

Maceo Doctor

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Well, if you can turn your Bibles to Romans chapter three, Romans chapter three. And yes, again, I'm thankful for the opportunity. I'm grateful to fellowship with you guys and worship with you guys. It shows that there is truly a God in heaven whose providence reigns over all things. Our text will be Romans chapter three verses 21 to 26.

But now the righteousness of God apart from the law is revealed, being witnessed by the law and the prophets, even. The righteousness of God through faith in Jesus Christ to all and on all who believe for there is no difference for all have sinned and fall short of the glory of God be justified freely by his grace through the redemption that is in Christ Jesus from God set forth as a propitiation by his blood through faith to demonstrate his righteousness because in his forbearance, God had passed over the sins that were previously committed.

To demonstrate at the present time his righteousness that he might be just and the justifier of the one who has faith in Jesus. Let's go before the Lord in prayer. Father, I ask you that you help me rightly divide the word of truth. And that you bless the hearers and that they're renewed again in faith in our Lord Jesus Christ.

For just as we need it at a point of conversion, we also need it for our spiritual pilgrimage. We also need to be renewed in our faith in the cross and in the open tomb and all of your promises, which are yes and amen. We need it to motivate us to live a godly life and to let the message of this gospel sound forth.

Therefore, may you bless the reading and the proclamation of your word. In Jesus name, amen. For those who don't know I want to say last week I preached this text specifically in chapel at Oklahoma Baptist University. And it was mainly a lot of positive response and a lot of it had to do with because the word of God was preached.

The gospel was proclaimed and they heard the shepherd's voice. I think some legitimately did. Of course there were some that say, oh man, that was a good sermon and you know, even people can say that. But even upon hearing the truth, it doesn't mean it benefited them to where it led to saving faith. But I believe there are some who knew to some extent that there is some spiritual, theological, doctrinal poverty, you know, in our churches.

Even in some cases it may be evident to them. Some have expressed towards me, even in chapel. And hearing the gospel being preached and hearing the word of God being proclaimed, it was like a breath of fresh air to them. It was like a fresh drink of water in the wilderness. And that's why they were so thankful.

And I think there were some who were benefited from it. And I was reminded, and I was actually talking to brother Daniel Chamberlain, who's my pastor in Broken Arrow, Oklahoma, which is in Tulsa, Oklahoma, that regardless of. How spiritually mature you may

be how far you are in your faith. You always, always need to be renewed in it and that you never outgrow your need to hear the gospel.

And we see it in our churches and my prayer and my burden is that, that the gospel, it shines forth once again. That the word of God is proclaimed in churches once again. And that would be, you know, something, a reform that needs to take place in our churches again. And Paul here is not just trying to, he's not, he doesn't just desire to preach the gospel to those who are lost.

He's writing this letter to believers, as he says in Romans 1 15. So, as much as is in me, I am ready to preach the gospel to you, who are in Rome also. He had not visited, he had not visited them yet, but he wanted to visit them and when, in their presence, proclaim the gospel among them as well. In the first two chapters even going into chapter three, Paul has brought both Jew and Gentile under condemnation, or rather show that they are already under condemnation, that Jew and Gentile have sinned, without exception, that everyone, Regardless of ethnicity, regardless of whether you're a Jew or Gentile, everyone's under sin and everyone's under condemnation.

Whether you're a Gentile who has suppressed the truth in ungodliness, whether you're the Gentile who has given over to idolatry and false ideologies and sexually immoral practices, or whether you're the Jew who is self righteous, who believes himself to be satisfied, who looks down on others and is self righteous.

It benefits them not. Both are condemned. It says to the Gentile that they are deserving of wrath. But it also points back to the Jew. You who, you, oh man, who judge. Who believe yourselves to be a light to the blind. You too are guilty because the very law that you boast about, you do not keep. Your righteousness is of no profit to you.

So it shows us, for modern application, regardless of how notorious your sins are, Regardless if you're a pagan, idolater a philosopher who denies the Lord, suppresses the truth that God deserves to be worshipped and ungodliness, or whether you're a spiritual hypocrite and a self righteous person.

