

# No one is Righteous

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Preacher: Peter Reimer

- [ 0 : 00 ]     Thank you for reading that scripture for me here this morning. And thank you, Julius, for sharing this morning as well how weak individuals can help individuals.
- It's not always the strong ones that just help. It's the weak ones as well. So, this morning I have a message prepared that is not exactly an encouraging one.
- Who found courage or excitement through that portion of scripture that was just read? A little bit difficult probably, eh? So it's a message of doom and gloom. That's why I wore a black suit.
- At least that's what the kids said. No. So, the message, I've named the message, no one is righteous. And it doesn't have to be a message of doom and gloom, but simply of realizing where we are or where we have come from.
- So, and it's interesting how Paul, he has been working through, through chapter 1 and 2, he has been systematically picking apart the Jews and the Gentiles.
- [ 1 : 13 ]     In chapter 1, he says that the Gentiles are without excuse. And then in chapter 2, he kind of explains very, very clearly to the Jews that they have exchanged their faith for works.
- And so, when you have something like that to work with, and then you have, this is the climax of what he has been working towards.
- It's generally not a very uplifting message, but we can look at this text and learn from it. That is the benefit of actually preaching through an entire book.
- It forces us to go through scriptures that otherwise might get skipped over. And this would not be my first text that I would pick if I were to do a message.
- It probably wouldn't be the first one that I would pick. I generally would like to preach on things that are engagement and maybe excite. But this text does offer a lot of knowledge, though.
- [ 2 : 15 ]     And if we take this text and we reflect it against ourselves, we can actually learn things from it as well. So, in a good way, and Paul here is focusing on directly onto the Jews.
- And the Jews being very religious people. And the first nine verses or eight verses for sure, and even the ninth one, he asks questions.
- And so, if you're ever talking with people that are not exactly Christians but are religious, and if you want to witness to them, you could follow what Paul is doing here. He is asking questions. He's not telling them, do this and do that.
- He is simply, he's got a question and answer format here. And it's actually very, it's very effective. Starts off with, he says, What advantage then has the Jew, or what is the profit of circumcision?
- So, in chapter 2, from verse 17 through to the end of the chapter, he absolutely destroys circumcision.
- [ 3 : 21 ]     He says that they have completely taken what it was meant to be and used it for something. And so, he asks them a question.

So, what is the point? Is there an even advantage to being a Jew? And what's the point of circumcision? You know, why not just toss all this stuff into a corner somewhere and just get rid of it? My question then is, to us personally today, does a child, so he starts off with, what advantage then does a Jew have?

And do children today, if you have a child that is growing up in a Christian home, and then you have a child that is growing up in a non-Christian home, does that child that grows up in a Christian home, does it have an advantage over the one that is not?

Absolutely, it does. And that is how he answers. He says, much in every way. He says, chiefly because to them were committed the oracles of God. And the same thing is for us today, is our children have an absolute advantage over the children that are not growing up in a Christian home, simply because they have the word of God.

That is what he is saying. That is the main advantage that they have. He doesn't, in his answer, he doesn't even mention the fact about circumcision.

[ 4 : 41 ] He just says they have the word of God. And in the word of God, they can study, and they could actually learn what circumcision really was meant for. So, and the Jews did have, so in verse 2 he says, much in every way, chiefly because to them were committed the oracles of God.

Then he tends to be pushing the envelope continually as he's moving forward. He starts pushing a little bit, and he says, for what if some did not believe?

Will their unbelief make the faithfulness of God without effect? So he's asking a question directly to them. So, if all the Jews, or if some of them did not believe in God, and all the promises that he had given, that he had promised them, will this now turn around, and where God would now not bless the children of Israel?

And he says, certainly not. Indeed, let God be true, but every man a liar, as it is written, that you may be justified in your words, and may overcome when you are judged.

So Paul is basically, in verse 3, asking, will God go back on his promises because of their unfaithfulness? Then in verse 4 he says, if there's ever a question, in verse 4, if there's ever a question whether or not God is right, or man is right, God is always right.

[ 6 : 12 ] You could have all of mankind deciding that one thing was the way that it was written here, or if the word of God was saying one thing, and it actually wasn't, you could have all of the whole world, and the only thing that that would prove is that every man is a liar, and that God is right.

