

96-03-29a

We're embarking tonight on a new chapter in Romans chapter 3 and in preparation for our study Let's begin by opening in prayer Father we thank you as always for the privilege that we have of being called by your name of having not only our eternal security and our deliverance from the lake of fire and from the rightful penalty that we incur by our birth and sin and our Inherent inability to please you in any way But because of our salvation in Jesus Christ because of his work because of your expression of love for us we have not only that deliverance, but also the opportunity to Take advantage of the grace that you provide us in this life to reflect your glory to Fulfill the purpose for which you created us We pray that tonight as we Look at the principles behind many of these things in the book of Romans that God the Holy Spirit will enlighten us and that these things will become a part of the resources in our soul and Enable us to truly live a life that pleases you and is worthy of our Savior Jesus Christ. We ask it in his name. Amen our Study of Romans thus far has covered the introduction and the launching of Paul's argument the foundation for what he's saying in this book and In a nutshell if we stand back and look at the letter as a whole one of the major movements or the major argument of the book We've seen that it's directed toward believers.

But what is Paul trying to get across to these believers? What does he want us to remember? What does God want us to remember and to apply? through this letter It's good to have a grip on that as we go through so that we don't venture far afield as some have done and The more I study and the more widely I read the Commentators and the different things that have been written about Romans the stranger and stranger it gets There's a man named Dodd that has written some really bizarre things He believes that by chapter 3 Paul's argument has become Enfeebled and that Paul confused himself and couldn't figure out he sort of painted himself in a corner and didn't know how to get out He says some really terrible things about the Apostle Paul. Obviously, he doesn't believe that the Holy Spirit had anything to do with the the writing of it, but what is Paul trying to get at and If you stand back and just look at the letter as a whole one of the things that Paul is using as a Structural argument is Summed up actually in a verse over in Galatians and that's basically as you have received Christ so walk He's going to compare salvation to Life after salvation. He is basically arguing Against false systems of spirituality that say well you're saved one way, but you should live after salvation Under a different system, which in this case is going to be spirituality by works Paul is directing our attention at Unbelievers and at God's righteous judgment of them because of their rejection of the truth And he points that out as a principle.

We saw that in chapter 1 in chapter 2. He says you Believers who judge the unbelievers don't have any room to talk because you're doing the same thing if you're trying to live a life after salvation based on works and based on comparing yourself to other people you're not any better than the people you're comparing yourself to because You're doing the same thing. They're doing which is rejecting the revealed truth of God so you who are judging others are Judging yourself in

the process because when you look at people that have rejected the truth and say they are rightly condemned You're doing the very same thing. That's the substance of chapter 2 and he says The problem is that the Jews the Israelites? Saw the law as a system of works and that if you kept the law you were righteous if you didn't keep it You were unrighteous and they missed the point of faith.

So what Paul is doing is directing our attention to the unbeliever believer Conversion process what happened to change us from being unbelievers to believers what happened so that we were justified salvation wise in God's sight We didn't keep the works of the law. We didn't do some great sacrifice We just looked at the revealed truth of Jesus Christ accepted it Trusted in it for our salvation and that was Accounted to us as righteousness Christ righteousness is imputed to us or assigned to us simply because we Exercise faith in what God has done. We accept the free gift and Paul is going to argue in the next several chapters of Romans Based on that premise.

This is the way salvation comes. It didn't come by works You weren't justified at the point of salvation by what you do what makes you think that after salvation suddenly the situation has changed and now God is going to Assign righteousness based on what you do instead of what you believe That's the fundamental nature of the argument. So we're picking up now in in chapter 3 Paul has just Sort of punctured the balloon of The religious crowd in this case, it's Judaism and a lot of the people that go to Romans Constantly emphasize it's Jews versus Gentiles Jews versus Gentiles And that's not really the distinction that is helpful to us in this day and age We don't have a problem with lots of people trying to convert us to Judaism or say that if we're not an Orthodox Jew and keep The Mosaic law we're somehow not going to be pleasing to God, but who does that today? There is that kind of pressure in the Christian world, isn't there there are people and it's not called Judaism anymore, but it is still spirituality by works and When we see Paul referring to Jews and Judaism, we can substitute in our mind and in our day organized religion That's the functional equivalent for us Organized Christianity, whatever denomination you want to look at does the same thing.

