the heart, the mouth speaks*, Matthew 12:34. Paul quotes Psalm 10:4-7, which describes the wicked. These days it's hard to tell the difference between the saved and the wicked. Christians are worldly. They curse as much or more than unsaved folks. The mouth of Christians should not be full of cursing and bitterness. If your mouth is full of that, it's time to check your heart and get right with God. In the NT, the biblical commentary on Rom 3:14 is James 3:5-10.

3:15 - Their feet are swift to shed blood: - Paul quotes Isaiah 59:7 which describes sinful Israel in full rebellion against God. Pro 6:18 says God hates "*feet that be swift in running to mischief.*" Every Christian should have "*beautiful feet,*" Isaiah 52:7, because you carry God's glorious gospel of salvation in Jesus Christ. Don't allow your feet to be like the feet of a man headed for hell, *swift to shed blood*, and *swift in running to mischief*. If you're living like a lost man, examine yourself and find out why. Make up your mind to live for Jesus.

3:16 - Destruction and misery are in their ways: - This is from Isaiah 59:7-8. Young people think they will live forever while older folks think God will never call them to account for their sins. Both are wrong. Solomon put it this way. "*Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*" Ecclesiastes 8:11. Paul warns us that "*the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*" Romans 6:23. No matter how good the lives of sinners may appear on the outside, count on it, Romans 3:16 is true. *Destruction and misery are in their ways.* "*Good understanding giveth favour: but the way of transgressors is hard.*" Proverbs 13:15

3:17 - And the way of peace have they not known: - This is from Isaiah 59:8. "*they have made them crooked paths: whosoever goeth therein shall not know peace.*" Peace with God, Romans 5:1, comes only as a result of getting saved. Nothing else can ever bring peace with God. The peace of God comes only as a result of being obedient and trusting God, Philippians 4:7. Romans 3:13-17 is a scathing indictment, all the more so because it is said of God's chosen people, Israel. Paul is building toward the climax of his argument. "*There is no*

peace, said my God, to the wicked." Isaiah 57:21. Do you have peace with God and the peace of God in your heart?

1. According to Romans 3:11, no one ever seeks after God. T or F
2. Do people seek after God because God has first reached out to us in some way or with the gospel? _____
3. Is the Jesus you worship a fake Jesus or the real Jesus of the Bible? _____
4. According to Romans 3:12, people are basically good. T or F
5. Most of the time, is what people say perfectly good and reasonable, Romans 3:13? _____
6. In Romans 3:14, cursing isn't a problem for most people. T or F
7. In Romans 3:16-17, as a general rule, do unsaved people live happy peaceful lives? _____

3:18 - There is no fear of God before their eyes. - Paul quotes Ps 36:1. Should modern Christians fear God? Isn't that kind of old fashioned, outdated and primitive, like dancing around a campfire at midnight? Does the NT say anything about fearing God? Acts 9:31, 10:2, 22, 13:16, 26, 2 Cor 5:11, 7:1, Eph 5:21, 6:5, Phil 2:12, Col 3:22, Heb 4:1, 1 Pet 1:17.

Did Jesus have anything to say about fearing God, Matthew 10:28, Luke 12:5? Jesus mentioned a judge who did not fear God in Luke 18:2. Jesus also told the unbelieving Jews they should fear Jehovah God.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." - Jesus in Matthew 10:28

"It is a fearful thing to fall into the hands of the living God."
Hebrews 10:31

"The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding." Proverbs 9:10

Do not live like an unsaved man, with no fear of God before your eyes! If you don't fear God, your lack of fear may indicate you are unsaved. At best, if you are saved and do not fear God, that indicates you are a

baby Christian who is ignorant of what the Bible says and who needs to grow in wisdom and knowledge of God and the Bible. *The fear of the LORD is the beginning of knowledge and wisdom*, Pro 1:7, 9:10. Not fearing God indicates you are not wise, that you lack wisdom.

You've seen the bumper stickers: **Wise men still seek Him!** Are you seeking God? If you're not reading the Bible, whatever else you may be doing, you are not seeking God. God reveals Himself to us in the scriptures of truth, the holy Bible. If you sincerely seek God, read and believe the Bible. That is where you will find God your Savior, 1 Timothy 2:3-4 and where you will learn to scripturally fear Him.

To fear God means you acknowledge His holiness, His deity, His glory as our Creator. To fear God means you love God and respect His right to rule your life and His universe. To fear God means you revel in His awesome wisdom and you love God the Son, your Savior and the Savior of the world. To fear God means you respect Him and do not want to displease Him. *"I delight to do thy will, O my God: yea, thy law is within my heart."* Psalm 40:8

"The remarkable thing about fearing God is that, when you fear God, you fear nothing else, whereas, if you do not fear God, you fear everything else." - Oswald Chambers

There is no fear of God before their eyes should never be said of Bible believing Christians. Remember Acts 9:31. *"Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."*

Pastors, do you want your church to grow and your people to prosper spiritually? Teach your people to fear God. In the OT, the phrase, the fear of the LORD occurs 110 times. The God of the OT is also the God of the NT. *"The fear of the LORD is clean."* Psalm 19:9.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them which fear God, which fear before Him. But it shall not be well with the wicked, neither shall

he prolong his days, because which are as a shadow; because he feareth not before God." Ecclesiastes 8:11-13

"O fear the Lord, ye His saints: for there is no want to them that fear Him." Psalm 34:9

Why Should Christians Fear God?

1. Fearing God brings security - Proverbs 14:26
2. Fearing God is a fountain of life - Proverbs 14:27
3. Fearing God provides a better life - Proverbs 15:16
4. Fearing God brings life and satisfaction - Proverbs 19:23
5. Fearing God brings riches and honour - Proverbs 22:4
6. Fearing God is clean - Psalm 19:9

Psalm 1 - How blest are they, who, fearing God,
From sin restrain their feet, - Pro 4:26
Who will not with the wicked stand, - Pro 2:22
And shun the scorner's seat. - Pro 24:9

How blest are they who make God's law
Their treasure and delight
And meditate upon that word
With gladness day and night. - Ps 119:97

Their lives are nourished like a tree - Jer 17:8
Set by the river's side; - Ps 23:2
Its leaf is green; its fruit is sure; - Ez 47:12
So all their works abide.

The wicked, like the driven chaff, - Mt 3:12
Are blown across the land;
They shall not gather with the just, Mt 13:37-43
Nor in the judgement stand.

The Lord will guard the righteous well; - Ps 3:3
Their way to God is known, 1 Pet 5:7
The way of sinners, far from God, - Pro 21:12
Shall surely be o'erthrown. - Anonymous, 1912

3:19 - Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. - God gave the OT law for particular reasons. Those reasons include:

1. To show the whole world guilty before God - 3:19
2. To give us knowledge of our sin - 3:20
3. To be our schoolmaster to bring us to Christ - Gal 3:24
4. To demonstrate to us that we cannot keep it - Gal 3:25

them who are under the law - That is, the Jews. Jews were given the oracles of God, meaning the law, Romans 3:2, and He expected them to keep it. God didn't threaten to kick the Romans out of the Roman Empire for not keeping His law but God did make that threat against the Jews in Lev 18:24-28 and made good on it 700 years later by sending Assyria to take idolatrous Israel into captivity, 1 Chron 5:25, and 100 years after that, sent Babylon, 2 Kings 24:11-16, to take idolatrous Judah into captivity.

that every mouth may be stopped - The law stopped Jews from bragging about how righteous they were because, although they had the law, they didn't keep the law. Although they had the true God, they committed spiritual adultery and worshiped false gods. As Adam and Eve couldn't keep one commandment in the Garden of Eden, so the Jews couldn't keep the Ten Commandments or the 613 commands in the law of Moses. Knowing our inability to keep God's law shuts our mouth too. Conscience makes cowards of us all, - said Hamlet.

that all the world may become guilty before God - That is, the world of the Gentiles, meaning anyone who wasn't Jewish. The Jews couldn't keep the written law God gave to Moses on Mt. Sinai. The Gentiles couldn't keep the law God caused to be written on their heart and made effective by their conscience. Paul is making an airtight case against the human race. All men stand condemned by conscience and by law. Now Paul is getting ready to answer the age old question posed by Job around 1900 BC, Job 25:4 - "How then can man be justified with God? or how can he be clean that is born of a woman?" If we can answer that significant question, *How then can a man be justified with God?* we'll have knowledge that philosophers and wise men have sought for thousands of years but never found. How can a

man be justified with God? Is that even possible? Paul's answer begins in Romans 3:21 after the setup in v. 20.

3:20 - Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Get this right and you've got a firm foundation for grace. Miss this and you've set yourself up to misunderstand salvation. No one in the church age is ever justified by the deeds of the law or the works of the law. Religious good works can never justify you regardless of what the Pope says about grace infused via Roman Catholic sacraments.

Paul uses the Greek word for law, νόμος nomos, 74 times in Romans and 32 times in Galatians, in contexts dealing with justification and righteousness. Deeds of the law cannot justify anyone but didn't Paul tell us "*the doers of the law shall be justified*" in Romans 2:13? And didn't James ask: "*Was not Abraham our father justified by works?*" And "*Likewise also was not Rahab the harlot justified by works?*" James 2:21, 25. James was talking about how your good works point out that you are already justified by faith, Matthew 5:16.

How do we explain these apparent contradictions? Paul is referring to the OT situation, contrasting how things worked on the law side of Calvary with how things work now, on the grace side of Calvary. The book of James speaks of justification in a practical OT sense, instead of a theological NT sense. Calvary changed everything. The death, burial and resurrection of Christ ended the dispensation of law and the OT and started the dispensation of grace and the NT. Paul knew that because God revealed that mystery to him and not to anyone else until He had revealed it to Paul, Ephesians 2:13-16, 3:3-9. The book of James was written after the resurrection of Christ but at the time he wrote, James didn't know the truths which would later be revealed to Paul. God in His wisdom, chose Paul as the apostle to whom He would reveal truths He kept hidden until He revealed them to Paul.

So when Paul says *Therefore by the deeds of the law there shall no flesh be justified in his sight*, he is talking about the new covenant. He is expressing truth about the reality of grace in the New Testament after the resurrection of Christ. Rather than contradicting himself and what was written by James, Paul is contrasting OT and NT realities.

The NT reality is far better because NT salvation is "*not of works lest any man should boast,*" Ephesian 2:9.

the deeds of the law - God calls the reader's attention to the deeds of the law as that which can not justify anyone in the sight of God. *The deeds of the law* refers to the sacrifices, instructions, rules and all 613 commands of Moses' Law. *Deeds of the law* is not referring only to ceremonies, circumcision, dietary rules and sabbath keeping, as N.T. Wright and the New Perspective on Paul suggest. Jews under law had to do two things to be right with God. **1.** They had to keep the law and **2.** they had to have faith, meaning, they had to keep the law from a good heart. They had to believe what God said and do it. James said: "*Even so faith, if it hath not works, is dead, being alone... faith without works is dead?" James 2:17, 20. Your good works show that you are already justified; works do not produce justification, Matthew 5:16.*

On the law side of Calvary, faith without works or works without faith wasn't enough. Faith without works was *alone* so you had to have both faith and works. One of them *alone* didn't carry any weight with God. That's why Paul contrasted the occasional Gentile who didn't have the written law but nonetheless kept the law written on his heart with Jews who had the law but didn't keep it from their heart.