That's all that it would prove. So there is never a question whether man or God is right, it is always God that is right. Then he uses an example, and he goes back to the Old Testament, and it's in Psalms 51, verse 4, and he's quoting, is the one that he's quoting.

Let's turn there, and Psalms 51, verse 4. And it says, against you and only you have I sinned, and done this evil in your sight, that you may be found just when you speak, and blameless when you judge.

So he's using the example of David and Bathsheba. So did the plans of God change because David laid with Bathsheba?

It didn't change anything. So against God, it did not change God's plan. And later on, it is through that sin that Solomon was born.

[ 7 : 53 ] It was right through there as well. So it did not change. So David's unfaithfulness did not change God's faithfulness at all. Let's go back to Romans.

Romans. Romans. Continuing on in verse 5, he says, but if our unrighteousness demonstrates the righteousness of God, what shall we say?

Is God unjust, who inflicts wrath? So now he is saying, is our unrighteousness, so if our unrighteousness, or you could say if our sin brings out God's righteousness, is it fair for God then to judge us?

Because our sin is making God look better. And is it fair for God then to judge us? And then he follows that up with, he says, I speak as a man. And he says, certainly not, for then how will God judge the world?

So then we need to look at, is God a fair judge? Is he fair?

[ 9 : 16 ] If we look at our world situation today, and we look at the judges, so that judge us in our land, so often in the last number of years, I have seen that the judges will judge the people, not according to the law, but according to political pressures, or whatever the public opinion might be.

And so they are swayed, whereas God, he is not swayed. He is absolute. He says, certainly not, then for how will God judge the world?

Then verse 7 and 8 continues to push forward, and he says, for if the truth of God has increased, for if the truth of God has increased through my lie to his glory, am I also still judged as a sinner?

And why not say, let us do evil that good may come? As we are slanderously reported, and some affirm that we say, their condemnation is just.

So he is saying, if the truth of God was increased through my lie, why also am I still judged as a sinner?

[ 10 : 39 ] So, why not, Paul is actually asking a little bit of a silly question here. He is actually kind of saying, so why not sin more, so that God can actually increase, so that his truthfulness will actually increase more.

And, he asks a very similar question like that in Romans 6. Let's turn there. And, Romans 6, verses 1 and 2, he says, what shall we say then?

Shall we continue in sin, that grace may abound? So he's asking kind of the same question, is should we continue sinning, that God's grace might continue growing? growing, and Paul there is asking the same type of question.

He's saying, should we continue to lie, so that God's truthfulness will continue to increase? And he says, he says here, certainly not, not, how shall we, who have died to sin, live in it?

And, here, he poses the question, why am I also still judged as a sinner? So if we're making, if our sin is making God look better, why are we still then judged as a sinner?

[ 11 : 48 ] And why not say, let us do evil that good may come, as we are slanderously reported? So there were, there were people saying that, that the Christians, at that time, or the, the people that had broken away from Judaism, that they, that that, that getting away from the law, and living under the law, that that gave them a license to sin.

And he is saying, certainly not. That is not something that, that, that gave them the power to do. And so often today, we look, we have the same thing happening.

We have Christian churches, or at least churches that call themselves, Christians, and yet they, they marry same-sex marriage, same-sex partners.

And yet they're, so they're, they're having to pervert the word of God, just so that they can continue, but they like calling themselves Christians, even though they're not acting as, as Christians at all.

So why not say, let us do evil that good may come, as we are slanderously reported? And so, so often, when people, come to realization, where they're at in their sin, and they turn from that, there's, there's certain freedoms, that come along with that.

[ 13 : 05 ] Maybe they're, if, especially if they were in, a religious types of settings, things, and then those freedoms, sometimes, the pendulum gets let go, and it just keeps going, and all of a sudden, they have freedom to do just about anything.

And Paul here is saying, they, that is what they are being, accused of, is that people are saying, that they can now, sin, and do whatever they want, and Jesus' blood, will just cover, all of their sins.

And he finishes that portion off, he says, their condemnation is just. So their condemnation, is coming. So then he changes, paste here a little bit, in verse 9.