What is the measurement of Righteousness today. It's what you do. Did you go to the rally? Did you participate in the ministry? Did you attend church? Did you put money in the plate? When I was a little boy and went to Sunday school There was an envelope for your offering that they handed you on the way in and it had four or five little Boxes on it that you could check Did you bring your Bible? There's a little checkmark for righteousness.

If you brought your Bible, you're just a little bit above those who didn't and Did you bring an offering Checkmark yes or no. So you're you know, you could already be down two strikes if you brought no Bible and brought no quarter There was another box that says did you bring a friend? Because here, you know outreach evangelism, you know Drag somebody in because you get to check the box and you're just considered to be a little better Than others if you brought a friend It's deeds based Righteousness now, is there anything wrong with offering or bringing your Bible or bringing a friend? Absolutely, not it becomes wrong. If you say that is Simply doing that is the

measure of righteousness rather than why you do what you do Did you do it so that you could check the box? Oh mom wait stop the car Let me run back in to get my Bible I don't want to have to leave that box blank or mom Please give me a quarter so I can put it in the plate and I will digress a moment to talk a little bit about that issue of offering what kind of message do we give children when We put a quarter in their hand and send them into Sunday school and say here put this in the offering The whole idea is I don't want you to be there without an offering It's embarrassing if the other kids have an offering and you don't But what's the idea there? Is this money that the child earned? is this a sacrifice or something that comes from the child's store of Goods and and is given to the Lord.

I mean, he's he's just a conveyance For this and and it seems to me that it doesn't really Take advantage of the opportunity to teach the principle that when God talked to the Israelites about sacrifices, he talked about the firstfruits the the the best of the flock the best of the crop Was presented to the Lord in recognition of the fact that without the Lord none of these things would even be there and It just seems to me that we miss the opportunity. I don't think it's like a malicious Act on the part of parents, I think many times we just don't stop and think what are we Really communicating to a child when we we hand him a quarter and say we'll put this in them in the Globe Bank for the missionary That's not teaching Biblical giving as a man Purposes in his heart so let him give not grudgingly or because he's under pressure God loves a cheerful giver and he's you know, Paul said set aside from what you have it on the first day of the week Well, the child's not really setting aside if we hand them something. It's the same thing.

I used to Work as a counselor at summer camp and the kids would have an allocated amount of money that they were told to bring or their Parents were told to provide them for canteen for the the gee dunk or the whatever you call it the snack the snack Concession and the soda pop and candy bars and so forth and then for the whole week It seemed like it was the challenge on the part of the staff and the missionaries to try to pry that money out of The hands of the kids and into the the bank for the missionary all the missionary needs a new car Let's all we can forego a soda pop. We can forego a candy bar and and You know, you can present the opportunity for that and see if people want to but when you start putting pressure on say well Let's have a contest Let's pit the girls against the boys and we'll have a graph and we'll see who gives the most and the motivation Becomes we want to win we want to beat the other team instead of we want to help this person who's serving the Lord in a far-off land communicate the gospel and We just I think if we stop and think about the ways that we Perform our own giving and the way that we teach giving to children We want to take advantage of the opportunity to reflect Biblical principles and biblical giving and it's it's an easy thing Especially in an organized church for these things to just you know I I think that's a good reason to not pass the plate in church. I don't know where well I do know we're passing the plate came from because by making it a public act it puts Some level of pressure depending on how sensitive you are to the opinion of those sitting around you Well, I I passed the plate and I didn't drop something and I passed the plate and I did drop something in it It's very difficult to not be aware Both of your own and of what other people are doing and why do

we create that? Opportunity to fail.