And yet, no matter how sincerely an OT Jew kept the law, law keeping could never make him perfect or justify him with God like justification on the grace side of Calvary. "*For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*" Hebrews 10:1

3:21 - But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; *Now* refers to the first coming of Christ to die on Calvary's Cross - that is where the righteousness of God was manifested, Rom 1:16-17. When Paul wrote Romans, the crucifixion and resurrection had happened about twenty five years earlier. The First Advent was the first coming of *the Lamb of God which taketh away the sin of the world,* John 1:29.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." Gal 4:4-5

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Romans 10:3-4.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:"
1 Cor 1:30

"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." 2 Cor 5:21

All the blood sacrifices in the OT prior to the birth of Christ pointed toward that glorious yet awful event on Calvary. Jesus Christ Himself literally is the righteousness of God. *"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."* 1 Timothy 3:16

"In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1, 14

When Paul says *the righteousness of God is manifested*, his words can be applied several ways. He is referring: **1.** to the righteousness of Christ which God offers us as a free gift of His grace, Romans 5:17, and, **2.** to our Creator, the Lord Jesus Christ, *KING OF KINGS AND LORD OF LORDS*, Rev 19:16, Who was *manifest in the flesh* at His incarnation and is Himself the righteousness of God. And, **3.** he is referring to Calvary's Cross, where the righteousness of God was made known or manifested in the gospel, Christ dying for our sins according to the scriptures.

The righteousness of God is the great theme of Romans. All of us lack righteousness. All of us sorely need righteousness. God provides

the perfect righteousness we need, imputed as a free gift to all who receive it by faith alone. We have no access to any other kind of righteousness except through the death of Christ on Calvary. Have you received the righteousness of Christ as a free gift, Romans 5:17? Does the living Christ dwell in your heart by faith, Gal 2:20?

without the law - No one ever had the righteousness of Christ imputed to him as a reward for keeping OT Law. The righteousness of God is always and only imputed as a free gift of God's amazing grace, Romans 5:17. There were 13 men who held the biblical office of apostle before the apostle Paul (the 12 in Matt 10:1ff., + Matthias in Acts 1:26), all of whom walked with our Lord Jesus for three and a half years in His earthly ministry yet God chose to reveal, not to them but to the apostle Paul alone, His eternal plan that Jews and Gentiles would be one body in Christ, Eph 2:16, 3:3-9. Only when Paul wrote Ephesians during his imprisonment in Rome, AD 60-62, was the mystery of God's plan revealed to the body of Christ.

So when Paul says, *the righteousness of God without the law*, that is a startling revelation. All of us need a righteousness which doesn't come from law keeping or our feeble attempts to please God. The cross and the gospel are where the righteousness of God is revealed to us. No more must a man bring sacrifices to the temple in Jerusalem. No more must a priest offer the blood of bulls and goats which can never take away sins or make the comers thereunto perfect because Jesus has "*offered one sacrifice for sins forever*" Hebrews 10:12, and *now*, the body of every born again believer is *the temple of the Holy Ghost*, 1 Corinthians 6:18.

In the OT, a man had to keep the law to be righteous, Deu 6:24-25. **Now**, says Paul, *the righteousness of God without the law is manifested*. This is something new and magnificent. The OT Law has been *done away, abolished, ended* in Christ, 2 Corinthians 3:11, 13, Rom 10:4. Imagine how shocking this glorious news would have been to a devout Jew who just found out that Jesus was his Messiah!

Anyone anywhere can *now* be righteous with God *without the law!* Calvary makes that possible because God justifies the ungodly, Rom 4:5. Penal substitution makes that possible, Isa 53:4-5. Jesus as our substitute makes that possible, Isa 53:6. Christ by His resurrection

makes righteousness possible *without the law*. The new covenant far excels the old covenant because grace far excels law.

being witnessed by the law and the prophets - Scripture speaks to us if we have ears to hear. Often, our difficulty in understanding the Bible is, we don't believe what it says in context. Paul points out that the OT law and prophets witnessed about the Lord Jesus Christ. Jews who believed their OT and walked in the Spirit knew when to expect their Messiah, Luke 2:25ff., 2:36ff. Knowledge of when to expect the first coming of Christ was also available to wise men from the east, Matthew 2:1ff. Jesus' first advent was the fulfillment of many OT Messianic prophecies, of which these are but a few. Genesis 3:15, 22:18, Num 21:7-9, 24:17, Deu 18:15, 18, Psalm 22, Isaiah 46:13, 53, Isaiah 7:14, 9:6, 40:10-11, 50:6, 52:13-53:12, 61:1, Daniel 9:24-27, Hosea 11:1, Micah 5:2, Habakkuk 2:4, Zechariah 9:9, 11:13, 12:10, 13:7, Malachi, 3:1, 4:2-5.

Paul declares the great contrast, the great separation between OT and NT. *Christ is the end of the law for righteousness*, Romans 10:4. When the law had served its purpose, the law ended. God's ultimate plan was that God, in Christ, removed the guilt of our sin which the law and all its blood sacrifices could not remove. From Romans 1:18 to 3:21, Paul points out the sin and guilt of Gentiles and Jews.

This lays the foundation for presenting propitiation by Christ in Rom 3:25. Moses' Law is superseded, *abolished, done away* and in its place, the imputed righteousness of Christ, received as a free gift, Romans 5:17, satisfies every demand of God's justice. In Romans the gospel of Christ speaks of wrath against sin appeased and mercy offered as a free gift, the same tender mercy offered by a loving God in the OT, Luke 1:77ff., yet better because it ended the reign of Old Testament law.

In Paul's view, Calvary's cross is the focal point for time and eternity. Everything in the flow of time revolves around the sacrifice of Christ on the cross for our sins and his glorious resurrection. Guilty sinners need not remain under the wrath of God. Jesus propitiated God's wrath and therefore Christ, bleeding and dying on Calvary's cross and rising in glory three days later, is God's answer to every objection of skeptics

who caviled, carped, castigated and *charged God foolishly*, on the law side of Calvary, Job 1:22, or on the grace side of Calvary, Jude 15.

Never forget this wondrous truth of redemption. Almighty God Himself is the Author of the horrors of Calvary yet Calvary is God's perfect plan for saving poor lost sinners. Says Isaiah 53:10 - "*Yet it pleased the LORD to bruise him; he hath put him to grief.*" That is prophetic understatement. God decided that the best way to solve the problem of sin and restore fallen man was Calvary's Cross. God determined that the best answer to mankind's dilemma was to crucify His only begotten Son for the sins of the world, John 3:16. For all who believe, Calvary answers the following questions. For everyone who refuses to believe, there are no satisfactory answers.

1. Why did God allow Satan to tempt Adam and Eve?
2. Why did God allow Eve to eat the forbidden fruit?
3. Why did God allow Adam freewill to follow Eve into sin?
4. Why did God give humans freewill to rebel against Him?
5. How could God so harshly judge and destroy Noah's world?
6. How could God steal Canaan land and give it to the Jews?
7. How could God destroy innocent people and take their land?
8. Who is God to insist on doing things His way all the time?
9. Why is God unwilling to accept Cain's offering of vegetables?
10. Why won't God accept anything but a blood sacrifice?
11. Why does God think only He can run His universe?
12. Why won't God accept my good works to pay for my sins?
13. Why does God always harsh my buzz and try to run my life?
14. Why does God get to make and enforce all the rules His way?

3:22 - 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: - Everyone has the same need. To be accepted with God, we all need righteousness. The only righteousness God will accept is the righteousness He provides - His own perfect righteousness. The only place to get the righteousness of Christ is at Calvary.

The only way to get the righteousness of Christ is to believe on the Lord Jesus Christ as your Savior from sin, hell and the wrath of God. Romans 3:22 is clear. Faith and believing on Jesus Christ come before salvation. You do not get the righteousness of Christ first, before you

believe. You get it after you believe yet Calvinism teaches the opposite. As we will point out from time to time as we study Romans, Calvinists are wrong. God doesn't save you so you can then believe on Him. You believe on Him first and then He saves you. Remember what Paul said in Acts 16:30-31 - Paul and Dr. Luke give us the biblical order.

*"And brought them out, and said, Sirs, what must I do to be saved?
And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30-31*

Paul and Dr. Luke do not say: Get saved and then believe on the Lord Jesus Christ. What is the order of salvation in those verses? If a first grader can figure it out, why can't a college educated Calvinist? Circle the correct answer below. According to Acts 16:31:

- a.** Salvation comes before believing on the Lord Jesus Christ.
- b.** Salvation comes after believing on the Lord Jesus Christ.

In the Bible, belief always comes first, before salvation. Salvation never comes before belief in any passage of scripture, yet Calvinism teaches the opposite of what the Bible says, based on the Gnostic philosophy they borrowed from Augustine.

God meets us and provides salvation at Calvary for all who believe. There is no provision for any of us apart from Calvary. If you want the love of God, you'll only find it at Calvary. If you want forgiveness of sins, you'll only find it at Calvary. If you want to know for sure you're saved, you can only know that through Calvary. Do you want justification by faith? You only get that based on what Jesus did for you on Calvary's Cross, John 3:16.

You cannot get your sins forgiven without the old rugged cross. You cannot ignore the Savior suffering the wrath of God against your sins, Isaiah 53, and get saved some other way. There is no bloodless salvation available anywhere for anyone. You come to God via Calvary's Cross or not at all. There is no positive thinking salvation. There is no provision for anyone any other way but Jesus. Will water baptism work? Can't I come to Jesus through the baptismal pool? No, God's salvation is not available in Church of Christ baptism or Mormon baptism or Baptist baptism or Catholic "baptism" via sprinkling. We

only find the grace and love and salvation of God at Calvary and water baptism is never part of that equation. Have you trusted Jesus, the risen Christ, as your Savior?

Years I spent in vanity and pride,
Caring not my Lord was crucified,
Knowing not it was for me He died on Calvary.

By God's Word at last my sin I learned;
Then I trembled at the law I'd spurned,
Till my guilty soul imploring turned to Calvary.

Now I've given to Jesus everything,
Now I gladly own Him as my King,
Now my raptured soul can only sing of Calvary!

Oh, the love that drew salvation's plan!
Oh, the grace that brought it down to man!
Oh, the mighty gulf that God did span at Calvary!

Mercy there was great, and grace was free;
Pardon there was multiplied to me;
There my burdened soul found liberty at Calvary.
-William R. Newell, 1895 (1868-1956)

for there is no difference - This is the best thing about God's grand and glorious gospel. God is no respecter of persons, 2:11, 3:9. Since *there is no difference* between Jews and Gentiles, God accepts all who call upon Him for salvation. If you're thirsty for salvation, come to Jesus and *take the water of life freely*, John 7:37, Revelation 22:17.

