

GRACE SCHOOL OF THE BIBLE

C. RICHARD JORDAN

ROMANS 102 – 1

Basically, the book of Romans is Paul's foundational epistle with regard to the doctrine of the gospel of the grace of God. Paul calls it, "my gospel." He begins in Chapter 1:18 and continues through Chapter 3, Verse 20 with the first detail he wants to establish in your understanding which is the wrath of God. People must understand the issue of the wrath of God before the good news about the cross work of Christ is clear to them. No man possesses the righteousness that the standard of God demands.

Paul has demonstrated in Chapter 1:18-32 that the uncivilized heathen is under the wrath of God. He has demonstrated in Chapter 2:1-16 that the civilized, moralizer (one who denies he is a sinner) is under the wrath of God. Human evil is rejected in Chapter One and human *good* is rejected in Chapter 2:1-16. Beginning at Verse 17 of Chapter 2 Paul takes up the favored nation Israel. He demonstrates that even revealed religion (the one and only religion that God ever revealed in the history of mankind – Judaism) does not provide that perfect righteousness that we need in order to escape God's wrath. You will see as we progress through the passage that it demonstrates men to be sinners.

In the first eight verses of Chapter 3, Paul is dealing with the issue of some arguments that Israel will throw up at him.

"What advantage then hath the Jew?" That is a literal, physical Jew. ("For he is not a Jew "which is one outwardly.") A real Jew is not just one born of Abraham. A real Jew is one that has been *born again* as an inward birth.

What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. (Romans 3:1-2)

That is a natural question. What advantage is there is being a Jew can't save them? They had the Word of God. That was the main advantage they had over a Gentile. They had advanced warning concerning the wrath to come. They should have known

all about it. They had the Old Testament scripture that identifies the wrath to come. They had advanced warning of their status as sinners. They should have known those things because they had the advantage of possessing God's Word and the Gentiles did not.

Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed out of the law; (Romans 2:17-18)

You see, that Jew knew the will of God. Because of his advantage, he knew what God required. Jesus said:

Ye worship ye know not what: we know what we worship: for **salvation is of the Jews.** (John 4:22)

Look at this in Psalms:

He sheweth his word unto Jacob, his statutes and his judgments unto Israel. **He hath not dealt so with any nation:** and as for his judgments, they have not known them. Praise ye the LORD. (Psalms 147:19-20)

Israel (Jacob) received God's word, his statutes and his judgments. The other nations – the Gentiles – did not. So there *was* an advantage in being a Jew.

Back in Romans 3: When Paul opens in verses 1 and 2 with the question about “what advantage hath a Jew?” he was not saying that they have a dispensational advantage at the moment. He is not saying that, at that time, the Jew had a favored position before God and could get to God quicker than a Gentile could as far as dispensational things were concerned. That Jew has the same kind of an advantage that an American would have over someone perhaps in the heartland of Africa, Brazil or Bolivia. You've heard me talk about a brother who went to Bolivia and is there amidst a native tribe who had no written language. He went there, learned their language and wrote it down. He is there now translating the Word of God into their language. You and I have an advantage over those people because we *have* the Book – and they do not. That is the same advantage that these Jews have over the Gentiles in Chapter 3. Paul is not saying they have some dispensational position of privilege. The Acts 28 people use this passage to say that Israel still had an advantage over the Gentiles. That is not true. The nation Israel at this time has no dispensational advantage over any Gentile in any

situation. Practically – because they had the Word while other people did not – they did have an advantage, but not dispensationally.

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For **all** have sinned, and come short of the glory of God; (Romans 3:22-23)

Everyone is alike. There is no difference.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. (Romans 10:12)

Salvation is a dispensational matter and always has been. If that is a problem for you with regard to the dispensational position of Israel, look at the next chapter:

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: (Romans 11:7-9)

“Their table” – their privileged status turns into a problem for them.

Let their eyes be darkened, that they may not see, and bow down their back away. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? (Romans 11:10-12)

In those verses we observe the Jews on their way out! They are not an advantaged people here. In fact, they are blinded.

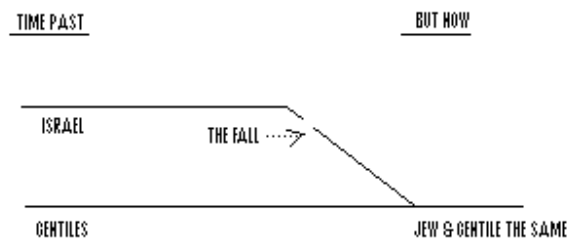
For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. (Romans 11:25)

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. (Romans 11:30-32)

God has set the nation Israel aside so that, dispensationally, they have no advantage now. So if someone tries to use Chapter 3 to say Israel still has their dispensational advantage now, just be aware of the fact that it isn't true.

Israel ***did, at one time***, have a dispensational advantage. Compare the following passages:

We have looked many times at the little chart I draw depicting the status of Israel until the fall. Ephesians 2 teaches that there is a division between Israel and the Gentiles, BUT NOW, that the division has been done away with (with the fall of Israel), you can see the Jews and Gentiles on the same ground.



In the book of Romans, Paul is speaking in that “But Now” time period where you find the body of Christ. In the Acts period and Romans, Israel has lost their advantage as they fell down from that position to the same place the Gentiles were. In the Acts period, God is still dealing with the believing remnant in Israel and they still do have status before God. But that *nation* does not and it is diminishing away.

Look at the condition that Israel *had* before the fall in Chapter 9.

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the

service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.
(Romans 9:3-5)

Look at all the things they have there:

- Kinsmen according to the flesh
- Israelites
- To whom pertains the adoption,
- The glory
- The covenants
- The Law
- The services of God
- The promises
- The fathers
- Christ

Compare that with Ephesians 2:

Wherefore remember, that ye being **in Time Past** Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time **ye 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 2:11-12)

You see, back there in Time Past, the Gentiles were *without Christ*. But we just read that those people had Christ. The Gentiles were aliens, but the Jews had the adoption and the glory. The Gentiles were strangers from the covenants of promise, but Israel's people had the covenants, the giving of the law, the service of God *and* the promises. Everything Israel had the Gentiles did not have in Time Past.

Therefore, in Time Past, there *was* an advantage dispensationally for that Jew. "But now," Verse 13 says, "in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; (Ephesians 2:13-14) In Jesus Christ that advantage has been done away with.

Israel had the Word of God and that was to their advantage. But advantage can become disadvantage through unbelief.

For what if some did not believe? shall their unbelief make the faith of God without effect? (Romans 3:3)

Is God not to be trusted to fulfill his promises because they do not believe? No. God is faithful to do what he says he will do. The expression in that verse, “the faith of God,” is the subjective genitive. It is not God’s faith in someone but God’s worthiness to be believed. There follows a classic verse to remember:

God forbid: yea, let God be true, but every man a liar; (Romans 3:4)

That is a good attitude to have. **A Bible believer’s viewpoint is positive toward God and negative toward man.** The first thing to learn is that God’s standards are right and man cannot match them. God is true. Man is a liar. Remember that as you go through life. That is the Bible viewpoint.

The viewpoint of *religion* and the world system is that the Bible is wrong and man is right; that God is wrong and man is right. Now notice:

as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

That is a quotation from Psalm 51. Notice what Paul did to this verse. David has committed sin with Bathsheba – he committed adultery and then had her husband murdered. Nathan came in and pointing him out said, “Thou art the man.” David said, “I have sinned against God and against his people” and God forgave his sin when David confessed it. This is a great prayer of confession. Psalm 32 is the great prayer of forgiveness and the joy he had for being forgiven. Under the Old Testament (In Time Past), those people worked on the “short account system.” They were under the law and never had the conscious understanding of justification, completely and totally as a present possession. Hebrews 2 says they were under bondage through fear of death. The Old Testament saint never knew whether he was going to go to Abraham’s bosom or to Hell when he died. He was never able to have the conscious assurance that you and I can have because he worked under the law. It was never the purpose of the law to give that assurance to the Old Testament saint. Instead the purpose of the law was

to condemn him and it held him under bondage to that condemnation. As we go on through Romans 3 you will see that God was not manifesting his righteousness in how he was going to justify people, but rather, manifesting his Law.

Under the short account system, they always had to confess their sins in order to maintain fellowship with God. Failure to confess their sin as it happened broke their fellowship with God.

You and I today do not have that problem. The Law has been replaced by Grace. We have a complete, total standing before God having had *all* our sins forgiven and enjoy a conscious knowledge of it. Our lack of dedication or failure to live perfectly without sin in our lives can interrupt our enjoyment of the fellowship of the gospel established between us and God. It cannot interrupt the actual fellowship but rather the *enjoyment* of that fellowship. The old saying, “you can’t break relationship but you can break fellowship,” is a good Old Testament, short account system of Israel under the law. That is not Pauline doctrine for the Body of Christ under grace. We have total forgiveness of all our sins through the blood of Jesus Christ and a conscious knowledge of it. Because of that, we love Him because He first loved us. It will fill a person with gratitude to realize all the Lord Jesus Christ has done for us, and motivate us to serve him. We do not work under the club of the law today, but David did. So David prayed this great prayer of confession and cleansing.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.
(Psalms 51:4)

David confessed what he did so that when he was judged no one would blame God for it. But notice how Paul quotes that passage; that Paul changes it to exactly the opposite:

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. (Romans 3:4)

Paul did not quote it to say “when thou judge” but “when thou [God] *art* judged.” Therein you have a tremendous revelation about the judgment of God. You will remember that the wrath of God (the day of wrath) in Chapter 2 is the “great white throne judgment at the end of the millennium. At that judgment unbelieving men will stand before God and God will judge them and God is going to be judged by them. When God judges them they will have no answers for their behavioral choices. But men will try to judge God saying, *But, Lord, if you hade just done such and such.* See those kinds of questions in verses 4 to 8, where they try to impugn the character of God. These verses are man’s last stand for self righteousness. At the great white throne judgment unsaved men will have all their alibis ready. They will be roasting in Hell for at least one thousand years, so they will have all their reasons for why it is unjust for them to be there. Someone will stand there before God saying, Lord, I preached Acts 2:38; you said it, and I believed it, and I preached it. A tribulation saint will say, I was quoting Ephesians 2:8 and 9 to everybody and I believed it. Someone else will say, How could I know that Bible was right? It had mistakes in it. There will be all kinds of arguments and God will answer all of them, showing them the truth. “Shall not the Judge of all the earth do right?” (Genesis 18:25)

God’s question to them will be, *Why didn’t you say, “yes?” Why didn’t you believe on me?* They won’t have an answer for that question. When God asks men questions, they have no answer. When men ask God questions, He has the answer.

If you want to study psychology, you ought to study the life of the Lord Jesus Christ as it is recorded in Matthew, Mark, Luke and John in relationship to his enemies.

Speaking in a parable:

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. (Matthew 22:11-12)

Then went the Pharisees, and took counsel how they might entangle him in his talk. (Matthew 22:15)

Now watch what happens. They are going to come after him with the sole intention of catching him. (They say they “know” but they really don’t believe it.)

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, **What thinkest thou?** Is it lawful to give tribute unto Caesar, or not? (Matthew 22:16-17)

But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar’s. Then saith he unto them, Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s. (Matthew 22:18-21)

When they had heard these words, they marvelled, and left him, and went their way. (Matthew 22:22) (My version: With their tail between their legs!)
The same day came to him the Sadducees, which say that there is no resurrection, and asked him, (Matthew 22:23)

Then they asked him about the woman who had seven husbands who all died.

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. (Matthew 22:29-30) ...etc....
And when the multitude heard this, they were astonished at his doctrine. But when the Pharisees had heard that **he had put the Sadducees to silence**, they were gathered together. (Matthew 22:33-34)

Every time they asked Jesus a question, he answered them, and they had no comeback. Now watch what happens when he asks *them* a question:

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? (Matthew 22:41-45)

There is only one way to answer that and it is that Christ was David’s son in that he descended from David, and he is David’s Lord in that he is God Almighty in the flesh.

And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. (Matthew 22:46)

At the judgment every problem and every rationalist and every excuse monger that ever lived is going to have his opportunity to give his excuse, and God Almighty will answer them. “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. “(Romans 3:4)

God will be proven right in what he said and he will overcome when men try to argue with him at the judgment.

Now the Jew tries to argue:

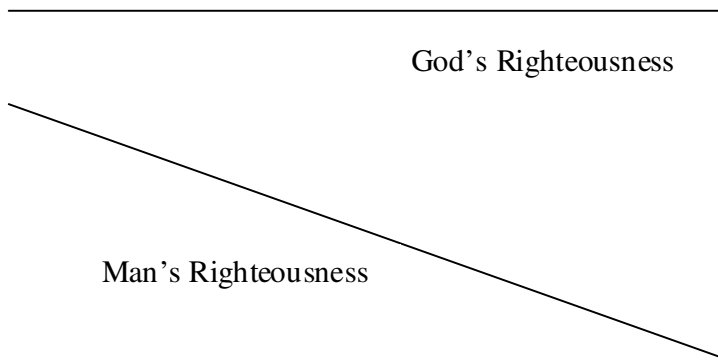
But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) (Romans 3:5)

That is human viewpoint. If our unrighteousness recommends God’s righteousness – if, by being bad we make God look good, what will you say to that, Lord? The answer:

God forbid: for then how shall God judge the world? (Romans 3:6)

Write in the margin of your Bible a cross reference for that verse: Genesis 18:25 where God says to Abraham: *Shall not the judge of the whole earth do right?* You do not recommend the righteousness of God when you do bad. You may question, “if our unrighteousness makes God look good, how can he be mad at us?” That is a good question. If you were to visit the University of Chicago, you won’t find anyone who can reason any better than that.

God’s righteousness is consistent. It never changes. Compare it to man’s righteousness.



What kind of claim do we have on God to ask him to be lenient when we are moving away from his righteousness as fast as we can? Man has fallen away from God's righteousness. God's righteousness is steady and true. No man possesses the perfect righteous standard that God Almighty requires. It is foolishness to think that our evil commends God's goodness. We can not do that, nor is it necessary because God's righteousness is steady and never failing. Therefore God is just when he judges.

First they questioned the righteousness of God, then the truth of God.

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 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. (Romans 3:7-8)

Someone was going around claiming that Paul taught people to do evil that good may come. If you preach the gospel of grace, someone is going to say that about you. When we get to Chapter 6 you will see this stand out clearly.

What shall we say then? Shall we continue in sin, that grace may abound?
(Romans 6:1)

If you preach justification by grace through faith plus nothing like Paul does in Chapters 3, 4 and 5, someone will say about you, that you are saying you can live any way you want to live under grace. You really are saying that your lifestyle does not determine your justification. Your lifestyle does not produce nor keep your justification. It has nothing to do with your right standing before God. It does have something to do with your service in your Christian life. That is what Paul begins to deal with in Chapter 6. So when people slander you because you preach grace, just say, *Thank you Paul, for the testimony.*

Verse 8, reading without the phrase in parenthesis, is called “casuistry” in human philosophy. Casuistry is the statement that “the end justifies the means.” That is the philosophy of the Jesuit Movement. Bob Jones used to say, *It is never right to do wrong in order to get a chance to do right.* No matter what the motive it is never right to do wrong, i.e., to join up with a Modernist, or a Liberal, or one who denies the Bible to win people to Christ. Two words that should be a part of your vocabulary: do right.

Paul rebukes this suggestion saying, “whose damnation is just.” He is saying that kind of thinking justly deserves the wrath of God Almighty. This demonstrates man’s last stand for his own self-justification.

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; (Romans 3:9)

The dominion, the control, bondage – the condemnation of sin – none escapes it.

As it is written, There is none righteous, no, not one: (Romans 3:10)

As you proceed down through that passage you will see Paul demonstrates to them, by an appeal to the Jewish scriptures, exactly what the Law should have taught them. When he says there is none righteous, he says, “no, not (even) one (Jew.) You see, a Jew would say all that about no one being righteous, etc. is all true about the Gentiles. But what they fail to recognize from their own scripture is that it was true of them also.

The acknowledgement of our guilt, of our sinfulness, is the first step to salvation. The thing that keeps man from heaven is not sin. It is his attitude toward sin, his failure to give up self righteousness.

Next week we will study the purpose for the law and how God has concluded his function under the law, of condemning man and has introduced a new program wherein he is manifesting his grace.

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ROMANS 102 – 2

We begin with Romans 3:9. We are coming to the end of Paul's section with regard to the wrath of God. We've seen that he begins the details of the gospel of grace with the issue of the wrath of God and the fact that no man possesses the righteousness that the standard of Almighty God demands.

The uncivilized heathen doesn't have it. - Chapter 1.

The civilized moralist doesn't have it. - Chapter 2:1-16

The favored nation (Israel) doesn't have it – Chapter 2:17 thru 3:8

So, in Chapter 3, Verse 9 Paul says:

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; As it is written, There is none righteous, no, not one: (Romans 3:9-10)

What Paul was doing in the previous section is proving Jew and Gentile under the control, the dominion and the bondage of sin. That is the status of all men today, in the dispensation of grace. No man, on his own, has that perfect righteousness that God Almighty demands in order for that individual to escape the wrath to come and the revelation of the righteous judgment of God.

Again, that is the condition of men today in the dispensation of grace. That is not the situation in every age in Time Past. It has not always been that "all were concluded under sin." It has not always been that every man was proven or convicted to be under sin. You need to be conscious of some verses in order to confront those who will try to convince you otherwise.

Paul, speaking to Peter:

We who are Jews by nature, and not sinners of the Gentiles, (Galatians 2:15)

Did you notice the way he used the word “sinners?” In Romans he said, “all” are sinners. Here he says, “Jews by nature, and **not** sinners of the Gentiles.” An Old Testament Jew (a Jew under his covenant status) used that word sinner as a reference to an evil person living in immorality. He especially used it of the Gentiles; those unworthy, outcast, separated people. That word is used in that Time Past, Law sense in scripture and you need to be conscious of that. Romans Chapter 3 is describing the way it is *now*, in the dispensation of grace. But there was a time when it was possible to make a distinction between the Jew and the Gentile, the Jew by nature and the sinners of the Gentiles – people living out and out immoral, ungodly lives. You can see it in the Gospel accounts.

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man [Christ] is a sinner. (John 9:24)

They were singling Christ out saying he was wicked. In the context of Romans 3, everyone is a sinner. In the context of John 9 a single person is a sinner. That is the Jewish usage of the term in the past. That is what Paul was up against in Romans. He was dealing with a person who thought everyone else was a sinner but he was okay.

Therefore said some of the Pharisees, This man [Christ] is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. (John 9:16)

But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? (Luke 5:30)

The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! (Luke 7:34)

And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, (Luke 7:37)

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. (Luke 7:39)

That is an entirely different way of using the term “sinner” than Paul used. When Paul was dealing with the Jew in Romans 3, he had to deal with not only the ungodly Gentile,

or the civilized moralist, but he had to deal with the Jew who was convinced he was not a sinner, but everyone else was because they did not have the covenant relationship he had with God. In Chapter 3 those Jews had that ingrained idea that they got from their system about the difference between themselves and others because they had that privileged covenant status.

To deal with that, Paul went into their own scriptures to show them what they should have learned from their Bible. He says in Verse 10: “As it is written,” and from verse 11 through 18 he presents quote after quote from their Old Testament Jewish Bible that prove that they are sinners.

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. 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.** (Romans 3:19-20)

The law should have taught that Jew he was a sinner. By the Law in Time Past, God was doing something. Historically, through the Law, God was manifesting sin. Notice the next verse:

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (Romans 3:21)

God has concluded the program that manifested sin and **now** has manifested his righteousness.

Let's get the details by going back to Verse 10.

As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (Romans 3:10-12)

A Jew said all that was true about a Gentile. Paul was showing them that they should have learned from their own scripture that there is none righteous, no – not even one Jew. Religious people are self-righteous and can't understand this. Everyone has self-righteousness to a degree. Paul anticipated their arguments and gave them quick answers from their own Bible. Paul used the law for its proper purpose, which is to manifest sin – to make it known. (Romans 3:20) These people had missed the purpose.

They were boasting in the law. They were resting in the law and the law is what condemned them.

Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; (1 Timothy 1:9-10)

The issue in Verses 10 to 12 is character. They don't understand the seriousness of the condition and their need. "There is none that seeketh after God" is a general statement about the plight of men. In Genesis 3 when man sinned he did not go out to meet the Lord when the Lord came to meet with him in the cool of the evening. He hid. Men run from God. They don't seek him, but rather they go away from God.

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (Romans 3:12)

The characteristic of man is naturally bad. Their conduct is also bad.

Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. (Romans 3:13-18)

None of that is good and it is not just true of the Gentile; it is true of the Jew also. They are all condemned. One commentary on Romans said that Verses 10 to 12 reveal God as a judge and in Verses 13 -15, God views man as a physician and Verses 16-18 is the historian looking at man's ways. Notice that in Verses 10, 11 and 12 he is looking inside man, saying man is not righteous and is without understanding. Then in Verse 13 he begins to describe how that comes out. Notice the progress from the throat to the tongue, to the lips, the whole mouth and eventually the feet and the overall ways. That is a corrupting process that came from inside.

And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye,

blasphemy, pride, foolishness: All these evil things come from within, and defile the man. (Mark 7:20-23)

The problem with men is not the circumstances, not the economy, the government nor educational status. It is not how oppressed or privileged one is or is not. Jesus taught us that the problem comes from inside of us. So in the ministry, if you hope to change a man, he first needs to be changed inside. That will control the course and the flow of your work. You change everything outside and you haven't changed a thing. All you will have done is change the status of the sinner.

Now we know that what things soever the law saith, it saith to them who are under the law: [The Jew was under the law.]

Notice the effect it has:

that every mouth may be stopped, and all the world may become guilty before God. (Romans 3:19)

The word, "that" means purpose or intent. The Greek word is, hina (hinah) – denoting the purpose or the result; intent. We have an exact word in English and it is the word *that*. So the purpose for the law saying something was so that every mouth may be stopped, and all the world [not just Israel] may become guilty before God.

If the only said what it said to Israel, how can it affect the world? Israel was God's representative nation. There is no way for the Gentiles in Time Past to get to God, except through Israel. And if Israel is condemned, what would be the situation of the rest of the nations? They, too, would be condemned. But you need to see something about that. Every mouth is stopped and all the world is guilty because of that law that God gave Israel.

Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (Romans 1:19-20)

The Gentiles are without excuse. We spent a lot of time on that and you should remember that the Gentiles have a God consciousness and have a negative response toward that God consciousness and are without excuse. They reject God's truth so they are already condemned.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) (Romans 2:14-15)

What is the “work of the law?” It is condemnation. These people are condemned. Then, if they are already condemned, when you get to Romans 3:19 where he adds the law (so) that every mouth may be stopped, and all the world may become guilty, there is something more involved than condemnation. There is guilt. Let me illustrate:

Say I am riding down the road in my automobile about 75 to 80 miles per hour. Every now and then I look around me and in the rear view mirror. What am I looking for? Yes – I’m looking for the Law. I’m watching for the blue light that represents the Law. If I see that, then of course I slow down. The Law convicts me. And if the law stops me and gives me a ticket, I have to go before the bar of justice and pay the piper. I got away with speeding until the law came and wrote me that ticket. At that moment I was condemned and made accountable to pay the price. In the verse, God adds the law so that men will be, not just guilty of sin, but convicted of their sins. By the law is the knowledge of sin. There is a difference between the knowledge of sin and the conviction of sin. It is evident that I know I’m wrong when I’m speeding, but when I get that ticket I am convicted.

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. (Romans 3:20)

The purpose of the law was to show that we are bad and we need a saviour. We need a saviour and Israel needed a saviour. That law condemns sinners. For 1500 years God was accomplishing something in history; he was manifesting sin with his law.

Because the law worketh wrath: for where no law is, there is no transgression. (Romans 4:15)

I’m not held accountable for speeding (to anyone but my wife!) unless the policeman catches up with me. My conscience excuses me. I make all kinds of excuses for myself. I can always justify why I need to speed and get somewhere in a hurry. The sin of speeding is not imputed to me unless the policeman catches me. So God gives the law that catches me and condemns me. It brings me before the bar of justice and says

this man is guilty. It doesn't say one man. It says every man. The law makes it official and demands payment for the penalty.

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. (Romans 7:7-8)

That doesn't mean sin wasn't real and I was not a sinner. It just says I didn't know sin was sin until the law was manifested to me.

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. (Romans 7:13)

When God accomplishes his purpose in the law, then the law is done away with; it is set aside. He quits working the first purpose and introduces a new purpose, which is to manifest his righteousness.

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. (Galatians 3:19)

Pay attention to that word *till*. The law was added to the promise until a certain time. It was added because of transgression, in order to make sin manifest.

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. (Galatians 3:22)

The law is given to conclude people under sin. It identifies people as sinners and is given until the seed should come to whom the promise was made. Then the law, after it did its job, had an end.

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. (Galatians 3:23)

That is like saying that the law held men in solitary confinement, until "the faith" – the message that Paul proclaimed – should be revealed. So then the law has accomplished its purpose. It has condemned all men. The law did not provide an

answer for sin; it merely condemned men for their sin. In Time Past men had to work under that law program. The afterwards in Gal. 3:23 is the “but now” in Romans 3:21.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (Romans 3:21)

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: (Romans 3:22)

Now, God is making known his righteousness. God is going to justify men by the righteousness of God. It is how God can be “just and the justifier of them that believe. (Verse 26)

The point of these passages has been that the law was to manifest sin. It provided official condemnation of the whole world which has come short of God’s standard. The law has accomplished its purpose and as a result, God has concluded that program and *now* has begun a new program. Verse 21 begins dealing with the “but now.”

Now, there is a manifestation of righteousness - apart from the law. (Vs. 21) Before, there was a manifestation of sin. This is a transition that is important to note.

In that first section, Romans 1:18 to 3:20, Paul starts out with the issue of wrath. Acknowledging our guilt is the first step in salvation. There is no gospel of grace apart from acknowledging our guilt. All men deserve the wrath of God and will be judged for their sin. God’s grace is that he warns about it and offers an alternative and it begins with acknowledging guilt. It is the first step in salvation.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. (1 Timothy 1:15)

It is not sin that keeps men out of heaven today. It is their attitude. That is the issue we have come to in these passages. Today, God is historically manifesting his righteousness and his grace in the body of Christ.

Every problem you will ever meet in your ministry or in your own individual life will always have to be met first on the plain of accountability. It all starts there. Bob Jones used to say, “No doubt the trouble is with you.” That is a good philosophy to have. Learn to say that to yourself. “No doubt the trouble is with me.” That is a good place to start. That is opposite from the world’s answers. The Phd’s today would have you place the blame on anyone else. But we are to have personal accountability. Once you

accept responsibility for your own actions and then do what God says to do about it, you and I don't have to stop at Romans 3:20. We have Romans 3:21, 28, Chapter 4 and Chapter 5 to tell us what God has done to take care of our problem. But it starts with 3:20.

GRACE SCHOOL OF THE BIBLE

C. RICHARD JORDAN

ROMANS 102 – 3

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. 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. **But now** the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (Romans 3:19-21)

In Chapter 3:21 Paul is going to begin the second issue of his Gospel. From Chapter 1 to here, Paul has dealt with the issue of the wrath of God, condemnation, and how men do not deserve a warning but the gospel of Grace gives them a warning. The warning is clear: Uncivilized gentiles (Chapter 1) are condemned. The moralizing culturalists is condemned in Chapter 2:1-16. The religious Jew is condemned in Chapter 2:17 to 3:20. Both Jew and Gentile are all under sin and the Jew should have learned that because they had the law and “by the law is the knowledge of sin.” So, God had a purpose under the law.