Regardless of where you are on the spectrum, everyone is guilty of sin. And thus, everyone is deserving of divine wrath. And thus, by the law, no one can be justified. And that's what, and that's the argument Paul makes. And he makes his argument as well. a rendezvous back to it. He makes his argument from the Old Testament scriptures.

So Paul's not making this out of thin air. He's referring back to the scriptures when he's making his case for the fact that all men have sinned. And this is our plight. So we have men who are guilty of sin and there's no way of unity with God. There's no way of having any harmony with God within and of ourselves by our own merit.

And then Paul begins to transition. into a better predicament, which those who benefit are those who believed it is the elect. Before I go into my exposition, there are four questions I

will use this text to answer. The first question is first, what is the righteousness of God? How does Paul define the righteousness of God?

And we'll see that at the beginning. Secondly, we'll see who is in need of this righteousness. And then last, and then thirdly we'll see what must be done or what is required of me to obtain this righteousness. And then lastly, finally, what, why does God display his righteousness? For what purpose does he put it on display?

So we'll go into our exposition, starting in verse 21. But now the righteousness of God, apart from the law, is revealed. The righteousness of God apart from the law. We know that his righteousness can be revealed in the law, in punishing sinners, but the righteousness of God that Paul is talking about is apart from the law, is without the law.

Being witnessed by the law and the prophets. Again, Paul is making his argument that this righteousness in which the gospel is revealed, or the righteousness revealed in the gospel, being apart from the law, is according to the Old Testament Scriptures, according to the law and the prophets. As he says, at the beginning of his epistle, in Romans chapter 1, Paul, a bondservant of Jesus Christ, Called to be an apostle separated to the gospel of God, which he promised before through his prophets in the Holy Scriptures promised by his prophets in the Holy Scriptures.

So this righteousness is apart from the law, and it's according to Holy Scripture. And in verse 22, even the righteousness of God. Through faith in Jesus Christ to all and on all who believe this is the righteousness of God that is revealed is the righteousness that comes by faith in our Lord Jesus Christ in Greek, it translates it to faith of Jesus Christ because faith, of course, is a gift of God that results from regeneration that results from a change in our disposition of our hearts, which results, which is a result of what God does not something that we muster up by our own will, but something that God does.

And this faith embraces and trusts and rests upon Jesus Christ in order to be saved. And we see examples of foreshadow of this in the Old Testament. The first text I'm going to go to is Genesis 15. Genesis chapter 15. We see this with Abraham, who is actually the prototype in Romans 4 about the righteousness of God revealed.

Genesis chapter 15. And we begin in verse 4 end of verse 6. And behold, the word of the Lord came to him saying. This one shall not be your heir, but one who will come from your own body shall be your heir. Then he brought him outside and said, look now toward heaven and count the stars if you are able to number them.

And he said to him, so shall your descendants be. And he believed in the Lord and he counted to him for righteousness. Abraham believed the promise. That God would give him many descendants and through his seed, many nations, all nations will be blessed. And it was credit to him for righteousness. The next text I'm going to go to is Isaiah 61.

Isaiah 61.

Isaiah 61. I'm going to go to verse 10. I will greatly rejoice in the Lord. My soul shall be joyful in my God. For he has clothed me with the garments of salvation. He has covered me with the robe of righteousness. As a bride groom decks himself with ornaments. And as a bride adorns herself with her jewels.

What is the reason for our joy? What is the reason and the basis for our hope? It is that we have been given a status that does not originate with us. Does not originate with our good works or with our will. It's a result of God's free gift to his people. It's a result of his kindness towards us. It's because of his kindness towards us that he gives us this righteousness.

Imagine us. Who we are in our filthy clothes filled with Don because of our sin. But God, in his goodness, in his grace, he has freely given us the garments of salvation. The robes of righteousness in which we can stand approvable before our God acceptable to him because of his kindness. And the last verse I'm gonna go to, I'm gonna actually go back to Romans, I'll be in chapter four, and Paul is citing David in Psalms 32.

One of my favorite songs to sing in my private life, by the way, but Romans chapter four, verse five, but to him who does not work but believes on him who justifies the ungodly, his faith is accounted for righteousness, just as David also describes the blessedness of the man to whom God imputes righteousness apart from works.