3:23 - For all have sinned, and come short of the glory of God; Sin is the transgression of the law, 1 John 3:4. It is missing the mark, which is the meaning of one of the Greek words for sin, harmartia. No matter how close we think we come, we always miss the mark. Dr. Charles Ryrie offers these lists of Hebrew and Greek words for sin.

In the Hebrew Old Testament, there are eight basic words for sin. They are: ra, bad, Gen 38:7, rasha, wickedness, Ex 2:13, asham, guilt, Hos 4:15, chata, sin, Ex 20:20, avon, iniquity, 1 Sam 3:13,

shagag, err, Isa 28:7, taah, wander away, Ez 48:11, pasha, rebel, 1 Ki 8:50.

In the Greek New Testament, there are twelve basic words for sin. They are: kakos, bad, Rom 13:3, poneros, evil, Matt 5:45, asebes, godless, Rom 1:18, enochos, guilt, Matt 5:21, hamartia, sin, 1 Cor 6:18, adikia, unrighteousness, 1 Cor 6:9, anomos, lawlessness, 1 Tim 1:9, parabates, transgression, Rom 5:14, agnoein, to be ignorant, Rom 1:13, planan, to go astray, 1 Cor 6:9, paraptomai, to fall away, Gal 6:1, and hupocrites, hypocrite, 1 Tim 4:2.

All have sinned and come short - Anglican Bishop Handley Moule, 1841-1920, honorary chaplain to Queen Victoria and King Edward VII, put it this way: "The harlot, the liar, the murderer, are short of it; but so are you. Perhaps they stand at the bottom of a mine, and you on the crest of an Alp; but you are as little able to touch the stars as they." The Epistle of St. Paul to the Romans, Hodder and Stoughton, London, 1894, p. 97.

Because *man at his best state is altogether vanity*, Psalm 39:5, we desperately need a Savior. Because *all have sinned*, all have the same need and God provides access to salvation to all on a freewill basis. Because God is not a Calvinist, there are no eternal decrees of election and reprobation and no need to intellectualize the gospel. God's plan is that anyone who responds to the gospel call via the power of the gospel, Romans 1:16, 2:4, 10:9-10, 13, Mark 1:15, John 20:32, Acts 16:31, and believes is saved and anyone who does not believe in Christ as Savior is lost.

come short of the glory of God - Anything you do besides trusting Jesus Christ alone for salvation leaves you short of the glory of God. Don't gamble eternity in hell on your own goodness. Jesus Christ is a sure thing for everyone who trusts Him. If you do it your way, you'll earn a sentence to eternal hell and the lake of fire, Rev 20:14. Every sinner lives every day with his guilt and shame, his frustration, his inner pain and sorrow, his sense of folly and futility, his dissatisfaction, doubt and hopelessness. Doing a few good works, a few kindly deeds never makes up for all your other failures to keep God's law so no matter what you do to earn salvation, you will always *come short of the glory of God*. For that reason, don't ever try to keep the law to

earn your salvation. Instead, let the law be your schoolmaster or tutor, your teacher or instructor or professor to lead you to Christ, Galatians 3:24-25. Stop trying to keep the law because close only counts in horse shoes, hand grenades and nuclear bombs.

3:24 - Being justified freely by his grace through the redemption that is in Christ Jesus: - V. 23 is the enormous problem God had to solve. How can God justify ungodly sinners? The only way God can justify the ungodly, Romans 4:5, is by taking their place on the cross and dying for their sins. The plan of God was to impute the sins of the ungodly to Christ in such a way that Jesus became sin for us, 2 Cor 5:21, and suffered the wrath of God for those sins, and appeased the wrath of God and satisfied the justice of God, Isaiah 53:11, so that God had a legal basis to forgive our sins and impute His righteousness to us.

NT grace is radically different and infinitely better than OT law. Paul now gets to the point of the previous three chapters. He employs theological words which every Christian should know. Don't dumb down the Bible by ignoring these words. God uses language in the Bible to teach us His truths and He expects us to know what that language means.

Being justified freely - The Greek verb, δικαιῶ dikaioō or justified means to declare or pronounce one to be just or righteous. Paul uses this word eighteen times in Romans. It is a forensic term, a legal term which describes our standing in Christ, not our actual state in this world. We are saved and therefore we have the righteousness of Christ but we are still sinners. When we believe on the Lord Jesus Christ, God as Judge of all the earth, Gen 18:25, imputes the perfect righteousness of Christ to us as a free gift, Rom 5:17, and declares us righteous or justified.

God's legal decree reflects our standing as blood-bought children of King Jesus but not our actual state. Justification does not make us righteous because justification is not sanctification. Justification, the imputation of Christ's righteousness to us and the legal declaration that we are righteous takes place immediately at salvation, when we believe on the Lord Jesus Christ, Rom 10:9-10, 13. Sanctification, actually becoming righteous, is an ongoing process for the rest of our

earthly life. Our works do not keep us saved but holiness and sanctification are always God's goal for us as we grow to spiritual maturity in Christ, 1 Thessalonians 4:3.

Remember, Jesus died to rescue you from sin, hell, the wrath of God and the OT law. God's plan is, I will take your sins and freely give you My righteousness. Jesus did not die so that, once you get saved, you can then try to keep OT law to stay saved. Getting saved and staying saved are free gifts of God's amazing grace. God gives - We receive, so stop trying to buy God's free gift of righteousness with your works.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:2

Free from the law—oh, happy condition!
Jesus hath bled, and there is remission;
Cursed by the law and bruised by the fall,
Christ hath redeemed us once for all.

Once for all—oh, sinner, receive it;
Once for all—oh, doubter, believe it;
Cling to the cross, the burden will fall,
Christ hath redeemed us once for all.

There on the cross your burden bearing,
Thorns on His brow your Savior is wearing;
Never again your sin need appall,
You have been pardoned once for all.

Now we are free—there's no condemnation;
Jesus provides a perfect salvation:
"Come unto Me," oh, hear His sweet call,
Come, and He saves us once for all.

Children of God—oh, glorious calling,
Surely His grace will keep us from falling;
Passing from death to life at His call,
Blessed salvation once for all.

-Philip P. Bliss, 1838-1876

Freedom and righteousness never come by the law, before salvation or after salvation, Galatians 3:21. Righteousness always comes by faith, Gal 3:22-25. If you ever try to keep the law after getting saved, you are placing yourself in bondage, Gal 5:1, and obligating yourself to keep the whole law, Gal 5:2. Law keeping never justifies you before God. Trying to keep the law means you have fallen from grace, Gal 5:4. Part of the good news of the gospel is, you don't have to keep the law. That truth ought to put you on shouting ground!

Being justified - To be justified by faith alone, apart from our works means to be declared righteous in the sight of God based on Jesus' death in our place as our substitute. Roman Catholicism denies the truth of justification by faith alone. Their gospel of justification by infusion or justification by works and sacraments is a false gospel and anyone who preaches it is accursed (damned). God and the Bible are not neutral on that issue, Galatians 1:8-9.

Justification means that Jesus has taken your sins upon Himself on Calvary so that, when you believe on Him as your Savior from sin, hell and the wrath of God, He can impute to you the perfect righteousness of Christ as a free gift, Rom 5:17, yet justification is much more than that. When God justifies you, He not only gives you His righteousness, He declares you not guilty! You are justified, not based on any goodness in you or any good works you have done and not based on anything any church has done. Justification by faith is a judicial declaration by the Supreme Judge of the Earth, Genesis 18:25, Who is also Creator of the Universe, Genesis 1:1. NT justification is far better than justification in the OT, Psalm 143:2.

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Galatians 2:16

Our justification is linked to the resurrection of Christ, Rom 4:25. *If Christ be not raised, your faith is vain; ye are yet in your sins, says*

Paul in 1 Cor 15:17. In other words, if Christ didn't rise from the dead, then we are not justified by faith - we're still in our sins. No one can be justified apart from the literal physical bodily resurrection of Christ, Matthew 28:5-6, Luke 24:42-43, John 20:25-29. Since God linked [justification by faith](#) to the bodily resurrection of Christ, we must also recognize that link. The physical bodily resurrection of Christ cannot be denied and still have the biblical gospel and justification by faith. Everything rises or falls on the resurrection of Christ. Have you thanked God for the bodily resurrection of Christ?

freely - What part of *freely* don't you understand? Catholicism says: Yes but... to this verse because they teach infused justification or freely plus sacraments or freely plus works or freely plus grace allegedly infused through the Roman Catholic Church. Contra that, the biblical view is forensic justification, Romans 4:17 - *calling those things which be not as though they were*. God imputes to us His righteousness and declares us righteous even though we are ungodly, Romans 4:5. So, righteous in Christ is our standing but not our state. Our state is that we are still sinners. We are saved by grace alone through faith alone in Christ alone plus nothing - no good works, no religious works - no saving grace infused through the Roman Catholic Church or any other church. None of us can do enough good works to earn salvation. The only way to get saved is to receive salvation as a free gift. Getting saved is always God's way or the highway.

When you believe on the Lord Jesus Christ and get saved, eternal life and justification are gifts given to you by your loving Lord, Rom 5:17, 6:23, Eph 1:3. God does not give you His righteousness because you're so good but because you're no good. Salvation is not a reward for the righteous - It's a gift for the guilty! Isn't it grand to remember that no Appeals Court can reverse God's judicial declaration that you are freely justified by grace, 3:24, by faith, 3:28, and by His blood, 5:9, so that, once you are saved Jesus keeps you saved forever by also giving you eternal life. Startling fact: No one ever outlives eternal life.

by his grace - Grace is the undeserved unmerited unstinting favor of a loving God freely given to sinful people who did nothing to earn it. It is mercy instead of judgment, lovingkindness instead of wrath. It is the positive activity of God our Creator toward us, Who, instead of giving

us what we deserve, kindly gives us what we do not deserve and could never earn. Free grace from the hand of a loving God is the operative principle of the Christian life.

Are you amazed by God's Grace?

1. We are saved by GRACE — Ephesians 2:8,9
2. We are justified freely by His GRACE — Rom 3:24, Tit 3:7
3. His GRACE is sufficient for us — 2 Corinthians 12:9
4. We are not under law but under GRACE — Rom 6:14-15
5. We enjoy the dispensation of GRACE — Ephesians 3:2
6. We come boldly to the throne of GRACE - Hebrews 4:16
7. The essence of the gospel is GRACE - Acts 20:24
8. Our victory over sin comes by GRACE - James 4:6

Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace.
-Helen Lemmel, 1863-1961

through the redemption - Redemption is a doctrinal and theological word which means to buy back, to set free from bondage, to purchase for a price, 1 Cor 6:20, 7:23. The thought that conveys itself is that we are liberated and set free from sin so we are no longer slaves to sin. Paul develops this idea more fully in Romans 6. So important to God is the truth that he purchased us with His own blood, Acts 20:28, that our purchase is the theme of the new song they sing before the throne of God in heaven.

*"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;" Revelation 5:9. *Thou* is Jesus, God's Lamb, Rev 5:6, 8.*

God bought us out of slavery to sin and to the law and set us free to serve Him, Galatians 5:1, as sons instead of servants or slaves, Gal 4:6-7. *"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:" Gal 3:13. Don't try to keep the OT law at home. That puts you under a curse.