Why do we create that opportunity for false pressure? Because at some time in the past somebody figured well It'll be good for them to feel a little guilty if they don't give because they ought to be given and we'll we'll Put this pressure on But God is not looking at deeds. God is not looking at what we do He's looking at why we do it and we've noted in the past that this is the same way with sin Is God concerned with whether or not a man goes out and commits the act of adultery or is? He just as concerned with what goes on in that man's heart We know from what Jesus said if a man looks at a woman and lusts after her in his heart He is just as guilty as a man who Completes the act because it's what goes on in the heart So we recognize that principle in sin that it's a matter of thoughts and intents of the heart that determines sin And guilt before God. Well, the same is true in righteousness and it's what goes on in our heart that counts That's what Paul is trying to get across and he says look when you were saved.

It's what went on in your heart It's the faith that you expressed in the work of Christ that saved you So why do you think that now it isn't going to matter so much what you think it's what you do It's important to keep that distinction in mind because as Paul proceeds through the argument of this book He's going to sometimes be referring to salvation and to what happened at salvation and justification by faith at salvation And in other places he's going to be applying that principle to The life of a believer after salvation and if we get those mixed we can either wind up thinking that Paul is talking about salvation by works or We can wind up thinking that the whole world is saved and and there's no Distinction we can also get off and think that he's talking about Jews versus Gentiles and try to justify One or the other group when in fact what he's really getting at is why do you do what you do? Why are you living the way you live? What do you think constitutes? Righteousness and who do you think is the judge of that righteousness other people or God? So for example at the end of chapter 2 he says, okay Let's say you call yourself a Jew and for our purposes We say let's say that you're a prominent member of a church. You're an organized religion of some sort you're Moving in Christian circles You rely upon the law and you boast of your relation to God and you know his will and approve what is excellent because you are instructed in the law some of us have been in churches that emphasize teaching and We know from experience that sometimes this can lead to a certain Attitude of superiority or a feeling that well these poor Misguided charismatics out here just don't know the word, you know, they haven't been taught the way we've been taught They haven't had the instruction. They haven't heard the Greek, you know, they haven't Taken point by point notes and they don't have the the notebook full of notes that I've gotten They haven't gone to Bible class, you know Two three four or five times a week like I have and so forth and even when we're trying to be humble It's still kind of creeps up that well You know I've got this vast storehouse of teaching that I've had over the years and so forth and this is kind of Paul is is Addressing any of us that have that problem and he's poking a small hole in that over inflated balloon And he's saying let's say you do call yourself Religious you rely on the law you rely on the Word of God you boast of your relationship to God You know his will you approve what is excellent because you've been instructed in the law You're

sure that you are a guide to the blind a light to those who live in darkness a corrector of the foolish a teacher Of children having in the law the embodiment of knowledge and truth you then who teach others.

Will you not teach yourself? and We see in that statement the Reminder and and it's close to a reprimand. What are we doing concentrating on other people? Why are we so concerned about what other people are doing? we're worried about leading the blind and teaching the foolish and guiding the the wayward and We're so busy worried about teaching others that we can forget to teach ourselves And we we mentioned last time the example Jesus gave of the beam in the eye of the Beholder versus the moat that he's trying to remove from someone else He says while you preach against stealing do you steal you who say that one must not commit adultery do you commit adultery you who? Abhor idols do you rob temples you who boast in the law? Do you dishonor God by breaking the law and he's distinguishing between the outward keeping of the law the outward facade of righteousness? versus the Inside of the tomb that's full of dead men's bones Jesus addressed the Pharisees with this and he said you whitewashed tombstones you brood of vipers and yet people considered the Pharisees the most righteous people in the land and The It says he continues in verse 24 the name of God is blasphemed among the Gentiles because of you and the truth is that while people Put on this air of righteousness and so forth. There is in fact Hypocrisy that is detectable by other people people can tell that we are Hypocritical and and they say what kind of God are these people worshipping that? He lets them get away with that Then he goes on and he says circumcision is indeed of value if you obey the law and the word there of value is Ophelia and we get the girl's name Ophelia from that and And He says that circumcision is a value now this draws us up a little short Circumcision is of value circumcision is the symbol of the law keepers of the religious types and so what is he saying? Applicable to us.