Blessed are those whose lawless deeds are forgiven, whose sins are covered. Blessed is the man to whom the Lord shall not impute sin. This is the righteousness of God that comes by faith. As the scriptures say, the mercy that was remembered, that was promised to our fathers, it has come in the Lord Jesus Christ.

And it's only by faith in him can a man be justified. It's only by faith in him can a man be considered I'm right and just before God, not by works of righteousness that we have done, but only because of Jesus Christ. So what is the righteousness of God? That's the question. The answer is the righteousness of God that comes by faith in Him.

This is important because in order to stand before God, what you and I need is a perfect righteousness. When I was in school we had an option by which we could be exempt from the final exam. It sounds kind of convenient right now because finals is coming up, but what was, in order to be exempt from the final exam, we had to get a 93 percent or above.

The semester was divided into two quarters each. We had to get a 93 percent in the first, second, third, and fourth quarter, and on the midterm. And that was required for us to be exempt from the final exam. In the same way, the only way that you can be exempt from God's judgment is by the righteousness of another.

And you don't just need a 93 percent righteousness, but a 100%. And that does not result from your own work, from your own merit, but only from the merits of Jesus Christ. This is the righteousness of God. And we can only really, really appreciate this. We can only glory in this. We can only rejoice in this.

Is if we realize the greatness of our need for this righteousness. And then we go to our second question, who needs the righteousness of God? We'll continue. For there is no difference, Jew or Gentile, for all have sinned and fall short of the glory of God. All have sinned. Why is it that men do not tremble at this?

Because they don't understand what that means. Because they don't understand the God that they're dealing with and they don't understand what sin is. What is sin? In its simplest definition, it says in 1 John 3, 4, that sin is lawlessness, and he that practices it practices lawlessness. It is the violation of God's law in its simplest biblical definition.

Our sin is not merely against some impersonal code. It's not against some mayor of a town. It's not even against the president of the United States. But it's against our maker, the one who created us for his glory. Our sin is against him. The law which commands us to love him with all of our heart, soul, mind, and strength, and love our neighbor as ourselves.

So think about the weightiness of sin. Every time we sin, we express hatred for the one true God. That's what it is to sin. And not only have we sinned, we fall short of the glory of God. The verb that is translated in our English translations fall short and can be translated to be lack, to be in need of, to be destitute, you know, like lacking in basic necessities.

In some other verses, the way the Greek word is used is translated to impoverished, even referring to poverty. So, if we want to translate this verse, you can translate it as all have sinned and lack the glory of God, or are in poverty of the glory of God. How is it that we lack the glory of God? Well, I'm going to go to Romans 1, 23, Romans 1, 23, I'm going to verse 22 and then I'll end at 23.

Professing to be wise, they became fools and changed the glory or exchanged the glory of the incorruptible God into the image made like corruptible man and birds and four footed animals and creeping things. How is it that we lack the glory of God? Because we gladly, as sinners, exchanged it for other things, for the glory of man, even for four footed animals.

We may not bow down to idols made of our favorite dogs, our favorite dog breed, or cats. But, this nation, I've YouTube, like people will go tooth and nail to save an animal before they save a child in the womb. We love our things. We love our pets more than God. And that is blasphemy. That is our sin. We love to be honored by men more than to seek to bring honor and glory to God who deserves it.

We glory in, in sex and entertainment. We glory in our skill, in our intellect. We glory in ourselves. We glory in man. In the things that are created, we glory in our resources, the very gifts that God has given us more than giving glory to the one who gave those things to us. And we show by our actions that our human hearts are deceitfully wicked and that we couldn't care less about God.

And that we lack love, express hatred towards the one true God. So in that we lack the glory of God as if we, in a way that we marginalize it and we exalt other things above. And in a

sense, we exalt ourselves above him in every way, shape, or form. Whether we're exalting someone else, we're really exalting our own preferences, preferences, our own affections, what we desire more than God.

And that is why he is justly angry. God is an honest judge. And he's angry with the wicked every day, as he says in Psalms. In that way, we lack the glory of God because we have traded him for other things. And there's one more way I want to introduce that we also lack the glory of God. I'm going to go to, I'm going to compare two passages.