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Galatians 3:10

It is important to note here that redemption also speaks of the gospel truth that Christ, by His sacrifice on the cross, did what the OT animal sacrifices could never do. He paid for and took away our sins.

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." - Hebrews 9:15

Remission and Redemption are not synonyms. They do not mean the same thing. Remission means sins are forgiven but not taken away. Redemption means sins are forgiven and taken away.

How I love my Great Redeemer
Who has done so much for Me;
With such joy I tell the story
Of the love that set me free.

Til my earthly life is ended
I will sing glad songs below;
Then beside the crystal river
More and more my soul shall know.

He is everything to me,
He is everything to me;
He is Christ my blessed Savior
Who died on Calvary.

I shall never cease to praise Him
Here and in the world above;
And my heart shall sing with gladness
Of His great redeeming love.

Glory be to Christ forever
Endless praises to the Lamb;
He has filled my heart with gladness
He has made me what I am

O that every one would know Him
O that all would praise His Name;
O that all would trust the Savior
Own the truth for which He came.

Be careful what you believe. It is important to for Christians to reject false teaching and embrace truth. Accepting false teaching, also known as heresies, KJV, or destructive heresies, NIV, or damnable heresies, KJV, is a sin of the flesh. Embracing heresy never indicates spirituality on your part nor is it a sign of your loving heart. When you embrace heresy it indicates you are carnal or fleshly, not walking in the Spirit, Gal 5:16-22, 2 Peter 2:1. In this context, your spirituality manifests itself first by receiving correction from your error and then rejecting false teaching and embracing God's truth, Acts 18:18-28.

Here is an example of false teaching. Many Christians these days deny that Christ, dying on the cross, bore God's wrath against our sins, Romans 1:18, Psalm 22, Isaiah 53. Their rejection of this foundational biblical truth eviscerates the glorious gospel of the grace of God and denies the clear teaching of scripture. How are Christians delivered from the curse of the law if Christ didn't take upon Himself our sins, if Christ didn't take upon Himself the curse of the law which is the wrath of God against sin? Christ redeemed us from the curse of the law by bearing the wrath of God against our sins as our substitute.

On the cross, Christ bore the wrath of God, referred to in Gal 3:13 as the curse of the law. The death of Christ for sinners was penal and substitutionary since it occurred under OT law, not NT grace. Christ was made a curse for us, suffering as us for us, dying for our sins as if He was a sinner, to redeem us from the curse of the law and appease the wrath of God. To understand how awful was the curse of the law and God's wrath against sin, read Leviticus 26 and Deuteronomy 28. Both chapters describe terrible judgments Jesus died to save us from experiencing. The truth of penal substitution is particularly vivid at

Calvary because the curse of the law falls upon Christ as our substitute and therefore, no longer upon us.

Jewish law is full of substitutionary blood sacrifices, bulls and kids of goats offered as temporary sacrifices for sin, passover lambs that died and scape-goats which were freed, Ex 12:3ff., Lev 16:1ff., all of which pointed to God's ultimate sacrifice of His only begotten Son. Isaiah 53:6 testifies: *"All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."*

The price of our redemption was the precious blood of Christ, shed for sinners upon Calvary's cross. *"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:"* 1 Peter 1:18-19

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;" Revelation 5:9.

that is in Christ Jesus - When Paul says "in Christ" he is making a doctrinal statement about salvation. No sinner in the OT, saved or lost, was in Christ and no lost sinner today is in Christ but all saved and born again people in the church age are in Christ. You get in Christ by believing on Him as your Savior from sin, John 20:31, Acts 16:30-31, by receiving Him as your Savior, John 1:11-12, by receiving the gift of righteousness, Rom 5:17, and by believing the gospel, Romans 1:16. Those are four ways of describing how to get saved.

Some Calvinists believe they were in Christ before the foundation of the world. That false belief is based on their misunderstanding of Ephesians 1:4. Ephesians 2:12 tells us that, contrary to being in Christ before the foundation of the world, they were "without Christ, being

aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:" Ephesians 2:12. Our only hope is in Christ. No one is in Christ until he receives God's gift of righteousness, Romans 5:17, by believing the gospel, which is the power of God unto salvation to every one that believeth, Romans 1:16. Note that in Romans 1:16, believing the gospel is the prerequisite for salvation.

In the Bible after the resurrection of Christ, everyone who responds to the gospel and gets in Christ is predestinated. Contrary to Augustinian and Calvinist philosophy, Colossians 2:8 - KJV, God did not, in eternity past, unconditionally elect and decree to save a chosen few and then unconditionally and absolutely decree to reprobate all the rest. That unbiblical philosophical foolishness from the muddled minds of Calvin and Augustine, contradicts the Bible rightly divided, 2 Timothy 2:15. Redemption in Christ Jesus is available for all and all are made capable of believing in Christ by the power of the gospel, Romans 1:16.

Redeemed, how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through His infinite mercy,
His child and forever I am.

Redeemed, and so happy in Jesus,
No language my rapture can tell;
I know that the light of His presence
With me doth continually dwell.

I think of my blessed Redeemer,
I think of Him all the day long:
I sing, for I cannot be silent;
His love is the theme of my song.

I know I shall see in His beauty
The King in whose law I delight;
Who lovingly guardeth my footsteps,
And giveth me songs in the night.

I know there's a crown that is waiting
In yonder bright mansion for me,

And soon, with the spirits made perfect,
At home with the Lord I shall be.

Redeemed, redeemed,
Redeemed by the blood of the Lamb;
Redeemed, redeemed,
His child and forever I am.
-Fanny Crosby, 1882 (1820-1915)

Yes I'm redeemed, by love divine!
Glory, glory, Christ is mine!
All to Him I now resign;
I have been, I have been redeemed!

3:25 - Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; - *Whom* refers to our Lord Jesus Christ. *Set forth* refers to the public spectacle of the crucifixion. This was necessary to vindicate the righteousness of God in forgiving sin for four thousand years based only upon animal sacrifices. At Calvary, God made a show openly when He punished Christ so He could pardon us, Colossians 2:15, Acts 3:18.

The triune Godhead originated God's glorious plan of redemption to deal with the issue of sin. God punished sin and propitiated His own wrath against sin because God's justice requires punishment. God's plan was that God the Father would pour out His righteous wrath against sin upon God the Son on Calvary's Cross, God punishing God and God being punished by God.

The death of Christ for our sins is God's answer to every problem and question the human race has. God's plan reconciles His divine justice, righteousness and wrath with His lovingkindness, grace and mercy. Isaiah declares: "*But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.*" Isaiah 59:2. In the OT context, the blood of bulls and goats offered as a sacrifice, temporarily covered sins but could never take away sins, Hebrews 10:4.

to be a propitiation - That a propitiation - pro-pish-e-a'-shun was necessary indicates God was angry with the human race. Is this true? Psalm 7:11 tells us: "God judgeth the righteous, and God is angry with the wicked every day." God's anger and wrath are different from our anger and wrath. The righteous anger of God reflects His holiness and utter detestation of all sin and unrighteousness. God's righteous anger at sin compels Him to punish sin yet wonder of wonders, God in His love, did not punish us. Instead, God punished Himself. Jesus, as God, took upon Himself the punishment and wrath we deserved, dying as us for us, on the cross, as our substitute.

Jesus died for our sins so He could give us His righteousness, 2 Cor 5:21.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53:5

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24

"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." 2 Corinthians 5:21

1. Why did Jesus die on the cross? _____
2. Was Jesus dying for our sin God's plan all along? _____
3. Was God the Father a cosmic child molester when He poured His wrath against sin upon Jesus, Hebrews 9:14? _____
4. Can you make a better payment for sin than Jesus made? _____
5. Jesus died for your sins so He could give you _____
6. Are you redeemed by the blood of the Lamb? _____

Propitiation defined: Propitiation is a perfect sacrifice that appeases, assuages, conciliates, disarms, mollifies, placates the righteous wrath of God against sin while also satisfying God's offended justice, making reconciliation with God possible, 2 Cor 5:18-19. The only individual in the universe capable of offering that sacrifice is our Lord Jesus Christ. God punished God and God appeased God for our good and His glory.

Propitiation, from the Greek word, ἱλαστήριον hilastērion, hē-lä-stā'-rē-on, is a doctrinal and theological word, found six times in the Greek NT, as hilasmos in 1 Jn 2:2, 4:10; as hilasterion in Romans 3:25, and Heb 9:5, where it is translated, mercyseat and as hilaskomai in Luke 18:13, Hebrews 2:17. Post-modern Christians define hilastērion as expiation instead of propitiation. Both concepts are involved yet propitiation is more accurate. Propitiation means to appease, placate or turn away God's wrath. Propitiation is a personal word because one propitiates a real person. Expiation means to atone for sins and is an impersonal word since one expiates sins, not people.

Expiation, the taking away of guilt through payment of a penalty, is the act. Propitiation, the appeasing of God's wrath, is the result of the act. When we describe Christ's work on the cross only as expiation, that conveys the idea of an impersonal process taking away sins and satisfying the law, much like paying a parking ticket. In expiation there is no concept of appeasing the righteous wrath of an angry God, Psalm 7:11, Rom 1:18, which is why some post-modern Christians prefer it. Expiation matches their flawed post-modern view of God as incapable of feeling wrath against sin and sinners.

Remember that the OT uses 20 Hebrew words more than 580 times to describe God's wrath. On Calvary something happened which dealt with God's wrath else where did it go? What happened to appease God's wrath if not Jesus' sacrifice on Calvary? We know God's wrath against sin and sinners was appeased on Calvary because Paul tells us in 2 Cor 5:18-21, God is now reconciled to the world. Reconciliation happened as a result of Jesus' sacrifice on Calvary. Theological liberals deny penal substitutionary atonement. They are to be ignored.

Luke 18:13 provides insight into the contrast between OT and NT as regards propitiation and justification. On the law side of Calvary, the publican would not lift up so much as his eyes to heaven but smote upon his breast and said: *God be merciful to me or God be hilaskomai, propitiated to me a sinner.* God heard his prayer and he went down to his house justified. On the grace side of Calvary, no one has to pray or beg for God to be propitiated because He already is propitiated. It's a done deal and God is satisfied, appeased, propitiated by what Jesus did on Calvary. All we have to do is believe on Jesus by faith. That's why Paul says in Romans 3:25-26, "*Whom God hath set forth to be a*

propitiation through faith in his blood... that he might be just, and the justifier of him which believeth in Jesus."

Before Calvary, propitiation was not a completed fact.
After Calvary, propitiation is a completed fact.

Under law, you had to ask for propitiation, Luke 18:13-14.
Under grace, you have to believe God is propitiated.

Under law, propitiation is temporary, awaiting Messiah.
Under grace, propitiation is permanent; Messiah has come.

Under law, propitiation results in temporary justification.
Under grace, propitiation results in permanent justification.