He says, what then? Are we better than they? Not at all. For we have previously charged, both Jews and Greeks, that they are all under sin. Starts off with, with saying, what then?

Are we better than they? That is, pardon me, are the Jews better, than the Gentiles? And he says, certainly not. For we have previously charged, both Greek and Jew, that they are all under sin.

[ 14 : 23 ] And he continues on, and he says, as it is written, there is none righteous, no, not one. There is none, who understands. There is none, who seeks after God. They have all turned aside, and have together, become unprofitable.

There is none, who does good, no, not one. So, out of the Jews, and out of the Gentiles, there is none, that do good. He splits this portion up, into, into three categories.

The first category, deals with, the character. Second category, deals with conversation. And then the third one, is with, with conduct.

If you split it up, into three. And, and then he finishes off with, in verse 18, and he says, there, there is no fear of God, before their eyes.

And that is how he finishes, that portion up. But he uses, old, the Bible, or the Testament, the, the, the, the, the old script, the Bible, not the New Testament, but the Old Testament.

[ 15 : 28 ] He uses, different portions, to, of that scripture, to prove, these points here. So the first portion, from verses 10 to 12, deals with the conduct, or, sorry, with the character.

It says, as it is written, there is none righteous, no, not one. There is none who understands, there is none who seeks after God. They have all turned aside, they have all together, become unprofitable.

There is none, who does good, no, not one. So he paints with a very wide brush. He says, everybody is, is, is lost. And to the Jews, that would have been an absolute, just getting hit with a pinball hammer in the head.

Like it would have absolutely, because they did not think that they were lost. And here he's saying, they were all lost. Then, second portion, he deals with conversation. He says, their, their throne, their tongue, their tongues, have, with their tongues, they have, uh, practiced deceit.

They're, the poison of asps under, is under their lips, whose mouth is full of cursing, and bitterness. And so, with their speech, they have, they have, they have condemned themselves.

[ 16 : 45 ] Then he goes on to the conduct. And he says, their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace, and the way of peace, they have not known.

And then he finishes it off. He says, there is no fear of God before their eyes. These are individuals. These, either one or all of these, are things that individuals will struggle with, who have absolutely no fear of God in their eyes.

So at one point in time or another, we can all identify with one portion of this or another. And maybe even all of them. And, uh, until we actually have the fear of God, in, within, within our eyes, that we actually fear God, and have a, and have a healthy fear of God.

We might think that, uh, if we are one of these children growing up, in a Christian home, that, uh, even if we look at the conduct, you know, the first, uh, verses 10 to 12, you know, we might think, well, that doesn't apply to us.

You know, we grew up in a Christian home. What about the throats being an empty tomb? Would these children, would this, would this effect, affect them? Or their feet, swift, or, are their sweet, uh, their feet, swift to shed blood?

[ 18 : 12 ] Not necessarily, but they might not all do good things either. And so, we're often sheltered, but we also need to realize, that they are as lost, as the individual, who did not grow up in a, in a Christian home.

So, as parents raising these children, we need to, to, to actually make it very clear, that they are, not necessarily tell them, that they are lost, but teaching them, that, that they need to, accept Jesus, as Lord and Savior.

So, then verse 19 and 20, I'll finish off with that. He says, now, we know that, what the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may be, may become guilty before God.

Therefore, by the deeds of the law, no flesh will be justified, in his sight, for by the law, is the knowledge. So, in verse 19, he says, now, we know that, that whatever the law says, it says to those, who are under the law.

So, who were under the law? So, the children of Israel, right? The law was given, to the children of Israel. And it, so it says to those, who are under the law, so it is talking to, the children of Israel, that every mouth may be stopped, and that the whole world, may become guilty, before God.

[ 19 : 40 ] So, if the, if the law was given, to the children of Israel, why is it then, that the whole world, becomes guilty? How is that possible? Because of the law.

What were the children of Israel, to God? They were his special people. He, he, he had taken them aside, for himself. And then he gave them the law. And then that law, was supposed to give them, an advantage.

And yet it proved, that they were, sinners. If we would look at it, in a, in a, in a, like if you had a pond, on your property.

And if you look, and if you look, and if you would think, that that was, all of mankind, in that pond. The law, is like taking a sample, or I mean, the children of Israel, are taken, is like taking a sample, out of, your, out of that pond.

