

Law of Faith

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 03 July 2022

Preacher: Wayne Thiessen

[0 : 00] Good morning. Welcome here this morning. A beautiful morning the Lord has given to us. This morning, an hour earlier, we had the German service, and we were in 1 John chapter 4, which teaches us to test the spirits, to not believe every spirit, but to test.

And I'm not going to repeat that sermon, but we're just talking about how false prophets have come in the church age and are increasing as we go, and ultimately the falsehood will be proclaimed in the tribulation period just before the coming of Christ.

And that more and more come claiming to be a Christ or a Messiah. And so after the service, Mr. Tycho pointed out, right now, in the world, there are at least, what did you say, seven?

Yeah. So right now, as we speak, there are at least seven men in the world that are saying, I am the Christ. And you pulled that off of somewhere. Internet, yeah.

But it's interesting. It's interesting that these things are accumulating as we move towards the end.

[1 : 51] And so it causes us to be awake, to be alert, what's going on around us. And ultimately, during the tribulation period, the Antichrist, by the power of Satan, will ultimately pretend to be the Christ.

And he'll make it so real with all his signs and wonders that he'll deceive the world. And Scripture says that unless God had shortened the time, even the elect would be maybe at risk to be deceived.

And so that's how severe it's going to get. But anyway, I thought I'd share that tidbit there. It's a sign of the times that we're in.

This morning, we're continuing. And thank you, Mark, for reading that for us. And if I recall correctly, last Sunday, Pastor Peter left you with a homework assignment.

And first of all, what was that assignment? Okay. How many times is the word faith used in Romans 3, 21 to 31?

[3 : 20] Eleven verses. Six, seven, nine. Nine. Man.

We have to go back to school or what? I counted through it in a number of different versions, but I came up with eight every time. So I stand with that.

But anyway, the point isn't exactly the number eight or nine, but it's the repetitiveness of faith following the first two and a half chapters of Romans.

And so God's answer to the prophet. So we've had four messages in Romans showing us that all of mankind is doomed, lost, utterly separated from God, and full of sin, having a sin nature.

And what is the result of that sin? Where does it lead us? To death?

[4 : 48] And ultimately, in Revelations, the second death. Separation from God for all eternity. And so Paul spends a lot of time in three chapters showing the world that you are in a hopeless situation, without hope, as humanity.

We are doomed for hell fire. Unless there is a solution.

And of course, we are here because we know there is a solution. I wouldn't want to end the sermon here. Is it true that God's righteous character demands the punishment of all sin?

Can He allow even one sin to go unpunished? No. So we have a sin problem.

And a righteous God, as we know back in the Garden of Eden, when they sinned, the Father separated Himself from mankind.

[6 : 28] Physically. Not to be in the presence of sin. His character will not allow Him to dwell in the presence of sin.

So we have a problem. And maybe we could say God has a problem. But He doesn't.

We do. Where God's dilemma, and I'm speaking from human terms, is that all sin has to be punished with death.

But I love my creation. And I don't want to see them die. This is what God was dealing with.

Except that God had it figured out before He created us, what He would do. Scripture tells us that. He had a plan.

[7 : 45] But I want us this morning to appreciate what was before God. Because God has to and cannot do otherwise, but remain righteous.

It's His very essence of who He is. And yet, He wants us to dwell with Him.

To be in His presence. And hence, verse 21 starts a new section in Scripture, in Romans. And He says, But now, the righteousness of God, apart from the law, is revealed, being witnessed by the law and the prophets.

So now, God's plan, how can I redeem the sinner who needs to die?

How can I take Him out of death? And still remain holy and righteous?

[9 : 00] There's His plan. The rest of the chapter. This is what He's going to do.

There's six, I think, six elements here that are identified as part of God's plan. And let's work through it to see how God has revealed His righteousness.

And so in verse 21, the righteousness of God revealed is apart from the law.

So God's plan of redemption is separate from the law which He gave to the children of Israel.

So the law had nothing to do with saving them. In fact, we all know it didn't save them. It couldn't. And in fact, it just showed them and proved them to be guilty.