Propitiation makes it impossible for Bible believers to adopt the false teaching of Origen, AD 185-254, and Augustine, AD 354-430, that Jesus' death was a ransom paid to Satan. Since the death of Christ propitiated the wrath of God the Father, it could not have been a ransom to Satan. The ransom to Satan view is another unscriptural false teaching from Augustine, the original "Calvinist." Calvinists got their TULIP falsehood from Augustine, who said:

"The Redeemer came and the deceiver was overcome. What did our Redeemer do to (Satan) our Captor? In payment for us He set the trap, His Cross, with His blood for bait. He (Satan) could indeed shed that blood; but he deserved not to drink it (????). By shedding the blood of One who was not his debtor, he (Satan) was forced to release his debtors." Doctrine of the Atonement, Catholic Encyclopedia Online.

Why would Calvinists follow a man as doctrinally confused as Augustine? Jesus did give His life as a ransom, 1 Tim 2:6, but a ransom paid to God the Father, never a ransom paid to Satan. That Jesus' death appeased or propitiated the wrath of God the Father fits the biblical view of God's wrath and is the triune Godhead's intensely personal solution to the problem of sin. The reality of sin and Jesus' personal act of placating God's wrath against sin are part and parcel of propitiation. Indeed God was angry with us for our sins and propitiation placates His wrath. Expiation speaks of impersonal atoning for sins without reference to God's wrath. Propitiation speaks of

placating God's righteous wrath against our sins in an intensely personal way. The correct word then, is propitiation.

Because the sacrifice of Christ on Calvary completely satisfied the justice of God, Isaiah 53:11, and appeased His wrath against our sins, Rom 3:25, God is now reconciled to the world, 2 Corinthians 5:18-19. Reconciliation doesn't save anyone but does make salvation available to all who obey their God-given conscience, John 12:32, Rom 2:15, respond to the gospel call, Mark 1:15, respond to the goodness of God, Rom 2:4, and receive God's gift of righteousness, Rom 5:17, by the power of the gospel, Romans 1:16.

1. Is it possible for some people to be justified by works if they are really serious about their spirituality, Romans 3:20? _____
2. What do we mean by, the law side of Calvary and the grace side of Calvary? _____
3. What event manifested the righteousness of God without the law in Romans 3:21? _____
4. The great theme of Romans is:
 - a. the goodness of God
 - b. the goodness of man
 - c. the joy of the Lord
 - d. the righteousness of God
5. How can anyone be righteous without keeping the law?

6. Paul teaches justification by our sincere good works. T or F
7. Paul teaches justification by faith without us doing good works to earn it. T or F
8. Being justified means:
 - a. God thinks I am good even if I am not
 - b. God thinks I am righteous
 - c. God declares me righteous even if I am not
9. God's salvation is mostly for people who are already good. T or F
10. Even though God justifies me freely, Romans 3:24, I still need to do good works to stay saved, right? _____
11. Circle the statements that are true.
 - a. Getting saved is all about works.
 - b. Getting saved is all about grace.
 - c. Getting saved is just the luck of the draw.
 - d. Getting saved is all about sincere intentions.
 - e. Getting saved is all about earning it.
 - f. Getting saved is all about doing your best.

Both OT and NT resonate with the powerful message that mankind must be set right with God, must be reconciled to God. Propitiating God's just wrath against sin and sinners by the sacrifice of Christ is God's way of setting things right. The horrors of Calvary only make sense when we understand propitiation. God's love for poor lost sinners is magnified when we understand the truth of propitiation, that God's wrath against sin must be appeased by the sacrifice of His only begotten Son. Any gospel which omits the truth of propitiation is an unscriptural gospel, a false gospel, an unloving gospel, a graceless gospel, an unChristian gospel. Do not be deceived by false gospels.

God's wrath is propitiated by the blood of Christ alone. Nothing I do, none of my good works can ever propitiate the wrath of God against my sin. But upon the cross, by shedding His innocent sinless blood as *the Lamb of God which taketh away the sin of the world*, John 1:29 and Isaiah 53, Christ took God's wrath against sin upon Himself and bore the punishment we deserved. We know God accepted the sacrifice of Jesus and His wrath was appeased, His justice satisfied, Isaiah 53:11, because God raised Jesus from the dead, Rom 8:11, and now offers us salvation and righteousness as a free gift of His grace, Romans 5:17. All of our sins were paid for in full by Christ dying upon Calvary's cross.

Because when we get saved, all our sins are forgiven, there is no more wrath of God against those sins. As a saved and born again Christian, God's wrath against your sins is propitiated by the blood of Christ and God is reconciled to you. On the cross God imputed your sins to Christ so that when you get saved, He can impute Christ's righteousness to you. That means God is no longer angry with you and will never be angry with you! Your wife or husband, brother, sister, father or mother or friends may get angry with you yet God can never be angry with you again.

God's wrath against your sins is taken away, appeased or propitiated by the blood of Christ and God is satisfied, Isaiah 53:11. Are you satisfied to trust what God did instead of trying to do it yourself? You may get angry at God because you cannot understand His dealings with you but once you are saved, God will never ever be angry at you. This is why we can come to God boldly, Hebrews 4:16, without condemnation Romans 8:1. When you get your mind around that

incredible truth, it will revolutionize your spiritual life, bring peace to your heart and fill you with heavenly joy.

And can it be that I should gain
An interest in **the Savior's blood**?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! how can it be
That Thou, my God, shouldst die for me?

He left His Father's throne above,
So free, so infinite His grace;
Emptied Himself of all but love,
And bled for Adam's helpless race:
'Tis mercy all, immense and free;
For, O my God, it found out me.

Long my imprisoned spirit lay
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray,
I woke, the dungeon flamed with light;
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.

No condemnation now I dread;
Jesus, and all in Him, is mine!
Alive in Him, my living Head,
And clothed in righteousness Divine,
Bold I approach the eternal throne,
And claim the crown, through Christ my own.
-Charles Wesley, 1738 (1707-1788)

through faith in his blood - Our salvation and justification are based on Jesus dying on the cross, shedding his blood to pay for our sins, not on any works we do. His life blood paid my sin debt and paid the penalty for my sins, Leviticus 17:11. So when Paul says, *through faith in his blood*, he means believing on the Lord Jesus Christ as my Savior from sin, hell and the wrath of God. When I believe that *the LORD hath laid on him the iniquity of us all*, Isaiah 53:6, and that God is

satisfied with Jesus' blood as payment for my sins, Isaiah 53:11, I am saved. Since God is satisfied, I am satisfied.

According to Calvinist megachurch Pastor John MacArthur, there is no [saving efficacy in the fluid](#) that was Jesus' blood. MacArthur says:

"Now having said that, you have to stop short of saying that we are saved by the blood of Jesus in the sense that there's some efficacy in the fluid that poured out of His body... when the New Testament refers to salvation by His blood it is not talking about salvation by His fluid. It uses blood as a metaphor or a synonym for death because it conveys the violence of it... we don't want to get caught into this bizarre notion that somehow in the actual fluid that came out of the body of Jesus, there is saving power or saving efficacy... there's nothing in the fluid in His body that in any way in itself could save us."

According to Pastor MacArthur, when the NT writers refer to the blood of Christ, they are using blood as a euphemism, a synonym, a metaphor, a metonym for His death. To see if that is true, look up the following verses, read them out loud and replace blood with death.

Lev 17:11, Acts 20:28, Rom 3:25, 5:9, 1 Cor 11:25, 27, Eph 1:7, 2:13, Col 1:14, 20, Heb 9:12-15, 21-22 - apparently then, blood is more than just a euphemism for death, Heb 10:19, 12:24, 13:12, 20, 1 Pet 1:2, 19, 1 John 1:7, 5:6, 5:8, Rev 1:5, 5:9, 7:14, 12:11.

The 19th century English Baptist megachurch pastor, Charles Haddon Spurgeon, 1834-1892, and many other Baptists and the Bible itself, disagree with MacArthur's view of the blood of Christ, based on those verses. Ask yourself: Were the NT writers using blood as a euphemism for death or did God intend to tell us we were purchased with the blood of the Lamb? The Greek word for blood is: αἷμα haima and the Greek word for death is: θάνατος thanatos. For example:

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood..."
Revelation 1:5

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Leviticus 17:11

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:" 1 Peter 1:18-19

He washed us from our sins in his own death? Really Pastor MacArthur? Your false teaching about the blood of Christ breaks the typology of OT sacrifices pointing to the ultimate sacrifice of Christ as God's passover Lamb when He shed His precious blood for sinners.

Spurgeon preached: "When we climb into heaven itself... we shall not have gone beyond the influence of the Blood of sprinkling; nay, we shall see it there more truly present than any other place. 'What!' You say, 'The blood of Jesus in heaven? Yes! Let those who talk lightly of the precious blood correct their view ere they be guilty of blasphemy... For me there is nothing worth thinking of or preaching about but this grand theme. The Blood of Christ is the life of the gospel." C. H. Spurgeon, "The Blood of Sprinkling," February 28, 1886, Metropolitan Tabernacle Pulpit, Pilgrim Publications, Pasadena, Texas, Volume 32, p. 121.

Spurgeon preached: "If you or I had gone there without atonement of blood, heaven would have been defiled. But the Lord has gone there, and has sprinkled His blood on the mercy seat." C. H. Spurgeon, "Our Lord's Entrance Within the Veil," Metropolitan Tabernacle Pulpit, Volume 35, p. 145.

Spurgeon preached: "The blood of sprinkling speaketh better things than that of Abel." It is said to be sprinkled within the veil, so that where the high priest could go only once a year we may now go at all times, for the blood is there, interceding for us perpetually."

"The blood of Jesus becomes the mode and way of access to God. We have boldness to enter into the holiest through the blood of Christ. After first cleansing the man, and making him fit to come as a priest and a king unto God, then the blood as it were, takes away the veil

and opens up the pathway to God Himself for the forgiven and redeemed soul. Never let us attempt to come to God by anything but the blood. All other ways to God, except through the blood of Jesus, are presumptuous." C. H. Spurgeon, "The Saviour's Precious Blood," Metropolitan Tabernacle Pulpit, Volume 60.

If there is anything in life Christians should be passionate about, it's the gospel - that Christ shed His precious blood and died for our sins and rose from the dead the third day. Are you passionate about the gospel? If not, why not? The New Testament gospel, 1 Cor 15:1-8, is a radical change from the OT way of doing things, Hebrews 9:11ff., 9:26, 10:4, 1 Kings 8:1ff., 60ff., 2 Chronicles 7:1ff.

When Solomon [dedicated the Jewish temple](#) in Jerusalem in 949 BC, he sacrificed 22,000 bulls and 120,000 sheep, 1 Kings 8:63, during fourteen joyful days of celebration even though, *it is not possible that the blood of bulls and of goats should take away sins*, Hebrews 10:4, yet the blood of bulls and goats certainly typified Christ as God's ultimate passover Lamb, John 1:29, 1 Cor 5:7. Remember, none of those OT animal sacrifices arose from the dead like Jesus arose from the dead. Skeptics assert those numbers couldn't possibly be true yet the Jewish historian [Flavius Josephus, testifies](#) to the truth of those large numbers during the lifetime of Cestius Gallus, Roman governor of Syria, who died in AD 67.