And then that sample, that is the children of Israel. And he, and God gave them, if you take a sample of water, out of your pond, and you take it in, and they, and you test it, and they'll test it, against various things.

[ 20 : 46 ] If that sample, is polluted, is the rest of the water, also polluted? Absolutely it is, right? And so he took, a sample, of all of mankind, that is the children of Israel, and he tested them, against the law.

And, they did not make, they did not, they were polluted. That means, that the whole, is polluted. The whole pond, is polluted.

So there is, none righteous, no, not one. So it is through that, and, and, and the whole world, is guilty, before God.

So it is the whole, all of mankind, that is polluted. Therefore, by the deeds, of the law, no flesh, will be justified, in his sight, for by the law, is the knowledge, of sin.

So you have these, young children, growing up, in Christian homes, they might do, all the deeds, and they might be, good people, but good people, are still, just as condemned, as the evil people are.

[ 21 : 51 ] By the deeds, of the law, no flesh, will be justified. It is not, by our deeds, that we are justified. It is through, the blood of Christ. And Wayne gets to preach, on that portion, next.

We have, this was the climax, of the children of Israel, absolutely being lost. The next portion, deals with, well, what then? There is the answer, to, to the issue.

And I think, most of us, would be mature enough, that we could, go home right now, and chew on this, all week. And then, next Sunday, go through this portion, and still, be blessed by it.

Even though, we might go home, with a bit of a, a heavy heart, and not exactly excited. But, I don't think it's good, to end on that, that type of a note. I want to, I don't think, I'm going to, destroy Wayne's message, for the next section, next section, but I do want to, leave you guys, with a little bit, of encouragement.

At least, it's Romans 3, verses 23, and then part of 25, as well. It says, therefore, all have sinned, and fall short, of the glory of God.

[ 22 : 59 ] That is verse. For all have sinned, and fall short, of the glory of God, being justified, freely by his grace, through the redemption, that is in Christ Jesus, whom God set forth, as a propitiation, by his blood, through faith.

So we all need, come to realization, that we are absolutely lost, just like everybody else is, but we need, that portion of verse 25, whom God set forth, as propitiation.

What does the word, propitiation mean? It is that, which satisfied. So, the blood of Jesus Christ, is that, what satisfied. That is what filled, the law.

That is what satisfied, God. And that is how, we have access back to God. Without that, we are as lost, as absolutely, the worst sinners, in this world.

So, in chapter 1 and 2, Paul proves, that the Gentiles, the religious people, the Jews and Gentiles, are all lost. Romans 3, verse 10, pools the whole thing, right up.

[ 24 : 10 ] It says, as it is written, there is none righteous, no, not one. And, as I was studying through this, I, I kind of stopped at that verse, a little bit, for some time, and realized, how well did I know this, before Jesus Christ?

How well, did I actually believe, that I was absolutely lost? And I did not. I didn't believe, that I was absolutely lost. I thought that, there was hope. And, not realizing, that it was actually, a dead hope.

I thought that, if I was a good enough person, that God would see that, and he would save me, through that. And, and, I had never actually thought, that I was absolutely lost.

And that was not something, that was taught, that was something, that I had caught. And, and just simply thought, that that's how it was, and it is not. So, if there's anybody here, that is on the fence, and thinking that, your works, or simply because, you are born, into a special family, that that is what, is going to save you, it is absolutely not.

We are absolutely lost, without Romans, chapter 3, verse 25. We're absolutely lost, without that propitiation. Let's close, in a word of prayer. Heavenly Father, I come before you this morning, just want to thank you, for this beautiful day.

[ 25 : 27 ] Thank you for this weekend. Just pray now, that you would just, be with us, as we go forward from here. Lord, this message, wasn't exactly, an encouraging message, but I trust, that each one of us, will be able to, to look at oneself, and see, where we came from, where we were, and where we are now, and just be absolutely thankful, for your shed blood.

Father, we pray for those, who have not accepted yet, and ask that, they would just, seriously consider, where they're at, and where they're going. I just pray now, that you would just be with, the song leaders, pray that you would just, bless them, and just encourage them as well, in Jesus precious name, Amen.