We're not concerned with the physical act, of course But the circumcision the religious forms the religious code that these people were making much of He doesn't say that that's evil and bad and wrong. In fact, he says in another place that the law is righteous holy and good and Keeping the law is a value If you obey the law if you obey from the heart because the law basically says Love the Lord your God with all your heart with all your soul and all your strength And if you're truly obeying the law, then you're keeping of these forms has value and it is possible to give money in the offering it is possible to Correct the foolish and teach children and do these other things that are mentioned be a light to the blind There are legitimate ways that we can do that But we have to be sure that we're doing it out of genuine obedience that we're doing it because we understand God's plan and we have let God correct us and lead us and guide us and cleanse us first And that we do these things with an attitude of humility and a genuine Love for others that motivates service not because we believe that people will judge us righteous Or that God will somehow judge us righteous because we're doing these things And we know in our heart of hearts, which is the case because God the Holy Spirit is there and he teaches us he will convict us of sin, he will convict us of judgment if we Listen to him if we truly want to know where we stand we will know

The Word of God is a critic of the thoughts and intents of the heart and as we spend time Looking at God's Word just like we're doing tonight God the Holy Spirit will use that word to convict us and show us That we're we're living to impress other people. We're living to please other people.

We're living to Establish our righteousness in what we do rather than letting God establish righteousness in us and let that be expressed So this is why he can say circumcision is indeed a value if you obey the law But if you break the law your circumcision becomes uncircumcision your external obedience becomes sin if it doesn't come from from a cleansed heart and Therefore a man who is uncircumcised if he keeps the precepts of the law his uncircumcision is going to be regarded as circumcision He may not be Following the letter of the law But if he's acting out of a right heart before the Lord the things that he does are going to be counted as righteousness it doesn't matter that he's wearing a front lid or putting a tassel on his garment or Keeping the letter of the the law of Moses. What matters is that the things that he does he does from the heart we think about people in the Bible like Naaman the Syrian who came and trusted The word of the Lord and dipped himself in the muddy Jordan seven times and was cleansed from leprosy Then when he was going to go back to the land of Syria He came to the prophet and he said, you know, I I serve a pagan king and I I can't stay in Israel I am duty-bound to return on the general of the armies there And he basically asked for permission. He said I can't keep the law where I am but Will will God still accept me in a prophet said you You're doing your duty for your pagan king will be acceptable in God's sight because you have this attitude You recognize that you want to serve the Lord and at your duty bound to do these other things and so Naaman went with a clean conscience and a clear heart and served the pagan king, but he did so and was Faithful and obedient as a general because of his love for the Lord He had a new motivation in doing what he did and that counts as Circumcision in his case it counts as righteousness before the Lord operational righteousness because of his attitude those who are physically uncircumcised but keep the law will condemn you who have the written code and circumcision but break the law and We've seen that one of the principles that's established in this book.

Is that God's Revelation of the truth creates Responsibility and the more truth you have access to the more responsibility you have to keep it We who claim to be students of the Word of God have a greater responsibility to keep it than people who? Make no such claim and have no such exposure. They have their own set of responsibilities before the Lord, but People who have a only a vague Idea of what God demands and yet they pursue that vigorously Basically put us in the shade who know a lot about the Word of God and fail to implement it So he says those who are physically uncircumcised But keep the law in the sense that they're keeping it from the heart will condemn you who have the written code and circumcision But break the law he is not a real Jew who is one outwardly nor is true circumcision something external and physical he is a Jew ie he is Acceptable in God's sight and belongs to the people of God and fulfills the covenant of God who is one inwardly Real circumcision is a matter of the heart spiritual and not literal his praise is not from men But from God and that's the big distinction. Who are we trying to please? Who are we trying to impress? If we find ourselves sweating what someone is going to think as we face a

decision or as we take a course of action We say well, you know, so-and-so is gonna think I'm weak or so-and-so is gonna think I'm this or I'm that or I Better do this or or I won't look good We fall under this category So now as we start chapter 3 Paul asks the question that stems from this argument that he's just made He said look you it doesn't matter if you're a racial Jew.