"And that this city (Jerusalem) could contain so many people in it is manifest by that number of them which was taken under Cestius, who being desirous of informing Nero of the power of the city, who otherwise was disposed to condemn that nation, entreated the high priests, if the thing were possible, to take the number of their whole multitude. (423) So these high priests, upon the coming of their feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh, but so that a company not less than ten belong to every sacrifice (for it is not lawful for them to feast singly by themselves), and many of us are twenty in a company, (424) found the number of sacrifices was two hundred and fifty-six thousand five hundred; (425) which, upon the allowance of no more than ten that feast together, amounts to two million seven hundred thousand and two hundred persons that were pure and holy.

The OT Temple often looked like a slaughterhouse, where God's priests stood ankle deep in blood on the great feast days, killing lambs and kids of the goats, rams and bullocks, for sacrifice. God intended that we learn, by the ceaseless shedding of blood, how awful sin is and how awful the penalty Jesus paid to appease God's wrath against our sins and bring us to salvation. To make it personal, way back in Egypt around 1450 BC, God required the head of each household to kill a passover lamb without blemish (typifying the sinlessness of Christ) and strike the blood from that lamb on the lintel and door posts, Exodus 12:3-7. *When I see the blood I will pass over you*, Exodus 12:12-13. Nothing else but the blood of the lamb would prevent God, from killing the firstborn in every house. Isaac Watts, 1674-1748, wrote:

Not all the blood of bulls and goats,
On Jewish altars slain;
Could give the guilty conscience peace,
Or take away the stain.

But Christ, God's heavenly Lamb,
Takes all my sins away;
A sacrifice of richer blood,
And nobler Name than they.
-Isaac Watts, 1674-1748 (1709)

Propitiation Justifies & Vindicates God

1. God is justified in punishing sin. God is not the God of justice unless he inflicts appropriate punishment upon sin. That is God's duty as a righteous God and that is what God did at Calvary when Christ bore the wrath of God for our sins. While some view it as severe, we desperately need the wrath of God and His holy and just response to sin and evil, to restore fallen humanity and the broken world in which we live. Propitiation sets us on the path to restoration.

2. God is justified in forgiving sin. Propitiation is God's answer to the sin problem. Through the death of Christ, God received satisfaction in full for every sin. On the basis of Jesus' sacrifice He freely and justly forgives sin because the penalty has been paid. The basis of the gospel

invitation and all divine mercy is the fact that Christ propitiated the wrath of God against all our sins and God is satisfied, Isaiah 53:11.

3. God is justified in imputing His righteousness. Propitiation permits God to justly impute our sins to Christ and His righteousness to us. Jesus took upon Himself all my sins and imputes to me all His righteousness. For that reason, God can now justify saved sinners, freely giving us all spiritual blessings in Christ, Ephesians 1:3. Based on the death of Christ, God takes the foulest sinner and makes him as pure in holiness as His own sinless Son.

4. God is justified in bestowing grace upon sinners. Forgiveness of sin and imputation of righteousness are possible because the wrath of God was propitiated or appeased. That means God can now pour out His blessings upon believers although we did nothing to deserve those blessings. All the blessings of God upon us flow from Calvary where Jesus died as us for us. God gladly blesses *us with all spiritual blessings in heavenly places in Christ*, Ephesians 1:3. Propitiation is God's open door to fruitful vibrant spiritual life, Gal 2:20, 5:22-23.

From whence this fear and unbelief?
Hath not the Father put to grief
His spotless Son for me?
And will the righteous Judge of men
Condemn me for that debt of sin
Which, Lord, was charged on Thee?

Complete atonement Thou hast made,
And to the utmost Thou hast paid
All that the lost race owed;
How then can wrath on me take place,
If sheltered in Thy righteousness,
And sprinkled with Thy blood?

If thou hast my discharge procured,
And freely in my room endured
The whole of wrath divine;
Payment God cannot twice demand,
First at my bleeding Surety's hand,
And then again at mine.

Turn then, my soul, unto thy rest!
The merits of thy great High Priest
Have bought thy liberty;
Trust in His efficacious blood,
Nor fear thy banishment from God,
Since Christ hath died for thee.
-Augustus Toplady, 1740-1778

to declare his righteousness - God's righteousness is the natural expression of His holiness, justice and goodness, Rom 2:4. When we say God is righteous, we mean that He always does what should be done, always does what is right, consistently, without partiality or prejudice. When the Bible tells us God is righteous, it means His actions toward us always agree perfectly with His holy nature. Paul is saying, God was right to forgive sins in the past in the OT and into the time frame of the gospels, based only upon the blood of bulls and of goats, while Jesus ministered to Israel.

for the remission of sins - The word *for* is important. *For*, as used here does not mean, in order to get your sins remitted. Instead, *for* means, because. When we send a man to prison for murder, we are sending him to prison because he committed murder, not in order to or so he can commit murder. *For* means because, not in order to.

Because God had been remitting sins for four thousand years of OT history, it was necessary for Christ to die because He was God's ultimate sacrifice. All of the OT Jewish blood sacrifices pointed forward to the reality of Christ coming to earth and dying as God's final sacrifice for sins. Heb 10:12 says: "*But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God.*" When Jesus died on the cross, He said: "*It is finished: and he bowed his head and gave up the ghost.*" John 19:30. God's plan of redemption, unfinished for four thousand years in the OT, was finished in the NT at Calvary.

Remission means that when people between Adam and Calvary did what God told them to do and offered the blood sacrifice Jehovah required, their sin was covered and forgiven and passed by, Micah 7:18 but it was still not cleared, Exodus 34:7, and was not taken away, Hebrews 10:4. Four thousand years of remitting sins in the OT based

only on the blood of bulls and goats and lambs, demonstrates the tender mercy of God toward sinners, Luke 1:77-78. OT sacrifices could never make the people who offered them perfect, Hebrews 9:9, could not relieve their bad conscience about their sins, Hebrews 10:1-2. Those things could not happen until Messiah came and died to obtain eternal redemption for us, Hebrews 9:12, yet even before the coming of Messiah, the tender mercies of God were freely given.

When Jesus died as God's final sacrifice, His blood did more than cover sins, did more than provide forgiveness, tender mercy, redemption. "*The blood of Jesus Christ his Son cleanseth us from all sin.*" 1 John 1:7. Therefore when Christ died, all the *sins which are past*, meaning which were forgiven in the past, **1.** were cleared, Exodus 34:7. All the sins under the OT or first testament **2.** were redeemed, Heb 9:15, **3.** were put away, Heb 9:26, and **4.** were taken away, Hebrews 10:4. But God didn't stop at that. By imputing our sins to Christ so He could impute Christ's righteousness to us, God also gives us perfect standing in Christ; i.e., He makes *the comers thereunto perfect*. Because we have the sinless righteousness of Christ as a free gift, Romans 5:17, we have *no more conscience of sins*, Hebrews 10:1-2.

Remission defined: Remission is another doctrinal and theological word. It means passing over, disregarding, letting pass, winking at, Acts 17:31. The phrase *remission of sins* occurs eight times in the KJV New Testament, Matt 26:28, Mark 1:4, Luke 3:3, 24:47, Acts 2:38, 10:43, Romans 3:25. Because God had been remitting sins for four thousand years of OT history, based only upon the blood of bulls and goats, God vindicates His justice and declares His righteousness by the death of Christ as the ultimate and final sacrifice for sin.

John the Baptist and Jesus spoke of remission of sins in the sense Paul uses here. They also used *for* with the meaning of *because*. All of the blood sacrifices of animals in the OT pointed to the future truth that *when the fulness of time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law*, Galatians 4:4.

Understanding Romans 3:25 and remission of sins is important. If you don't get remission and propitiation right, your understanding of the gospel of Christ and the doctrine of salvation will be deficient. There

are entire denominations whose false teaching about salvation is based on their misunderstanding of Romans 3:25 and other NT verses about remission of sins. Calvary's cross is God's emphatic declaration that He was righteous to forgive past sins throughout the OT, *for the remission of sins that are past*, based only on blood sacrifices of animals.

For the remission of sins means because of the remission of sins; it does not mean, so you can get your sins remitted. So Paul says, *for the remission of sins that are past, through the forbearance of God*. Again the scripture says: "*And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*" Heb 9:15.

Why is that important? When we get to Acts 2:38, the Churches of Christ and other baptismal regenerationists, use Acts 2:38 to "prove" that your sins get forgiven by water baptism, not by faith alone. Roman Catholics believe their baptism by sprinkling saves or imparts the new birth. Of course, the Bible says no such thing.

On the other hand, some Calvinists, aka, Monergists or Reformed and Lutherans and Presbyterians, use Acts 2:38-39 to "prove" that God establishes a covenant of salvation when you sprinkle a baby with water and call it baptism. Baby sprinkling is not a biblical belief commanded or practiced in the Bible. It is a holdover false teaching from Roman Catholicism, to which some Calvinists cling. Paedobaptists, also known as baby sprinklers, believe that the promise mentioned by Peter in Acts 2:38ff., is the NT version of the promise God made to Abraham in Genesis 17:1-8. To baby sprinklers, baby sprinkling equates to and is viewed as a continuation of Old Testament circumcision and both are thought to be tokens of a covenant.

Yet here is the biblical reality. In the Bible, only male circumcision is said to be a token of the covenant, Genesis 17:10-11. Sprinkling a baby with water and calling it baptism is never commanded, never practiced by anyone anywhere in the Bible and is never said to be a continuation of a covenant or a token of a covenant. Some of the doctrinal errors of the groups listed above originate from their misunderstanding of the phrase, *for the remission of sins*. Misunderstanding causes them to teach false doctrine about baptism,

salvation and covenants because they wrongly interpret, *for the remission of sins* to mean, in order to get your sins remitted.

sins that are past - In Romans 3:25, *sins that are past*, are sins committed between Genesis 3:6 and Matthew 27:50. When Jesus died, the OT officially ended, Hebrews 9:16-17, Ephesians 2:13-17. When blood sacrifices were offered in the OT, beginning in Genesis 3:21, all of those sins were forgiven but none were cleared or taken away. Forgiveness of sins in the OT was based on the sinner offering the appropriate blood sacrifice yet *it is not possible that the blood of bulls and of goats should take away sins*, Hebrews 10:4. Sins for which a blood sacrifice was offered were covered but were not cleared, so Moses writes in Exodus 34:7, *which will by no means clear the guilty*.

When John the Baptist came preaching the baptism of repentance for (or because of) the remission of sins, Mark 1:4, Luke 3:3, he was the forerunner of Jesus the Jewish Messiah to Israel living under the law in the land of Israel. Because God had been forgiving sins since Adam and Eve, based on blood sacrifices, John the Baptist tells Jews who had already offered blood sacrifices for their sins to repent and be baptized and do works meet for repentance. As John preached it, *for the remission of sins* meant because you have repented and because your sins have already been remitted based on the blood sacrifices you offered. Those blood sacrifices pointed to the time when the Lord Jesus became *the Lamb of God which taketh away the sin of the world*, Gen 4:2, Exodus 12:3-5, John 1:29, 1 Corinthians 5:7.

through the forbearance of God - Forbearance means patience or longsuffering, holding back, delaying, tolerating, waiting. It refers to God withholding His wrath against sin and delaying punishment of sin while accepting animal sacrifices for four thousand years. The death of Christ was neither an unintended event nor a tragic mistake. In God's perfect timing, His plan from eternity past was Jesus as *the Lamb slain from the foundation of the world*, the ultimate sacrifice for sin, Rev 13:8, John 17:5, Acts 2:22-24, Galatians 4:4.