“**But now**” God has changed his purpose and is doing something else, and that former program has been set aside. We want to look at those words (But Now) and discover the change in issues and what those words symbolize. I am conscious of the fact we have not gone over in detail Ephesians, Chapter 2. So we need to turn there and look at the dispensational change that is indicated in Romans 3:21, in addition to a change in subject. Paul is now going to begin dealing with the issues of justification. He will give you the details of how justification works and just how it is that God can justify *all* men, but especially us and how it operates today, and then sanctification, etc.

With those two words, “But Now,” Paul introduces a great dispensational change. He is saying that under the law, God had a program in Time Past, *but now* is doing something different.

Wherefore remember, that ye being in Time Past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye 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: **But now** in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; (Ephesians 2:11-15)

There is a time that Paul calls, “Time Past” (Verse 11-12)

There is a time that Paul calls, “But Now” (Verse 13) (and again in Romans 3:21)

Paul uses these terms many times in his epistles. There are some contexts in which he uses them in which he is *not* talking about dispensational issues. But there *are* many passages where he *is* talking about dispensational issues. In fact, in Ephesians 2, in the first ten verses he uses the expression, “Time Past” (Vs. 2) and “But God” (Vs.4) describing the doctrine of these Ephesian’s personal salvation. But beginning in Verse 11, Paul applies these terms to the dispensational issues of their salvation. When you are talking about *rightly dividing the Word*, rather than imposing an artificial system on the scripture, it is important to go into the scripture and find how the scriptures rightly divide themselves. In this passage, we have a view into the mentality, the mindset and frame of reference of the Apostle Paul with regard to dividing up the scripture.

In Verse 7 Paul talks about the “Ages To Come.” With these three expressions, Paul has divided the scripture in a very logical way: past, present and future.

There is a basic distinction that Paul brings out about “Time Past.” He said you, in Time Past, were gentiles in the flesh. You were called Uncircumcision by those who were

called the Circumcision. There is a basic distinction that marks Time Past in the Bible and it is the division between the circumcision and the Uncircumcision. God Almighty, in Time Past, made a difference between people – between the Jew and the Gentile.

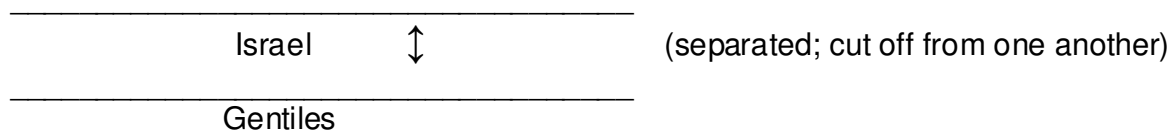
In Verse 11 there is a racial difference.

Jew – Gentile

In Verse 12 there is a religious difference.

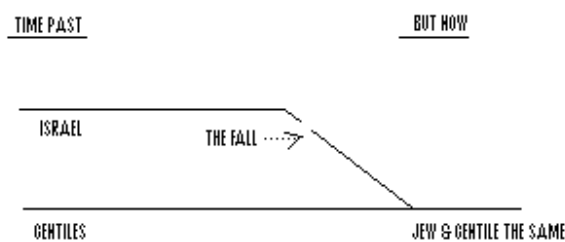
Without Christ (aliens from Israel)

Remember the drawing depicting the separation between the Jews and the other nations.



But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. (Ephesians 2:13)

Now, that division has been done away with and there is equality. How were the Gentiles made nigh? The Jews fell down to the position of the gentile nations.



Rather than as the New International Version says in Ephesians 3:6 that the Gentiles are blessed *with* Israel (as they *will be* in the future earthly kingdom, in The Ages To Come where the nations will be brought to Messiah by the nation Israel, being blessed because of that) – rather, Israel falls down to the place where the Gentiles are. That is a distinction.

For I would not, brethren, that ye should be ignorant of this mystery, [that issue of the separation and the fall to the same level of the Gentiles] lest ye should be

wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. (Romans 11:25)

For as ye [Gentiles] in times past have not believed God, yet have **now** obtained mercy through their unbelief: (Romans 11:30)

In Time Past, the Gentiles did not believe God. In Time Past God had called out a nation (Israel) and then set them aside because of their own unbelief. So now, the called-out nation was in unbelief just as were the Gentiles. This is Ephesians 2 repeated.

For God hath concluded them all in unbelief, that he might have mercy upon all. (Romans 11:32)

God concluded the Gentile in unbelief, then in the Book of Acts he concluded the Jew in unbelief. They both are fallen and now God can have mercy on all men without any distinction between them. We have before proven that both Jew and Gentile are under sin.

The books of Matthew to John describe the earthly ministry of Jesus Christ to Israel only. Therefore I know that those books are in Time Past. The distinction between the Circumcision and the Uncircumcision is still there in those books.

Time Past	But Now	Ages To Come
Genesis	>M,M,L,J, Acts	Rom – Philemon
		Heb – Revelation

In the Book of Acts, salvation goes to Israel *first*. The distinction between Jew and Gentile is still there. It is not until you come to Paul's epistles that you read of no difference between them.

In Hebrews through Revelation, the very first book tells you the distinction is in place again. Those books fit in the Ages To Come.

The index in your Bible lays out a dispensational understanding of exactly how God operates. The earthly ministry of Christ is clearly in Time Past. The Book of Acts is transitional in nature in that it starts out with the gospel going to the Jews and then including the Gentiles and then, when the nation fell, to both Jew and Gentile in like manner. Romans through Philemon is the dispensation of Grace and Hebrews through Revelation, the Ages To Come. That is right division of the Word of God as described

in Ephesians 2. That is taking Paul's viewpoint of God's program and how it is laid out. That is verse with verse, scripture with scripture, rightly dividing the Word of God.

For he is our peace, who hath made both one, **and hath broken down the middle wall of partition between us;** (Ephesians 2:14)

In the temple existing at the time of Christ (Solomon's temple, which had been rebuilt), there was what they called, *a middle wall of partition*. In 1871 it was excavated and found to have a four and a half foot tall marble wall that went around the outer court. At intervals in that wall there were plaques written in Greek: "No man of another nation is to enter within the wall and enclosure round the temple. Whosoever is caught will have himself to blame that his death ensues." You can see this in Constantinople or in London in their museums. That wall was the middle wall of partition and its purpose was to keep the Gentiles out. It was a sign of the distinction, the division between the Circumcision and the Uncircumcision that Paul was talking about in verse 11:

Wherefore remember, that ye being in Time Past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; (Ephesians 2:11)

Those people were at each other's throats constantly.

God also had a middle wall of partition which he had erected in Time Past. It made a notable difference between the Jew and the Gentile. The Gentile was on the wrong side of that wall, without access to God.

In the Antediluvian age (the age before the flood), Genesis 5 starts with Adam and ends with Noah. In Chapter 6, 7 and 8 there is Noah and the flood.

And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. (Genesis 6:5-7)

But Noah found grace in the eyes of the LORD. (Genesis 6:8)

The world had become so wicked that God was going to destroy it.

The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. (Genesis 6:11-13)

There were eight people that got shut up in the ark and got through the flood. They started all over again. You and I come from Adam. But we also come from Noah. When we study the book of Genesis and get to Chapter 9, you will see an exact reproduction of the commission given to Adam was given to Noah. God told Adam to go out and multiply and replenish the earth. He told Noah the same:

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. (Genesis 9:1)

Go, fill the earth with people. And the same thing happened.

And the whole earth was of one language, and of one speech.

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. (Genesis 11:1-4)

What did God tell them to do? Scatter abroad and cover the face of the whole earth. But they didn't obey and instead turned to idolatry. God told them to scatter and they said, "we'll build a city and a tower lest we be scattered abroad," as God had told them to do. They turned from God and made a god of their own minds and own desires. They thought they were going to reach heaven with that tower and offered sacrifices on it. They were doing it their own way. People of religion still do that today. They think they meet God in a building. Those people in Genesis 11 developed the first ecumenical church. There was one language, one world government and they were going to have one world religion.

And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all

one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. (Genesis 11:5-9)

Remember what we studied in Romans 1? "God gave them up." "God gave them over to a reprobate mind." Before that time there were nothing *but* Gentiles. But there came a time when God gave them over to do what they wanted, and the times of ignorance began for the Gentiles because the revelation of God left them.

Now, if you don't understand this next part, you will never be able to understand your Bible.

Deuteronomy 26:5 says Abram was a Syrian, ready to perish. Joshua 24:1-3 says he and his family were a bunch of idol worshipers. And Abram obeyed God when he called him:

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: (Genesis 12:1)

Because Abram obeyed, God made him a promise in the next verses:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Genesis 12:2-3)

God had promised Abram a seed, but when he was ninety-nine years old he still had no children. At that time God came to him again and did two things.

1. God changed his name from Abram to Abraham. (Verses 5, 6, 7, 8)
2. Then God erected the middle wall of partition between Abraham and all the other nations. (Verses 9 to 14)

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be **circumcised**. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. (Genesis 17:9-14)

Circumcision speaks of “death to the flesh.” When Abram tried to have a child on his own, he produced Ishmael about whom God said, “Cast out the bondwoman and her son.” God would not accept Ishmael. God was saying to him that the nation that would come from Abraham would be God’s doing. No man created the nation of Israel. Isaac was born miraculously. He was not a “virgin born” son, but he was miraculously born because the scripture is clear that Sarah’s womb was dead (she had passed child-bearing age) and Abraham was too old also. But God miraculously gave them a child. So the “seed” nation that came from Abraham were God’s people, identified by circumcision. Notice how that develops into a wall:

And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. (Genesis 17:12-14)

There are two kind of people in the world: circumcised people and uncircumcised people; Jews and Gentiles. That circumcision is not merely hygiene. It is a religious ceremony with a spiritual meaning – to be performed on a certain day in a certain way with a certain purpose. That circumcision becomes a God-created middle wall of partition, the sign of the covenant he gave to Abraham.

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. (Galatians 3:19)

What was the law *added* to? It was added to the covenant of promise. It was added to circumcision. The middle wall of partition was built between the Jew and the Gentile with circumcision. Then along comes the law which fortifies that middle wall of partition, making it so strong that no one can tear it down. No Gentile is given the law. It was given to Israel. The Mosaic Law made Israel a different kind of people. The purpose of the giving of the law was to point out the transgression and it made that nation obviously different from the other nations.

Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people. (Leviticus 20:22-24)

You see, God Almighty gave them those laws and statutes **to separate them** from other people. So the middle wall is built with circumcision and the law comes along and makes the separation stronger.

Now, Moses speaking:

Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? (Deuteronomy 4:5-8)

The giving of the law was to make Israel famous among the nations. It made them different from everyone else. God was near to them. In Time Past only one nation had God near to them and it was Israel who was kept apart from the Gentiles by that middle wall of partition which was strengthened by the law.

So we understand that in the four gospel accounts that wall is still up.

Ye worship ye know not what: we know what we worship: **for salvation is of the Jews.** (John 4:22)

For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. (Numbers 23:9)

God separated the Jews from the Gentiles and circumcision was the wall between them. The Law came along and fortified that difference.

As far out as Acts 11, that middle wall was still in place between the Jew and Gentile. In those passages they were still preaching to “none but the Jew only.” When Peter went to Cornelius, he went back to Jerusalem where they did not praise God that the Gentiles heard the message. Instead they got together a stoning committee and met him, asking what he was doing going to an unclean Gentile. Those were the believing Jews asking that. That wall is still up even in that Acts period. It is not until you come to Paul that you find, “there is no difference.”

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; (Ephesians 2:14)

That is where Christ put out of the way the difference between the Circumcision and the Uncircumcision. It is eliminated.

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; (Ephesians 2:15)

That wall established an enmity. There was more than just the wall between them... there was hatred between them; a true separation.

God only instituted only one religion in all of human history. That religion divided humanity. No wonder that religion is the great divider of men. If you go into the world in your ministry and try to establish a religion or build a denomination, you will divide the Body of Christ. When God, himself established a religion as a legal agreement, it divided humanity. That ought to tell you what religion will do. But God hasn't told you do establish a religion or even to be a part of religion. Verse 15 above tells us that Christ abolished the religion he established to make in himself of the two, one new man,

making peace between the Jew and the Gentile. That is the Apostle Paul's message. You won't read that in the four gospels.

That is where we are when we get to Romans 3. In the first three chapters of Romans you find everything we have just talked about. In Chapter 1, God gave up the Gentiles and let them walk in their ignorance. In Chapter 2 he tells us that even we who think we "aren't that way" but are moral and cultured, (self righteous) and religious (Vs. 17) will be condemned by the very law we think we are keeping. What should we learn from circumcision? DEATH to what I can do in my own power. What should we learn from the Law? The reason I can do nothing is that I *am* a sinner. But these people didn't do that. They didn't understand God's purpose for the law, so God set that purpose aside.

Now God is doing something else. He is forming the church, the Body of Christ under:

- GRACE - not Law
- UNITY - not division
- MYSTERY - not Prophecy

This is the kind of setting Paul was in when he began to introduce his gospel and that particular information given to him about justification. You will never adequately communicate to those God gives you to teach, the issues of what God is doing today in the universe, on this planet, in your lives and the lives of others, apart from dispensation truth. Don't let it be said of you that you got so tangled up in other things that you forgot the importance of these fundamentals of the Grace gospel. God stays the course and you should also.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (Romans 3:21) (Without the distinctions)

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: (Romans 3:22)

I hope you understand why we went over all this again. It is more than just the distinctive ministry of Paul. We are making a distinction between what God is doing in those two programs, those two dispensations of Time Past and But Now.

We study all of the Bible in the light of the Revelation of the Mystery.

GRACE SCHOOL OF THE BIBLE

C. RICHARD JORDAN

ROMANS 102 – 4

We are at the beginning of the section of the details of Paul's exposition of the Gospel of the Grace of God.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (Romans 3:21-22)

When Paul says the "righteousness of God without the law is manifested," he speaks of the same righteousness that until now has condemned the sinner. Chapter 1:18 to 3:20 is condemnation. God's righteous judgment is that he demands perfect righteousness. Men don't have it. Now that same righteousness is going to cover all them that believe. The reason it changes is because of what God has accomplished for us at Calvary. Verse 21 through Verse 28 is the greatest passage in the Bible on the doctrine of justification. We will spend some time on this so that you really absorb these passages. The more you read it the more you see in it and you wonder how Paul could have compressed all the content in those verses in just a few words. It sinks down to the very depth of all that God has accomplished for us at Calvary.

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

The expressions, "But now" and "at this time" indicate a dispensational change. We went over that in Ephesians 2 in the previous class. In Verse 21, Paul is telling us that a dispensational change has taken place – that God is through with the law program and now, at this time, God is declaring *his righteousness, without the law*.

The word manifest in Verse 21 takes you back to Chapter 1, Verse 17, (speaking of the gospel committed to the Apostle Paul):

For therein is the righteousness of God **revealed** from faith to faith: as it is written, The just shall live by faith. (Romans 1:17)

Paul starts this passage with this issue – that, in the gospel, the righteousness of God is revealed. Then he stopped and went into the wrath of God – revealed from heaven. God's wrath is revealed in the Gospel of Grace as a warning to unsaved men. Now Paul goes back to the issue of righteousness and will describe for us *how* the righteousness of God is revealed. The issue now, in this age, is a revelation of the righteousness of God in the dispensation of grace, in the gospel committed to Paul. That is a tremendous change. And we receive that revelation, that manifestation, through the gospel committed to Paul.

But before faith came, [the proclamation of justification by faith committed to Paul] we [Israel] were kept under the law, shut up unto the faith which should **afterwards** be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. (Galatians 3:23-26)

In speaking of his fellow Jews, Paul said, *we were literally in solitary confinement*, under the law, until this “faith” message came. The law was a teacher. The law gave them knowledge of sin. When men saw God they feared because it showed their sinfulness. The purpose of the law was to manifest [reveal] sin and was in place until Christ came.

But after that faith is come, we are no longer under a schoolmaster.

Christ was made under the law. (Gal. 4:4) The law did not go away when Christ came to earth. In Acts 2, 3, 4 and 5, his apostles were still functioning under the law. Therefore the law was not gone then. So what does Paul mean by this phrase, *after that faith is come, we are no longer under a schoolmaster?* He is talking about the message committed to him by the risen Lord Jesus Christ. First there is the law and *after that* is the faith that should afterwards be revealed. Look at it again in 1 Timothy:

Who [God] will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Whereunto I [Paul] am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. (1 Timothy 2:4-7)

Paul reveals himself to be the **due time testifier** of what was accomplished at Calvary. Paul is explaining why he was ordained: to reveal *why* Christ “gave himself a ransom for all.” All that accomplished at Calvary and the manifestation of the righteousness of God that is made available through the cross is committed to Paul to proclaim.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (Romans 3:21)

In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word **through preaching, which is committed unto me** according to the commandment of God our Saviour; (Titus 1:2-3)

Back to Romans 3:21. In Time Past, *sin* was being manifest. The law served its purpose and *now*, righteousness apart from that program is being manifested through Paul’s gospel. The law program manifested your sin but the law never told you how God was going to make it right.

God’s righteousness is being manifested all the time. But the issue in verse 21 is not referring to the attribute of God’s righteousness. In this passage, the issue of righteousness is about the matter of justification. It has to do with righteousness toward man. Look again at the passage and how it takes you from righteousness to justification in Verse 24.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: (Romans 3:21-24)

Why does Paul change the word from righteousness to justified? In English it changes, but in Greek it does not. It is exactly the same word in the Greek. We don’t have a word in English such as “righteousfied” or the like. We have a word that means the same thing and that is “justified.”

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

The word “just” means righteous. The word “justified” means to be declared righteous. In Verses 21 and 22 Paul is talking about how God is going to justify condemned, ungodly sinners. So it is not God’s attribute of righteousness that is the issue. The issue is God’s method of justifying sinners.

“Even the righteousness of God” – That is what we need, isn’t it? We certainly do not need our own goodness. We need the righteousness provided by God Almighty himself. Verse 10 says, “As it is written there is none righteous, no not one.” There we need the righteousness of God.

Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
(Romans 2:6-7)

Do you see that expression underlined in that passage? It means if you will have a lifetime of perfect righteousness, God will give you eternal life. You will have earned it. Does anyone have a lifetime of perfect righteousness? You and I have problems from the time we were in the cradle!

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
(Romans 3:21-22)

If the righteousness of God is not manifested by the law and does not come “by the law,” how are we to get it?

“...by faith of Jesus Christ.”

The new Bibles, (even the New King James) translate that to “by faith *in* Jesus Christ.” You do not need to know Greek to see that is not a good translation. It is not man’s faith in Christ because that is already in the last part of the verse. Our faith **in** Christ is referred to in the words “upon all them *that believe*.” However, the faith **of** Christ is Christ’s faith. Example:

Genitive	The love of God The wrath of God	(God loving someone) (God extending his wrath to someone)	[Objective]
	The fear of God	(A person’s fear <u>toward</u> God)	[Subjective]

In the objective example, God is giving the action. In the Subjective, God is receiving the action.

The Greeks had about ten different kinds of genitives and it sometimes take time to figure them out correctly. What we have here in this phrase, “faith **in** Christ” is an objective use of the preposition. That is me putting my faith in Christ. But the faith **of** God, or the faith **of** Christ, it is speaking of God’s worthiness to be trusted, to be believed, to be feared. See it again in Verse 3:

For what if some did not believe? shall their unbelief make the faith of God without effect? (Romans 3:3)

Is that speaking of something God is believing, or is it speaking of God’s worthiness to be believed? That is the subjective use of the preposition “of.” That speaks of God’s worthiness for me to put my trust in Him. I can depend on Jesus Christ to do what he purposed to do, what he has said he will do and has promised to do. When we read about the faith **of** Jesus Christ, it tells us we can trust him to do the whole thing. So obtaining the righteousness of God depends on *his* faithfulness, his trustworthiness.

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: (Philippians 3:9)

Paul said he wanted the righteousness that comes by *his* [Christ’s] faithfulness. “The righteousness which is of God by faith.” (My faith – resting in *his faithfulness*)

(Paul speaking to Peter) - 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)

These verses are great verses to meditate on when you are contemplating the faithfulness of God to keep his word. In this Galatians verse we see we are justified by the dependability of Jesus Christ to keep his word. Christ was faithful when he went to the cross of Calvary and died for us and now he is faithful to his word to save me – to justify me.

In all these verses we are looking at, both the faith of Christ and our faith are indicated.

But the scripture hath concluded all under sin, that the promise [of redemption] by faith of Jesus Christ might be given to them that believe. (Galatians 3:22)

It is obvious that verse cannot mean “by faith *in* Jesus Christ.” Redemption is by the faithfulness of God in Jesus Christ. That is what is being manifested today. **Now**, we know that the whole matter of redemption, of our obtaining righteousness (rightness with God Almighty) depends on the cross work Christ has provided in our behalf. That is the marvelous capstone that Paul puts on progressive revelation.

Now, in the context of the Christian life:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (Galatians 2:20)

We are not to live by our faith *in* him, but by his faithfulness to me to do what he purposed and promised. If we build up his word in our souls, God will use it to motivate us and to produce the Christian life. I don't have to grunt and twist and push to make Christ live in me. The life that I live in the flesh I live by *his* faithfulness.

In whom we have boldness and access with confidence by the faith of him. (Ephesians 3:12)

That is a good one! We have access into the presence of God the Father right this moment, with boldness and confidence. Is that because we have said our prayers and confessed all our sins? No. It is because of Christ and because of his trustworthiness to be believed. We can trust him and love him because he “first loved us” and has demonstrated his faithfulness at Calvary.

Therefore, when you read that expression, by faith *of* Jesus Christ, remember the issue is his fidelity to his word – his dependability. Remember the subjective use of the preposition *of*. And remember it when you read:

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: (Romans 3:22)

Under the law, man had to work and do his own righteousness.

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. (Romans 10:5)

So, it depends on you, when you want to have righteousness under the law. But the righteousness that is *now* manifested, apart from that system, all depends on the faith (fullness) of Jesus Christ.

Notice the rest of Verse 22 in Romans 3:

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: (Romans 3:22)

You will find that expression “unto all and upon all” changed in some of the new Bibles; changed by the omission of the “and upon all.” However, it is supposed to be there because what is intended there is to eliminate every distinction between men, *except* that of believing. Every distinction between men is done away with,

... for there is no difference: (Romans 3:22)

We heard it said many different ways, i.e., “The ground is level at the foot of the cross,” and, “There are only two kind of people in the world today; believers and unbelievers; or the saved and the lost.” Those statements are true today.

“Unto all” means an unqualified provision. It is for everyone. It hasn’t always been that way. It is a new thing in the “but now” for God’s provision to be for everybody.

The following verse from Isaiah is the one most often quoted in response to the question of where in the Old Testament to find that Christ will die for people’s sins:

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 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. 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. (Isaiah 53:4-6)

That sounds good, does it not? I have heard this many times, with remarks like, “All we like sheep have gone astray.” The verse begins with “all” but thank God it ends with “all,” because he has laid upon him the iniquity of us all.” However, there is a problem with that.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: **for the transgression of my people** was he stricken. (Isaiah 53:8)

Who were Isaiah's people, folks? Israel. Isaiah 53:8 says Christ died for all those people on the right side of that middle wall of partition. He died for his people, Israel. And that does not change when you get to the gospel accounts of the earthly ministry of Christ.

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for **many**. (Matthew 20:28) ["many" – not "all."]

For this is my blood of the new testament, which is shed **for many** for the remission of sins. (Matthew 26:28)

You see, the issue of an unqualified, unrestricted provision is something new today. That is why Paul said, "**But now** the righteousness of God is manifested." Even the righteousness that depends every bit on Christ. And this righteousness is unto "all." So you see, if you do not rightly divide the Bible, you will end up restricting the provision of Calvary's cross to just a few people. Have you ever heard of the doctrine of limited atonement – that Christ did not die for everybody? It's called Calvinism. These verses prove that is not true. Look some verses they use:

I am the good shepherd: the good shepherd giveth his life for the sheep. (John 10:11)

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. (John 10:15) (They say he is going to die for "the sheep.")

But ye believe not, because ye are not of my sheep, as I said unto you. (John 10:26) (Therefore, he didn't die for these)

That is how they teach *Limited Atonement*. The problem with that is that if Christ just laid down his life for the sheep and no one else, --- you have to determine who are the sheep.

So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations. (Psalms 79:13)

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. (Psalms 80:1)

Who does a shepherd, shepherd? "O Shepherd of **Israel**." The sheep are Israel.

But made **his own people** to go forth **like sheep**, and guided them in the wilderness like a flock. (Psalms 78:52)

A word to those “theologians:” Why are you worried about those Pharisees? You aren’t included in the sheep either. How about Matthew 10:6 where Jesus told the twelve apostles: “But go rather to the lost **sheep of the house of Israel.**” Also in Matthew 15:24: But he answered and said, I am not sent but unto the lost **sheep of the house of Israel.** As a Gentile you have problems yourself if you think the doctrine of Limited Atonement is correct. And they get around that by saying, “I’m a *spiritual Jew.*” If that is where you are, you are in big trouble because that program is under God’s curse today. If you do not make the necessary distinctions between God’s programs by rightly dividing the Bible, you will wind up cutting your spiritual jugular vein and bleeding to death, never getting anything done for God.

When Paul begins to press the issue of justification by grace, through faith in the finished work of Christ, the first thing he does is emphasize that this is a “now time” revelation, committed to him by the Risen, Ascended Lord Jesus Christ, and that things are different now than they were before. NOW it is an unqualified provision, unlike the old program, and it is unto ALL. Then he says it is UPON all them that believe. Notice how Paul adds the qualifier. It is for everybody; an unqualified, unlimited provision. But then Paul qualifies the *application* of it. What do you have to do to be a part of it? You must *believe.*

1. God loves and Christ died for all men.
2. The application of God’s righteousness is limited to those who believe.

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

You see, God is potentially the Saviour for every man. There is a bumper sticker that says, WILL CHRIST BE SAVIOUR or JUDGE? The choice is yours. He can be one or the other. He is effectively the Saviour of those who believe. In theology that is call the doctrine of unlimited atonement. The word atonement in Theology is a word that is used to describe all the benefits that are gained through the death of Christ – through his cross work. **It is unlimited in its provision, but it is limited in its application.**

For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom **for all**, to be testified in due time. (1 Timothy 2:5-6)

No longer is it a ransom for “many” as in Matthew 20 and 26 and Isaiah 53. Now it is for every one.

Paul is the “due time” testifier of the unlimited provision of all that was accomplished at Calvary. That is why the writer of Hebrews can say:

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death **for every man**. (Hebrews 2:9)

For God so loved **the world**, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

For God sent not his Son into the world to condemn **the world**; but that **the world** through him **might be saved**. (John 3:17)

It is interesting to note where these passages are found. In passages involved specifically in Israel’s program where God limits the provision, he also expresses the fact that he loves not just Israel but the whole world.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. (2 Peter 2:1)

There are a bunch of false prophets on their way to Hell and they deny the Lord that bought them. He made provision for them.

Write this verse down because I guarantee you it will be part of an exam. If it is “unto all and upon all them that believe” is there a conflict between the sovereignty of God on one hand and the human responsibility on the other hand? What is the conflict?

God’s sovereign purpose and choice vs. Man’s free will and responsibility

In theology there are conflicting schools of thought. If you get among people counted as theologians and scholars, etc. they discuss things in black and white terms of Calvinism and Armenianism. A Calvinist professes to defend the sovereignty of God – the godliness of God, and the Armenian the responsibility of man for his own situation. That conflict in theology is called an antinomy. That is two laws that butt up against one another that cannot be reconciled. Here is a verse that harmonizes the sovereignty of God and human responsibility.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. (1 Corinthians 1:21)

God is absolutely sovereign and in his sovereign free will, he has chosen to save those who believe in the Lord Jesus Christ.