First, I'm going to go to Exodus 34. This is Moses speaking to the Lord on Mount Sinai. He tells him he doesn't want to leave unless the Lord goes with him. The Lord wants to show his favor to him by being willing to show, to show his glory. After Moses hides behind a rock, this is what happens. This is Exodus 34, verse 6, And the Lord passed before him and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children.

And upon the children's children to the third and fourth generation. This is Moses response. So Moses made haste and bowed his head toward the earth and worshipped. And God comes and declares his glory. Look at the virtues that we see describing him. Mercy and love, patience and justice. He's not clearing the guilty.

As it says in Psalm 89, 14, that justice and righteousness are the foundation of His throne. That's who He is. That's who He is in and of itself. And we'll take a look at God's examination of man from the words of Jesus in Mark chapter 7.

Mark chapter 7. We have verses 20 all the way to 23. And he said, what comes out of a man that defiles a man for from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness and evil eye, blasphemy, pride, foolishness, all these evil things that come from within and defile a man.

How is it that we lack the glory of God we hear created in his image and likeness to bring glory to him in and of our own being, we lack the very virtues for which God deserves to be glorified. And not only that, we have sins within us. We have principles within our being that are antithetical to the virtues that lie within God and God himself.

So we lack the glory of God in that we consider other things above Him, that we express, that we value those things above Him, who deserves to be valued above all things, who is transcendent above all things. And we lack the virtues that would bring glory to God, that would make much of Him. And we love the image that we've made.

We love that we've perverted God's image. We love that we can be, in some sense, autonomous and be control of our lives and be the God of our own lives. And God being just, right, and holy, He must punish sin. God being right and holy, He's not going to allow

the belittlement of His name. He's not going to allow His glory to be profaned as it has been through human history.

And he will do it on the day of judgment. Every sin that's ever been committed, it will be punished without exception. It's either punished in hell. The sinner either experiences that punishment in hell, or it is imputed to Christ and they receive the righteousness of God. Amen. So who needs the righteousness of God?

It's us. It's sinners. Who is in need of the righteousness of God? It is those who are lost. It is those, not who are the righteous, but those who are lawbreakers. And none is righteous. We've all committed sins and we've all broken God's law. And we all need to be saved. And we need His mercy. So who needs the righteousness of God?

That's our second question. Sinners do. Third question. How does one receive this righteousness? We'll go back to our main text of Exposition, which is in Romans 3.

We finished verse 23, 1 verse 24, being justified freely by His grace through the redemption that is in Christ Jesus. If you're a believer, you have been justified. And you've been justified freely, and it's by his grace, through the redemption that is in Christ Jesus. How can a person be justified? It is only receiving the righteousness of God that comes by faith in him.

This gracious gift of righteousness to those who will receive it. How is it a person justified? Are sins being imputed to him who bled on the tree and the righteousness of Christ being imputed to us? For he made him who knew no sin to be sin, so that we might become the righteousness of God in him, so that we be declared guiltless in the courtroom of God.

Now, why is it such a good thing? Why is it such a joy and a splendor for us to be justified? To be declared righteous, to not be objects of his wrath, but to be recipients of his grace and his righteousness. Why is this such a good thing? I believe Paul answers the question in Romans 5, verses 1 and 2.

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith and to this grace in which we stand and rejoice in the hope of the glory of God. We have peace with God. It is such a glorious thing to be justified because we are united to God.

Christ suffered once for sins, the just for the unjust, to do what? To bring us to God. That's 1 Peter 3, 18. Because, because of our sin we were alienated from God. We had hostility with God. That was the only relationship we had with Him. It was enmity, enmity, enmity, enmity. But God removed that barrier through the cross.

So that there would no longer be hostility between me and him, and so that we could be declared righteous, and have right standing with him, and be received as a friend, and no longer treated as an enemy of God. We're still back to chapter 5, Romans, verse 8. I'm going to go all the way to verse 11 because it's so good.