3:26 - To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

To declare, I say, at this time - Justification is the result of believing in Jesus. Repentance comes before justification. Belief comes

before justification. Faith comes before justification. In the age of grace or the age of grace, God never justifies you until you believe in Jesus. Calvinism has it backwards. Calvinists teach that God justifies you before you believe in Jesus and that is just goofy Gnostic philosophy, not Bible truth.

Calvary declares God's righteousness for time and eternity. Four thousand years had passed since the creation of Adam and now, **at this time**, *when the fulness of time was come, God sent forth His son, made of a woman, made under the law*, Gal 4:4. Calvary declares that every OT blood sacrifice has now been fulfilled in Christ. Calvary declares that the OT law has ended, Romans 10:4. Calvary declares that a better hope than OT law is now in effect, Heb 7:19. Moses had been the mediator of the old covenant, Exodus 20:18ff., Galatians 3:19, but Calvary declares that Christ is now the mediator of the new testament, Heb 9:15, 24. Moses is no longer the mediator.

Calvary declares the end of the law covenant and the beginning of the grace covenant, Heb 10:9. Calvary declares that we are sanctified once for all by the offering of the body of Christ, Heb 10:10. Calvary declares that Christ offered one sacrifice for sins forever, invalidating every Roman Catholic mass offered by every Roman Catholic priest for 1700 years, Heb 10:12, and revealing God's truth that the Catholic mass has never been a bloody sacrifice in an unbloody manner. Calvary declares our boldness now to enter into the holiest by the blood of Jesus, Heb 10:19. Calvary declares that salvation full and free is now offered to lost sinners as the gift of God, Romans 5:17, 6:23. Calvary declares finally and forever that OT Law has ended and NT grace reigns for the rest of time and for all eternity.

his righteousness - God's righteousness is one of His finest primary attributes. Righteousness describes God's just and holy character, that He always does what is right. His righteousness flows from His innate character. Nothing outside the character of God compels Him to act. Because God's character is righteous and holy and just, God never does anything wrong, which means everything God does is right. That does not mean that God can do wrong and wrong becomes right by virtue of God doing it.

that he might be just and the justifier - Propitiation and God's plan of salvation: **1.** originates with God, **2.** can only be accomplished by God and **3.** completely satisfies God, allowing Him to *be just and the justifier of him which believeth in Jesus.*

Just - means that God the Father did the right thing by imputing our sins to Christ and then pouring out His wrath against sin upon Christ, punishing Him so He could pardon us. *"The LORD hath laid on him the iniquity of us all... for the transgression of my people was he stricken. Yet it pleased the LORD to bruise him... He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."* Isaiah 53:6-11. That is Jehovah God punishing God the Son.

Justifier - means that God the Son did the right thing by becoming sin for us, 2 Cor 5:21, bearing the wrath of God and appeasing the wrath of God as our substitute. That is God being punished by God.

The end result of Calvary is that God can freely justify us when we believe on Jesus because our sins were imputed to Jesus. Upon the cross, Jesus took the wrath of God against our sins on Himself and appeased God's wrath. For that reason, when we believe on Jesus, God imputes the righteousness of Christ to us, so that He views us as if we were pure and perfect and holy. That is not our actual state but if we are saved, it is our actual standing in Christ.

Remember, the triune Godhead originated God's glorious plan of redemption to deal with the issue of sin. God punished Himself for our sin and propitiated His own wrath against sin because justice required punishment. God's plan was that God the Father would pour out His righteous wrath against sin upon God the Son on Calvary's Cross. That is God punishing God and God being punished by God. Christ was the only One in God's universe who could offer Himself as the acceptable sacrifice to appease the wrath of God and He did that willingly, joyfully, Hebrews 12:2.

The only way God can justify the ungodly (that's us), Romans 4:5, is by taking our place on the cross and dying for our sins. The only people God justifies are the ungodly. If you don't view yourself as ungodly, you will be too proud to come to Jesus. It's time to wise up

and admit that your goodness can never save you. If you doubt that, consider that your goodness hasn't saved you so far. Nothing good you've done has ever taken away the guilt of your sins or saved your sin-sick soul.

The plan of God was to impute our sins - the sins of the ungodly, to Christ in such a way that Jesus became sin for us, 2 Corinthians 5:21. On the cross, Jesus suffered the wrath of God against our sins which appeased the wrath of God and satisfied the justice of God, Isaiah 53:11, so that God had a legal basis to forgive our sins and impute Christ's righteousness to us.

God's righteous anger at sin compels Him to punish sin yet wonder of wonders, God in His love, did not punish us. Instead, God punished Himself by becoming our substitute. Jesus, God in the flesh, 1 Tim 3:16, took upon Himself the punishment and wrath we deserved, dying as us for us, on the cross, as our substitute. Have you thanked God for dying for you on Calvary?

of him which believeth in Jesus - The fleshly heresy of Calvinism, Gal 5:19-20, (heresy is always a work of the flesh) is strangely at odds with what the Bible says and yet millions of people proudly identify as Calvinists. In the Bible, salvation is predicated upon belief - belief precedes salvation. In Calvinism, salvation is unrelated to belief because Calvinism teaches that since everyone is totally depraved and totally unable to come to Jesus, no one seeks after God. In Calvinist philosophy and false teaching, salvation precedes belief. Calvinism says God must sovereignly overpower the will of an unbelieving man and regenerate that man before he can believe in Jesus.

According to Augustine and Calvin, no unsaved man, including one of the elect, can repent of his sins, believe on Jesus, have faith in Jesus and get saved yet the Bible clearly states the opposite of Calvinist philosophy. Modern Christians do not get their Calvinist false teaching from studying the Bible because Calvinist TULIP beliefs are not found in the Bible. Instead, Calvinism traces its origins back through John Calvin, AD 1509-1564 to Augustine of Hippo, AD 354-430, who was the original "Calvinist." A prerequisite is a required prior condition so it's as simple as this. Either the Bible says belief, faith and repentance

are prerequisites for salvation or the Bible says salvation is a prerequisite for belief, faith and repentance.

Fact: No verse of scripture says what Calvinists believe about TULIP. Calvinists teach that belief, faith and repentance are works of righteousness which an unsaved man is incapable of doing. For Calvinists, belief, faith and repentance can never come before salvation but must come after salvation. Is that how it is in the Bible?

1. In the Bible, faith is always a prerequisite for salvation. Salvation is never presented in the Bible as a prerequisite for faith. **2.** In the Bible, belief is always a prerequisite for salvation. Salvation is never presented in the Bible as a prerequisite for belief. **3.** In the Bible, repentance is always a prerequisite for salvation. Salvation is never presented in the Bible as a prerequisite for repentance. Yet here is the shocking contrast between what the Bible clearly says and what Calvinists teach instead of teaching what the Bible says.

In the Bible, you must believe to get saved, Acts 16:31.
In Calvinism, you must get saved in order to believe.

In the Bible, you must believe the gospel to get saved, Mk 1:15
In Calvinism, you must get saved in order to believe the gospel.

In the Bible, you must repent to get saved, Luke 13:3-5.
In Calvinism, you must get saved in order to repent.

In the Bible, you must have faith to get saved, Eph 2:8.
In Calvinism, you must get saved in order to have faith.

In the Bible, faith, belief & repentance precede salvation.
In Calvinism, salvation precedes faith, belief & repentance.

Wise Christians believe soteriological things in biblical order.
Wise Christians reject Calvinist false teaching on soteriology.

<https://www.youtube.com/watch?v=Bmm5c56adVE>
http://beyondthefundamentals.com/download/acts_13_48.pdf

https://www.lacollege.edu/sites/default/files/reformed_theology_jan_13.pdf

The Bible never says God regenerates you against your will and then you can repent, believe on and have faith in Jesus. Paul and the holy Bible completely ignore Calvinist philosophy and Calvinist false teaching and get on with telling God's anti-calvinist truth, that God is *just and the justifier of him which believeth in Jesus*. When you hear the gospel, Romans 1:16, and believe in Jesus, God forgives all your sins and justifies you by giving you the righteousness of Christ as an eternal and permanent free gift, Romans 5:17, 6:23.

3:27 - Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. - Paul contrasts faith and works. Calvinism says faith is a work and so, for a Calvinist, salvation has to come before works. Paul is not a Calvinist so he does not view faith as a work. Paul contradicts Calvinists by viewing faith as the necessary prerequisite for salvation.

Where is boasting then? - asks the Jew. Because salvation depends upon God's work and not our works, no one has any reason to boast. Even Jews who had the Abrahamic covenant and circumcision, the token of the covenant and the law and the land and the priesthood and the temple, have nothing to boast about.

It is excluded. - answers Paul. Because salvation is a free gift of God, Gentiles and Jews are equal before God, Rom 3:1. Jews cannot boast about keeping the law and Gentiles cannot boast about obeying the law in their hearts, Romans 2:15. Both come to God with empty hands. Both need the grace of God in order to be saved.

By what law? of works? - asks the Jew. The law of works here and deeds of the law in Romans 3:20 stand in contrast to the law of faith. God's plan of salvation strips every man of merit, takes away every cause for boasting and places all of us on our face before God, seeking mercy and forgiveness. Because Jesus died, keeping OT law with all its rules, Deuteronomy 27:26, Galatians 3:10, Acts 21:20-25, is no longer God's way of getting saved.

Comes now the apostle Paul, to testify before us, *a Pharisee, the son of a Pharisee*, Acts 23:6, *a Hebrew of the Hebrews*, Philippians 3:5, a

devout follower of Jesus Christ who converted from Judaism to Jesus, telling everyone who will listen that the Jewish law he spent so many years memorizing and studying no longer avails for salvation. What an amazing truth from the apostle Paul, that salvation is all of grace with no human works involved!

Make sure you understand this. Christ's bloody death on the cross is the only basis of your salvation, justification, righteousness and sanctification. This was a huge stumbling block for Israel, Romans 9:31-32, 10:3-4. The OT law of works vs. the NT law of faith, points us to the work of Christ - His sinless life, His perfect keeping of OT law, His death on the cross for our sins and His resurrection. Don't focus on your works - God will never accept your works to save you or to keep you saved. God freely imputes the righteousness of Christ to ungodly but believing sinners when we receive the free gift by faith, Rom 4:5, 5:17, 6:23, Galatians 2:16.

On the other hand, if you try to earn it, if you insist on working for it, if you trust the works of the law, Acts 13:39, Philippians 3:4-9, you are not saved. Morally, Paul was a much better man than you are or ever will be. If he couldn't earn it, neither can you. Trusting your own righteousness based on works of the law will not save you. You must trust by grace alone through faith alone in the work of Christ alone. In plainer words, you must accept the salvation God has provided, doing it God's way, not your way.