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: (Romans 3:22)

There you have unlimited in provision, but in application, limited to those that believe. The only distinction between men today is that distinction between those that believe and those that do not. If it is without distinction, it could be for man or woman and with no racial or social distinctions. There also could be no distinction between elect or non-elect. All this is just human reasoning to get around the truth that today God has done away with all distinctions and provides an unlimited salvation for all men with the only distinction being to believe it or not. For us in ministry, the issue is to make that message clear.

GRACE SCHOOL OF THE BIBLE

C. RICHARD JORDAN

ROMANS 102 – 5

Now Paul moves into the “now” time gospel, the message for today. Paul gives the details of the gospel of the grace of God. He begins with it in Romans 3:21 setting the dispensational boundary by giving what he, Paul, was given to proclaim. We will continue now slowly through these verses in order to fully cover the issues that are here. You need to read carefully, in Mr. Baker’s book on Dispensational Theology, pages 324 through 382 in the next couple of weeks. We will probably be five to six more weeks in the rest of this chapter.

We will be studying carefully what it means to be justified, the details of redemption, the details of propitiation, the details of the forbearance of God and all those words in the chapter that Paul uses to describe what God has accomplished for us at Calvary in the work of the Lord Jesus Christ. These words are basic to everything you will ever do in the ministry. It is basic doctrine about the position we have in Christ by virtue of his cross work.

You will be able to go quickly through the various gospels and the types in the Old Testament, but when you get to those words, justification, redemption, propitiation, reconciliation, etc., study them carefully. When you get to the issue of the deviant views – the defective theories of Christ’s death – study that chapter closely, because we will not get too involved in that here in this study. But you need to become familiar with that chapter especially (Chapter 49 in Mr. Baker’s book).

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (Romans 3:21-22)

We saw how that passage relates especially with the righteousness of God which is by faith of Jesus Christ, unto all – unlimited provision, an unrestricted Saviour. That was not true in Time Past. In Time Past, Christ was a limited Saviour – just for Israel. He came for them and died for them. If you do not see the issue of the dispensational distinction between Time Past and the “But Now” that we live in, you will wind up with a

theological doctrine about the work of Christ on the cross that presents a limited Saviour with a limited provision. But Paul presents an unlimited Saviour, an unrestricted provision because he had an unrestricted apostleship. Paul clears away those issues as he begins this passage, just as he did in Romans 1 when he started the book. I say it again: you will never be able to maintain the integrity of the gospel of grace if you do not give full hearing to the dispensational distinctives of Paul's ministry.

Last Sunday morning I preached on the expression, "The Faith Of Jesus Christ," for a specific reason. First, we had studied it recently and I had the information fresh in my mind. Secondly, (the motivating factor) I wanted you men to be able to see how you can study the issue doctrinally as we did, and yet go into the pulpit and proclaim the doctrine to a congregation. You saw me teach it, you saw us study it and then you saw how to get up and preach it. If you missed the service, let me know and I will get you a tape so you can listen to it. You don't have to use fancy devices in your preaching. Just take the truths that are here and proclaim them – make them live for people as they live in the Bible, it will do its work.

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: (Romans 3:22)

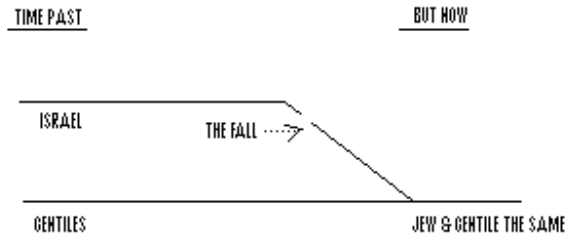
The "righteousness of God" is the subject. His righteousness is dependent on Christ's faith and is unto all and upon all that believe.

For all have sinned, and come short of the glory of God; (Romans 3:23)

There is no difference between men because ALL had sinned. Everyone was always a sinner, yet God had made a difference in Time Past between the sinners of the Gentiles, those separated by that wall of partition that God had cast away, and his chosen people Israel. NOW, both Jew and Gentile have been concluded under sin. (Vs.9)

For God hath concluded them all in unbelief, that he might have mercy upon all. (Romans 11:32)

You see, now, that special condition has gone away and now, doctrinally as well as dispensationally there is no difference. Now they are all cast away. This passage is as much dispensational as it is doctrinal. In Chapters 2 and 3 Paul has proven that they are all cast away, that all have come short, they have all failed and God has set Israel aside – down in the position of unbelief (cast away) like the Gentiles were placed in Gen 11. Now, because of that judgment on both he can mercy upon all.



For all have sinned, and come short of the glory of God; (Romans 3:23)

In Dare To Discipline, James Dobson wrote in the first chapter that the problem with your child is not inherent. That is a denial of the old sin nature. If you try to deal with a problem denying that old sin nature, you are denying the problem and can only treat symptoms. The problem is that we are sinners. We sin because we are sinners. We are not sinners because we sin. We sin because we are sinners. The root is bad, therefore the fruit is bad.

The word “sinned” in Verse 23 means to *deviate, or to miss the mark*. If you miss the standard (the mark or goal) against which men are going to be measured (the glory of God), it is to “come short” of it. There is a good note in the Scofield Reference Bible in there that you ought to consider about *sin*. This verse is speaking of personal, individual sins. Everyone has sinned – by choice and by action. Bob Jones used to say, “No doubt the trouble is with you.” When you get in a scrape, look at yourself first. When you are dealing with people, the first issue is responsibility. You cannot dodge what you are and who you are as you search for answers. “For all have sinned.”

A good definition: sin is moral blame-worthiness. The issue of missing the mark is an issue of moral culpability. You can miss the mark on occasion when it is not something you are culpable for. If you did the best you could and still did not hit the target right on the bull’s eye - that does not fit this description of sin. The Universalists say that God is a sinner because God put Adam in the garden, and since God had a purpose for Adam and Adam did not fulfill it, therefore God “missed the mark.” That is twisting the definition. Sin is moral blame-worthiness, where one is morally to blame for choice and action. It is coming short of moral responsibility against the standard set by God.

Turn to Psalm 51 and we will look at a verse or two that illustrate the three aspects of sin that are mentioned in that note by Scofield. In this verse we see a man who has sinned, who is morally blame-worthy and has acknowledged his sin. David has

committed adultery with Bathsheba and has also murdered her husband. Being under the Law, David describes what he has done.

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. (Psalms 51:1-4)

That is genuine repentance. This fellow has changed his mind about what has happened. Notice in the first two verses how David describes his sin. A transgression, or a trespass, is to overstep the boundary, as in, “No Trespassing.” If you cross a boundary you have trespassed, which is to assert your self-will against the standard set in place. Another verse description is:

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. (1 John 3:4)

Transgression is an intrusion of self-will and a violation of God’s will – a trespass.

In Verse 2 of Ps. 51, David continues saying, “Wash me ‘thoroughly’ from mine iniquity.” Sin is not only what I *do* but is a *state* in which I am. The word “iniquity” means crookedness, wickedness, moral corruption, as in Romans 1:24, 26 (vile affections, etc.). He goes on to say, “Cleanse me from my *sin*.” That is the failure to measure up, missing the mark. That is a *nature* – something that is inherent in us, that old sin nature. It is what makes us the children of wrath and the children of disobedience.

Therefore, we have sin as an act (a trespass; my self-will against God’s standard). Sin is a state resulting from that (a condition of corruption, wickedness, crookedness, the “sin nature”). These are things you need to remember about sin. In Romans 3, Paul is describing the predicament that men are in. Here is the righteousness of God for all men and these “all men” are not the good guys. They are sinners. Look at what Paul said God will give them:

Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: (Romans 2:6-7)

In a parenthetical way, Paul puts forth the issue of who we are as we have failed to measure up to who God is. We do not have the measure of perfect righteousness. We

have come short “of the glory of God.” That term is very important and we will be asking you to define it sometime during this course. What is the glory of God?

The word *glory* is the word “doxa,” (dox'-ah) from where we get our word “doxology.” “Glory be to the Father,” Praise God from whom all blessings flow,” etc. Strong's definition is: dignity, glory(-ious), honour, praise, worship. What is it that makes God worthy to be praised? Everything about him! The glory of God the outshining of all that God is. I don't think I really appreciated the issue of the glory of God until the following scripture got hold of me. The glory of God is real, it is something tangible to which you can relate. The whole issue in our lives is bringing glory (honor) to God, and if that is the case, we need to understand what is his glory.

To begin in Verse 12, we see Moses arguing with the LORD:

And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. (Exodus 33:12-13)

And God responds:

And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

And he said, I beseech thee, shew me thy glory. (Exodus 33:14-18)

Note that in Verse 14 God said “My presence shall go with thee.” Moses did not say to God, “Show me your presence.” Moses asked him to “show me your glory.” In other words he said, *show me yourself, Lord*. How did the Lord answer Moses regarding his glory?

And he said, I will make all my **goodness** pass before thee, and I will proclaim the **name** of the LORD before thee; and will be **gracious** to whom I will be gracious, and will shew **mercy** on whom I will shew mercy. (Exodus 33:19)

When God described his glory to Moses, he told him about his goodness, his graciousness, his mercy. His attributes. The *presence* of God is the manifestation of his *glory* and his glory is the embodiment of all God's attributes – his goodness, his mercy, his name.

And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. (Exodus 34:5-7)

God's glory is the shining forth of his attributes, all of who He is, in a blazing representation of light, called the *shekinah glory*. The word *shekinah* is simply the Hebrew for the word *presence*. When God is present there is a blazing light that no man can approach which is the shining forth of all that God is. Remember that the glory of God is a statement that represents all the attributes of God and when he says in Romans 3:23 that we have come short of the glory of God, it means that we have come short of (not measured up to) God's standard of perfection. God expects out of us what is true of him. We do not measure up. Righteousness is to be declared right. God is right about everything. His integrity is intact in every way. The veracity of God is complete. We have come short of that. We have not, in patient continuance in well-doing, measured up to God's perfect standard. That is a predicament because it means we deserve the wrath of God.

Watch now, what Paul says about this.

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; (Romans 3:22-23)

That last sentence: "For all have sinned, and come short of the glory of God;" is sort of a parenthetical expression. It is a digression in order to explain the issue of why there is no difference.

Being [refers back to *them that believe* in Verse 23] justified freely by his grace through the redemption that is in Christ Jesus: (Romans 3:24)

Justification is simply the righteousness of God being placed upon all them that believe. Notice how Paul speaks of righteousness in Verses 21 and 22 and changes the term in

Verse 24 to “justified.” The Greek word does not change in verse 24. It is the same word as used for righteousness. The reason it changes in English is that we do not have a word for becoming righteous. We use the word justify, meaning declared or pronounced righteous; regarded as being righteous. Please learn that definition of “justification.” The justice of God declares me righteous, right with him. I am placed into a status I do not have of my own. I am unrighteous yet God’s justice declares me righteous. God’s righteousness is *imputed* to me. That means it is placed to my account or in accounting terms, debited to my account. It is an asset that is given to me by another.

Justification is *by his grace through* the redemption that is in Christ Jesus. The reason that the justice of God can pronounce me righteous is not that God just overlooks my unrighteousness (then God wouldn’t be righteous because he said, “The guilty shall in no wise be cleared.”). The **redemption** that is in Christ Jesus (the cross work of Christ) **satisfies the justice of God**. The justice of God is now satisfied and that same justice is now able and free to declare me righteous. God completely deals with my sin. That is the reason Verse 26 says that he can be just (that he is righteous) and also the justifier of him that believeth in Jesus.

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; (Romans 3:25)

Propitiation has to do with the sacrifice that satisfies. All those terms are different. Justification is not redemption. Redemption is not propitiation. Forgiveness, reconciliation, redemption, propitiation, expiation (not found in the Bible) are not synonyms. They are not describing the same thing. When people confuse those terms, making them all refer to the same thing, you wind up with theological confusion. It is critical that you understand the differences between these words. Paul uses these terms in precise ways to express to us – to place into our understanding – a concept of exactly what it is that was done for us by Christ at Calvary. The result of it all is the justice of God is free to declare us righteous and that is a change of our position.

I want to show you something about justification. Have you ever heard someone say that justify means “just as if I had never sinned?” That is an inadequate definition of justification. Justification is *not* simply the non-imputation of sin. That is *forgiveness*. Nor is it merely the removal of the guilt and condemnation of sin. Adam had that. He didn’t have the wrath of God of him. He didn’t have the guilt of sin. But he also did not have justification.

Have you ever noticed in Romans 5 how Paul often uses the term, “much more?”

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (Romans 5:1)

Much more then, being now justified by his blood, we shall be saved from wrath through him. (Romans 5:9)

In other words, there is more involved for us.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Romans 5:10)

Now watch carefully:

But not as the offence, so also is the free gift. (Romans 5:15a)

The offence is from Adam; the free gift is from Jesus Christ. Remember the verse above: *being justified freely by his grace.* (3:24) That word, freely, is the word, *dorean* (*do-reh-an'*) which is the word the Greeks used in its noun form to describe our word for “gift.” It is translated in the Bible over and over as “freely.” In Genesis 3 the first mistake Eve made was to leave out the word *freely*. Be careful about that.

Believers are justified as a gift. Notice the same word:

But not as the offence, so also is the free gift. For if through the offence of one many be dead, **much more** the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. (Romans 5:15)

When you have justification you have much more than what Adam had. Adam had innocence; he had not the wrath of God on him. But when you get this gift of grace you have “much more” than what Adam had. Verse 17 tells us what that gift is:

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) (Romans 5:17)

There you have justification – the gift of righteousness put to your account! In the Gospel of Grace, God has devised a plan, a message and a system whereby you and I who are unrighteous, who have totally failed in every account, can be declared as right in every way! Justification is you and I standing before God being considered in a complete state of rightness before him. That is justification. If you have ever been

tempted to think of justification as just another word for “forgiveness of sin” forget that. Realize it is far more than that. It is God pronouncing the believer right through the redemption that is in Christ – the gift by his grace, through the redemption in Christ. It is the righteousness of God. This righteousness is not so much God’s attributes as we studied last class, but rather his *rightness*.

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. (Romans 4:3)

It was “counted” (imputed, reckoned) to him for righteousness. Justification is a court room term. In Theology books they call it “forensic righteousness.” That is a legal righteousness. It is the ability to stand before the justice bar of God and have the righteous Judge of the Universe say, “You are righteous” – not just that you are not guilty, but that you are righteous.

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

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord **will not impute sin**. (Romans 4:7-8)

There we have the non-imputation of sin. We call that “pardon.” Justification is more than the non-imputation of sin. Justification is the positive imputation of righteousness and the giving to us of a status where all of our obligations are completely met.

Speaking now about the message we proclaim to men in order to produce the reconciliation:

For he hath made him to be sin for us, who knew no sin; (2 Corinthians 5:21)

When Jesus Christ died at Calvary, God Almighty took my sin and placed it on the body of his Son on the cross. He took my sin and put it on Jesus Christ when he hung on that cross. Jesus Christ is the one who did not have any sin. He had never sinned. But God took my sin and placed it on the body of his Son, pouring out his wrath on him, and the justice of God Almighty is satisfied in the sacrifice and the payment made by Jesus Christ in my behalf. Through the redemption provided by the blood of Jesus Christ shed at Calvary, something happened. God made him to be sin for us. Be sure to notice that comma after the word, *us*. It was Christ who knew no sin. Now here is why that payment was made:

that we might be made the righteousness of God in him. (2 Corinthians 5:21)

THAT is justification. The redemption is made so that I can be justified. Now, one more verse:

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

At that cross Christ was delivered up to the justice of God to pay for our offences. The issue of justification and the issue of redemption are not the same. They are describing different things that are involved in the totality of the work of Christ at Calvary, in what we call his cross work. It takes more than one term to describe all that was done there because so much was done. It is important to grasp that. If you lump all those terms together as though they were the same issue, you will lose the meaning of them resulting in confusion.

...and was raised again for our justification. (Romans 4:25)

Our justification is the result of the death of Christ for our sins and his resurrection. Without his resurrection there would have been no justification. Some time you may hear people say he was resurrected *because* of our justification. I am aware of the Greek word there and know what it means. But the doctrine is what we are after here. I want you to understand that it is on the basis of the death of Christ at Calvary and the redemption that he provides there, and his resurrection, that your justification is a possibility and a reality today. Christ had to be resurrected in order that your justification is possible. Without his **complete** sacrifice in putting away sin, God could not declare you righteous.

Summary: The issue in Verses 22 to 24 is righteousness. We don't have it, but God has provided it for us. Justification is the righteousness of God being placed upon those that believe.

GRACE SCHOOL OF THE BIBLE

C. RICHARD JORDAN

ROMANS 102 – 6

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: (Romans 3:21-24)

We have discussed the passage to Verse 24 and will pick up in Verse 24 again tonight. We have this “now” time – this revelation that has been committed to us today by the Apostle Paul of all that God has accomplished at Calvary for us. In Time Past, all the things that were to be won at Calvary, all the things that God was doing for us there were not made known, but now they are. We have been privileged to have in our hands in the Word of God – in the Epistles of Paul – a complete revelation of everything God has done for us. Now Paul is marking off the details of what God has done for us in Grace. He has laid out the first issue of the Gospel of Grace, the wrath of God. Now he is going to show how God has intervened to take care of the issue of the wrath of God.

And we came to Verse 24 where he talks about the detail of “being justified, freely, by his grace, through the redemption that is in Christ Jesus.” The Apostle Paul uses the term justification over and over again. Twelve times he uses the word “just,” twenty-one times he uses the word “justified,” three times he uses the word “justification,” “Justifier” and “justifieth,” all in the book of Romans. Justification is a key issue in the book of Romans and it is critical that you understand what it means. The Greek word is *dikaiosis* from which we get our word *decay*. (acquittal (for Christ's sake):--justification. It means “righteous, justice,” etc. We saw in our previous study that Paul used the word *righteous* in verses 21 and 22, and that when he came to Vs. 24 he changed it to *justified* because, although it is the same word in Greek, we can't say “You were ‘rightjified’”. Our word for that is justified. Both in the English and the Greek, the word justified means to declare or pronounce righteous; to pronounce someone as right. In Vs. 22 we see that justification is upon all them that believe. That is the imputed righteousness of God given to them that believe.

We review: Justification is not forgiveness. It is not redemption. Justification is not reconciliation. Justification is not propitiation. Justification is not expiation. Justification is not identification. These are all terms necessary in order to describe all the component parts of what is done at Calvary. But you need to learn right now to discriminate the difference between these words.

In Universal Reconciliation, the doctrine that everyone is going to be saved in the end, gets its impetus when people read verses that say God is going to reconcile all things unto himself. But reconciliation and salvation are not the same thing. God doesn't waste those words. He uses different words because they are different things. Justification means that the justice of God has been satisfied. It is satisfied through the issue of redemption. But the result of God's justice being satisfied is that we are now declared righteous. If the justice of God had not been satisfied, we could not be declared righteous, but it having been satisfied through all those other things – redemption, propitiation, etc., God is now able to declare us righteous.

Notice he said “**freely**, by his grace.” When you go back to the root of the Greek word for “freely,” you find the idea of a “gift.” Being justified as a gift. *Freely* is an adverb. An adverb is a word that describes the action of the verb. How is that verb – justified – being accomplished? A. Freely. God is justifying us freely. Our justification is a gift. God says, “*I did everything.*” We read in Chapter 5 about the “gift of righteousness.” God does everything and then gives us the gift freely.

(The result of believing is that the righteousness of God is placed upon all them that believe. That is called imputation. It is put *upon* all them that believe. That means “being justified.” The result of having the righteousness of God placed upon you is justification. Being means, comes from “to be,” it is what you are.

I prayed that I may successfully communicate to you what grace really is. Please write down the definition, but more than that, let it burn in your heart. The word means “unmerited favor.” The word *delight* should be associated in your mind with the word “grace.” It *is* favor, but it is *special* favor. It is special favor delightfully given. I could do a special favor grudgingly. But the Lord delights in bestowing on you special favor. If you don't deserve it, it is not of works; it is unmerited. Grace is the refusal of works because it is a free gift God has given. If you obtain something by working for it, it is no longer a gift.

Now to him that worketh is the reward not reckoned of grace, but of debt.
(Romans 4:4)

When you get your paycheck at the end of the week, it is not a gift. That was a debt being paid.

Someday in your ministry you are going to try to show someone that grace is the absence of works. You will need a verse to do that:

Even so then at this present time also there is a remnant according to the election of grace. (Romans 11:5) [referring to the issue of grace.]

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. (Romans 11:6)

Grace and works are like oil and water: they do not mix. They are completely different. Grace is unmerited favor that God delights in giving without any work on your part. As it says, "Being justified freely."

My secretary has a 3-year old grandchild who occasionally visits her office. All she has to do is turn the corner coming into the room and my secretary goes "bonkers." The atmosphere in the office changes instantly upon the child's entrance because the secretary is *delighted* to see her. She has a drawer in her desk filled with things for children. When this grandchild comes in her delight is demonstrated in giving goodies to the child. She finds the most consummate joy in giving to that grandchild. That is what grace is – the abundant delight that God has in us. This illustration of the word grace is the way it is used in the Bible. That is favor, but it is happy delight. God has happy delight to pronounce you righteous. Imagine that. It thrills the heart of God to be able to say, "you are righteous." God help us from trying to get in the way of that by thinking our own works can earn us his righteousness. That is the "Gospel" of grace.

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. (Genesis 3:1-3)

In Verse 2 of that passage, Eve did something that illustrates the attempt, and the attack and focus, of the adversary that will be on your own ministry. When Eve said in Verse 2, "We may eat of the fruit of the trees of the garden:" she left out a word. Look in Chapter 2:16 of Genesis:

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: (Genesis 2:16)

Did you notice the word freely in Chapter 3, Verse 22? Eve left it out [omitted it] when repeating the command to the adversary. You see, the mistakes began long before Adam ever took of the fruit and put it in his mouth.

You will face temptation in your ministry that wants to cause you to corrupt the Gospel of Grace by adding works – by omitting the “freely.” It can happen in different ways. It may be someone insisting you need to have works to get saved. (You need to keep the commandments.) Most people that think that can’t even name the ten commandments. What hope is there in keeping the commandments if you don’t even know what they are? They’ll say you have to keep the golden rule. You have to give your heart to Christ and get baptized; repent and turn from your sins. Those are all works; something you do. People will always try to convince you that you have to add something to the finished work of Christ. You will need to be on your toes in ministry, because even “good people” will try to turn you away from the Gospel of the grace of God.

All these things people are encouraged to **do** to be saved, i.e.,

- Repent (turn from your sins)
- Believe in Jesus
- Make Jesus Christ Lord of your life.

And more... all those things are not the instructions God gives to a sinner to get saved! How can a sinner turn from his sin? You that are saved – have you turned from your sin? Don’t tell me you have, because I am going to ask you about some of them if you do! How are you going to tell the poor lost man he has to do something he hasn’t a chance of doing, something you haven’t even done perfectly? No wonder I hear people telling me they have to “live it.” That is what he is hearing from preachers. The presentation you make is so very important.

We will have one class on soul-winning. Ambassadorship is a class dealing with how to present the gospel in which I will bring to class some tracts from some of the most prominent fundamentalist Christians, leading evangelicals, where they present the gospel, but when they get to the invitation, telling one how to be saved, you wouldn’t recognize it.

When Paul begins to give the details of justification, he makes the clarity of the message a primary issue. Learn how to make the focus of everything you do in your

ministry the clarity of grace – the freeness of it and the fact that it is not by works. Point them to the finished work of the cross, saying, “God did it all for you. Rest in that.”

The enemy of the Gospel of Grace will try to convince you of three things:

1. You have to work to get saved.

(Keep the commandments, repent and believe, get baptized, endure to the end, etc.)

2. You have to work to stay saved.

(No eternal security.) Paul said in Galatians 3, Having begun in the Spirit are you now made perfect in the flesh? If it took God to start it, how can you hold on to it, they say. If you have to add your work to stay saved, what did you trust to start with?

3. You have to work to prove you are saved.

(Your life of good works is taught by many as proof you are saved.)

All three of those ADD to the clarity of the Gospel of Grace, the issue of works, which is an anathema. Paul said:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Ephesians 2:8-10)

The word “should” is in subjunctive mood. It means you are obligated to do it, but there is a 50-50 chance you won’t! The Oxford Dictionary says:

A verb in the **subjunctive** mood expresses what is imagined or wished or possible.

There is the divine call of the gospel and the love of God to constrain you to walk in those good works, but it is still your responsibility. Some will tell you if you don’t do it you are lost. Let me show you some people that did not do it and were not lost.

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: (1 Corinthians 1:2)

These people were *righteous*; they were saints. Now look at Chapter 5:

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. (1 Corinthians 5:1)

Now that was a mess – a fellow who got involved with his Daddy's wife. That is gross immorality. This fellow was obviously a member of the church, a saved man. Yet, Paul did not say to him, "You're lost and going to hell." Paul told the man there were going to be some problems in his life. But he was sanctified; saved. They were God's children but they were not living the life they were obligated to live.

Don't go away from this lesson saying that Brother Jordan said you could live any way you want to live and that God does not care if you sin. God *does* care. Salvation by grace does not mean that God does not care how you live. It means he doesn't *save* you by how you live. And he does not *keep you saved* by how you live. The issue of justification is not how you live. It is how you stand before God – righteous.

You will face those three issues in your ministry constantly. There is not a week that goes by that I don't face one of those three things, or all three of them. You need to be aware of them.

Being justified freely by his grace through the redemption that is in Christ Jesus:
(Romans 3:24)

The grace of God is limited to the cross. The grace of God is focused upon and comes from the work of Christ at Calvary. God's grace is not available to people anywhere except at the cross.

What is grace? If justification is by *grace through the redemption that is in Christ Jesus*, then grace is all that God is free to do for us because of what Christ has accomplished at Calvary. That is the Gospel of Grace. It is the good news of all that God can do for you because of the cross work of Christ, and he is delighted to be able to do all these things for you: justification, redemption, propitiation, forgiveness, forbearance, etc.

A lot of times in the Old Testament, *grace* means just mercy and graciousness. But we are speaking here in the context of this passage, and the Gospel of Grace. Sometimes grace is a practical kind of thing as when Paul said, *they perceived the grace that was given to me and Barnabas*. That spoke of special favor for ministry.

Justification is through redemption. We will study “redemption” more closely in our next class. Justification is through the cross work (what Christ did at Calvary), because of who and what Christ is. Theologians will tell you it is through the imputed obedience of Christ to the law. They say that we are justified and declared righteous because Christ kept the law. But Paul says we are declared righteous **because** (although he *did* keep the law) **he died and in his death he fully satisfied the demands of the law** and paid the debt.

That is why in Chapter 4 it reads:

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

When Jesus Christ hung on that cross and died, he was delivered for our offences. God Almighty delivered him up in order that he might die on that cross for our sins. God poured out his wrath on his Son, made Christ to be sin for us. The justice of God executed the penalty on Christ. That is not justification. Justification comes later. He is delivered for our offences and the penalty of sin is completely satisfied. Then he was buried and death could not hold him because he has put away sin by the sacrifice of himself, so he is raised from the dead. So he was raised again for our justification. Some people will claim that should read *because of* our justification. That is true in this sense. What they mean by it is because at Calvary Christ justified us, therefore he was raised. However, justification takes place **through** what he did at Calvary. Justification is not what he did there; it is the result of what he did there. He dealt with our sin completely at Calvary, **therefore** we can be declared righteous. So the translation is correct.

There are several ingredients in justification dealt with in the book of Romans.

- **We are justified by God.** Who shall lay any thing to the charge of God's elect? It is God that justifieth. (Romans 8:33)

The source of justification is God Almighty. He is the one that declares us righteous. I can't declare you righteous and you can't declare yourself righteous. God is the one who has to do it.