But God demonstrates his own love towards us in that while we were still sinners, Christ died for us much more than having now been justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God through the death of his son, much more having been reconciled, we shall be saved by his life.

And not only that, but we also rejoice. In God, through our Lord Jesus Christ, through whom we have now received the reconciliation, the glory of justification is that we were once enemies and now we are made friends of God because Jesus Christ bore our sins. He did it freely, undeservedly, without payment, without, without, not because of anything that was inherently in us.

There are some who actually believe this, who believe, I've heard, I've heard a preacher say this, there must have been something underneath that sin that Made heaven have to go bankrupt for you. That's a complete denial of grace. The, the nature of grace is that we are undeserving of it. Not only have we done nothing to deserve it, we've done the exact opposite.

We've shown that we deserve nothing but wrath, not grace, but wrath. And God has freely given it to us through his son, Jesus Christ, our blessed Savior. He's done it by his grace out of his goodwill towards his people, and there's none who can condemn us who can bring a charge against God's elect for it is God who justifies.

Where is he who condemns? It is out of his grace and his kindness towards us. This grace, which also pardons our sins, it regenerates us. As we see in Ephesians 2 and Titus chapter 3, it quickens us, it makes us alive. It changes the disposition of our hearts so that we're drawn to God. Christ died and bore our sins so that we who died to sins would live for righteousness.

We were once separated from our shepherd and we've been brought home by him. It's by his grace that we are saved through faith in him. It's through the redemption that is in Christ Jesus, in Christ Jesus alone, through the deliverance that we have in the cross. This idea of redemption, it also has the idea of buying back a captive, or liberating a captive by means of payment.

For we were bound to sin. If you're in Christ, you're one who is bound to sin, and under obligation of the law, by fulfilling the penalty that is due to you because of your sin. But through Jesus Christ and His blood, the payment of the debt that you owe to God, you are free and you walk and live because of Him.

And you are united to Him because of Him. And you're delivered from the wrath to come and unto God in harmony. And that's why we praise Him. That's why we give Him. And thanks on a daily basis says in Galatians 3 13 that he's redeemed us from the curse and the law. What are we saved from? We're saved from the curse of the law.



We're saved from the condemnation pronounced by the law of God. So how is this righteousness received? It's received by faith as we shall see. Verse 25 from God set forth as a propitiation. Propitiation has the idea of satisfying the demands of God's justice. God was pleased to accept Christ's sacrifice because it satisfied righteousness.

It fulfilled all righteousness by satisfying the demands of his own justice, propitiation. The word in the Greek, it could translate to expiation, which has to do with removing sins from a person, removing sins from their accounts so that they would be acceptable. But most translations, most English translations, will probably say propitiation.

Now this word, propitiation, it could be translated place of propitiation, which if you read the Greek Septuagint which is the Greek Old Testament, it translates to mercy seat when referring to the Ark of the Covenant. When referring to the lid that is on top of the Ark of the Covenant, the place of sacrifice on the day of atonement.

So after the high priest would make atonement for his sin, purification for his sin, he would make purification and atonement for the sins of his people, of the sin of all of God's people. One goat would be slain, one goat would be kept alive. After the goat was slain and the blood was sprinkled on the altar accordingly, all the blood was washed off as if to wash away all the sins of his people.

And for the other goats, he would lay his hands on it. This is the live goat. After laying his hands on the goat, he would confess all the sins of God's people, and they would, in a sense, would be imputed to that goat, and they would be driven out of the wilderness. Out of the, say, the sins of God's people who are separated from them.

And God was once again pleased with them. And as for the goat that was slain, his skins would be burned outside the camp. And Jesus Christ is the scapegoat who was crucified outside of Jerusalem. He was treated as an object of scorn, an object of wrath, so that we would be recipients of his grace. And he can do so because Christ satisfied all divine justice.

Punishment had to fall on somebody. It had to fall either on us or someone who can pay that debt. And Jesus Christ was the one who did so. And it's by his blood, through faith. Again, this righteousness is received by faith. All these benefits of the wrath of God being removed from our heads. Of being considered righteous in God's courtroom, being redeemed from sin.