It doesn't matter whether or not you're Trying to keep the Mosaic Law what matters is what goes on in your heart So now a natural question arises in chapter 3. Well, then what advantage has the Jew? What is the value of circumcision? Much in every way to begin with the Jews are entrusted with the oracles of God What if some were unfaithful does their faithlessness nullify the faithfulness of God by no means? Let God be true though Every man be false as it is written that thou mayest be justified in thy words and prevail when thou art judged But if our wickedness serves to show the justice of God What shall we say that God is unjust to inflict wrath on us? I speak in a human way by no means for then How could God judge the world if through my falsehood God's truthfulness abounds to his glory? Why am I still being condemned as a sinner? Why not do evil that good may come as some people slanderously charge us with saying their condemnation is just now It's we immediately lose the thread of this argument you get about two verses into it And it's like whoa because he has compressed what could probably take up an entire book into eight verses so let's break this down a little bit and Take it a morsel at a time and follow the thread of his argument because Paul is basically arguing with himself here He says okay, if this is all a matter of the heart Then why have we been knocking ourselves out to keep the Mosaic law? Apparently it's been this way all along even in the Old Testament. So What's what's the point of being a Jew let's start with this first question that he poses He says then what advantage has the Jew or what is the value of circumcision? And this word advantage kind of throws the whole thing off track because this is not the word for advantage in Greek This is the word *Perry sauce p e r i s s o s* and it's in the accusative here and he says what therefore is the Perry son of the Jew and Perry son is a word. It's like a numerical comparison.

It's like something is more than something else It's it's greater numerically or it's greater in size So what he's saying is where does the Jew excel? Where does the Jew? Become great if there's no point if there's no difference before God and being Jewish or being a Gentile then then What where's the place where the Jew can excel what's his opportunity? It's not comparing him to the Gentile and saying well what what's his advantage over a Gentile? You know, we want to have an advantage if we're Jewish, he's not he's not making a comparison Jew to Gentile. He's saying What's the point of being a Jew? Where is the the benefit? Where is the excellence in being a Jew? What is the value and this is our word Ophelia again? What is the value of circumcision and then he says much in every way just just to kind of see where we're going skip down to verse 9 and depending on which English version you have and I brought my multiple translation Bible here, too because Everybody kind of winds up getting lost in the funhouse when we get here in the middle of chapter 3 In the RSV verse 9 says what then are we Jews any better off? No, not at all and then it seems like a contradiction because in verse 1 he's saying what what's the Advantage or what's the the opportunity for the Jew? What is the value of

circumcision much in every way and then in verse 9? He's saying well, there is no There is no advantage So what does some of your Bible say who has a new American standard? in chapter 3 verse 9 Right. So there it says are we better than they and it once again it tries to compare the Jews and the Gentiles in verse 9 In in the NIV, it says what shall we conclude then? Are we any better? Which is closer to what the Greek actually says and up in verse 1 they translate it advantage In fact the NIV the New American Standard the Amplified and the King James all say what advantage in verse 1 But the word for advantage just not there And Paul's point is what is the point if you have been a Jew? What was the point? What was the point of God creating the chosen people? What is the value of Circumcision since this is all a matter of heart.

What's the point of this external circumcision and then in verse 2? He says much in every way there is a reason for having the Jews. There's a reason for having the law of Moses There's a reason for having the written code and he says to begin with and this can be translated chiefly or foremost of the of the benefit of There being Jews and being a Jew Chiefly the Jews have been interested with the oracles of God the word oracles There is Logia the words of God. This is the word that's that's used over in Hebrews 5 12 you remember when the author of Hebrews is saying I Want to I'm talking about Jesus Christ as the high priest and I have many things to tell you but at this time you all Who ought to be teachers? Have need that someone teach you again the first principles of the Word of God Well when it says someone needs to teach you the first principles of the words of God, that's Logia It's the very same phrase that's used here It's used in Acts chapter 7 to talk about the law of Moses this just means the the words of God the the scriptures the Revealed truth of God the Jews have been entrusted this word entrusted is from our our word That's translated faith Pisteuo means to believe to trust to have faith Pistis P I s T I s is the the noun form that means faith or the faith This is a passive form of that and rather than trusting in something someone entrusts you with something There are several passages where Paul uses this phrase In Galatians chapter 2 verse 7. He says I have been entrusted with the Ministry of the gospel and that's generally the way that he uses this Word I've got probably four places He says these these apostles that I met in Jerusalem They added nothing to me but on the contrary when they saw that I had been entrusted with the gospel to the uncircumcised that God had given me this Commission or this set of Doctrines this set of principles and information this gospel to give to the Gentiles They recognized that God had entrusted me with that and that's what the Jews were entrusted with That's what the Israelites were entrusted with in the Old Testament.