- **We are justified by grace.** Being justified freely by his grace through the redemption that is in Christ Jesus: (Romans 3:24)

- **We are justified by blood.** Much more than, being now justified by his blood, we shall be saved from wrath through him. (Romans 5:9) The basis upon which God is free to declare you right is the shed blood of Jesus Christ.
- **We are justified by the resurrection of Christ.** Who was delivered for our offences, and was raised again for our justification. (Romans 4:25) His resurrection is the guarantee of our justification. It says the work at Calvary has completely put away sin. If it were not completely done away with Christ would still be held in death. So it guarantees my right standing.
- **We are justified by faith.** Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (Romans 5:1). That is the means whereby it is appropriated.

Those are the component parts of justification and you will want to remember them. Getting all the component parts together is important, especially when you deal with the issue of salvation. Salvation is the broad term that describes all of this. The word means “deliverance.”

We will talk in more detail about these component parts later.

1. The **basis** of salvation in every age is the blood of Jesus Christ. (Rom. 3:25; Heb. 9:15)
2. The **means** of salvation is always faith. (Heb. 11:6)
3. The **object of faith** is always God. (Rom. 4:3,17)
4. The **content of faith** is always dependent on the particular revelation God was pleased to give at a given time. (This is the area of dispensational truth.)

Faith is a man approaching God in the way that God has prescribed. It is taking God at his word. In Time Past, God gave men certain things to do, for example, offering animal sacrifices, when the blood offered on the altar was atonement for your soul. Did the blood save the man? No. It was the man’s faith in what God had said he must do. The means whereby the man appropriates it is his faith. The basis of it, (what saves him) was the blood of Christ. The man’s faith had to have an object. Faith is a non-meritorious sense of perception. As you look to God and believe what God tells *you*, then it happens. Dispensational truth in this matter is to understand that when God told that man at that particular time to offer an animal sacrifice, that man’s faith in what God told him was the basis of salvation at that time. When God told man to repent and be baptized the name of Jesus Christ for the remission of sins we know that was truth in that particular situation. We know where that fits.

So when you get to today and are told to just “believe on the Lord Jesus Christ” and you will be saved, we are not confused by conflicting instructions because we understand the issue of dispensational truth. It is God’s instruction for this time. We should be no more confused by that than the Roosevelt administration, the Eisenhower administration, the Nixon administration, the Kennedy administration or the Reagan administration or any other. Each of those administrations had different policies, different goals, different programs. God has different administrations and in His Word they are called “dispensations.”

Based on this “Now” time revelation given to the Apostle Paul, we now understand some things about the basis and the means of salvation that men in Time Past did not understand. We now know that the basis for salvation is the shed blood of Christ and that the real issue God has been interested in is *faith* – in him and in his word.

If you get those four components in your mind, they will save your some problems with people who center in on just one component or another. Some people will say that men in Time Past were saved by the blood of Christ therefore they had, as the conscious object of their faith, the coming Messiah who was going to die on the cross for them. The problem with that is when I open my Bible I find verses that say that they did not have the work of Christ at Calvary as the conscious object of their faith. They did not have understanding of the work of Christ at Calvary. They didn’t even know he was going to die. Then my theology hits the Bible and one of the two has to go! You should always change your system to fit the verses. You don’t change the verses to fit your system. Just remember all the components of justification: the basis of salvation, the means of salvation, the object of faith and the content of faith.

GRACE SCHOOL OF THE BIBLE

C. RICHARD JORDAN

ROMANS 102 – 7

We are coming now to the end of Paul's section with regard to the wrath of God. He began the details of the Gospel of Grace with the issue of *the wrath of God*, and the fact that no man possesses the righteousness that the standard of Almighty God demands. In Chapter 1 we see the uncivilized heathen does not have it. Chapter 2:1-16 shows us that the civilized, moralist does not have it. In Chapter 2:17 through 3:8 we see that Israel, the favored nation, does not have it.

So, in Chapter 3, Verse 9 he says:

What then? are we [Israel] better than they? [The Gentiles]

No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: (Romans 3:9-10)

In those previous verses Paul was proving that both Jew and Gentile were under sin, - under the control, the dominion and bondage of sin. That is the status of all men today in this Dispensation of Grace. No man, on his own, has the perfect righteousness that God Almighty demands in order for that individual to escape the wrath to come.

That is the condition of men today, in the dispensation of grace. It is not the situation in every age in Time Past. It has not always been that ALL were concluded under sin. It wasn't always that every man was proven convicted to be under sin. We need to be conscious of some verses that could be thrown your way some day.

Paul talking to Peter:

We who are Jews by nature, and not sinners of the Gentiles, (Galatians 2:15)

Notice how he uses the word "sinner" there. In Romans Paul said "all" are sinners, Jew and Gentile. Here he says, "We who are Jews by nature, and *NOT* sinners of the Gentiles." An Old Testament Jew – a Jew under his covenant status – used the word sinner referring to an evil person living in immorality, and he especially used it of the

Gentiles (those unworthy, outcast, separated people). That word is used in the sense of the law of the Old Testament and you need to be conscious of that. Romans 3 is describing the way it is now, in the Dispensation of Grace, but there was a time when it was possible to make a distinction between the Jew, the Gentile, the Jew by nature and the sinners of the Gentiles (people living in abject immorality.)

In the book of John we read another verse in the account of the blind man who was healed and gave praise to Jesus Christ:

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. (John 9:24)

The people were singling out Jesus Christ saying he was a wicked, godless man. In the context of Romans 3, everyone is a sinner. In the context of John 9, they singled out one man and made him a sinner. (The Old Testament law context.)

That is what Paul is up against in the book of Romans. He is dealing there with people who think that those Gentiles are sinners, but they are okay because they have covenant relationship.

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. (John 9:16)

But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? (Luke 5:30)

The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! (Luke 7:34)

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. (Luke 7:39)

That is an entirely different way of using that term "sinner" than Paul uses. The reason is there is that Jewish usage in the Bible and when Paul is dealing with them in Romans 3 that is what he is contending with. It is not that he is up against the ungodly Gentile, not just the civilized moralist, but a Jew who is convinced that he is not a sinner but that these other people outside the covenant are sinners. Remember the publican at the temple? Those Jews had an ingrained idea they obtained from their covenant system about the difference between the godly Jew and the ungodly Gentile.

As it is written, There is none righteous, no, not one: (Romans 3:10)

Here Paul goes into the Jewish scripture and appeals to their own Bible to show what they should have learned from their scriptures – that Jew and Gentile are both under sin just as their own Bible told them. Verses 10 through 18 quotes verse after verse from the Jewish Bible that prove they are sinners and should have learned that from their Bible.

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. 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. (Romans 3:19-20)

In Time Past, by the Law, God was accomplishing something – he was manifesting sin. Notice in Verse 21 he begins with *BUT NOW*:

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (Romans 3:21)

Now, God has concluded that program to manifest sin and now he has manifested his righteousness. But remember that the law in Time Past had a purpose.

Now let's go down through this passage and get the details.

As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (Romans 3:10-12)

A Jew said that all that was true about a Gentile. But Paul is showing them they should have learned from their own scripture there is *none* righteous, no, not even one Jew. That is a great passage to show to religious people (who are self righteous). Everybody has self righteousness. Even the most down and out bum found in a rescue mission is self righteous. You'll discover they have as much pride as any other self righteous religious person. But there is something different about the bum's self righteousness. He at least knows he has no religion and has been defeated over and over again. But that religious fellow is like this Jew.

What then is the answer? Do you argue with him? In Verses 5, 6, and 7, Paul anticipated their arguments and gave quick answers. He said to them, "*As it is written,*"

then began to give them the word of God over and over again. In this regard, Paul was using the law for its proper purpose, which was to manifest sin; to reveal sin.

These people had missed it. They were boasting in the law. They were resting in the law and the law is what condemned them.

Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; (1 Timothy 1:9-10)

So Paul used the law to condemn the people he was addressing in Romans 3. The issue in verses 10 to 12 is **character**.

As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (Romans 3:10-12)

When he said there were none that understood, he meant they did not understand the seriousness of the condition and their need.

“There is none that seeketh after God” is a general statement of the plight of men. What did man do in Genesis 3 when he sinned? Did he go out and meet the Lord when he came to walk with him in the cool of the evening? No. He hid. Men run from God. They don't seek him. They go away from God. The characteristic of man is bad.

Verses 13 to 18 reveal bad **conduct**:

Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. (Romans 3:13-18)

That is not just true of the Gentile; it is also true of the Jew. They are all condemned. One commentator wrote that in Verses 10 to 12 you see God as a judge; Verses 13 to 15 show God as a physician looking at man; Verses 16 to 18 – the historian looking at man's ways. Notice in Verses 10, 11 and 12 he looks inside a man and says man is not

righteous and he has no understanding; his understanding is dark. Then in Verse 13 he begins to describe how that comes out. Notice the progress: your throat (13) then your tongue, then the lips, the whole mouth. And soon it is the feet and the ways. There is a corrupting process going on. Notice where it came from: inside.

And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man. (Mark 7:20-23)

The problem with man's sin is not in his circumstances, not the economy nor the government or educational status, it is not how oppressed one is or is not, how privileged or not privileged. Jesus said the problem comes from inside, from within, out of the heart of men. So in your ministry if you hope to change the man, you need to change the heart first. That will control the course and the flow of your work. You can change everything on the outside and you will not have changed a thing.

Notice the effect it has:

Now we know that what things soever the law saith, it saith to them who are under the law: [Israel] that every mouth may be stopped, and all the world may become guilty before God. (Romans 3:19)

The highlighted word "that" means "purpose, or intent." The Greek word is [hina] hin'-ah, a phrase that shows purpose, reason or intent. Our exact word in English is the word "that."

So the purpose is that every mouth may be stopped, and all the world may become guilty before God. If the law was only speaking to Israel, how can it affect all the world? Israel is God's representative nation. There is no way for the Gentiles in Time Past to get to God except through Israel. If Israel is condemned, then what is the situation of the Gentiles? They are also condemned. But there is something about that I want you to see. Every mouth is stopped and everyone is guilty because of that law that God gave Israel.

Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (Romans 1:19-20)

The Gentiles are without excuse. We spent weeks studying that issue. They have a God-consciousness and they have a negative response toward it. The Gentiles reject God's truth and are without excuse. So they are already condemned.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) (Romans 2:14-15)

Do you remember now, what is the work of the law? Condemnation. These people are condemned. Then, if they are already condemned, when you come to Romans 3:19 and he adds the law, that every mouth be stopped and all the world may become guilty, there is something more involved than just condemnation. There is the **guilt**.

Illustration: Riding down the road in an automobile about 75 to 85 miles per hour, every now and then I look in the rear view mirror. What am I looking for? The Law! If I see something that looks like the Law, I slow down. I am wrong – I'm breaking the law and I know I am doing it. I'm **guilty**. When the Law comes up to me and gives me a ticket, that ticket officially condemns me. I'm already guilty but the ticket condemns me and makes me accountable to pay the price. I will have to stand before the bar of justice and pay the piper. God adds the law so that men will be not just guilty of sin but convicted of their sins. There is a difference between the knowledge of sin and the conviction of sin. The law is *added* so that I become accountable.

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. (Romans 3:20)

The purpose of the law was to show that we are bad and that we need a saviour. WE need one and Israel need one. The law condemns. For 1500 years God was accomplishing something in history. He was manifesting sin by his law.

Because the law worketh wrath: for where no law is, there is no transgression. (Romans 4:15)

Without the law, I am not held accountable for my speeding. My conscience excuses me. I make all kinds of excuses. I can justify why I need to speed and get somewhere in a hurry. Without that policeman there is no guilt, no accountability. The sin is not imputed – counted against me. I don't face the court if I am not caught. So God gives the law that catches me and condemns me, bringing me before the bar of justice, revealing me guilty - and not just me, but every man. The law makes it official.

Now that man is shown to be condemned, the price must be paid and the price is death.

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. (Romans 7:7-8)

That doesn't mean sin was not real or that I wasn't a sinner. It merely says that I did not know it. I could justify myself and believe I was not a sinner without the law. But the law came along and it says there is no excuse. Isn't that what the policeman tells you if you get a ticket for speeding?

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. (Romans 7:13)

What I want you to see here in Romans 3 is that God is doing something historically. He is accomplishing a purpose in the law and when he accomplished that purpose, the law was done away with. It was set aside. He quit working on that purpose and introduces a new purpose, which is to manifest his righteousness.

Wherefore then serveth the law? It was **added** because of transgressions, **till** the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. (Galatians 3:19)

The law was added to the promise until a certain time. The law was added because of transgressions. It was given in order to make sin manifest.

But the scripture hath concluded **all** under sin, that the promise by faith of Jesus Christ might be given to them that believe. (Galatians 3:22)

The law was given to conclude people under sin, to identify them as sinners. It is given **until** the seed should come to whom the promise was made. Then the law, after it did its job, had an end.

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. (Galatians 3:23)

The faith in that verse is that issue of justification by faith that Paul proclaimed. The law shut me up. It is like saying the law held men in solitary confinement – until the faith (the message Paul was proclaiming) should afterwards (after the law has done its job) be revealed. The law has accomplished its purpose; it has condemned all men. God

was making sin known under the law. The law did not provide an answer for sin, but condemned sin. In Time Past, men under that program, worked under that.

“Shut up unto the faith which should afterwards be revealed” is what Paul is dealing with in Romans 3:21. The afterwards in Galatians 3 is the “But now – the righteousness of God without the law is manifest being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ.” Now God is making known his righteousness, that is, how God is going to justify men, how God can be just and the justifier of them that believe.

The point is, the law was to manifest sin. It provided official condemnation of the whole world. The whole world has come short of God’s standard. The law has done its job; it has accomplished its purpose and as a result of that, having accomplished its task, God has concluded that program and has now started a new program. That is what Paul begins to deal with starting in Romans 3:21 – the “but now.”

Now there is a manifestation of righteousness. Paul is making a transition here that is very important for you to see in the text. God is manifesting his righteousness apart from the law.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (Romans 3:21)

In that first section of Romans (1:18 to 3:20), Paul starts off with the issue of wrath. **Acknowledging our guilt is the first step in salvation.** There is no gospel of grace apart from the acknowledging of our guilt.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world **to save sinners**; of whom I am chief. (1 Timothy 1:15)

If you are a sinner, you qualify! If not, you don’t. Don’t forget that as Paul begins to present the details of his gospel starts with the acknowledgement of guilt and the wrath of God against that guilt, and the fact that all men deserve the wrath of God. God has established principles of judgment, as we studied in Chapter 2, whereby he is going to judge men who will be justly and righteously be condemned. God’s grace is that he warns us about it and offers an alternative. Today it is not sin that keeps men out of heaven; it is man’s attitude toward sin. God has historically demonstrated with the law that it is the issue. He does not just *tell* us. He demonstrates it in history. And then, through Paul, tells us that now God has concluded that program and has introduced a new program to manifest something else in history. He does it by introducing the Dispensation of Grace. Therefore, today, God is historically demonstrating his

righteousness and his grace in the Body of Christ; how he has always been able to justify all ungodly sinners. Don't miss the point of God's wrath toward sin and the issue of facing and be responsible and accountable for our sin and our guilt. The first issue in life, every problem you will encounter in your ministry, every counseling situation you will ever engage in, every problem in your individual life, will always have to be met first on the plane of accountability. Bob Jones used to say, "No doubt the trouble is with *you*." That's a good philosophy to have. Make yourself responsible first. The world would have you make others responsible.

Remember the fellow in John 5 that was asked by Jesus, "Wilt thou be made whole?"

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. (John 5:7)

He made excuses and blamed others not putting him in the water. It was their fault. In your ministry, you will never be able to counsel anyone about things you can't practice in your own life. The first issue in the gospel of the grace of God is personal accountability.

The wonderful thing is that we do not have to stop in Romans 3:20. We have Romans 3:21 to 28, Chapter 4 and Chapter 5 to tell us what God has done to take care of our problem. But we need to start with 3:20.

GRACE SCHOOL OF THE BIBLE

C. RICHARD JORDAN

ROMANS 102 – 8

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GRACE SCHOOL OF THE BIBLE

C. RICHARD JORDAN

ROMANS 102 – 9

My hope is to have reached Chapter 5, Verse 11 by the end of the third semester. Right now we are moving slowly because we are in a section of Romans that is critical to your understanding of the Gospel of the Grace of God. When you start in Romans 3:21 to basically the end of the chapter, there are issues that are dealt with that will orient you properly to everything else you will study with regard to the gospel. If you don't get the foundation down clearly, it won't do any good to build a super structure of Chapter 6, 7 and 8, or even the step beyond of Chapter 4. We want you to understand clearly these issues of justification, redemption, propitiation, the forbearance of God and the Law, etc. When we get into Chapter 4 we will be able to move on a little quicker because by then you will have the proper foundation.

Being justified freely by his grace through the redemption that is in Christ Jesus:
(Romans 3:24)

The component parts of salvation:

- the basis of salvation of every age is the blood of Christ
- the means of salvation is always faith
- the object of faith is always God
- the content of faith is always God's word to us

The content of faith changes. God's words or his message to people – the particular revelation he gives to men – changes through time. That is dispensational truth. God says one thing to one group of people and another thing to a different group of people, etc. The content of the messages varies with dispensations but faith is simply man approaching God in God's way and that never changes. Faith is simply believing what God says by approaching God in the way he prescribes. It is not mystical. You operate on the basis of what God said to you. Therefore, you could take a verse from the Bible that is not addressed to you and try to operate on it and then it is not faith, but rather it is

unbelief. If you try to obey a verse of scripture that was not addressed to you, that is unbelief. That is why dispensational things – right division of the Word – is critically important.

Now we are ready to study the term *redemption* in Verse 24. “Being justified freely by his grace through the redemption that is in Christ Jesus:”

We have talked about justification and grace. Now we turn our attention to redemption that is in Christ Jesus. There are basically three different Greek words that are used for our word “redemption” and “to redeem.” The word in this verse is

apolutrosis (ap-ol-oo'-tro-sis)

Lutron, lutros Scofield has an excellent note at this point as a footnote on Rom. 3:24. He gives you three Greek words – lutro, agaraso, exagaraso. Lutro is simply “redeem,” to pay a price, to ransom. Agaraso means to purchase in the marketplace. The word market is *agora*. And agaraso is to go down into the slave market and pay the price to buy the slave. My purpose here is so that you understand the distinction. Ek (preposition) means “out of.” Ekagaraso is used to imply buying and setting free from slavery – taking out of the market place of slavery. Set free. Lutron in *apolutrosis* implies a “ransom.” The prefix “apo” intensifies it as it means to pay the complete price. So you have three ideas that fit together to make one. You go into the marketplace of sin and pay the complete, total price, then take him out and set him free. All of that is involved in the idea of redemption. That is all perfectly clear in our word “redemption” in English.

When you deliver something by paying the complete and total price, you are said to have redeemed the thing. The idea in redemption is *deliverance*. Let’s look at a couple of verse that will demonstrate these definitions.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are **bought with a price**: therefore glorify God in your body, and in your spirit, which are God's. (1 Corinthians 6:19-20)

That phrase, “bought with a price” is the Greek word *agaraso*.

Ye are bought with a price; be not ye the servants of men. (1 Corinthians 7:23)

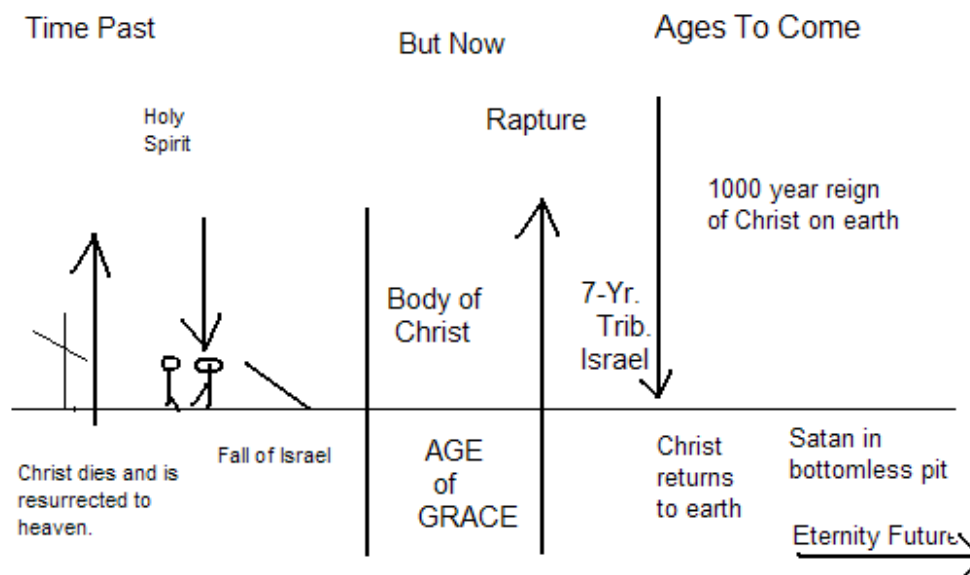
Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: (Galatians 3:13)

Christ has redeemed us, ransomed us, delivered us by paying the complete price required.

Therefore, you want to remember that redemption has to do with deliverance, through paying a price - especially in the context of Romans, Chapter 3 and the Pauline epistles.

Going back to the book of Luke, the term is used in a slightly different way – in a broader aspect of the idea of deliverance – in a passage like Luke 21:

And when these things (those things in verse 25, i.e. signs in heaven, etc.) begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. (Luke 21:28)



And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. (Luke 21:25-27)

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. (Luke 21:28)

The word “redemption” there refers to the fact that the redeemer of Israel is going to come and redeem the nation. Involved in Israel’s redemption is not just paying for sin, but it has to do with physical deliverance from their enemies and rescue from the oppression and the predicament they were in. Redemption has to do with somebody paying the price for you to get you out of the predicament you are in. You are in a predicament – you and I are in sin. Israel did not only have sin to take care of, they were also oppressed. They had a national oppression because of their violation of the covenant relationship they had with God.

When Paul says, “being justified freely by his grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood,” what he does there is begin to pick up some Old Testament terminology. Most of the people at Rome who had become members of the Body of Christ were not Jews. Most were Gentiles who did not have a background in Bible study and knowledge. They were most often idol-worshiping Gentiles who had come to know Christ as their Saviour. They didn’t have Bible knowledge, yet the Apostle Paul does not hesitate to use terminology that can be understood and explained by the Old Testament scriptures to teach those people. In your ministry you will have people tell you not to use “those big words” because people don’t understand them. What should you do? Teach them. If they don’t understand the word redeemed, then teach them what it means. That is exactly what the Apostle Paul did.

The term “redemption” is an Old Testament word that brings up the issue of the doctrine of the “kinsman redeemer.” In the Bible redemption is provided by “the kinsman redeemer,” that is an individual who is qualified to execute the law of redemption. That is, he is qualified to pay the price to get someone out of his predicament. When dealing with redemption you are dealing with the justice of God. The justice of God has set up certain requirements, necessary in order for someone to redeem something that is lost. To say it again, God’s justice has set up a set of requirements by which something that is in jeopardy can be rescued or delivered from that jeopardy.

I’m going to give you the outline – the four requirements of the law of redemption. If you will study the passages in Exodus 13 and Leviticus 25, you will be able to understand the issue and see how they apply to the Lord Jesus Christ.

And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem. (Exodus 13:13)

Now that firstborn animal belonged to God. It was to be sacrificed unto God. But God did make a provision whereby that ass, the donkey, *OR THE firstborn SON of the household*, could be redeemed from that requirement of being offered in sacrifice to God. So, the first fruits belong to God; they were to be given to God.

You could redeem property, inheritances and people – animal, livestock, etc. The procedure is found in:

If thy brother be waxen poor, and hath sold away some of his possession, and **if** any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. (Leviticus 25:25-27)

That reveals four basic requirements for redemption.

1. Must be kin to the person in trouble. We say, the “next of kin.” (The *near kinsman*.) The Hebrew word for that is “*goel*.”
2. Must be able. . .
 - a. Must be able to pay the price. (For example: if it would bankrupt the near kinsman to redeem the person in a predicament, then the near kinsman is not able.)
3. Must be willing.
4. Must not compromise his position. In the sense that redeeming will not compromise the person doing the redeeming. (Something that would mar his inheritance.) Ruth 4 – redeem your brother’s wife. If he already has a wife, he would be compromised, therefore unable to redeem.

Ruth, a Moabite, was married to a Hebrew man who was Naomi’s son. They had a famine in the land and leave Bethlehem and go to Moab, where Naomi’s husband and her two boys die. Naomi is left there with her two daughters-in-law, Ruth and Orpah. Naomi sent the girls away, but Ruth clung to her.

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me. (Ruth 1:16-17) (As in Gentiles clinging to Israel for salvation.)

In Chapter 2, Naomi had a kinsman of her husband's –

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. (Ruth 2:1)

Boaz met the third requirement because of his wealth. He was a kinsman of her husband, so he meets the first requirement. But there is a problem:

And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz. (Ruth 2:18-19)

Ruth is operating under the principle of provision for the stranger in the land.

And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is **near of kin** unto us, one of our **next kinsmen**. (Ruth 2:20)

That fellow qualified to be their kinsman redeemer. So Naomi tells Ruth to go out and press the issue with him. And Boaz responds to Ruth:

And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit there is a kinsman **nearer than I**. (Ruth 3:11-12)

The qualification of the law under the justice of God was that you had to be the **next** kinsman, who was able to pay the price and willing to do it. He had to meet all the requirements.

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I

may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. (Ruth 4:1-4)

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. (Ruth 4:5-6)

The man was kin, he was willing, he was able, but it would have compromised his inheritance. If he meets three of the four requirements he does not qualify. It was not that he was not willing to buy the land, nor that he did not have the money, but that he could not marry Ruth. He must have already been married.

Therefore the justice of God sets up some rules whereby you can redeem someone who is in jeopardy.

1. There must be a near kinsman,
2. who is able
3. not compromised
4. willing.

Those are the terms of the justice of God by which he would accept a substitute to pay the price for one needing redemption. All of that concept can be found in the redemption that is in Christ Jesus.

Jesus Christ met the requirements of the justice of God that are set out in the law. He is qualified to function as our kinsman redeemer, and as such, has paid the full price on his own to get us out of the predicament of being under sin and the wrath of God.

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; (Romans 3:25)

We will study that word “propitiation” closely in a couple of weeks. That word means *the satisfaction of justice*. It is what satisfies the justice of God. Under the redemption principle, Christ has satisfied the justice of God for us, in order that we can be declared righteous. The result of the redemptive work of Christ at Calvary:

He dies, he pays the price in full. That payment satisfies the justice of God (propitiation). He is raised again. (Demonstrates that the price is completely paid) All of that so that, you and I can then be declared on the basis of it, righteous, and God can give unto us the gift of righteousness.

Illustration:

Jesus Christ is kin. He is born of a woman, made under the law. But Hebrews 2 says that he took upon himself the nature of Abraham's seed. Who among men is Christ kin to? Abraham.

There was Abraham and that great wall of partition between Abraham and the Gentiles. So how does he get to be kin to the Gentiles also? That wall of partition had to be broken down.

The kinsman redeemer had to have no sin and could not be contaminated by sin. He also had to have the wherewithal to pay the price and he had to be willing. We will go over those things in the next class. We will be studying the nature of Christ and the hypostatic union and the theanthropic person. We will study the nature of the impeccability of Christ, the nature of the payment and then, the eternal plan of God to do it all. Instead of following the theology developed by Aquinas and the scholastic scholars, we will follow Paul's design because we will not be missing anything in theology. When you properly understand the issue of redemption, you have to settle the issue of the virgin birth of Christ, the nature of Christ and all the rest. If he isn't God, folks, he can't do the job! If he is not virgin born, he can't do the job. If there isn't a mystery of the dispensation of Grace and the fall of Israel, he wouldn't do the job for you anyway. It all fits when you understand Paul's design. Read THE PERSON OF THE SAVIOUR, Part 7, (Pg. 284-323) in Systematic Theology as preparation for an examination later.