These are received by faith. Not necessarily the grounds of our justification, but it's how we receive it. It receives the gift. It is the open hand that receives the gift. This is not the end of itself, because salvation is so that God would be glorified. Salvation and its purpose is so that God would be glorified, just as we who are predestined to the adoptions of sons, it is to what?

To the praise of the glory of His grace. So according to this passage, the last question we want to ask is why? Why does God put His righteousness on display? For what purpose does

He put it on display? The answer is in verses 25 and 26. Propitiation by his blood through faith to demonstrate his righteousness.

This is his personal character that originates with him. Why does he feel the need to demonstrate his personal righteousness? Well, we keep going because in his forbearance, that's in his patience. God had passed over the sins that were previously committed. How is it that God can pass over sins? Didn't we previously discuss that God does not clear the guilty?

That he does not let sins go unpunished? Doesn't it say in Proverbs 17, 15, those who acquit the wicked and condemn the righteous, both are equally an abomination to the Lord? So how is it that he can pass over sins committed, the sins that were committed prior to the event of the cross, sins that were committed in the old covenant, sins that were committed even by the patriarchs, from Abraham to Moses and to David?

Well, let's look. Hebrews 9. Hebrews chapter 9.

I'll start in verse 11. But Christ came as the high priest of the good things to come. With greater and more perfect tabernacle not made with hands that is not of this creation, not with the blood of the goats and calves, but with his own blood, he entered the most holy place once for all, having obtained eternal redemption for if the blood of bulls and goats in the ashes of a high for sprinkling the unclean sanctifies for the purifying of the flesh, how much more shall the blood of Christ shall Who through the eternal spirit offered himself without spot to God, cleanse your consciousness from dead works to serve the living God.

And for this reason, he is the mediator of the new covenant by means of death for the redemption of the transgressions under the first covenant. That those who are called may receive the promise of eternal inheritance. If God was willing to accept the sacrifices of goats and calves, how much more will he accept his more perfect sacrifice that is his own, that is his own son, whom he said, this is my beloved son and whom I am well pleased, who for sure is without sin and not affected by the curse.

I go to Hebrews chapter 10. Now I began that verse one and end of verse four for the law, having a shadow of the good things to come. And not the very image of the things can never with the same sacrifices, which they offer continually year by year, that's referring to the day of atonement, make those who approach perfect for then would they have not ceased to be offered for the worshipers once purified would have had no more consciousness of sins.

But in those sacrifices, there is a reminder of sins every year, for it is not possible that the blood of bulls and goats could take away sins. The blood of bulls and goats can never take away sins, but rather they are the substance. In those things, the substance is Christ and Christ alone. And they point to Him who is the greater sacrifice.

They were pointing to a promise that would be fulfilled in Christ Jesus for all that the Father gives to Him. In verse 12 of the same chapter, Hebrews 10. But this man, after he had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till all his enemies had made his footstool.

For by one offering, he has perfected forever those who are being sanctified, those whom the Father gives them, those who are now being sanctified. How is it that Jesus Christ Could pay for the sins of those who committed in the first covenant, because he's the greater high priest in sacrifice. Greater than those sacrifices that were in the old covenant.

And he's able to justify those who trust in what those sacrifices represented, and whom the gospel was preached to them as well. Because this one who died, and who rose again, and who's seated at the right hand of the Father, he's greater than all of those sacrifices. As well as those to whom receive the benefit of justification.

He is sitting above the circle of the earth in whom all things consist. To Him and through Him are all things. To Him and through Him are all things. And they are upheld, upheld by the word of His power. Therefore, because He is infinitely worth more than all things in creation, He's able to redeem those who sinned before and after the cross.

And redeem all whom the Father gives to Him. And when he becomes like his brethren, he's not merely a man. If that's all he is, then he died for nothing, and he would have never rose again. And he would have died a sinner just like us, but because he is God, the one who is above all things, his blood is sufficient and effective for all who come to God through him.

And he's able to redeem those who committed the sins previously committed, for it is not limited by a single period of time because the one who reigns over time, who came at the appointed time to save those who are under the law and to redeem every single person who was chosen before the foundation of the earth, to redeem those who by faith in him are saved.