They were the keepers of the word They were the copiers of the scripture. They were the ones who lived it out in their ritual system. They were trusted by God with the Learning and the transmission of these truths God gave it to them.

He didn't give it to the Hittites He didn't give it to the Egyptians. He gave it to Israel He said you're the ones who have this yourselves and the implication is you are the ones who are going to be the light To the Gentiles so that anybody in the Gentile nations who wants to learn about God has

a place to come He'll come to Israel. You'll see it acted out Rahab the harlot in the city of Jericho knew about God because of the plagues in Egypt when the spies came She said I've heard about you Israelites.

We heard what happened back there in Egypt God's dealing with Israel Communicated truth about himself to the world So this is what he's talking about in in As as that place where the Jews excel where they have a benefit they have been entrusted with the words of God Now he asks the first of a series of questions That are sub points under this Thing what benefit is there in being a Jew? What is the value of circumcision? He says chiefly They've got the words of God. That's a good start right there that creates potential it creates responsibility But it creates potential if you've got the words of God you're You're one step ahead of those who don't yet have the words of God So now he's going to ask a question. What if some were unfaithful? Here are the Israelites By virtue of coming out of Egypt under the blood of the Passover lamb, they picture believers They are the people of God and so God entrusts them with his truth There's only one truth that matters when you're an unbeliever and that's the offer of salvation from God.

Once you accept that now you're Able to receive all of these other truths. Here are the Israelites and they're pictured for our purposes here as believers They've been entrusted with the words of God the Oracles the complete doctrines and things that are in the Old Testament What if some were unfaithful? So now we're talking about believing Israelites who didn't respond to those oracles to that truth That was revealed the sacrificial system that the worship system that was supposed to teach them about God and draw them close to him They didn't respond to that. They were unfaithful God Trusted them with the oracles.

They were Untrusting in those oracles and there's a word play here, but in in these words that all come from pistou some of them were ah Pisteia they were unfaithful They were without faith. What about that? Does their lack of faith nullify the faithfulness of God? People could look at the nation of Israel and say well you say that this was a plus for them to have the words Of God, but look a bunch of them. They still dropped in the desert.

They didn't trust God They didn't enter the land of Canaan. They were unfaithful. What what good did it do them and And Paul says well did their faithlessness nullify God's faithfulness did God not make the promise did he not I mean Caleb and Joshua went Into the land there was a generation that did take Canaan There were God was faithful to his promises the fact that people didn't respond to his word doesn't mean there's something wrong with the word Or that there's something wrong with God God is faithful and he's going to go on to make the point that even in the case of people's unrighteousness It demonstrates the righteousness of God whether people respond or whether they reject God's presence and God's character are communicated and God is glorified and That's the point So he says that their faithlessness nullify the faithfulness of God and this is something we face today Don't we you can be a part of a group? Christianity in general and people can look and say all Christians you you do this and you do that You're aren't you holy rollers? Don't you wave your hands and get the ghost or aren't you those rabble rousers

to go down and march on the abortion clinics? And aren't you that you know, if you just by speaking up and saying well, yes, I'm a Christian.