GRACE SCHOOL OF THE BIBLE

C. RICHARD JORDAN

ROMANS 102 – 10

We are now in Romans 3:24 and dealing with the issue of redemption.

Being justified freely by his grace through **the redemption** that is in Christ Jesus:
(Romans 3:24)

We saw that redemption is an Old Testament word and it brings up the issue of the doctrine of the kinsman redeemer. The justice of God has established certain requirements in order for redemption to be accomplished. Those requirements come under what we call the doctrine of the kinsman redeemer who is the one to provide the redemption. We also saw some things about that and we want to now try to apply those things to the Lord Jesus Christ and let us see how redemption is in Christ Jesus.

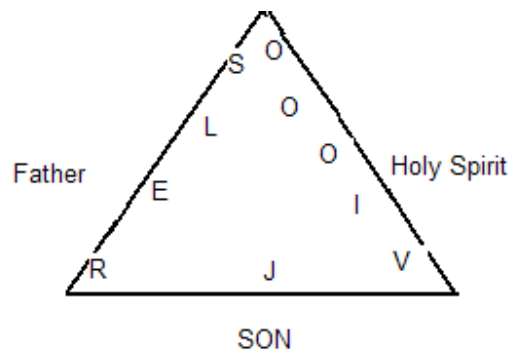
The Lord Jesus Christ met the requirements of justice of God set out in the law. He functioned as our kinsman redeemer. In other words, he paid the full price – on his own – to get us out of the predicament we were in. That is what Verse 25 is saying:

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; (Romans 3:25)

The word propitiation is the Greek word *hilasterion*. Propitiation simply means the means of reconciliation. It is a fully satisfying payment or sacrifice. Propitiation is that which satisfies the justice of God. God has set forth Christ to be a satisfaction for the justice of God through faith in his blood. It is important to understand that through the blood of the Lord Jesus Christ we have total deliverance. Under the kinsman redeemer principle Christ has satisfied the justice of God for us, and thus we can be declared righteous.

God's justice is a function of his integrity. God's integrity is made up of two of his attributes. God is holy. Holiness is synonymous with integrity and is made up of righteousness and justice. God is a trinity.

God is sovereign. God is love. God is eternal life. God is righteous. God is just. God is omnipresent, omniscient, and omnipotent. God is immutable. (He doesn't change) God has perfect veracity. (When God says something it is true.) Verily gives us our word veracity. It is truth. The attributes of God describe his essence.



The Essence of God

Sovereignty – **L**ove – **E**ternal Life – **R**ighteousness – **J**ustice – **V**eracity – **I**mmutability
Omniscience – **O**mnipresence – **O**mnipotence

The essence of omnipotence. Not limited in time or space or wisdom or power. All of these things make up what we call the essence of the Godhead. God expresses himself in three persons – one in essence, three in personality. There is the Father, God, the Son, and God the Holy Spirit.

The point of contact between God and man is justice. The justice of God stands guard over all his other attributes. His justice stands there as the guardian of the gate, so to speak, and guards all of his essence. Justice is the function of God's integrity that guards all that he is. Righteousness is the principle of his holiness. What righteousness demands, justice executes or performs. The point of contact that man has with God does not come through God's sovereignty. If it was his sovereignty, then you would be just a robot. You would be mindless and without a will of your own. That would make God out to be quite capricious – just willing it be done. But the point of contact you

have with God is not his sovereignty, it is his justice. The *right* thing has to be done. God's justice guards over all of these other attributes.

The point of contact is not God's omnipotence. If that were so, God would be considered a tyrant. The point of your contact with God is not his love. Love is very one-sided and is limited to blessing. Justice can bless, but it can also hold accountable. Love and all those other things function in the balance created by God's holiness, his integrity.

It is important that you understand when we talk about justification that it is justice – it is righteousness. Remember that redemption and propitiation has to do with satisfying that function of God's essence that we call justice. God's righteousness has been offended. Therefore, justice functions in a punitive way - it demands satisfaction, it defends God's holiness and his righteousness. It will not be satisfied until that righteousness is satisfied. Man, who has a minus righteousness is in trouble. So God the Son satisfies the justice of God by going to the cross of Calvary and completely paying the negative debt by dying and coming back from the dead. Therefore you and I can have positive righteousness imputed to us.

When you are dealing with the issue of propitiation, it is about God Almighty's justice being satisfied. Redemption accomplishes propitiation.

The word *hilasterion* is translated in Hebrews 9 and Luke 18.

And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. (Hebrews 9:5)

In that verse, the word "mercyseat" is the same Greek word used in Romans 3:25 – *hilasterion*. The mercy seat was the place where the blood was sprinkled on the day of atonement. There was a door off the outer court leading inside to an altar, then a laver, and then another little building divided into two sections. There is the table of showbread and the candlestick and, the altar of incense.



Behind the curtain is the ark of the covenant. In the ark of the covenant are Aaron's rod and a pot of manna, and most important is the copy of the commandments – the law of God. On each side of the box holding the law of God is a cherubim. The wings of those cherubim hover over, looking straight down over that mercy seat.



God said he was going to dwell with them on that mercy seat. The presence of God is going to meet with man on that mercy seat. But there is a problem. In that mercy seat are those commandments, - and what did man do with the commandments? He broke them. So when the cherubim look down now they are looking down at that broken law. Once a year the priest goes in and spreads blood over that mercy seat, covering it so that now when they look down at the mercy seat, they see that blood that covers over

the law, hiding it. The justice of God was satisfied. In the Bible, one of the functions of cherubim is to defend the holiness of God. In creation a cherubim does exactly what the justice of God does in his essence. Just as the cherubim looks at that blood and is satisfied, so it is with the justice of God. Almighty God sees the real blood that Christ shed at Calvary and is satisfied. The satisfaction for the justice of God is in the blood that Jesus Christ shed at Calvary.

We have all heard Luke 18's account of the Publican praying in the temple referred to as "the sinner's prayer." You don't want to tell anyone that because this is not what God is doing today. But the idea we take from this passage is that this fellow is going to pray and ask God to extend mercy to him.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. (Luke 18:13)

"God be merciful (hilaskomai, - hil-as'-kom-ahee) to me a sinner." *God be propitiated to me.* The publican looks at that temple and says in effect, *God be mercy seated to me – remember the blood on the mercy seat and be satisfied with that. My faith and my hope of standing before God is in the blood on that mercy seat.*

We don't tell sinners that today. Today we tell a man that Christ died for your sins; believe that. We tell him to believe on the real mercy seat for today. God has already been merciful to him. Today we ask God to remember the true sacrifice of the blood of his Son in our behalf. So the prayer today is, *God, I trust in the sacrifice made by your Son at Calvary for me.* Again, propitiation has to do with God's justice being satisfied through a sacrifice of blood.

In Romans 3:25, when it says "faith in his blood" it specifically references the blood of the Lord Jesus Christ sacrificed at Calvary. There is a reason it does not say through faith in his "death." It is that death is not the issue. Death can occur without it being a sacrifice. The issue is "a sacrifice." The reason the word blood is used is that it is a reference to the character of his death. Good News For Modern Man is totally off-base when it takes the word "blood" out and replaces it with the word "death." It is not the same in English and it is not the same in Greek. Do you remember this verse?

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)

Over and over in the Bible we see the word *blood* used in reference to the character of the substitutionary sacrifice for sin. He died FOR my sins. Today we get “washed in the blood” by faith.

Propitiation is that which **accomplishes reconciliation**. The justice of God is satisfied, therefore, man and God can be reconciled. When the propitiation is accomplished, man and God can come together. The means whereby that satisfaction is accomplished is redemption – the blood shed at the cross. Redemption is in that blood and propitiation (the satisfaction of God’s justice) is through our faith in that blood. The way you have God’s justice satisfied against you is by putting your faith in what Jesus Christ did for you at Calvary. There is no other way to get it today.

Now, let us look at the issue of the doctrine of redemption under the figure of the kinsman redeemer. I want you to see some very significant things about the nature of the work of Christ at Calvary. I believe that the Apostle Paul is telling us to communicate this under the scriptural term of redemption. “Kinsman redeemer” is a term you will find throughout the Bible. Have you read the assignment in the theology book by Mr. Baker about redemption, propitiation, the nature of the incarnation, etc.? Be sure to get that reading done because it is pertinent to what we will be dealing with in our study.

To review the three basic requirements for a kinsman redeemer:

1. He must be the near kinsman.
2. He must be able to redeem.
3. He must be willing to redeem.

There are two issues under #2 (be able):

1. He must be uncompromised by the redemption.
2. He must be able to pay the whole price by himself.

There are several doctrines involved with this:

- The “near kinsman” is the Doctrine of the Incarnation.
- Being uncompromised by our predicament is the doctrine of the sinless nature of Christ – the impeccability of Christ. (The Doctrine of Impeccability)
- Being able to pay the whole price is the Doctrine of Expiation.

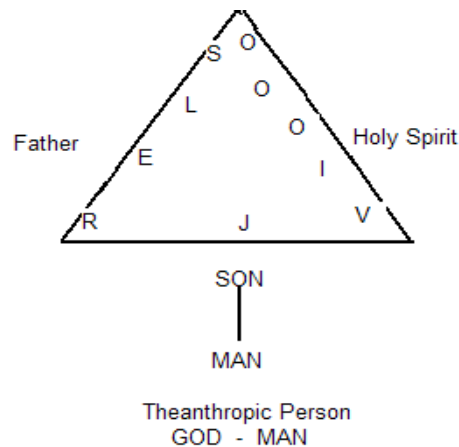
Those are not words found in the Bible, but they are words you will find in theology. When you begin to study the doctrines in the Bible, it begins to get you involved in all the terms used by theology, but in a different context. That is the reason we are using Paul’s design in Romans to get our doctrine. When Paul takes up a word like

propitiation we look at that mercy seat and study it, coming to understand that the justice of God is satisfied in that way and what it accomplishes for us. Biblical study of the word *redemption* brings understanding of the issue of the kinsman redeemer.

Going back into the issue of the *kinsman redeemer*, now we will study about the things about the nature of Christ and the work of Christ in his redemption. This is how we get into the issue of the virgin birth from study of the book of Romans.

Remember that the justice of God requires that our redeemer be our near kinsman. That brings us to the Doctrine of the Incarnation. The Lord Jesus Christ is the unique person of the universe. There has never been another person like him. When you read the assignments in that theology book, you read about the hypostatic union defined as: the union of the two natures (God and man) in one person – in one personality.

You read about some of the erroneous views about the nature of Christ in the assigned reading in the theology book. But we call Jesus Christ the *Theanthropic Person*, that is, he is the GOD-MAN, one person, two natures – the unique person of the universe. He is a man: the man, Christ Jesus. Yet, he is God: *Thy throne, O God, is forever*, is God the Father speaking to God the Son. (Hebrews 1:8) I can't explain that, but I can diagram it for you to help you understand something about it, beginning with our drawing of God's essence.



God the Son took on himself the nature of man so that he is both God and man. He has the essence of man: spirit, soul and body. He has the essence of God and the essence of man, making him the one unique, eternal person. I made this sound really simple but you should spend some time contemplating that because it is something theologians trip over. The simplicity of faith cuts through all the verbiage and goes to the heart of the matter. Your Saviour is the Eternal God, the Son, who became a man to become one with us in our humanity though he was set apart.

In the context of being the near kinsman, when Jesus Christ became a man he did not automatically become *your* kinsman redeemer.

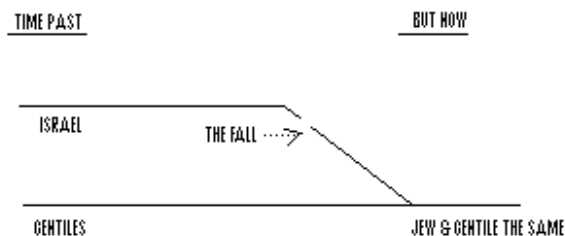
Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; [*Christ took upon himself human nature.*]

that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels;

There is no redemption for angels because Christ does not have the nature of an angel. Your kinsman redeemer could not be an angel or have a mystical appearance – he had to be a real flesh and blood human being like you and me.

but he took on him the seed of Abraham. (Hebrews 2:14-16)

When Jesus Christ was born of man, he became a very special part of mankind. Remember the right division of time in *TIME PAST, BUT NOW* and *THE AGES TO COME*. In Time Past humanity was divided into two sections – the Circumcision and the Uncircumcision. For two millennia there was no distinction between mankind until at the Tower of Babel, God gave up the nations when he called out one man and made of Abraham one great nation. At that time God erected what is known as *the middle wall of partition* between them.



The Gentiles were the Uncircumcision and God left them to themselves. It was called the *Time of Ignorance* and during that time God dealt only with the Circumcision – Israel.

Jesus Christ came as the redeemer for the people of the Circumcision only. He took on himself the nature of Abraham. He became a part of Abraham's seed to be Israel's redeemer.

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom **for many**. (Matthew 20:28)

Notice he came to redeem "many," not everybody. That verse is a problem for some people. That use that verse to support the theory that Christ just died for the "elect", therefore there is "limited redemption." But that verse does say it is limited to "many." In Matthew 26 we read:

For this is my blood of the new testament, which is shed **for many** for the remission of sins. (Matthew 26:28)

He was talking about those folks in *TIME PAST*, - the special nation of Israel. He came as *their* redeemer. That middle wall of partition was in place and kept him apart from the Gentiles – the Uncircumcision.

And she shall bring forth a son, and thou shalt call his name JESUS: for he **shall save his people** from their sins. (Matthew 1:21)

Now study that verse for a moment. Is that what we preach today? Is it not the characteristic of a child of God today that he IS saved from his sins? That verse speaks of Christ saving a group of people called, "his people." They are his people, yet they still need to be saved from their sins. Who were his people? You learned in Sunday School that Israel was called *God's chosen people*. They needed a redeemer. God's purpose in Abraham was that through blessing and redeeming Abraham, that blessing would then go to the nations. The nations were to be saved through Abraham – through Israel. He comes as a redeemer for the nation Israel so that then his blessing abiding with them would go out to the nations. Those people of the Uncircumcision had no hope except through Israel.

Let us look at the *type* of redemption:

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved **from our enemies**, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he swore to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. (Luke 1:70-75)

You see, their predicament was different from ours. Their situation was that their sins brought upon them national punishment, because they were a commonwealth – a holy nation. When that nation sinned, God put them in bondage and judgment. So that nation was looking for a physical redemption as well as a spiritual redemption.

(Responding to a question about John 1:29: “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.” This refers to the instrument of salvation for the world – not how it is done or when it is executed. See Romans 11:27: “...when *I shall* take away their sins.” God’s purpose has always been the redemption of the world. The nation Israel were to be a channel of blessing to the world. It is not to be ultimately theirs alone, but will include the whole world but it was to be them first so they could take the blessing to the world.

So when Christ came to earth, he came as *their* redeemer, because it is redeemed Israel, in *The Ages To Come* that will take the salvation message out to the nations of the Uncircumcision.

That is jumping ahead and we want to show you how that transition is made. When Christ came to earth, he came not as redeemer for you but he came explicitly as the redeemer for Israel. Then, those people who were redeemed took the blessing to the Gentiles. That will change we when get to *The Ages To Come*.

Israel was looking for a *physical* redemption from bondage as well as a *spiritual* redemption into their kingdom – the forgiveness of their sins, etc. So Christ was Israel’s kinsman redeemer.

Let’s look at a verse now about when that program changed. The middle wall of partition separated the Gentiles out from the nation Israel. That is the reason that in the gospel accounts there is a limited redeemer with a limited redemption. You had a situation where even though John would say, “God so loved *the world*,” Jesus told his disciples, “Don’t go to the Gentiles.” Jesus said, “I am not sent but to the lost sheep of

the house of Israel.” There *was* a division between those two entities that God established and God’s purpose in the Abrahamic Covenant was to provide redemption for Israel through their kinsman redeemer and then, for the blessing of God to go out to the Gentiles through the instrumentality of that *holy, redeemed* people. That does not change until you get to the *But Now* with the ministry committed by Christ to the Apostle Paul. That is the time of the Body of Christ in the Dispensation of Grace in part of what the Word of God calls, The Mystery (the secret). That is, something that was not made know prior to Paul’s appointment as the Apostle to the Gentiles.

God our Saviour,

Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. (1 Timothy 2:4-6)

“Who gave himself a ransom for *ALL*.” No longer is it Matthew 28 or Matthew 26:28 – no longer is it limited to just Israel, *But Now* it is an unlimited redemption with an unlimited redeemer.

Notice the last six words of that verse: “to be testified in due time.”

Paul is the “due time” testifier of the unlimited redemption through our redeemer. The first one to come along with the message that Christ gave himself a ransom for *ALL*, was the Apostle Paul. Originally Christ came as the kinsman redeemer for the nation Israel with a limited redemption – as a limited redeemer. Christ’s revelation to Paul – the *secret* – expands his redemption and his role as a redeemer. Without Paul’s revelation, you would never be able to understand how Israel’s redemption could be accomplished. The Mystery is an integral part in the explanation of the purpose of God, even in the Prophetic program. That is why as we study Romans 3 that the Mystery provides the completion of progressive revelation and explains how all men in every age, past, present and future have their standing before God on the basis of the blood Christ shed at Calvary.

He is the “near kinsman,” folks. Don’t get tripped up by the verses that say he came to be Israel’s redeemer. He did. But that message has been expanded today so that now he is redeemer for *all* men. Anyone who understands the Apostle Paul’s ministry – the Gospel of the Grace of God committed to Paul – has to understand the issue of an unlimited redemption provided by an unlimited redeemer. The message given to Paul was unlimited and unrestricted.

Isaiah 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of **my people** was he stricken.

In the books of the prophets redemption was limited to “my people.” (Isaiah’s people) In Matthew, Mark, Luke and John it was limited to Israel. In Romans through Philemon redemption is **un**limited and in Hebrews through Revelation it becomes limited again.

GRACE SCHOOL OF THE BIBLE

C. RICHARD JORDAN

ROMANS 102 – 11

We are in Romans 3:24-25, dealing with the issue of the kinsman redeemer. I would like to finish that in this session. Someone asked me a question on the issue of propitiation, redemption, etc, and their relationship to one another.

The cross work of Christ at Calvary can be looked at from different viewpoints. In order to communicate all the things that were won for us at Calvary, different words are used. For example, if you are looking at the issue of sin, what was done at Calvary with sin in view is the word “redemption.” “Propitiation” looks to God. Redemption is looking at sin. The doctrine of reconciliation and the cross looks at man. Each of those reveal things from different viewpoints.

The cross provides redemption. It paid the ransom from sin and sets us free from the bondage, the guilt and the penalty of sin. Redemption through the sacrifice of Christ satisfies the debt to sin. The reason the word “*lutron*” is used is because it means a ransom was paid to set you free. Remember the word, “*agaraso*,” used as it referred to being ransomed from the slave market. When you think about sin, redemption in Christ’s blood shed at Calvary is what sets me free from sin and all its consequences.

The issue in propitiation is not my slavery to sin. It is that God is offended by my sin. The justice of God is angry because of our sin. Our unrighteousness offends the righteousness of God and the justice of God is the function of his integrity that defends his holiness. God’s wrath is directed toward me because of his justice. The cross work of Christ *satisfies* the justice of God. That is the doctrine of propitiation. The cross work is a satisfying sacrifice to the justice of God.

Therefore, when you think about freedom from sin, you are dealing with being redeemed. Those are different viewpoints of what was done at the cross of Calvary – not consecutive things that were done; different viewpoints of the cross work of Christ.

Redemption: the cross work of Christ at Calvary satisfies God’s justice. We saw in our last lesson, in the issue of the kinsman redeemer, that in order to redeem someone, the

justice of God set up a standard. First the redeemer had to be *kin*; second he had to be able to redeem and third, he had to be willing to redeem. We saw that Jesus Christ was born into this world to human parents – born of a woman, but a special woman – of the seed of Abraham. He took on himself the seed of Abraham (Hebrews 2). The middle wall of partition had to be broken down in order for his redeemer status to reach *all* men. Therefore, today, with the middle wall of partition removed, there is no advantage to being the seed of Abraham and no disadvantage to not being. Every son of Abraham is also the son of Adam. Although Christ originally came to be the kinsman redeemer for Israel with a limited redemption and as a limited redeemer, we now know through the revelation given to Paul that redemption has been expanded to all men. Most people miss the point that he came as a limited redeemer because of that middle wall of partition. In fact, most people don't even know what that middle wall of partition is. They just think when Christ came to earth he came to save everybody. That *is* wonderfully true *today* and it is good that they understand that point. But to understand the Bible you need to understand more than that. You will never understand your Bible if you don't understand the issue of Israel's position in that Bible. The issue of the middle wall of partition is vital in understanding that.

I would like to get through the doctrine of redemption in this lesson. I know we have had a lot of repetition on this subject, but I do it for this reason: in your presentation of the gospel and in your ministry, if you can understand that distinction, you are going to *have to* make dispensational truth an issue. You can not be like the fellow who told the pulpit committee that he believed the grace message, but did not use the terminology because it turns people off. If you don't use the terminology and preach the issues of dispensational truth in order to make people understand the difference between the ministry of Christ as Israel's kinsman redeemer, and his status today as the ransom for *all men*, then you will wind up with heresy on your hands. You won't be able to equip that person you trained, to turn around and successfully train the next fellow. When you preach the gospel of grace you have to communicate the gospel message in a proper dispensational context. I'm not talking about when you preach on a street corner or at the city mission. I'm talking about when you are training and teaching believers the details of the gospel as Paul was doing here. Although the doctrine of the kinsman redeemer is an Old Testament doctrine, you and I need to study it within the context of its application to us today because of the revelation given to Paul. It is something that God has made available to us today by grace – not by covenant, not by birth, but by grace.

So #1 – he is “kin.” Christ was kin. This is the doctrine of the incarnation. Number two: he must be able to redeem.

In order to be able, two basic things have to be done:

1. The man cannot be compromised by the position of the person he is to redeem.

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. (Ruth 4:1-2)

Boaz was sent to redeem the land that Naomi had sold.

And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. (Ruth 4:4-5)

When you buy the land, Boaz, you also have to marry Ruth, who is the wife of the man that owned the land, and raise up children for her. And he said:

And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. (Ruth 4:6)

You see, that man would be compromised by executing the plan of redemption. He was the near kinsman and he was able to pay the price, but he would have been compromised if he had done it. He couldn't meet *all* the terms. He was not completely able to pay the whole price because he would have been compromised. The redeemer must not be compromised by paying the price for redeeming. Evidently this man was already a married man.

In order to redeem you, the Lord Jesus Christ had to be uncompromised by your predicament. Your predicament is that you are a sinner. When Jesus Christ came he had to *not* be contaminated by sin.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (Romans 8:3)

Christ did not come in sinful flesh; he came in the *likeness* of sinful flesh. He had flesh but it was not sinful flesh like ours. Jesus Christ was born without sin.

And ye know that he was manifested to take away our sins; and in him is no sin.
(1 John 3:5)

Notice how this next verse is written:

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)

If you leave that comma out after the first phrase in that sentence you will be dealing in heresy! If you leave that comma out, the “who” can refer to “us” and then be read, “...us who knew no sin.” With the comma in place as intended it reads: *For he [God the Father] made him [Jesus Christ] – who knew no sin – to be sin, for us.* Therefore, Christ was uncompromised by our predicament. When the Lord Jesus Christ was born, he was born without an old sin nature.

There is a doctrine in the Bible called the Doctrine of Peccability which is the issue of sin. (Websters 1828 Dictionary - State of being subject to sin; capacity of sinning.)

Jesus Christ was “impeccable,” – that is, he was without sin; there was no sin in him. That qualified him to be able to redeem us. Nothing could mar his participation in our redemption. A very important verse in this regard comes from Hebrews 2:

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, **yet without sin.**
(Hebrews 4:15)

The temptation (the testing) of the Lord Jesus Christ demonstrated the fact that he was sinless. He was tested in all points like as we are to demonstrate the sinless-ness of his humanity.

Illustration: A developer of a new product, satisfied that it is ready to be marketed, begins the testing phase. Will he test the product to see if it works? No – he already knows that it works. He needs to test it to see if it will fail. The purpose of testing the product is to demonstrate to people that it does work.

Christ’s various temptations were not to demonstrate that he would not sin, because he did not have a sin nature. He was being tempted and tested to *demonstrate* his sinless nature. He was tempted (tested) but He *could not* have sinned.

There are three passages we want to compare with regard to the temptations of Christ. When it says Christ was tempted in all points like as we are, it does not mean he was tempted to speed going down the freeway. First of all there was no freeway nor fast

automobile for him to drive. There are only three basic areas of temptation in all of life. There are only three basic avenues through which temptation and sin originate.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. (1 John 2:15-16)

The world system is made up of **the lust of the flesh, the lust of the eyes and the pride of life.**

Now notice in Genesis 3 that when Adam and Eve faced those three temptations they failed.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. (Genesis 3:6)

Genesis 3:6	
The tree was good for food	Lust of the flesh
Pleasant to the eyes	Lust of the eye
Desired to make one wise	Pride of Life

In one temptation Eve faced the lust of the flesh, the lust of the eye and the pride of life. That is the way the world will tempt you. Every sin you ever committed by omission or commission, every sin anyone commits will happen that way. Eve messed up when she faced it. Sometimes it could be just one of those lusts, or it may be all of them as it was with Eve. Genesis 3 is called "The Devils Best Sermon." Satan preached that message to one-half the human race. His *whole* audience was converted, and went out and converted the rest of humanity.

There are three temptations of Jesus Christ.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. (Matthew 4:3) **Lust of the flesh.**

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (Matthew 4:5-6) **Lust of the Eye.**

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. (Matthew 4:8-9) **Pride of life.**

3 Basic Problems	Genesis 3	Matt. 4
Lust of the flesh	Food	Bread
Lust of the eye	Pleasant to eyes	Temple
Pride of life	Wisdom	King

I realize that if you try to tell people in the world that there are just these three basic sin problems they will not think you have all your marbles! They would think that to be a simplistic answer to the sin problem. However, when you go to the Bible and study the issue, you will find that those three problems are evident in every example in the book dealing with temptation. Man will fail, and Christ won. Christ has done *for* us what we could not do for ourselves.

You know that the word tempted means tested by looking at some verses. The Bible defines its own terminology and is the safest place to find definitions.

<p>And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. (Genesis 22:1)</p> <p>Note: James 1 says that God does not tempt any man (to sin). Then how is it that God tempted Abraham? →</p>	<p>By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, (Hebrews 11:17)</p>
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God was going to test Abraham and demonstrate his faithfulness. When you read that Jesus Christ was led into the wilderness to be tempted of the devil, it means he was *tested*.

Christ was not compromised because he did not have a sinful nature. The mechanics of the sinless nature of Christ is the doctrine we call *The Virgin Birth of Christ*. I know you don't need to be convinced of the doctrine of the virgin birth. But I want you to understand that we are talking here about the basic doctrines in "redemption." You must understand the incarnation, the unique theanthropic personality of the Lord Jesus Christ – that hypostatic union – the God-man. But you also need to understand the issue of the virgin birth of Christ – his impeccability, his sinless nature – the mechanics of producing a sinless son of God who is also the son of man, is the virgin birth. Without the virgin birth there is no redemption.

When I was raised in the Methodist church people used to say it did not matter whether or not one believed in the virgin birth. If you don't worry whether or not you will get to heaven, it won't matter. But if that does matter to you, then this is important to you. The virgin birth of Christ is basic to redemption.