Naught have I gotten but what I received;
Grace hath bestowed it since I have believed;
Boasting excluded, pride I abase;
I'm only a sinner saved by grace!

Only a sinner saved by grace!
Only a sinner saved by grace!
This is my story, to God be the glory,
I'm only a sinner saved by grace!

Once I was foolish, and sin ruled my heart,
Causing my footsteps from God to depart;
Jesus hath found me, happy my case;
I now am a sinner saved by grace!

Tears unavailing, no merit had I;
Mercy must save me, or else I must die;
Sin had alarmed me, fearing God's face;
But now I'm a sinner saved by grace!

Suffer a sinner whose heart overflows,
Loving his Savior to tell what he knows;
Once more to tell it, would I embrace-
I'm only a sinner saved by grace!
-James Martin Gray, 1851-1935

Nay: but by the law of faith. - Paul answers the rhetorical question with an emphatic, Nay or No, not by works of the law but by the law of faith. The law of faith isn't a new kind of work we do to get saved. The law of faith stands in contrast to the law of works. Paul speaks of free grace and faith without works of the law. The law of faith is believing the gospel instead of keeping the law to earn salvation. It is believing instead of working. It is Paul's way of saying by grace alone through faith alone in Christ alone entirely apart from works.

3:28 - Therefore we conclude that a man is justified by faith without the deeds of the law. - Everything from Romans 1:1 to this verse has been preparation for this verse. In his inimitable way, Paul has smacked down every human pretension to goodness, every human aspiration to earn salvation by religious works instead of by faith and every human religious effort to recast salvation in a Calvinist philosophical mold. *Without the deeds of the law* means just that in spite of the false teaching of N.T. Wright and the new perspective on Paul.

To Roman Catholics, Romans 3:28 says: Don't add Mary as Co-Redemptrix and Co-Mediatrix and Advocate with Christ or as Mother of Salvation or Mother of God or as Queen of Heaven because in the Bible, she is none of those. If you are ever to be justified in the sight of God, it will be by faith alone. Justification comes through Christ, never through Mary or your church.

To every Christian who believes he can lose salvation, Romans 3:28 says: You are saved by the law of faith, not by the law of works. Since you couldn't do anything to get saved, you certainly cannot do

anything to stay saved. If you are ever to be justified, it will be by faith alone.

To the Churches of Christ and everyone else who teaches salvation by water baptism, Romans 3:28 says: You cannot find water baptism added to the gospel anywhere in the Bible. If you are ever to be justified, it will be by faith alone without water baptism.

To Calvinists, Romans 3:28 says: Stop putting the cart before the horse. I teach that repentance, faith and belief come before salvation and justification because that is what the Lord Jesus taught me. Stop your Calvinist false teaching in which you tell people they must be regenerated and saved before they can repent, believe and have faith. If you are ever to be justified, it will be by faith alone, after you believe, not before you believe.

3:29 - Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: - Paul begins to wrap up his argument by pointing out that God is more than the national God of Israel. This is not a new doctrine created by Paul. Israel's God was always a universal God and His salvation has always been available for everyone on earth including Gentiles. In Romans 4, Paul gets down to the business of explaining why he has spent so much time telling us that the Gentiles are just as guilty as the Jews. In the OT the availability of salvation to Gentiles was through obeying their conscience, Romans 2:15, and/or, the law of Moses, Exodus 20:10.

*"Look unto me, and be ye saved, all the ends of the earth:
for I am God, and there is none else."* Isaiah 45:22

Paul emphasizes God's impartiality and love for Gentiles and Jews because he is the apostle to the Gentiles, Romans 11:13. He has seen multitudes of Gentiles get saved out of paganism, get filled with the Holy Ghost and become fervent followers of Jesus. Rome was the capital of an ever growing empire. Roman roads and Roman ships will carry Paul's gospel, Romans 2:16, throughout the known world. God intends that no one embrace the Calvinist false teaching of limited atonement or particular redemption, that Jesus only died for a few elect. And God intends that no one be confused about God's amazing

love for the whole world. Romans 3:29 reverberates with the zeal of Paul's missionary heart for a lost and dying world.

3:30 - Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. - Paul is a fervent missionary first, last and always. He is, after all, God's Jewish apostle to the Gentiles, Rom 11:13, 15:16, specifically sent by God to the Gentiles, Acts 26:17. In his epistles, Paul quotes the book of Isaiah 36 times. Perhaps his missionary fervor arose from Isaiah 45:22. Paul doesn't specifically quote Isaiah 45:22 but twice quotes Isaiah 45:23, in Rom 14:11 and Philippians 2:10, so he was certainly familiar with it. In his heart and mind, Paul may have seen multiplied millions who will be saved because of God's amazing grace and because of the power of the gospel to grip the hearts of men and bring them to salvation. Paul could wish himself *accursed from Christ for his (Jewish) brethren, his kinsmen according to the flesh*, Romans 9:3. That is his enthusiastic missionary way of saying, I want everyone everywhere to get saved!

and uncircumcision through faith - No Gentile has to keep Jewish law to get saved or stay saved. This was an enormous controversy in the early church, which the Holy Ghost definitively settled in favor of Christian freedom and against the legalism of the Judaizers in Acts 15:19-24. Paul wrote the book of Galatians after the Jerusalem Council in Acts 15, to explain the truth of justification by faith in more detail. The result was that Paul could tell his Gentile converts: You don't have to convert to Judaism or keep Jewish law to please God or stay saved, Acts 21:20-25. God justifies whosoever will through faith and no other way. That was radical new theology in the late spring and early summer of AD 58 when Roman Christians received Paul's letter.

3:31 - Do we then make void the law through faith? God forbid: yea, we establish the law. - No, faith doesn't void the law. Faith establishes the law because faith in Christ was always the end goal of the law. Genesis 22, Psalm 22 and Isaiah 53 point to Messiah Who would fulfill the law and accomplish God's grand purpose by redeeming all who call upon Him for salvation. "*Christ is the end of the law for righteousness to everyone that believeth.*" Romans 10:4, meaning both fulfillment and terminus, for Jews and Gentiles.

God forbid: yea, we establish the law. - Faith establishes the law in at least three ways. Beginning in Genesis 3:15, the goal of the OT and from Exodus 19 on, the goal of the law was always Jesus the Messiah, coming to die for the sins of the world.

The first way we establish the law is through Christ's long awaited propitiatory sacrifice, shedding His blood as God's Lamb, the ultimate passover lamb slain from the foundation of the world.

"And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together." Genesis 22:7-8

"Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:"
Exodus 12:5 - passover lamb

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."
John 1:29

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:"
1 Corinthians 5:7

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."
Revelation 13:8

The second way we establish the law is by allowing God's law to work in our conscience as our "*schoolmaster to bring us unto Christ, that we might be justified by faith.*" Galatians 3:24. Every unsaved man is still under the OT law until he gets in Christ, in the sense that the law assaults his conscience, convicts him of sin and drives him to Christ as his only hope of salvation.

The third way we establish the law is by repenting of our sin, admitting our guilt, getting saved, becoming followers of Paul as he followed Christ, 1 Cor 11:1, 1 Thess 1:6, and bringing others to the Savior. In those three ways, we establish the law.

Romans Chapter 3 - Review Questions

1. What advantage do Jews have over Gentiles in Romans 3:2?

2. What are the oracles of God? _____
3. Is it okay to do wrong if it brings God glory? _____
4. Are Gentiles more guilty before God than Jews? _____
5. Only really good people are righteous. T or F
6. In Romans 3:11, no one ever seeks after God under any circumstances? T or F
7. Is Calvary's Cross God's love reaching out to a lost and dying world?

8. Does John 1:9 teach that God has made it possible for lost people to respond to the gospel? _____
9. Does John 12:32 teach that God has made it possible for lost folks to respond to the gospel? _____
10. According to 1 Peter 2:1, did Jesus die even for false prophets?

11. According to Romans 1:16, is the gospel the power of God to everyone that believeth? _____
12. Does Romans 3:12 say no one is capable of believing on Jesus and getting saved? _____
13. In Romans 3:14, the mouth of lost folks is full of cursing and bitterness. Should our mouth be different than the mouth of lost folks?

14. According to Romans 3:16-17, are lost folks generally happy and at peace? _____
15. In Romans 3:19, is the purpose of the law to show people they are guilty before a holy God? _____
16. In Romans 3:21, was the righteousness of God without the law manifested on Calvary's Cross? _____
17. In Romans 3:21, does "without the law" indicate a switch from OT law to NT grace? _____
18. In your own words, what is the difference between OT righteousness and NT righteousness? _____
19. In Romans 3:24, does "justified freely by his grace" mean we still have to work to earn salvation? _____

20. In Romans 3:24, is redemption in Christ Jesus or in keeping the OT law? _____

21. In your own words, describe what it means to be justified by faith.

22. From Romans 3:25, in your own words, define propitiation.

23. In Romans 3:25, who gets propitiated, man or God? _____

24. After the resurrection of Christ, must we ask for God to be propitiated or is propitiation a done deal? _____

25. Does God's wrath being propitiated lead to us being justified freely by His grace? _____

26. According to Isaiah 53:11, did Jesus dying on Calvary satisfy God?

27. Romans teaches that we are justified by good works. T or F

28. Jesus death on Calvary's Cross as our substitute declares the righteousness of God. T or F

29. "For the remission of sins" means:

a. to get your sins remitted

b. because your sins have already been remitted

30. "For the remission of sins" refers to:

a. sins that are past

b. sins that are future

31. From Romans 3:26, describe in your own words what it means that God is "just and the justifier" of him which believeth in Jesus.

32. Is Calvary's Cross the beginning or the end of the law covenant?

33. Is the resurrection of Christ the beginning or the end of the grace covenant? _____

34. Circle the correct biblical statements below.

a. In the Bible, a man must believe in order to be saved.

b. In Calvinism, a man must be saved in order to believe.

- a. In the Bible, belief comes before salvation.
- b. In Calvinism, belief comes after salvation.

- a. In the Bible, faith comes before salvation.
- b. In Calvinism, salvation comes before faith.

- a. Wise Christians believe what the Bible says.
- b. Wise Christians reject Calvinist false teaching.

35. Draw lines to match the right answers.

- a. 3:27 - the law of works - NT Grace
- b. 3:27 - the law of faith - OT Law

36. Christ's death on the cross is the only basis for our salvation, justification and righteousness. T or F

37. In Romans 3:28, people can be justified both by faith and by works of the law. True or False

38. Is it false teaching when Calvinists say no one can believe on Jesus until he has been regenerated or saved? _____

39. Is it false teaching when Catholics say they are justified by works or by grace infused through their church? _____

40. Is it false teaching to say that the only way anyone is ever justified is by faith alone in Christ alone? _____

41. In Romans 3:31, does faith make the law void or does faith establish the law? _____

42. Who is the Lamb of God that takes away the sin of the world?

43. Augustine of Hippo is the real father of Calvinism. True or False

44. Is Calvinism's TULIP teaching found in the Bible. Yes or No