I'm a believer you risk getting lumped in with people on TV that have got blow-dried hairdos and do weird crazy things and we almost hesitate to say well, yes, I'm one of them. You know, I'm a Christian because of the negative connotation and this is the thing Paul is saying look don't judge a Classification Of people by by what those people do in other words don't judge Christianity by Christians Don't judge Judaism by the Jews The system that God set up in Israel was right and just and holy the Mosaic law was a beautiful picture of Christ and a beautiful picture of God's character and God's Salvation coming to the human race the fact that the the Jews screwed it up Doesn't change the fact that it's a beautiful system and it reflects a righteous God so don't judge the system by the people who Who are in it look at the originator look at what it's designed to do look at God Don't look at the people as the point and that's what we need to remember is that as believers in Jesus Christ we are saved by grace and our lives can reflect a great God and a righteous Savior and What we need to do is not direct people to ourselves but direct people to Christ There's been an undue emphasis in Christianity. I think on Christian witness and people are going to judge Christ by you and by your life and so forth the point is We are judged by Christ's standard Christ is not judged by our standard And that's what that's what Paul is saying here the faithlessness of people that are involved in in Judaism isn't the issue It's the faithfulness of God in the face of that faithlessness He says when he's talking over there to Timothy or Titus 1. He says if we are faithless, he remains faithful, he cannot deny himself and Even in the situation where we're faithless that doesn't detract from God that demonstrates his righteousness.

So Why is Paul bringing this all up because he's saying look These people are saved, but they're faithless But it doesn't change the righteousness of God and that's the issue. God was righteous in that system He's going to eventually argue that God is righteous today regardless of what we do as believers Let God be true though Every man false as it is written that thou mayest be justified in thy words and prevail when thou art judged Now lest we think we've somehow gotten off track here in talking about believing Israelites in terms of salvation who are faithless when it comes To God's Word this quote keeps us on track. This is in the Septuagint.

This is Psalm 50 verse 6 But in our Bible, it's Psalm 51 Verse 4 so let's turn over there and see what this is. I think you'll find that this is a familiar Passage Psalm 51 verse 4 is the place where this is quoted, but let's start right at the beginning of Psalm 51 We're told in the superscription that this is a Psalm of David when Nathan the Prophet came to him after he had gone into Bathsheba How interesting David the believer in a state of sin David the believer in a state of faithlessness Be gracious to me. Oh God according to thy loving-kindness According to the greatness of thy compassion blot out my transgressions Wash me thoroughly from my iniquity and cleanse me from my sin for I know my transgressions and my sin is ever before me Against thee and thee only I have sinned and done.

What is evil in thy sight? So that thou art justified when thou dost speak and blameless when thou dost judge What's David saying here? David is Taking advantage of one of the privileges of a believer, which is going before the Lord and acknowledging sin and obtaining Forgiveness, this is Experiential forgiveness. We have a forgiveness that comes to us when we come to faith in Christ That forgiveness is the judicial penalty for our sin, which is eternal Condemnation is forgiven. We are excused we are Eliminated from the eternal consequences of our sinfulness Jesus Christ paid that penalty on the cross.

We will not Have to suffer what Christ suffered on the cross for our sins because he paid that penalty for us But sin is a powerful thing sin has a lot of consequences sin has effects You can go out and murder someone in cold blood and you will incur a judicial penalty But that's not the only effect of that murder. Is it you have disrupted a family. You've taken away a family member if you shoot the husband You've made the wife a widow.

You've made the children orphans. You've taken away their means of support you have created an identity for yourself as a murderer and Whether or not you pay the judicial penalty or someone else pays it for you. You still have that identity You still bear the guilt that that that incurs it's going to change your life No one is ever going to look at you the same way again And you won't look at life the same way again after you've gone out and murdered someone it changes a lot of things sin has a powerful set of effects Jesus Christ Demonstrated the love that he had for us and the love that God the Father had for us in Paying the judicial penalty for our sins on the cross, but that did not effectively Eliminate all of the effects of sin.

That's the first of several things that separate us from God And that's the reason that even though Jesus Christ died for the sins of the whole world. The whole world is not safe The whole world doesn't live in the eternal future with God do we and why is that? John says Christ died for our sins and not ours only but also for the sins of the whole world says he is the propitiation For our sins. He's the propitiation for the sins of the whole world Well, if he's propitiated the whole world sins, how come the whole world's not going to heaven? Because that's not the only effect of sin that has to be remedied there is still breach of relationship with God that has to be bridged there is still the Experiential effects of sin that has to be overcome.

There's still the sinful nature that we acquire because we are in that sin that