There are three major things to consider:

1. The Virgin Birth
2. The Blood shed at Calvary (the sacrifice)
3. The Resurrection

That trinity of events has to be maintained in order to have redemption. There must be one who is not compromised by sin in any way. One who pays the price and demonstrates his ability to do it by himself by rising from the dead. The virgin birth is a miracle I cannot explain to you, but those are the reasons it is important.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (Romans 5:12)

If you are kin to Adam and carry about in you the Adamic nature, then you carry the curse of Adam – sin. That is where we get our sin nature. I tell people all the time, *the problem with my kids is that they are kin to their Daddy*. The only way to keep your children from being kin to their Daddy is to not have any children.

The Lord Jesus Christ was born without a human father so as not to have an old sin nature imputed to him. We will study it more when we get into the physiology aspects of man. The old sin nature is genetically resident in your flesh and imputed in physical birth from the father to the child.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (Matthew 1:18-20)

Under normal circumstances Mary would have been taken out and stoned to death in her condition. We often talk about Mary, but have you ever thought of what it took for Joseph to go against the common practice and to protect Mary? Can you imagine that happening in your own life? Joseph was a man of great faith, as was Mary. The Lord Jesus Christ was placed into a home where faith ran deep.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (Matthew 1:21)

There are seven people in the Bible who were named before their birth and Christ was one of them.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin [parthenos] shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Matthew 1:22-23)

The Bible teaches the virgin birth of Christ and it is significant because without it you would have no sinless nature for the Lord Jesus Christ. If Christ was a sinner, when he died at Calvary he would have died for himself. That is why the modernist says that he did not die as a vicarious (substitute) payment for my sin, but rather as an example to show me how I ought to handle the problems of life. That is why older doctrinal statements spell out, "we believe in the vicarious atoning death of Christ." The word vicarious was put in place by the fundamentalists to separate themselves from the modernists.

By virtue of the virgin birth Christ is uncompromised by our problem of sin. He was untainted. In 1970 in a laboratory in Britain, two British scientists produced a fatherless frog by taking an egg from a female frog. They dissected a cell from her intestinal wall from which they then extracted the nucleus and used it to fertilize the egg. The egg grew to be a tadpole. Perhaps you have heard the song that describes evolution:

First he was a tadpole swimming in the sea.

Then he was a monkey swinging from a tree.

Now he's a Professor with a PHD.

They produced a normal, fully functional frog without a daddy. If science could do that in 1970, it merely demonstrates that they are over 1900 years behind God. There was no problem for God to do what he did if a man can do something that silly – God, the Creator of heaven and earth.

It is important to understand the integral part that the virgin birth plays in our redemption. It means he was uncompromised; therefore he was able to redeem us because he is not a sinner. Do not ever back off from the importance of that issue. And don't associate with people that do because it is an attack at the very heart of redemption.

Not only was the redeemer to be un-compromised, he had to be able to pay the price. In Ruth 4 we see a fellow who was able to pay the price, but his problem was that he was compromised.

Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to God a ransom for him: (Psalms 49:5-7)

The ransom is to be paid to the justice of God. Redemption looks at sin and it pays the justice of God. The sacrifice of Christ at the cross satisfies God's justice. Don't let anyone tell you (as do the Seventh Day Adventists) that Christ paid the price to Satan. He did not pay the price to the devil. The ransom was paid to God and satisfied God. Jesus Christ is the eternal Son of God, so when he died at Calvary he paid an eternal sacrifice for you. Jesus Christ was able, by himself, to fully pay all of your sin debt.

There is a doctrine in theology called "expiation." It is not a term you will find in the Bible. It means the enduring of the full penalty of a wrong. When you pay the price fully and completely for a wrong or a crime, that penalty is said to be expiated. When that full complete payment is made, God's justice is satisfied. Redemption, freedom from sin, is obtained.

In Romans 3:25, that propitiation, the satisfying of the justice of God, is said to be through faith in his blood. I pointed out to you before, that term does not mean death,

as you will read in Good News for Modern Man. It means what it says – blood – a word used to signify a sacrifice.

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)

There is the sacrifice for sin. That will be on your test. What is the meaning by “redemption by his blood?” It is not just a death, but a fully satisfying sacrifice. This is a reference to the special character of the death of Christ. His death carries the characteristic of a sacrifice.

The third qualification is that **Jesus Christ endured the full penalty for sin – willingly.**

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Philippians 2:5-8)

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. (Hebrews 10:5-7)

Therefore, under the redemption principle, Christ satisfies the justice of God. Jesus Christ functioned under the justice of God as our redeemer. Therefore, through faith in his blood, (Rom. 3:25) we have absolute, total deliverance.

In the next lesson we will address how Christ paid the price and endured the full penalty of sin for us.

GRACE SCHOOL OF THE BIBLE

C. RICHARD JORDAN

ROMANS 102 – 12

Talking about Jesus Christ:

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; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. (Romans 3:25-26)

We have talked about propitiation and discussed redemption. We saw that the Lord Jesus Christ meets the qualifications set down by the justice of God in order to be our Redeemer. He is our near kinsman. He is able to redeem and he is willing to redeem.

There is one thing I wanted to say to you about the issue of his ability to redeem. We discussed how he was sinless. Therefore, he was unaffected by our predicament. We discussed the fact that he was able to pay in full the total price. In theology, that is called, the Doctrine of Expiation, meaning, enduring the full penalty for a wrong or a crime.

I want you to understand something about the payment that Christ made for your sins. He didn't just die – and that's it. Jesus Christ is the eternal Son of God, and as such, he suffered your eternal damnation.

Now, I want you to get a couple passages and just look at what the Bible says. We are talking now about the fact that Jesus Christ paid the price - he endured the full penalty for sin. When it says that he was made "a propitiation" through faith in his blood, that word "blood," especially when Paul uses it – "in whom we have redemption through his blood" – is one of those category terminologies. That is one of those terms that represent a whole category of doctrine. The doctrine that word represents is the doctrine of a sacrifice.

In your notes, write down by Leviticus 17:11 that word "blood." *I have given the blood for an atonement for the soul.* The blood represents the sacrifice, the sacrificial *nature*

of His death, not just dying. That is why Good News For Modern Man is completely wrong. Every time that word “blood” appears, they translate it “death” or “died” and that is completely wrong.

... and without shedding of blood there is no remission. (Hebrews 9:22)

It takes a sacrifice to remit sins.

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)

It is the blood that makes the atonement for the soul. It is that sacrifice – the blood on the altar. It is not just a man dying, but you take the blood and put it on the altar – a sacrifice for sin.

Israel has no Temple, no altar, no sacrifice, today.

When you see that term “blood” – We sing that song:

*Have you been to Jesus for the cleansing power?
Are you washed in the blood of the Lamb?
Are you fully trusting in His grace this hour?
Are you washed in the blood of the Lamb?*

How do you get washed in the blood? It is a propitiation through faith in His blood. That's how you get washed in the blood - by faith. The blood is the sacrifice.

People get all bent out of shape sometimes. They say, “Jesus Christ died on the cross. Now, where did his blood go? If that is God's blood, where did all that blood go?” It went into the ground. People get all upset about that. But see, the issue is not that people are able to go get a splinter off the cross or a molecule of his physical blood. The issue is what that word “blood” stands for.

In the Bible that word is describing the nature and character of the death Christ died. He didn't just die a tragic mistake and hence, a martyr. He did not die like Albert Schweitzer said: “He threw himself upon the wheel of time to try to force God's hand.” No, no, no. He died as a payment, a sacrifice for your sin, and as such, he died for your sins.

There is something about that in the Bible when you begin to enter in to what it means to endure, and to completely and fully pay the penalty of sin. He endured the penalty of sin that you ought to endure in hell and the lake of fire for eternity. That's something! That's more than just dying. That's suffering the second death.

For he [God] hath made him [Christ] *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. (2 Corinthians 5:21)

What did he do? He was made to be sin for us. He did not become sin. (By the way, all the new translations say that he became sin.) He was made sin. He did not just go do something and thus become sin. He hung there as the holy, harmless, undefiled, separate from sinners, Son of God, and God the Father imputed our sin to him. God counted him, put it on him, and then he poured out his wrath against our sin in the body of his Son as he hung on that cross. And, he was made sin.

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: (Galatians 3:13)

In your notes there, write down 1 Corinthians 12:3. Paul says that no man "speaking by the Spirit of God calleth Jesus accursed." And yet, Galatians says that Christ was made a curse for us.

You know folks, a proper description of what took place on that cross is just about as close to blasphemy as you can get and still be saved. What happened there is that penetrating, and that significant. The Lord Jesus Christ was made sin. What does that mean? He is made a curse. That is more than just bearing the weight and load of sin.

Look over to John 3 and that will give you an idea. It is one thing just to get punched out for sin and bear the punishment, but it's another to be made sin and to be made to be a curse.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (John 3:14)

What's the serpent a type of? Who is the serpent in the Bible? Satan. Satan is sin personified. He is Mr. Sin. He is where it all started in the universe.

Jesus says the Son of man being lifted up on the cross – what's happening to him is the same thing that happened when Moses back in the Old Testament put that snake on a

pole. He's a serpent on a tree. Do you know what that is talking about? That tells me that when Jesus Christ died at Calvary, the Lord Jesus Christ became sin personified for us. He was made sin.

Now folks, that's more than just bearing our sin and knowing what it was to be punished, and taking the punishment for them. That has to do with being the personification of all the evil in the world. The personification of all the evil in the world is Satan. Do you see why that is so close to blasphemy? That is almost saying that Jesus Christ became one with the adversary. He didn't, because he is God, but in order to save you from the second death, he went right down into the pit where you would go and belong. Let me show you another couple verses.

Bildad the Shuhite is answering Job and asks the question whether a man can justify himself before God:

How much less man, *that is* a worm? and the son of man, *which is* a worm?
(Job 25:6)

That does not mean much to you until you come over to Psalm 22.

My God, my God, why hast thou forsaken me? (Psalms 22:1)

Where did you read that verse before? Christ on the cross. Psalm 22 looks in by prophetic fore-view into the mind and mental activity, and the heart of the Lord Jesus Christ while he hangs on that cross. If you want to see what was going through the mind and in the soul of the Lord Jesus while he hung on that cross, read Psalm 22:1-21. They describe the agony. And then in Verses 22-31, the joy that was set before him. But, notice Verse 5.

They [the fathers] cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I *am* a worm, and no man; a reproach of men, and despised of the people. (Psalms 22:5-6)

When Jesus Christ hung on that cross, he said to God the Father, "I am a worm and not a man."

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it

shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.
(Isaiah 66:22-23)

Jesus Christ will come back at the Second Advent to set up his Kingdom – the Millennial Reign. If you're not familiar with what I am going to give you here, if you will get that series of tapes on Eternal Judgment, and go over the tapes that talk about the Ages to Come and Fire at the Second Advent of Christ, and Hell and the Millennium, and the Second Death, you'll see these verses lay it out for you in great detail.

When Jesus Christ comes back, he will come back in flaming fire. *That* fire sets on fire a shaft in the earth. There's a shaft in the earth over there, in Palestine south of the Dead Sea that is a doorway and a passageway down into hell which is down in the center of the earth. That's the way people get in and out. It's got a gate and bars, doors and keys and all that.

The soul and spirit can go down through that passageway down into hell because they are obstructed by material creation. The materials of the earth are in that shaft when He comes back at the Second Advent are going to melt and burn away. Deuteronomy says that fire is going to burn down to the lowest hell. In the Millennial Kingdom, south of the Dead Sea, the land of Bozrah and Idumea where Sodom and Gomorrah were, there will be a shaft, an open place, where you can look over into hell itself. That's where you are in Isaiah 66. The nations of the earth have to come and worship God at Jerusalem.

And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. (Isaiah 66:24)

If a man in the Millennial Kingdom rebels, Jesus said it would be better to have your hand cut off, if your hand offends, than to be cast into hell. In the kingdom they will pick up the offender, walk him over there and throw him off into hell. They can pitch him in and they can view it right then. There will not be a long kind of judgment. It will be instantaneous judgment. The king and the judges will be right there – total righteousness will be enforced all through the millennium.

If you don't think capital punishment is presently a prevention of crime, you wait until then. You will find out; there will be sure execution and you can see it happen. Now, that is going to be a fearful time. It's going to be bad news over there.

Now, when they walk out there and look at the souls of those people in hell, notice what they see.

...for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. (Isaiah 66:24)

When they stand there they can see these people but instead of seeing a man, they see a worm. That is a description of the degenerative process that takes place in the soul of an individual in the second death.

When you see the Lord Jesus Christ on the cross, He says, "I am a worm, and not a man." He is talking about a transformation that's taking place in his soul that is like unto the second death.

You see folks, what Jesus Christ suffers at Calvary for you is the second death. He suffers the absolute, total wrath of God against sin but he also suffers the absolute, total degenerative process that is brought about because of your sin.

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. (Matthew 26:38)

He has soul trouble. His soul is heavy and sorrowful and there is a burden placed not just physically, but in his soul.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark 8:36

How do you lose your soul? Your soul is a bodily-shaped entity inside your physical body that is "you." It is the distinct part of you that is "you" in a personal, individual sense. The indication is that in the second death, you totally and completely lose your personal identity. You never cease being "you" but you have that complete degenerative process that goes right back to the most basic forms.

Satan starts as the anointed cherub, a beautiful creature. He sins and is in a constant state of degeneration. The book of Job says that if you could look at him he would be so grotesque that you would fall on your face and ask God to kill you. That is the degenerative process of sin. And, Christ bears that! He pays completely and fully the complete penalty for your sin.

Student's question: Is that what it means when it says, "Destroy the soul in hell?"
Destruction is not annihilation; it is deterioration.

Answer: It renders it useless with no purpose or function.

If you have not been following me and haven't been over this subject before, get those tapes on Eternal Judgment and listen especially to the ones about the second death and the fire at the Second Advent. They go over these events with great detail, especially the passage in Isaiah 34 that describes all this.

I want you to understand that the cross work of Christ encompasses all these things. And, if you want to talk about eternal judgment and eternal damnation and the second death, Jesus Christ took it all and paid completely and totally every penalty that you face. That is fantastic! - because he was willing to do it. He loved you that much. When you consider what he did, it is more than just getting knocked out for sin. There is that second death itself that he suffered.

Go back to Romans 3, now, and notice what Paul said.

Whom God hath set forth *to be* a propitiation through faith in his blood ...
(Romans 3:25)

It is always through faith – in his blood, in his sacrifice, in his payment, in that work that he did at Calvary that completely satisfies the justice of God forever.

Propitiation is that complete satisfaction of the justice of God which is ours through the cross work of Christ, his complete, total payment.

He functioned as our Redeemer in order to provide us a propitiation and all the benefits that go with it.

Now, that is through faith in his blood. Look back to Verse 22. Do you remember that we talked about the righteousness of God which is by faith of Jesus Christ?

Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: (Romans 3:22)

It has to do with his faithfulness plus our faith in him. As a result, when we put our faith and trust in Christ, the justice of God is satisfied.

My dear friend, listen. The justice of God is satisfied only with those who trust in Christ. We mentioned a while ago that the new Bibles change that passage and try to make the propitiation in his blood through faith. They rearrange the words in the passage so that instead of saying that he is set forth and put on public display to be the full satisfaction through faith in his blood, it is, "He's the full satisfaction in his blood through faith." You can read it, but it doesn't help you very much the way they rearrange it. But right there is exactly the way to translate and the way to understand it. If you translate it another way, you're going to have to come back and understand it this way.

He is the full satisfaction of God's justice for every one who trusts in Christ. People who have not been identified with him right there (identified themselves by faith in his work at Calvary), the justice of God is not satisfied with them today and the justice of God is not propitiated or satisfied toward them. Although there is an amnesty temporarily in this age declared where he does not execute that justice against them and he does not pour out his wrath against them, and yet his justice is not satisfied toward them. If it were, then he would never be angry with them again. But, the justice of God is satisfied only with those who trust in the Lord Jesus Christ.

Now, that issue of justification by faith by being "faith in his blood" is coming up here because what Paul is going to talk about now as he gets down in Verse 27 and following for two chapters, is going to be justification by faith alone. He is beginning to get into it here.

But, the justification (being declared righteous), is done on the basis of his grace through the redemption - all based on his cross work, him being our Redeemer, that producing the propitiation, and so on.

Now, notice the rest of the verse.

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; (Romans 3:25)

"To declare his righteousness" - notice in Verse 26 that he says, "to declare at this time his righteousness." That will compare with Verse 21,

But now the righteousness of God without the law is manifested, (Romans 3:21)

In other words, that time element. Do you see how that goes all through the passage? It's declared now through Paul to declare his righteousness. Now with this revelation given to Paul, God is declaring, he is manifesting, he's making known something that people in Time Past did not know. We now know something that men in Time Past did not know because it has now been declared.

To declare his righteousness for the remission of sins that are past, through the forbearance of God; (Romans 3:25)

What does he mean when he says "the remission of sins that are past through the forbearance of God?" People have a problem with that. That word "past" – do you remember that we talked about "Time Past, but now and the ages to come?" That word "past" is a reference to Time Past. It is not a reference to your life before you got saved. Some people read that and say, "He was a propitiation for my sins that are past. In other words, up to the time I got saved, when I got saved he forgave me all my past sins and now I have to keep confessing and working to get my sins forgiven in the future."

It is not "past" in the believer's life but it's "past" in the sense of "before Paul." The way you know that is Hebrews 9:15. You see, according to Verse 25, "to declare his righteousness for the remission of sins that are past through the forbearance of God," we now know something that people in Time Past did not know. We know – and you want to write this down – we know how God was righteous in passing over sins in Time Past and accepting sacrifices for those sins.

How could God pass over, overlook, and be patient with the sins of the saints in Time Past, and take a sacrifice of bulls and goats that could not take away sins? How was it that he could accept those sacrifices for their sins when they really did not take care of them? We now know, understand, that on the basis of what God knew was coming and the work of Christ at Calvary, God could be patient with the people in Time Past.

Now the expression, "sins that were past" – Hebrews 9:15

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)

You see, when Jesus Christ died at Calvary, he died not just for our sins but he also died and by means of his death, he paid for the transgressions of those people in Time Past.

“That by means of death, for the redemption of the transgressions *that were* under the first testament” – in other words, the Time Past sins. When Jesus Christ died he paid for them as well as for our sins.

Answer to student’s question: The first testament would be the Mosaic Covenant. Sin was not imputed before the giving of the law. What you’re asking, I assume is, where do you have a verse that takes you back. Hebrews takes you back and says he died for the sins under the law. Where do you have a verse that takes you back before the Mosaic Law? Romans 3:25. Hebrews 9:15 deals with Israel - the Mosaic Law being replaced by the new covenant. The old covenant is replaced by the new covenant in the book of Hebrews. So its centering in on Israel. The book of Romans is saying, “We now know how he died for all those people. How was it that God could be patient with anybody from Adam on, back there? We now know that.

That is the reason Paul uses the term “Time Past,” because it includes everyone from Adam to himself. He breaks it down from Adam to Moses, and then Moses to himself.

Romans 3:25 – To declare His righteousness for the remission of sins that are past. Remember Hebrews 9:15 because that is a proof text to use to demonstrate to someone that the term “Time Past” is talking about the historical past with regard to God’s dealings with men: beginning with Adam – not your individual sins in your life.

Do you notice that the remission of sins that are past was through the forbearance of God in Time Past? The remission of the punishment for sins was on the basis of God’s patience, his forbearance. That word “forbearance” means an extension of time for the payment of a debt. What God did back there in Time Past was that God was patient with those people who obeyed his Word to them. If it was Abel, he offered the sacrifice or if it was Noah, he built the ark and offered the sacrifice, if Abraham or whoever it was under the law, if they brought the sacrifices the law, God was patient with the believer not to require the full payment of his debt at that time.

Now people, if it hadn’t been for the cross, not one drop of any of the blood shed by those sacrifices in Time Past would have ever availed anything. Not one obedient act to the law would have been of any value. If God says, “The man that obeys the law is righteous,” the only way the righteousness is going to come is because God knows that

the cross is coming and will provide a full payment.

But, God could be patient. The cross had not come yet – there are four thousand years of human history before the payment is made. So, God can be patient and was patient and it was through the forbearance, the extension of the time for the payment to be made, that these people back there in Time Past had remission of sins.

That's why we say that the salvation of these people in Time Past was by faith plus works. That is, God told them to do something and they did it in faith. God honored their faith in his Word.

Their faith and their works are joined together and are technically the same. They are inseparable. It is foolish for you and me to go back there and try to separate one from the other. They had to have faith that expressed itself in works. They had to have faith that worked. That's why James says, "Faith without works is dead." It's not active. It's not operative. It is not functioning. It is of no value. It cannot produce salvation and justification. That is for those people back there. But, nothing that they ever did would have been of any value had that cross not come. Their faith would have been of no value. Hence, their works would have been of no value had that blood not been shed at that cross.

We now understand how God could be righteous. That word "remission" literally means to pass over the sins, to overlook the sins. In the age of Grace - with the completed revelation given to us, we now have a full range of understanding of all that was accomplished at Calvary.

Paul says, "First of all, we understand how he paid for ALL the sin debt for EVERY man. Therefore, what I'm telling you here in this Grace message is the explanation as to how in Time Past men were justified."

We now can look back there and understand how God could be gracious and patient, pass over their sins, remit their sins, forgive their sins. But he never cleared the accounts. The account was never completely wiped clear without the cross."

There is something special in Hebrews that I want you to see. We can now understand how that God was righteous in passing over the sins and accepting the sacrifices in Time Past. God was patient with those who believed and obeyed the law and offered the sacrifices, but if it hadn't been for that cross, not one drop of blood shed of those animals would ever have availed anything. That's the issue in Hebrews 10.

By the way, the book of Hebrews is written in the light of the Pauline revelation. The book of Hebrews is written for the express purpose of explaining to a Hebrew what happened at the cross for him. Consequently, the book of Hebrews goes back under the Mosaic Law which affects Israel. It is their contract, their covenant, their agreement and explains how God has replaced that with the new covenant. That's why it centers on those things. That is why Romans goes back before that and indiscriminately takes in everybody in Time Past because he has proved all are under sin.

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. For then would they not have ceased to be offered? (Hebrews 10:1-2a)

In other words, if offering the sacrifice under the law had made the worshipper perfect, if it had completely cleared away the sin-debt like the cross does, would you have to sacrifice again? If you completely pay the debt, do you have to pay the debt again? No. So, what he's saying is:

...because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. (Hebrews 10:2b-4)

They cannot clear the account and blot out their sins; they only temporarily covered them over. They cannot permanently settle the issue. God was just being patient saying that there was something coming up that will do it. "You believe me. You trust me. You believe what I tell you." He was giving them a message that required certain things because he was bringing into existence a nation. It took physical activity to see those things happen. He was producing a certain type of people with a certain kind of righteous lifestyle that was to reflect him in the earth. It was their faith that would involve them in that. So, he was patient with those people.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy

will, O God. He taketh away the first [the Mosaic Covenant], that he may establish the second [the New Covenant]. (Hebrews 10:5-9)

The issue in Hebrews, please notice, is always the first covenant is done away with in order that the new covenant might be established. It never is that the Mosaic Law was done away so that the Body of Christ might be formed, that an un-*prophesied*, un-promised age might exist, that a *mystery* age might be inserted in, but it is always that the old Mosaic covenant was done away with in order that the new covenant might be brought into effect.

The book of Hebrews explains what happened at the cross for the Hebrews. What happened at the cross? On the basis of that cross the Lord Jesus Christ is going to be able to execute his promises to the nation. It is because of the cross work and the finished work of Christ at Calvary that he will be able to do all the things he promised that he would do, for example, to take away their sins.

Here's a good passage for your Roman Catholic friends.

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. (Hebrews 10:11-14)

His one payment took care of the whole issue of sin and he doesn't need to make any more, so he goes and sits down. His work is finished. The priest never could sit down. The tabernacle in the heavens didn't have a chair in it. They never got to rest, but Christ says, "I did it. It's over with and I don't have to work any more." The work is done and he sat down.

Answer to a question: Everybody is a part of the cross work. You don't have to be a member of the Body of Christ to partake of the benefits of Calvary. Everybody who is saved partakes of the benefits of Calvary. Hebrews explains how the cross affects *them*. Romans explains how the cross affects us. The thing that unites both the Mystery and Prophetic programs is that cross. That is why we have the Lord's Supper. It is instituted here in regard to the New Covenant and yet it is for us also. There is just one blood shed.

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
(Hebrews 8:6)

Now, by virtue of the fact that Jesus Christ is Israel's High Priest – do you know what the high priest did? The high priest, once a year, took blood and went into the Holy of Holies and poured that blood upon the Mercy Seat. That Mercy Seat was the seat of propitiation for Israel.

The Greek word, *hilasterion*, is exactly the word used in Romans 3:25 for the word “propitiation.” It's the place where the justice of God is satisfied. That high priest is the only one that ever accomplished propitiation for the nation Israel. So, Jesus Christ came as their High Priest to accomplish the satisfying of God's justice for the nation. He had a more excellent ministry. He had a ministry that did not last for just a year – it lasts forever so it's a better ministry. It is a better covenant, the New Covenant, with better promises.

What are the promises? Beginning in Verse 8, it talks about them. Look at Verse 12.

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. (Hebrews 8:12)

The reason that Jesus Christ is able to carry out the provisions of the New Covenant is because he, as Israel's High Priest, has offered that propitiating sacrifice. Let me say it to you this way: the cross allows Christ to execute all the promises he made to Israel and we now understand that. Where do you learn that?

Paul says, “It is given to me first, to declare this. I am the one that is given the responsibility to declare the righteousness of God for the remission of sins that are past through the forbearance of God.”

How do you find out first about God being righteous in remitting the sins in the past through His forbearance under the Old Covenant? You learn that from Paul.

Without the mystery – please understand this – without the Mystery Program and the revelation of the Mystery, the Prophetic Program would be incomplete. You cannot just take the Mystery Program and throw it out of the Bible because you won't have the completion of the revelation about that cross work. It is an integral unit.

Now, the revelation in Romans 3 about that cross work in relation to the sins that are past has to do with the fulfillment of progressive revelation, and it is the capstone. Without the revelation of the Mystery, the Prophetic revelation would not be completed.

You see, folks, the thing that unites the two is the cross. Paul calls this information “the Mystery of the Gospel.” What is the secret of all God’s good news? Romans 3:25-26 – what was accomplished at Calvary. We now have that full light of revelation and we now see how that cross affects - not just us - but how it affects everybody else, too. That is the revelation given to us today. That is that now-time revelation that affects the past and the future.

Don’t come to the position that because we emphasize the issue of the distinction of our message today that you therefore think you are totally and completely divorced from everything else God is doing. There are some people who have the Body of Christ down yonder and Israel over yonder and “never the twain shall meet.” That isn’t it at all.

My dear friend, the thing is that God has a purpose to restore this planet under his authority through the nation Israel. But, he also has a purpose to reconcile the heavenly places under his authority, under the headship of the Lord Jesus Christ, under the head of the same King – one King, the rightful King of the universe. Two instruments to do it: one, a people equipped and prepared to live and be able to function on this planet and another species of human beings – you and I as members of the Body of Christ to live in the heavenly places and carry on the business of the heavenlies for him out there. Distinct agencies, distinct purposes, but the same basis of it all.

Answer to a question: If what a man standing in Acts 2, looking out into the future knew, had taken place, there would have been no Body of Christ. Therefore, as far as that man knew, the Tribulation could have begun with the Millennial Kingdom to follow. But, we know now something that man did not know. Had Israel repented, as far as that man was concerned and as far as he knew, if he could get that nation to repent, this Prophetic Program would be fulfilled.