And that's why he can redeem those who committed sins prior to the cross, because he is greater than all things in creation. And nothing limits what the work of the cross is able to do. It's not limited by time at all. Even though it was at an appointed time, it was after Abraham, and it was after Moses, and after David.

They received the benefit of justification as well. Because of who Christ is, because of the greatness of his worth, greater than what those sacrifices represented and those who trusted in the person in whom those sacrifices represented, who was the fulfillment of all those promises and prophecies in the Old Testament, who is the fulfillment of the Abrahamic covenant, which we also benefit by faith in him.

They also receive the righteousness of God that comes by faith. So he's able to justify those who sinned previously. Verse 26. And he repeats the purpose again. He does it to

demonstrate his righteousness. At the present time, his righteousness. That he might be the just and the justifier, the one who has faith in Jesus.

So therefore God is not just. He's not, he's not unjust in trying to pass over. He's not being unjust in passing over sins. He's not merely, he's not being unjust at all. He's looking forward in his patience to the appointed time in which atonement would be made for them as well. And this is a good thing that he's just in the justifier of the one who has faith in him.

For he can receive sinners unto himself. In his wisdom, in the cross, we see his great wisdom. We see a problem that is solved. A great problem that is solved, because in the great problem in all the Bible, how can God be just and receive sinners unto himself? How can he receive our worship? How can he fellowship with sinners?

Because of our guilt, because of our filth, due to our sin. How is it that he can receive them? The answer is because the Son paid for our sins. He paid the debt that we owe to God. For our debt was infinite. And we did not have the currency in order to make amends for that debt. In order to pay that debt.

But it was only the blood of Christ. The one who is sinless, innocent, without spot or wrinkle before God. He's the only one. That could be the sacrifice for sins, those who committed sins previously and those even after the event. And we rejoice in this because when he receives us unto himself, there is no barrier in between us and him.

There's nothing that keeps us from coming to him, to coming to his throne in boldness, because the cross has opened the door and he's brought us to that door unto himself. And that's why we rejoice. And because of what God has done, therefore, every man is commended to repent and to believe the gospel, to turn from their sins, to abandon all hope in themselves, to be saved.

Abandon all hope in their own merits, in their own good works, in order to have right standing with God. It is only by trusting in what Jesus did, in his life, his death, his resurrection, in order to be counted righteous and declared guiltless in the courtroom of God. And this is the gospel of our Lord Jesus Christ.

For us that believe, we must continue to propagate, to continue to preserve the content that is revealed, and to continue to proclaim this gospel in this church. For the edification of the saints. So that we're renewed in our faith daily, even when we're given instruction. For we live in a time where Men are, our churches are so spiritually impoverished because we lack a basic message, the message in which everything runs together, in which we're founded upon, and we've sold it out for other things, for gimmicks and methods and emotional manipulation.

And we sold it out for a different gospel, which is not the gospel at all. I bear you witness. I'm from Tulsa, Oklahoma. It's our fault, mostly, but yeah, sadly it is, and we must continue to proclaim it and to preserve it in our church, in our households, for our kids, for the kids

that we're praying for to believe on the Lord Jesus Christ to be saved, and so that those who are also in the faith would be renewed and built upon the solid rock.

And you must trust that the sheep, they hear the voice of the shepherd. For who knows, God may reward our efforts, and he may bring someone else through those double doors who are looking to hear the voice of the shepherd. Therefore, continue proclaiming the gospel and continue to stand on it, no matter what, regardless of whether we're a minority or not.

Or God blesses us with a awakening, a reformation of some sort. Continue proclaiming the gospel of our Lord Jesus Christ, and you will receive a great reward in heaven. Let's pray.

Heavenly Father, I pray that you continue to feed your sheep, strengthen your shepherds, expose the hirelings, help your sheep to stand and continue to walk with you. Continue to renew our faith in you, Lord, for your glory. For your namesake and so that your name will be honored and blessed and glorified.

Let us not look to the left or to the right to look to be infatuated by something else to build our churches on any other foundation than the one that you've already laid, but to build it upon the foundation of the apostles and prophets, Christ being the cornerstone for your namesake in Jesus name, amen.