So, it’s not hypothetical in that sense – it is as far as what that man knew. But we can now say, “Hey, wait a minute. God in His foreknowledge knew that they were not going to receive him. Therefore, he had a secret plan all along and this was not an afterthought. We can look back in the Old Testament and see now how he had all along planned to pay for men’s sins by the cross. That’s what Hebrews 10 said. So, there’s a shadow of good things to come. Those things back there were just a shadow of this. We now can look back there and see how they teach about this in order to know how

this now fulfills that. So, it wasn't an afterthought on God's part but as far as the revelation of it is concerned, those people didn't know anything about it.

When you're saying what a man over here knows as far as he knew what could happen: the Tribulation could start because he didn't know anything about this. As far as he knew, the Body of Christ couldn't happen. He never heard of that before. All he knew about was the Tribulation and Millennium coming.

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; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. (Romans 3:25-26)

In Chapter 3, Verse 21, the apostle has already dealt with the issue of God's wrath – the first detail of his gospel - and now at Verse 23, he begins to deal with the second issue which is God's remedy for sins through the propitiatory sacrifice of Jesus Christ at Calvary. It is important that you understand that he is laying, right here, the groundwork for everything else he is going to say in the rest of the book.

He has shown you the need, the wrath of God, the offended righteousness of God and the resultant wrath that is to be poured out upon all men. Then in Chapter 3, you need to memorize and meditate on Verses 21-26, and have them right there in your mind. At any time you need to be able to quote that passage to people and in your preaching.

I cannot tell you how often, when I'm preaching, I quote that whole passage. The reason is that that it says, in one long sentence but in one nutshell, the whole of the issue of the Gospel of the Grace of God. It's all there: God's remedy for sin, the basis of it, through the propitiatory sacrifice of Christ at Calvary, the satisfying of the justice of God through the work of Christ on the cross, his burial and his resurrection. The cross work - that's the whole heart there, the whole issue.

That's the reason we stopped and went slowly, and talked about the different aspects; what the righteousness of God was, what the faith of Christ was, what the issue of justification is, what grace is, what redemption is and what the propitiation is. Those are great words that you need to understand because those words communicate to us all that God has done for us at Calvary. Everything else we're going to learn about later on in the book is based on this passage right here.

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; (Romans 3:25)

That word “forbearance” has to do with the extension of time for the payment of a debt. In other words, God was patient with those in Time Past who believed and obeyed his Word because he knew that the cross was coming. Therefore, he was patient with them and he was forbearing and they had the remission of their sins.

Now, the term “remission of sins” is found only once in the Pauline epistles. In Acts 2:38, Peter says, “Repent and be baptized for the “remission of sins.” Hebrews 9:22 says, “Without the shedding of blood there is no remission.” That word is equal to the term “forgiveness.”

In this passage Paul uses in the Greek language a term that is different from the usual word for “remission.” The word here actually means “to pass over” or “pass by” a thing. What you have here is the issue of forgiveness in the sense of passing by. When Paul talks about forgiveness he doesn’t talk about just passing by. He uses a word that describes the sending away of the sin and you getting completely rid of it.

But, in Time Past before the cross of Jesus Christ, there is an issue where the sins of those people were not cleared away. They were remitted and not held against them, yet they were not completely cleared out of the way.

And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*. (Exodus 34:5-7)

Do you see that expression “clear the guilty?” That is, in Time Past, (in what we call the Old Testament times), before Jesus Christ died on the cross and the cross work was an established fact, the man who was a believer – he was a guilty sinner, but he believed the law and took God’s Word to him - his faith was the source of some activity and work that God required.

The man was a believer. He was a saint, a saved man, he was guilty and he died. That man was forgiven and God did not hold that man's sin against him. God gave him a right standing before him. Paul says that what was going on back there in Time Past was that God was remitting that man's sins through his forbearance. Now, that man's sin was not completely cleared away at the time. That is the reason that when that man died, instead of going to be with the Lord, he went down into the heart of the earth, in the center of the earth.

In the heart of the earth there is a compartment where the souls of saved people went in Time Past. It's called "Paradise." It is called, Abraham's Bosom." On one side there's a great gulf fixed and on the other side of that is hell, flaming fires of the damned. Lost people in Time Past, as lost people today, any lost man in any age - any man who didn't put his trust in what God told him died and went to hell where he will be until the Great White Throne Judgment. Then he's going to be thrown into the lake of fire.

But, saved people in Time Past, because the sin-issue was not cleared, could not go into the third heaven into the presence of God the Father. Therefore, they went down into the heart of the earth and remained there until the Lord Jesus Christ came and died on the cross and there paid for their sins. Then, when Christ died, he put away sin.

For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. (Hebrews 9:24-26)

The writer of the book of Hebrews says that when Jesus Christ died, he put away sin by the sacrifice of himself. It is a reference to the propitiatory work of Christ at Calvary. It's a reference to the fact that when Jesus Christ died at Calvary, that satisfied the justice of God as far as sin is concerned. It puts it away as an issue and it satisfies God.

Because of that, there is a clearing of the books and the payment is made. It is sort of like in your banking. You write a check and go down to the bank. That check is not money. When you take a check from somebody, you give them the merchandise and the value of the merchandise on the good faith that you are going to be able to collect the money. You deposit the check in the bank. They call that "uncollected funds." They will credit it to your account, but they won't let you cash it because they haven't yet collected the funds.

This man would write a check to be drawn on the account that was going to be established at the cross. You see, folks, in Time Past, if all it took this man without the shedding of blood could have the same effect as after the blood was shed, there would never have been a reason to shed the blood. God, being God in eternity past, could have just eternally anticipated it and Christ never would have had to go to the cross. Jesus Christ, in the body of flesh, through death reconciles us to God. He died a literal, physical death. A spiritual death, a real transaction was necessary.

The people in Time Past were saved on the credit, on the good faith, of "the faith of Jesus Christ" – his faithfulness to do what he said he would do. In Time Past they had an eternal life conference – God the Father, God the Son and God the Holy Spirit. God made a plan. God the Son said, "I'll go, and I'll die and redeem them." And, on the basis of his promise, his pledge and "the faith of Jesus Christ" and the faith that the Father had in him to perform what he had promised, God would forgive these people on the credit of what was coming. But, the account had not been collected yet, so they were put down in the heart of the earth.

When Jesus Christ died at Calvary he put away sin by the sacrifice of himself. Now, somebody is collected and now I've got the cash and now the whole debt is cleared. Until that check clears the bank and I collect that money I can always come back and tell you, "Hey, you owe me the money." If that check bounces, I have recourse because you still owe me the money, but after that check clears you can tell me, "I've got the cancelled check. I've paid you." The debt is over with. There isn't any more debt and there isn't any further obligation.

Now, that is what Paul is talking about. By the way, that is why in Old Testament time, in Time Past, they went down into the heart of the earth when they died. Now, when a man dies as a member of the Body of Christ - "absent from the body is to be present with the Lord."

People in Paradise have been taken out of there and placed in heaven, too.

But ye are come unto mount Sion, and unto the city of the living God ...
(Hebrews 12:22)

That mount is in the heavens, not on the earth.

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
(Hebrews 12:18)

This mount in Verse 18, is on the earth. In Verse 22, the mountain is Mt. Zion, where God lives and where his government functions in the heavens.

... and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, (Hebrews 12:22)

In other words, these people in Hebrews don't have relationship with the Old Covenant but with a New Covenant (the New Testament). That relationship has to do - not with the Sinai that is on the ground - but with New Jerusalem which is in heaven, the real one.

In Hebrews 9 we read that Christ didn't go into the tabernacle on the earth but he went into the real one, the true one that was pitched in the heavens. What the writer is telling them is that they have moved from this earthly Old Testament into a New Jerusalem, the New Covenant situation.

To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
(Hebrews 12:23)

Where were those just men, made perfect? They are not down in the middle of the earth. They have been transferred up there to the New Jerusalem. The transfer takes place after Christ made the payment.

... to declare his righteousness for the remission of sins that are past, (Romans 3:25)

When is His righteousness for the remission of sins that are past being declared?

To declare, *I say, at this time* his righteousness: (Romans 3:26)

In other words, the people back there were just and were forgiven on the basis of the cross of Christ, but they were not told that. That information was not made known until the Lord Jesus Christ made it known to Paul in the "now-time" revelation.

I've been saying that to you all along that Paul deals with the dispensational as well as the doctrinal events of the cross: doctrinal, what happened; and with the dispensational things about when they were made known. These issues that we are talking about are not made known until you get over to Paul.

In Matthew to John, they are not looking forward to Jesus Christ going to die on the cross. You can't read Matthew 16, Luke 9 and 18 – those passages in there – and think that those men were looking forward to Christ dying on the cross. Those passages don't say that they even know he is going to die. In fact, after his resurrection, they still don't know and believe the scripture (John 20:9) that says he is going to rise from the dead.

So, they do not have the revelation about it. Even in early Acts after the Holy Spirit comes upon them, they don't know what Paul later is able to tell them in Galatians 2.

And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. (Galatians 2:2)

There would not be any reason for that verse and for what he is saying for them to be anxious if he's preaching the same gospel message that they are preaching. He goes up to Jerusalem and tells them this Gospel of Grace that has been communicated to him.

But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me: (Galatians 2:6)

They couldn't tell Paul anything he didn't already know.

“But contrariwise, “ – Now, you tell me, if you can't add anything to me, but contrariwise, (but the opposite happens), what happened? I told you something you didn't know. They could not add anything to Paul, but Paul could tell them some things they did not know yet. (Galatians 2:7)

GRACE SCHOOL OF THE BIBLE

C. RICHARD JORDAN

ROMANS 102 – 13

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. (Galatians 2:7-9)

Just as Peter and the Twelve had been commissioned to go to the circumcision, so Paul says, “as *the gospel* of the circumcision was unto Peter,” so the gospel of the uncircumcision was committed to him. Paul’s apostleship was set up in such a way that it is clear that Peter, James and John recognized that his apostleship was something that was going to supersede and replace their apostleship. That’s why they give him that public agreement in Verse 9, that right hand of fellowship. They publicly bound over the gentile ministry to Paul, recognizing the advance in revelation.

Now, the advance, as far as Romans 3 is concerned, is that now Paul can explain to them what happened back there at the cross that they didn’t know about; that’s the issue of the propitiatory sacrifice for all men.

Didn’t we talk last time about the revelation of the mystery program, the revelation Paul got about the cross, that without it the prophetic program would not be complete? Do you remember talking about that? When Paul learned this advance information about the cross, the capstone of revelation about what happened at Calvary, that is what made their revelation complete.

Don’t ever forget that what unites all of God’s dealings in every age is that cross.

God's purpose in the Body of Christ and God's purpose in Israel are different. The Body of Christ is not Israel. The Body of Christ will be raptured out and will take up positions in the heavenly places. After the Tribulation, Christ will come back and set up his Kingdom. Israel will be on the earth. We are a different group of people than they, and we will always be the Body of Christ; they will always be Israel, but there is going to be a oneness in it all.

Do not make the divisions so strongly that you fail to see the unity of God's purpose. God's purpose is to reconcile the whole universe back under the headship of Jesus Christ, "that in the dispensation of the fulness of times he might gather together in one all things in Christ."

How is he going to do it? That cross work accomplishes it all. The blood of that cross does it all.

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. (Colossians 1:20)

How is it that God is going to be able to bring in the New Covenant, to forgive their sins and perform a spiritual circumcision? It is through the cross. His justice is satisfied, and all his promises to Israel can be fulfilled because Jesus Christ paid the price.

How is he going to form this new species of human beings called "The Body of Christ" that he is going to use in heavenly places out there? It is in the same way. That is the reason some of the brethren get all bent out of shape about the Communion service. There are three positions about that. There is the Acts 2 position that says the Body of Christ began on the Day of Pentecost. The attempt there is to say that the Body of Christ is an extension of Israel. Another position is that of people who believe the Body of Christ didn't begin until after Acts 28 and are trying to make the Body of Christ totally and completely separate, having no connection at all with Israel. Either one of those positions winds you up in confusion. One of them does not recognize a distinction between Israel and the Body of Christ. The other does not recognize God's purpose in making us one with the saints of all the ages, so what you do is get in the middle and you will be in the right place.

Question: In Galatians, what gospel did they [Peter, James and John] go back with?

Response: They went back with the Gospel of the Grace of God. The reason I say that is in Galatians 2.

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We *who are* Jews by nature, and not sinners of the Gentiles, 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 2:14-16)

Response to question: People ask, "Did the Twelve, after they learned about the Dispensation of the Grace of God, become members of the Body of Christ or did they stay in the Jewish program?" Some say they became members of the Body of Christ. If they did become members of the Body of Christ, their hope and their calling is in the heavenlies.

The only way I know how to decide whether they got in the Body or did not, is to look at the books that Peter, John and Jude wrote, and the Book of Hebrews. Look at the books and decide where those books fit. I read First and Second Peter, and it is clear to me that Peter's calling, hope and ministry is in that Kingdom on the earth. He is talking to the nation Israel.

But ye *are* a chosen generation, a royal priesthood, an holy nation, ... (1 Peter 2:9)

Now, he understood that the cross of Christ is the basis of all that is going to be accomplished, and he understood the advanced revelations about the cross, and he saw that that cross makes it possible for his program to be carried out just as Paul saw that the cross makes it possible for his program to be carried out.

Peter is going to sit on one of the twelve thrones judging the twelve tribes of Israel in the Kingdom (Matthew 19:28). First and Second Peter do not indicate to me that he changed that hope or that it was expanded into something bigger and greater.

Other men say differently. Mr. Stam, for example, and many of our predecessors in the Grace Movement believed that when the Body of Christ began all of the Pentecostal believers became members of the Body of Christ. I am saying that I don't believe that. We will have some debates about that when we get into Apologetics. I will get you gentlemen that believe that the Twelve were in the Body to prove that they were not,

and I will make you that believe that they were not in the Body prove that they were in, just so you will know your stuff. There is a big argument and debate about that. That is the reason I am prefacing it by telling you that this is my personal viewpoint about it and something I argue and fall out with people about.

The Body of Christ goes out at the Rapture. The Old Testament saints are resurrected at the Second Coming of Christ. All those who are saved, and are not in the Body of Christ, will be resurrected at that time.

Acts 2:38 says, "Repent and be baptized for the remission of sins." What happened to the man in Acts 2:38 is exactly the same thing that happened to the man in the Old Testament. He had the same forgiveness because he was still living on Old Testament ground.

Question: So Peter, after Galatians 2, goes back to people he has been preaching to, now that he has heard Paul's gospel?

Answer: He has advanced information. Come back to Acts 3 and Romans 11.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38)

The Greek word "for" is *eis* (epsilon, iota, sigma - pronounced ice). It is what is called "the *eis* bag." People will take that word *eis* and say that that can also be translated "on account of." It is true that the Greek word can be translated "on account of" *sometimes*, but the person that tells you that about this passage here doesn't know Greek grammar. When *eis* is used with the accusative case it means "for." That's what is here and it never means "on account of" with the accusative case. I think there are 236 times that the word is translated "for" and twice translated "on account of." I am giving you that from memory; you can check it in a concordance, and you will see it used much more often this way.

But (about the cross-reference on "for") no matter how you read that, it doesn't say what they try to make it say, whether you say, "in the name of Jesus Christ on account of remission of sins," or "in the name of Jesus Christ because of the remission of sins," or "in the name of Jesus Christ for the remission of sins." I don't care how you read it. What they want it to say is "because of" or "on account of" you already have the

remission of sins. You can not do that when you compare Acts 3:19. The comparative passage on Acts 2:38 is Acts 3:19, not Matthew 12 or some other verse that doesn't have anything to do with it.

But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent **ye** therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: (Acts 3:18-20)

"Repent **ye** therefore." Notice that word "ye." I have told you this before, but I will tell you again: that word "ye" and the word "thee" in your King James Bible are very, very important words. Do not you ever let anybody tell you that you ought to take the "ye's" and "thee's" and the "thou's" out of your Bible. If anybody tells you that, you sit them down and give them about five minutes worth of good English grammar and help them out. Almost every language has the ability to distinguish between the second person singular and the second person plural. I, you, he, she, it are singular. We, you, and they are plural.

Now, do you see the "you" (singular) and the "you" (plural)? In English we say second person singular is you, and the second person plural is you. In Spanish, in French, in Greek and in almost all the languages, they have an ability to say you (singular) and you (plural), using different words, so you know what you are talking about.

I'm a southerner, so I say "you folks" or "y'all" to make it plural, to make up for an inadequacy in our language. But if I say, "I want you to read Chapter 18," did I say, "I want *you to read it, Dick,*" or *did I say, "I want the whole class to read it"*? How do you know? You know it by the context of the conversation, but you can not tell it by the words. "I want ye (plural) to read Chapter 18, and thou (singular) should read Chapter 18." The Old English had a way, just like the Greek, to distinguish between the plural (ye) and the singular (thee).

Jesus said to Nicodemus, "I say unto thee, ye must be born again." You never heard a preacher in your life ever preach that passage right. I never have heard one.

"I say unto thee [Nicodemus], ye [the nation] must be born again. Isn't that interesting? Right there on the surface, in plain English in the King James Bible; but everybody gets hung up on what "born again" means. They forget to read the context with an eye to understanding what it means. Isn't that interesting?

Repent **ye** [the nation] therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you:

This is an appeal to “ye,” the nation. What Peter is doing is following the Old Testament order with regard to national salvation and the nation’s receiving of her Covenant.

Now come with me over to Romans 11, and watch Paul do exactly the same thing.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this *is* my covenant unto them, when I shall take away their sins. (Romans 11:26-27)

Those people (the nation Israel) have their sins cleared away right there.

Now, I don’t know when Paradise was moved, and I don’t know anybody who does know. There are a lot of ideas about it. All the ideas I have ever heard did not check out.

Scofield says it was when Jesus ascended up on high in Acts 1, when “He led captivity captive and gave gifts to men;” that “leading captivity captive” means that He took people from down in paradise and moved them up to the third heaven. The only problem is that is not what “leading captivity captive” means. The expression is used twice in the Old Testament: Isaiah 14 and Judges 5. The expression means going in and taking people captive that used to hold you captive, conquering those who had conquered you.

The scriptural meaning does not fit. That is a nice idea, but it doesn’t check out. I don’t know when it took place in time. God does not tell us, but he tells us that Paradise has been moved to the third heaven. In Hebrews 12, after the Body of Christ has begun, the spirits are in the third heaven. Look at Luke 23:

And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. (Luke 23:43)

Jesus says, in Matthew 12:40, that the Son of man will be three days and three nights in the heart of the earth (Paradise).

I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. (2 Corinthians 12:2-4)

The man is caught up into the third heaven which is called "Paradise." Unless there are two paradises (which isn't very likely), it has been moved from the heart of the earth up to the third heaven.

The other possibility is that Paul is talking about something different and that this Paradise has stayed down below until the Second Coming of Christ. There are people who believe that there are people still in the heart of the earth and that they come up at the resurrection at His Second Coming. In fact, there are a lot of Grace people who believe that, but I don't see how you can square that with 2 Corinthians 12, and especially not with Hebrews 12.

Question: Are the Jerusalem saints telling their people that they will go to heaven and inhabit the heavenly Jerusalem?

Answer: Yes.

Question: I still don't understand how John can tell them that Christ can be their propitiation, and so on. Are they telling their people that their sins have been blotted out?

Answer: They're telling them that Christ is the One through whom it will be accomplished. Let me show you the difference between what they preached and what we preach.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (Acts 3:19)

I sat with a Baptist preacher some time ago in an airplane. It's always fun to sit across the aisle from a Baptist preacher. I was tired and frankly I'm rather grumpy on an airplane (sometimes) because I fly enough that the newness has worn off. Once the newness has worn off, you notice that the seats are too narrow, the service isn't really that good, the food is lousy and the magazines are outdated and not very interesting,

anyway. I didn't like where I was sitting - on the aisle - so I wasn't in a very good humor. I was tired and on my way home from a meeting. I was going to try to take a nap.

This fellow across the aisle wanted to talk. He gave me a tract, and I talked with him about the Lord and about salvation for a few minutes. Somehow, the conversation turned to this verse. I said, "How about your preaching me Acts 3:19? Preach it to me, would you?"

And he said, "All right."

Repent ye therefore, and be converted, that your sins may be blotted out, **when** the times of refreshing shall come from the presence of the Lord; (Acts 3:19)

"Hmm ... I never saw that next word before. I don't know what to do."

Do you know what he said? "Well, Scofield says that a better translation would be ..." and he changed it.

I said, "You sorry rascal. You were sitting there a minute ago and blowing off how you believed the Bible, and now you're going to change it when it crosses you? Why don't you just believe what it says?"

So then we went over to Romans 11:27 where Scofield does not change it, and he still didn't know what to do. Well, I fortunately knew where there was a verse to help him. These people (Israel) are looking for their sins to be blotted out at Christ's return. What they find out here is how. The issue about the propitiation explains to them how all that is going to be accomplished. It does not change the Jewish calendar of redemption. It doesn't change the time schedule. It simply explains to them how it can be accomplished.

And not only so, [not only have we been reconciled to God, saved by His life] but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (Romans 5:11)

Some people get all bent out of shape, and they say, "The King James translators didn't know that they ought to have translated that word "reconciliation;" it really should not have been "atonement." But look back up at Verse 10: "[W]e were reconciled to God . .

. .” They knew that the word meant reconciliation. They translated it “atonement.” The English word “atonement” means at-one-ment. It is a word that describes reconciliation. The reason they used that word in Verse 11, instead of reconciliation, was in order to link the effect, which is reconciliation, with the cause. The atonement is that blood shed there on the cross. They are pointing something out to you.

They are pointing out that what Israel has to wait to get, we have right now. The issue in what was communicated to Peter is that they see in the cross how it is that God is going to execute his promises to them.

Question: Is 1 John 1:9 talking about national confession and national cleansing?

Answer: No. Have you listened to my tape on 1 John 1:9? 1 John 1:9 is not dealing with the issue of any believer confessing his sins. It’s dealing with an unbeliever becoming a believer, with a lost man getting to be a saved man, the man out of fellowship becoming part of the true fellowship.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. (1 John 1:5)

Please notice that. There is absolutely no darkness in God. Any question or argument about that?

If we say that we have fellowship with him, and walk in darkness, we lie, ...(1 John 1:6) [“We lie.” Why? Because there is no darkness in God.] But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1:7)

If you are in the light, the blood of Christ cleanses you from your sin. You are a saved man if you are in the light. If you are not in the light, you’re a liar, you are lost, you are in darkness.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. (1 John 2:11)

The guy is lost.

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. (1 John 3:15)

I do not see how in the world anybody can say a man walking in darkness - that God says doesn't have eternal life - is a saved man. I do not know how anybody ever can come to that conclusion. What they say is, that "fellowship can be broken, but relationship cannot be broken." That's the biggest bunch of nonsense anybody ever heard in his life. That English word "fellowship" means a bunch of guys in a ship, all in one common container. Now, if you can get out of the common container you have broken your relationship.

We think of fellowship as just being on speaking terms. The Greek word is *koinonia* and simply means what we share together. You share God's life, and if you could break that fellowship, do you know what would happen? You would not have any life, brother. You share God's righteousness. If you could break that relationship, you would have your own righteousness, and you would be going to hell.

What is going on here in 1 John is that there is a true fellowship and there is a counterfeit fellowship. There are some people who say, "We're in the fellowship," but they really are not (the people in Verse 6). Then, there are some people who really are in the true fellowship.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. (1 John 1:8-9)

How much unrighteousness will He cleanse you from? All unrighteousness. Tell me something. How many times can you be cleansed from all unrighteousness? The verse has to be talking about a guy having an initial cleansing because you can not have it but once. How can you be cleansed from all unrighteousness five times?

I write unto you, little children, because your sins are forgiven you for his name's sake. (1 John 2:12)

Do you know what the characteristic of a child of God is in 1 John? The man has his sins already forgiven.

A guy wrote me a letter, and he asked, "Does that mean that your sins are forgiven in every sense?" In every sense.

Question: In Romans 8, Paul talks about walking in the flesh. Over here in 1 John, he's talking about the leaders being lost men. Are the issues different?

Answer: Two entirely different issues and passages. Fellowship is not in Romans 8, and the flesh is not in 1 John.

My little children, these things write I unto you, ... (1 John 2:1)

Chapter 1 was evidently not written to the little children. Chapter 1 was written to identify the true and false fellowship (believers and unbelievers).

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: (1 John 2:1)

"If any man sin," what is he supposed to do? Confess it. He has an advocate with the Father. You have a mouthpiece up there with God if he's the One who satisfied the justice of God for you. You do not have to worry about losing out. What do you do? You get right. You quit doing it.

Do you know what Paul said? He said, "[G]rieve not the Holy Spirit." Don't sadden him by your conduct. "Let no corrupt communication proceed out of your mouth," and that sort of thing; quit that and start talking right. Do you know what Paul says every time about your sin? If you walk in the flesh, he doesn't say, "Go confess it." He says to identify it; acknowledge it for what it is.

Confess (*homologeo*) just means to say the same thing. It is not talking about naming every individual sin that you ever did. "I have to sit down and name all my sins before God," and "Oh, God, please forgive me all my sins."

"What about the ones you don't name?"

"Well, he'll take care of them."

"Then why remember them if he's going to take care of them anyway?" That's goofy. Confessing them is just saying, "Lord, I'm a sinner."

1 John 1:9 is an illustration of their doing what it says in Mark 1: they came to John and were baptized with the baptism of repentance, confessing their sins.

People say that the Greek word is different. In Mark it is *exomologeō* and in First John it is *homologeō*. *Exomologeō* just means they outwardly confessed it. You can do what it says in 1 John 1:9 without outwardly confessing, but you could not confess with the baptism of John the Baptist without doing it outwardly. That is just a cheap dodge, trying to get around the passage.

Here in 1 John is a guy acknowledging that he is a sinner and going to God and doing what God tells him to do in that program: “Repent and be baptized.” In our program it is just “believe,” and when the man does it, God forgives him.

In Time Past, the nation Israel had a “short-accounts system.” When a Jew sinned under the law he had to bring a sacrifice. He brought a sacrifice for sins of ignorance and sins of omission. He brought a sacrifice to offer in case he had committed a sin he didn’t know he had committed. That is what Hebrews 9 and 10 are all about. He had to bring those sacrifices day in and day out, every morning, every evening. Why? Because he lived under bondage and the fear of death. He was afraid of dying, and the issue between him and God was for him to go to hell. The only way he knew to get forgiveness was to “burn that sacrifice. Burn that sacrifice!” He had to keep short accounts with God. Now, through the propitiatory sacrifice of Jesus Christ at Calvary, God says, “I have taken care of it.” Now in Hebrews 10:

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. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. (Hebrews 10:1-4)

By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: [They can’t get their sin question settled permanently.] But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; (Hebrews 10:10-12)

Christ made one sacrifice that took care of all sin. And after that one has been proclaimed, and you understand what took place there, you don't need any short-account system. That is what you do when you move from the Old Covenant to the New Covenant: You move from the short-account system to an absolute, total clearing of the issue for the nation Israel, and we possess it right now.

I hope that none of you try to function on the basis of trying to keep short accounts with God. What you need to know is that God has absolutely, totally and completely forgiven you up front and you need to be grateful for that.

I have told people about a dog we used to have. That old dog had been abused and beaten, and my dad was real good to that dog. He brought him in and fed him, and took care of him. That old dog knew when my dad would be coming home every evening, and he would sit out front of the house at the edge of the driveway, rain or shine, hot or cold, and when my dad's car would come down the road, he'd see it and could hear it, and he'd start running up and down. For years he greeted my dad out there.

The old dog didn't have but one back leg because he had been hit by a car, and he had rheumatism in the other leg. Sometimes, when it got cold and damp he would lie under the house and whine and squall and ache, but when Dad came home he would be out there. If he wasn't out there, my dad would go crawl under the house and get him and take him to the vet. He would know he would be that sick.

I have thought about that many a time, how that old dog could love my daddy that much just out of gratitude for his goodness to him.

How about our telling people about all that God has done for them at Calvary: that they are free and God's grace to them is abundant. That isn't going to make them live in sin. You live in sin because you are an old rotten sinner, and you are doing what you want to do. You were doing that before you ever heard about any of this. You know what this will do? This will make you stand guard over your life and hop up and down and love the Lord and rejoice in him.

So you don't need to operate on the basis of trying to get God to forgive you. God has already done it. He says, "Here, take what I have given to you by grace and go out and live for Me, serve Me." They talk about motivation; there's motivation. That is grace motivation.

Response to a question: The Everlasting Covenant is a reference to the Abrahamic Covenant. The New Covenant is an outgrowth of the Abrahamic Covenant. The New Covenant is the way God executes the covenant he made with Abraham.

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; (Romans 3:25)

Now tonight, we haven't lost anything, I hope, because we've talked about your questions, and I am glad to have had time to take some of your questions.

"The remission of sins that are past through the forbearance of God"; Paul explains how that men in Time Past were justified. That was not what was told them, but we now understand it.

Everything centers in that cross and that is what Romans 3 is all about. That's why it is God's remedy for sins through the propitiatory sacrifice of the Lord Jesus Christ.

Question on Romans 5:10: Did you say that reconciliation was the effect and atonement the cause?

Response: The translators were evidently trying to link the effect and the cause.

GRACE SCHOOL OF THE BIBLE

C. RICHARD JORDAN

ROMANS 102 – 14

Review:

When man acknowledged his sin and believed what God said about the provision that God had made for his sin, God acknowledged his faith and accounted the man righteous. We now know that, and we don't just know that, but we also know *how* it was legitimate for God to do it through that sacrifice.

Now, notice that faith is the issue. I want to give you some passages that are rather negative.

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. (Isaiah 1:10)

He is talking about Jerusalem, but he is referring to it as spiritually Sodom and Gomorrah, as he does in Revelation 11. He is literally talking to Jerusalem, but they have become like the people of Sodom and Gomorrah.

To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? (Isaiah 1:11-12)

Do you see what he is saying? He is saying, *You people are doing what you read in the Book of Leviticus, and it just makes me sick! I don't want that stuff!* Do you know why he didn't want it? It did not have faith as the source. You see, folks, sacrifices and offerings offered without the right heart attitude - anything that is offered to God that is not offered in the right heart attitude - is unacceptable.

How many times have I told you “Keep your heart right”? It is your heart that is the issue with God. Your head can make all kinds of mistakes, but if your heart is right, God will take care of your head. Your head might be one hundred percent right, but if your heart is wrong, It will make a difference.

These people offered exactly the right sacrifice; they got it all right, but God said, *Get out of here! I didn't tell you to do that!*

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:16)

It does not make any difference what a guy does if he does not believe. Whatever he does will not do him any good. This man back here in Time Past who believed - what did he believe? He believed the message that *if you bring that sacrifice, I will forgive you*. So what would faith do? It would bring the sacrifice and get his sins covered. He did not understand how they could be covered. We now understand that God was legitimate in doing that because he did it in forbearance, knowing that Christ was coming.

Did anything the man did accomplish the work and justify him? No. The work of Christ justified the man. That man's work was of no value at all in putting away sin. It takes the blood of Christ to put away sin. The man's faith was the issue with God.

Bring no more vain oblations [empty, futile worship]; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is iniquity*, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*. (Isaiah 1:13-14)

They were religious, but they did not have any faith. Come over to Chapter 58. I am not going to read this whole chapter because it is just too long and we don't have the time, but you ought to sit down and read Isaiah 58 sometime.

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

(Isaiah 58:1-2)

They did not take any delight in finding God. Do you know where all their joy was? Do you know what their heart was set on? - All that religion - those rites, all that they were doing. "How wonderful we are. Everyone is going to see us." Just like Rome. Just like the Pharisee in Luke, Chapter 18, standing on the corner and praying, "God, I thank thee that I am not as other men are . . ." What is that? That is delighting in religion (as in Romans 2). That is just a lost sinner with no faith.

You see, the issue is faith. I am going to say this one more time: what took care of their sins was not the blood of those sacrifices. The cross took care of their sin. They did not know that; we now understand. With the now-time revelation of the grace of God, we have now been given the full knowledge of all that was accomplished through the cross of Christ; therefore, we can understand that it is the cross, not the blood of animal sacrifices, not the other things they did. We can also understand that God was forbearing with these people, knowing the cross was coming. He put up with them back there and gave them those observances to keep, but it was always faith that was the issue.

Today, it is exclusively faith. Why? Because we know all that was accomplished by the cross. As soon as you know all that the cross accomplished, all that God will let you do is to rest in that.

In Psalm 51, David is in a mess. He has committed adultery with Bathsheba.

For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering. (Psalm 51:16)

There was no sacrifice that David could offer for adultery. God never made any provision for an adulterer and a murderer to have his sins forgiven. There was no sacrifice for that, so what does he say?

The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar. (Psalm 51:17-19)

When will God be pleased with the sacrifices of the righteous? When their heart is broken and their spirit is broken, when they come in faith, brother. Do you see that? “A broken and a contrite heart, O God, wilt not thou despise ... Then shalt thou be pleased with the sacrifices of righteousness.”

That is talking about David under the Law. God does not just want the man to bring the sacrifice. The sacrifice is not going to accomplish anything, anyway. The issue with God is faith. God said, *When you sin, here are some sacrifices for you to bring - voluntary, free-will offerings - to take care of it. You bring that sacrifice, and I'll forgive your sin. I will pass over it. I know the cross is coming. I want to see a heart of faith recognizing your sin.*

Do you know what sin will do when you acknowledge it? It will break your heart. It shows you who you are. That is what the Law does. It points out your sin, but then Christ points you to a provision you can receive by faith.

I believe what God says about my sin, and I believe what he says about the provision for my sin, so I am going to receive it. When they came like that, God would accept the sacrifice, but if they came like Isaiah 1 says, God would say, *Get out of here! I don't want that mess!*

Come with me to Amos, Chapter 5. The Old Testament is full of this stuff. Israel had a problem with this constantly. Now, here is the negative side again.

I hate, I despise your feast days, and I will not smell in your solemn assemblies. (Amos 5:21)

“I hate. . .” Boy, oh boy! You hate to hear those words, don't you - something God is going to hate? He said, *I'm not going to take a whiff of that stuff you sent up to me. I hate your religion. I don't want anything to do with it.*

Though ye offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream. Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star

of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus ... (Amos 5:22-27)

God said, *Just take all that religion you guys have and get it out of here! I don't want it!* Why? Their heart was not right.

Do you know what the devil will let you do? He will let you worship God all day long if you will just worship somebody else, too. Satan doesn't care if you worship the Lord as long as you worship another god or two along with him. Do you know why? Because God said, *I won't accept any people but those who worship me and me only.* "Thou shalt worship no other god." God will not put up with pantheism, polytheism, and all that. God is not satisfied to be just one God among all the others in your life. He said, *I've got to be it.* That's what Paul said: "Flee from idolatry."

That is why Daniel, over in Babylon, said, *I want no part of that stuff! I didn't have any part of it in Israel, and I don't want any part of it over here. God is my God!*

Look at Malachi, Chapter 1. Faith is the issue, folks.

Ye offer polluted bread upon mine altar; and ye say, *Wherein have we polluted thee?* In that ye say, *The table of the LORD is contemptible.* And if ye offer the blind for sacrifice, *is it not evil?* and if ye offer the lame and sick, *is it not evil?* [They're not offering their best, but the worst.]
Who is there even among you that would shut the doors for nought? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.
(Malachi 1:7-8, 10)

Some people were doing it for money, not for the Lord, in faith. Those priests were serving for money. They were serving to get ahead.

But ye have profaned it, in that ye say, *The table of the LORD is polluted;* and the fruit thereof, *even his meat, is contemptible.* (Malachi 1:12)

A sacrifice offered back then did not do any good unless it was offered in faith, the voluntary, free-will exercise of a man's faith, because faith was the issue. That is what we *now* know. We *now* know how God justified men back there. The cross took care of their sins, and God was forbearing, forgiving their sins on the basis of that, when they came in faith. The issue with God back then was not the works of the Law; it was faith.

Now go back to Romans 3. The issue was then, and always has been, faith.

Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. (Romans 3:27)

Does bringing these sacrifices exclude it? No, but by the law of faith. The issue with God, the principle of God, the thing that is important with Him, is FAITH. That's it.

Now the issue has always been faith, but it has not always been faith in the same thing. Noah had to build an ark by faith. Those Israelites had to observe the Levitical system. It was faith in different revelations, but the issue always has been, and still is, faith.

Therefore we conclude that a man is justified by faith without the deeds of the law. (Romans 3:28)

Knowing what we now know about the Grace Gospel, we now conclude that a man is justified by faith without the deeds of the law. Not that it is just now this way, but we *now know* that it has always been this way. Notice Verse 29:

Is he the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. (Romans 3:29-30)

These people were justified by their faith which was the source of the action that they were told to perform, and the uncircumcision through faith.

Faith, for gentiles today, is the exclusive issue. So it is not just by faith; it is through the channel of faith. It is our faith; the word there is "*ek*," a preposition of source; *out of* faith. The source of their works was faith. Now, it is not just out of faith, but it is through faith; it is by way of faith - the channel is faith.

God says, *You cannot work now*. Why? All the work is done. It is clearly revealed now. God told them to offer that animal sacrifice in Time Past: *You do that, and I will forgive your sins*. *There is the sacrifice that will take care of your sin*. *Believe on that*.

Do we then make void the law through faith? God forbid: yea, we establish the law. (Romans 3:31)

In other words, faith establishes the Law. It makes valid the reason that the Law was given. The Law was given, and it worked to establish faith in people. The deeds of the Law - the mechanism and all that elaborate sacrificial system, all those codes that said, "This is sin; this is sin. Do this; don't do that." - worked to establish faith in people. The Law was not designed for them to be saved by those works, but, rather, was designed to point out their sin. "By the law is the knowledge of sin."

There is your sin. Now, here is my provision for your sin. The law was designed to make a man believe that he was a sinner. How are you going to come to believe you are a sinner? Where there is no law, there is no sin. You compare yourselves with each other, and you look pretty good. But when you have God's standard, you know you are a sinner.

You know what you do when you witness to somebody. You have to tell him he is a sinner. You have to make him believe he is a sinner.

I was over in Ohio in a meeting, and there were about twenty Roman Catholic people there. (I don't know how many, but there was a mob of Roman Catholics.) I got the chance to preach the gospel to them and then stand around and talk with them. We sat around the table and ate angel food cake. Do you know what it came down to, every time, with every one of them? They did not believe they were sinners. I spoke to a little old lady, almost eighty years old. I said, "Do you know what you have to do, ma'am?"

She said, "You have got to do good works."

I said, "Lady, do you know what you need to find out? You have to believe what God says about you; that is, that you cannot do any good works."

That offended her, and she got all upset. But you're not going to trust Christ as long as you trust in yourself. Do you know what the Law says? *Believe that you are a sinner.* You see how it generates faith? Do you get the idea?

Then it says, *Here is the provision for your sin. You are a sinner, but God has a provision.* It was an animal sacrifice for forgiveness. So the guy is not being justified by the deeds of the Law. The Law establishes faith in people and by so doing makes the issue their faith, not their works.

So, when Paul comes along, he says, *We now see that faith has always been the issue.*

Somebody says, "Well, that just does away with the Law, doesn't it?" No, no. Back then, the Law was for the purpose of establishing faith in people who were willing to approach God in God's way. Now, to me it is wonderful to have this understanding about those people back then that the Word of God gives me.

When God says, "He that believeth and is baptized shall be saved," He is talking about the baptism of repentance for the remission of sins. That is no different from the sacrifices; that is an added proviso placed upon them. The issue was still faith.

No physical reward is ever gained without a physical initiative. Back then, if those people were to have a physical reward (e.g., no famine, no plague, healing in the land) there had to be a physical initiative. If Israel is to bring in her Kingdom and have that physical reward, there has to be that physical initiative; hence, the water baptism. That is the preparation of the priesthood to function in the (earthly) kingdom, but the issue is still faith.

How do you know that? From Romans, Chapter 3. Now we can look back and see how men were justified in Time Past on the basis of what God was going to accomplish by the propitiation of Christ at Calvary, and that is part of the gospel of the grace of God, too.

Now, what we have done so far is to get the issue of condemnation, and then, in Chapter 3, we have the issue of God's provision through the cross of Christ to take care of sin. We are going to go on in Chapter 4 and pick up the issue of faith, and Paul is going to demonstrate some things in regard to our status today, but first we are going to have an exam.

I'll pray for you for next week that the Lord will give you the ability to retain all the information. The test will be just like they have been in the past, basically over all the material of the text, and I trust that you will study hard.

Now we are going to begin going down through Chapter 4, but you have to understand that Romans 4 is closely connected with what he has just told you in Chapter 3.

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? (Romans 3:1)

Do you see that word "then?" In other words, because of what he just said in Chapter 3 - if that is true - then what do we say about Abraham? In light of what he has just said, what is the situation with Abraham?

If you go back to Romans 3:28, you will see that he draws a conclusion about the doctrine he laid down previously:

Therefore we conclude that a man is justified by faith without the deeds of the law. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. (Romans 3:28-30)

Verses 28 and 29 are very important because those two verses indicate a revelation of justification that is a “now time” revelation given to Paul about how all men, in every age, have been justified. It also reveals a tremendous dispensational change that has now taken place with Paul’s ministry.

On your exam, I asked you about Verse 29: “What important dispensational point is made concerning when the Body of Christ began by Romans 3:29’s leveling of Jew and Gentile?” Do you see in the verse where it says, “*Is he* the God of the Jews only? *is he* not also of the Gentiles?” In Time Past, folks, he was not the God of the Gentiles. Now, because that middle wall of partition has been broken down, he is the God of the Gentiles, also.

He could not say what he said in Verse 29 if the Dispensation of Grace had not begun. That is an indication that when someone tells you the Dispensation of Grace did not begin until after Acts 28, they are wrong. When they tell you that the Book of Romans does not indicate that there is a dispensational difference between the ministry of Christ and the Twelve, and that of Paul, it is not true. Under the ministry of Christ and the Twelve, the middle wall of partition was up; now it is broken down. So there has been a dispensational change take place. The Dispensation of Grace has been introduced.

There is also a tremendous conclusion that he draws: All men are “justified by faith.” All men’s justification has always been by faith. We now know that, through the revelation given to Paul in the Gospel of Grace. That is what he says in Verse 30; the issue has always been faith. Faith was the source of the obedience that people in Time Past executed. They had a work to perform, but the work was not the issue; their faith was the source of their obedience. Now works are excluded, and it is by the channel of faith, as well as the source of faith. Faith is both the instrument and the source today.

Do we then make void the law through faith? God forbid: yea, we establish the law. (Romans 3:31)

We now understand that the purpose of the Law was to create faith in people's hearts. Folks, you cannot have faith without God's Word. "Faith cometh by hearing, and hearing by the word of God." You have to have a message from God in order to have faith. There is no other way to have faith. The law was not given so that men would go out and offer a sacrifice that would save them. There was no merit in the sacrifice; rather, it was so they would have faith and by faith come to God in God's way.

So, after he sets forth that remedy for sin in the propitiatory sacrifice of Christ, he draws these conclusions. This is a now-time revelation that explains how men of all ages have been justified by the blood of Christ, and the issue has always been faith.

Paul is given the capstone of progressive revelation. Without Paul's revelation you would not understand how people in Time Past, in the prophetic program, were justified or what the basis of it really was. We now have that.

He says, *What shall we say then about Abraham? What did Abraham learn about the flesh?* This is important, and Paul is going to do more now than just illustrate and amplify what he has already said. There are two tremendous lessons in Romans 4 about justification by faith that you have to grasp. I want you to park a little bit here on the issue of Abraham and what he learned about the flesh.

Paul is going to amplify the conclusion and the change that has taken place that he brought up at the end of Chapter 3.

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? (Romans 4:1)

Now, there are two ways to read that verse. You can say, "What has Abraham our father, as pertaining to the flesh (as Israelites)" - what has he found?

Or you can say, "What has Abraham our father found out about the flesh?" or, "What has Abraham our father as pertaining to the flesh, found?" In other words, what did he find out about the flesh? Either way you want to read that verse (some read it one way and some another), the end result is the same because Paul found out something about being a fleshly descendant of Abraham that is critical to what he is dealing with here and to the whole issue of justification by faith. I want you to see that. Notice Verse 2. Here is what he found out:

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

Now, the works there are the works of the flesh; that is, the works that the flesh originates. What did he find out about the flesh? He found out that if he is justified by the works of the flesh (what the flesh can do, what you can generate in your own energy, what you can produce to try to please God), he would have something to boast in but not before God. God will not - are you listening - God will not accept the works of the flesh. Abraham learned that what his flesh could do, what he could produce in the energy of his flesh, was not acceptable to God. He could boast in it, but he couldn't boast to God because God did not accept it.

Now, that is tremendously important in all that is going to follow.

For what saith the scripture? Abraham believed God, and it [his faith] was counted unto him for righteousness. (Romans 4:3)

Go back with me to Genesis and recall the story of Abram just for a minute - something that Abraham learned about what his flesh could do:

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran. (Genesis 12:1-4)

God "had said unto Abram"; notice the past tense. He said this previously. God now makes Abram a promise. Hebrews 11 is very clear that when Abram left Chaldea, he departed by faith. God gave him a promise, and by faith he responded to that promise. The promise is that "I will make of thee a great nation" and "in thee shall all the families of the earth be blessed."

In Genesis 13, God begins to define that promise a little more clearly and a little more specifically as to what he means. Now, Abram had gone down into Egypt (Genesis 12:10) and had come back out of Egypt (Chapter 13:1), and now (in Genesis 13:14) Lot

has left him. Lot had gone with him in Genesis 12:4, but Lot has now separated from him.

And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. (Genesis 13:14-15)

Abram is going to have posterity, a seed, and they are going to inherit this land out here for ever.

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. (Genesis 13:16-17)

Abram just had to get up and walk around in this land because God said, "Walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

It's yours. Go kick some dust up in the air. Turn over a rock or two. It's yours, man, and to your seed after you.

Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.
(Genesis 13:18)

So Abram gets a promise about a seed. Now, you remember that, in Chapter 12, he is seventy-five years old. Seventy-five is kind of old, folks, to be thinking about having a child. Most people don't have children when they get to be seventy-five. In Chapter 16, Abraham is now eighty-six years old. Look at the last verse in Chapter 16:

And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram. (Genesis 16:16)

Abram was eighty-six years old, so there was a ten-year period between Chapter 12 and Chapter 16. Abram, in that period of time, had received a promise: *You are going to have some children*. It is wonderful to have a child, but it's different when God says, *I'm going to give you a child. You have been married for all these years and you never had one, and you have always wanted a child.*

Then God comes along and says, *Abram, I am going to make of you a great nation.* Abram is pushing old age, seventy-five years old, and he hasn't had a child. The child has to grow up and have children, and on down the line, before he is going to be a great nation, so Abram begins to worry about that. He begins to wonder what is going to happen.

After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: *I am thy shield, and thy exceeding great reward.*
(Genesis 15:1)

God said, *Don't worry about it, man. I'm all you need. I'm everything; I am all-in-all for you.*

And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. [*You're going to have so many descendants that you can't even count them.*] And he believed in the LORD; and he counted it to him for righteousness. (Genesis 15:2-6)

Do you get the picture with Abram? You've got to get the psychology of what is going on here. Abram has had a promise for ten years that he is going to have a child, and now he is getting older and he is unable to have a child. Sarai was past childbearing age; Romans talks about the "deadness" of Sarah's womb, and she can't have children. And Abram says, *Lord, you promised that child. Maybe you meant Eliezer is going to be my heir.*

God said, *No, Abram, I'm going to give you a child, and he is going to have children. You will have a posterity that you are not even going to be able to count.*

And Abram just bowed his head and believed God. God said, *Abram, I'm everything to you. You don't need all that spoil out there in Sodom. I'm everything, and I'm all you need.*

Abram said, *I believe that.*

God said, *Now you're going to have a baby. You're going to have the seed.*

So Abram has to be happy, clicking his heels, and he tells Sarai what is going to happen. Well, do you know what happened? Nothing. Look at Chapter 16:

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. (Genesis 16:1-5)

Now, there is something going on there in the tent with the flaps open in the warm Arabian night. Abram and Sarai sit there over the evening meal and they discuss the situation.

Abram says, *Well, the Lord promised us a boy, and we haven't had him yet.*

Sarai says, *You know whose fault that is, don't you? In other words, It's your fault. God promised him to you, and you haven't had him yet.*

I don't know if you have ever been involved in those kinds of things, but sometimes there get to be little barbs back and forth every now and then between husband and wife!

Sarai says, *I'll prove it to you. I'll prove it's your fault. Take Hagar.*

So he takes Hagar, and you know what happens. Out comes Ishmael. Now, whose fault was it? It was hers. "My wrong," she said. She found out, all of a sudden, it was not Abram's inability, it was hers; hence, she is despised in the eyes of Hagar.

Now, my point to you is this: Abram wants a seed. He goes in to Hagar and has a seed, a son. Now watch what he does:

But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. [Abram didn't love Hagar. He wasn't protecting her.] And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

Genesis 16:15-16 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram. (Genesis 16:6-12)

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. (Genesis 17:1-2)

Eighty-six years (Genesis 16:16) to ninety-nine years (Genesis 17:1) is a long time without any communication from the Lord.

And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. (Genesis 17:3-5)

Notice the difference in the spelling. The word Abram means "exalted father." The word Abraham means "the father of a great multitude."

And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

God is promising Abraham eternal life - a seed that lives in the land forever. The basic promise is eternal life, but it has to do with the seed. He renews His promise - makes the promise again - and changes his name now. (Genesis 17:6-8)

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

And Abraham said unto God, O that Ishmael might live before thee. [*Lord, I've got a boy; "O that Ishmael might live before Thee."*] Ishmael is thirteen years old. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham. (Genesis 17:15-22)

What is going on there is very important. God said, *You went out and had Ishmael on your own*. That was not God's idea. God did not help Abraham have Ishmael. Abraham had Ishmael in his own strength. He had the physical ability to produce that child. His body still had the capacity for procreation to father the child, and he went and did it. God said, *Ishmael is not the seed*. Do you get the picture?

God waited until Abraham was ninety-nine years old, and he said, *Now that you can't have a child, now that you are no longer physically able to produce a child, it's time for you to have the child.*

Now what is going to have to happen? God is going to have to give Abraham the ability to do what he could not do for himself. Do you see how that works? God waits until Abraham is physically "dead," and then he says, *Now is the time, and I'm going to do it for you.*

As long as Abraham could have that child on his own, do you know what he could do? He could brag: *Look at the son I've got!* He could not do that now.

Sarah had to have it demonstrated to her that she could not have a child. So, with what happened in Genesis 16, it is demonstrated. Has she got a problem! Her womb is dead, the New Testament says. She's barren. She can't have children so where does the child come from? From God. It is not a virgin birth, but it is a miraculous birth. That is the idea. That is the reason Galatians 4 says that Isaac was born of God, "born after the Spirit."

Look back to Genesis 17. Right in the middle of this God gives circumcision.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. (Genesis 17:9-11)

Circumcision was a token; Romans 4:11 says it was a "sign." It is a sign or a token of the Covenant between God and Abraham.

What is circumcision? Circumcision is the cutting off of the flesh. Do you know what circumcision says? It says "death to the flesh." It is death to what the flesh can produce. That is why circumcision was given.

And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised:

and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. (Genesis 17:12-14)

That wall of partition goes up here with that rite of circumcision. God is saying, *Abraham, a great nation will come from you, but they are going to be a different kind of people. They are not going to be like everybody else in the world. They are going to be a special, separated, different group of people. They are going to be a people that I am going to beget.*

Jesus said to Nicodemus, “Ye must be born again.” Do you know where that nation was born the first time? God beget that nation physically because he gave Abraham the capacity to beget Isaac. Circumcision is a sign that what Abraham's own reproductive (procreation) capacities could produce was to be cut off. You see that in Ishmael.

God is saying, *Abraham, what you did and what you can do is just of no value. I don't want it. I'm not interested in it. Cut it off, man!*

In Galatians 4, Hagar and Sarah, Ishmael and Isaac are compared:

But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. (Galatians 4:23)

How was Ishmael born? After the flesh. Ishmael was the work of Abraham's flesh. What did Abraham learn about the flesh? What did he learn about being his physical descendant? There was no value in being Abraham's physical descendant alone. Ishmael was his physical descendant. There was no value in that.

The value, the asset, is being the child of the promise. You see the issue - the value and the asset - was in what God promised and in Abraham's believing it. It is of promise that it might be by faith, not of works.

Now we, brethren, as Isaac was, are the children of promise. [You see, we get our blessings by faith, not by the works of the flesh.] But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be

heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free. (Galatians 4:28-31)

We are not children of the works of the flesh. We're children of faith; the issue is faith.

Abraham learned something, people, about the works of the flesh. What he learned was embodied in the sign of circumcision.

And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith *yet* being uncircumcised: ... (Romans 4:11)

Circumcision was a sign that Abraham, in his flesh, could not produce anything that pleased God. What Abraham did, in his own reproductive capacity, was to produce a child about whom God said, *Throw him out!*

He told Abraham to circumcise his seed, and that circumcision was a token - a sign, a seal of the Covenant - of the difference that God was making between Israel and this group of people of the promised seed.

You see, it is a symbol of the pure line of people, children born *not of* the flesh but born of God, God's people. There is a group of people out there on the earth, and they carried around that sign of circumcision. That sign of circumcision was to be a seal, a sign, a token of the faith that begat them. What did they do? They took that sign, that seal, and made it a status symbol and made it something that God never intended it to be.

But Abraham found that he, in his flesh, could produce children, but those children could not please God. What his flesh could produce, God would not have. He said, *Throw it out!* Circumcision, folks, is a sign, and all it says is "death to the flesh!" Cut it off! It's of no value.

Abraham learned that he could do works of the flesh, but he would not get any glory before God or have anything to boast about before God. God would not accept them. He learned that being a fleshly son of Abraham, as Ishmael was, was not the advantage and was not the issue. The issue was being the son of promise. That is why it says, "The God of Abraham, Isaac and Jacob." Isaac - not Ishmael - but Isaac. Jacob - not Esau - but Jacob. Did you ever notice that? It is not enough to be one of the twelve tribes that come from Ishmael.

Did you notice that the passage said that twelve tribes come from Ishmael? Did you notice that God said he was going to make *them* a great nation? Did you know that the Arabs over there today are the Ishmaelites? They still dwell in the land. They are over there arguing about the land that belongs to them right now. They claim that Abraham is their father, and they say, "We come from the twelve tribes. Why are those Israelites better than we?"

There are fifteen million Jews in the world. There are five hundred million Muslims in the world. They say, "Well, we outnumber them." They don't understand why. Do you know why that is? Romans 11 says, "The diminishing of them is the riches of the Gentiles."

You see, God had worked that, and Abraham learned something.

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? [What did Abraham find out about his posterity?]

For if Abraham were justified by works [that is, the works of the flesh like having Ishmael], he hath *whereof* to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. (Romans 4:1-3)

Abraham demonstrated that it is by the works of faith, not the works of the flesh, that justification comes. Paul is going to build on that issue later on during the chapter to demonstrate how all men are justified just like Abraham was, whether they are circumcised or uncircumcised; and so Abraham is the father of all them that believe.

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C. RICHARD JORDAN

ROMANS 102 – 15

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