[10 : 06] So God's plan is separate, removed. The law is over there. God's plan is over here. Apart from the law.

It could not be attached to the law which is doing, obeying, works.

It had to be separated apart from. That's point number one of God's plan apart from the law.

It's a very significant piece of information that we understand that. Number two. Let's read verse 22.

Being witnessed by the law and the prophets, even the righteousness of God through faith in Jesus Christ. So the plan of God is through faith in Jesus Christ.

[11 : 17] And there's the first time this word faith is used. So the plan of salvation or the plan of righteousness is apart from the law, but it's through faith or believing in God's Son and how He brought about the plan of redemption.

And so faith is, maybe very simply put, it's choosing to put my trust in God's provision.

It's choosing to trust what God has done. Now how hard is that? How hard is that?

In the flesh, it's the hardest thing because the flesh has to die because if the flesh is alive, then I want to trust in my own flesh.

But it's through faith. Not through our own works apart from the law. So that was number two.

[12 : 47] Through faith in Jesus. Number three, in verse 22 again, so it's through faith in Jesus Christ to all and on all who believe for there is no difference.

for whom is it? Does it say that?

If we take the whole thing together, it does. But it's to all and on all who believe. salvation is for everyone and then more specifically by faith.

That's the second time that word comes. So, God's righteousness is sufficient. It's big enough for every soul that God has created.

and yet applied only to those who receive it by faith. Who choose to see this is God's plan.

[14 : 14] I'm going to believe it. I'm going to trust it. But it's available. It's powerful enough for every human being ever conceived.

This is the plan of God after He just finished condemning every human being conceived. He says, my plan is big enough to bring them back.

But it's through faith. So, to all and on all who believe. number four, let's read on in verse 23 and 24.

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.

So, the fourth part in God's plan is that we are justified freely. And we're going to look at that word a little bit later.

[15 : 26] Justified freely by His grace. So, it's God's desire to give that to us as a gift.

The grace of God. That we can be declared justified or declared righteous. So, we're going to skip over that and keep going.

In verse 24, the second part, through the redemption that is in Christ Jesus. So, what does the word redeem mean?

What does that word mean when we redeem something? Back. And so, God, in His plan, has chosen to buy us back.

To place us back in the status that we had before we fell away. That's His plan. Redemption. But it has some details attached to it.

[16 : 33] And He says, through the redemption that is in Christ Jesus. So, He is the author of our faith or of our salvation.

He is what God used to buy us back. He was the bargaining power. If we can say it that way. The blood of Christ to redeem us, to put us back into God's good books where we are in favor with God.

Verse 25, whom God set forth as a propitiation by His blood through faith to demonstrate His righteousness because in His forbearance God had passed sins that were previously committed.

So, this buying back, this redeeming was done through Jesus Christ by His blood shed as a propitiation.

And I think Pastor Peter mentioned what that meant. It's the payment for sin that satisfied God.

[17 : 51] God's It's the payment that satisfied God's righteous demands for sin. Nothing less would do but shed blood of someone that was worthy and pure to shed it.

And His own Son was able to do that. So that that was what it took to satisfy God.

And it's our faith now in that provision for us. That buying back. And then sixthly it's to demonstrate His righteousness in verse 26 to demonstrate at the present time His righteousness that He might be just and the justifier of the one who has faith in Jesus.

It's a demonstration of God's righteous character that allows Him to do this. To declare us just.

To demonstrate His righteousness. And so it says that He might be just and the justifier of the one who has faith.

[19 : 34] Does God have the right to declare a sinner, a filthy sinner, just?

Does He have the right to do that? Absolutely He does. We have to believe that.

When you came to Christ, how did you come? just as I am.

And how was that? Unworthy, full of sin and unrighteousness.

There's no exemptions. None. We come acknowledging this is who I am.

[20 : 47] Sinful, beyond hope in getting myself out of this mess. God, when we acknowledge this and turn to His plan by faith, it's like He takes that filthy sinner who we see when we look in the mirror and He turns that around and He sees that sin through the righteousness of Christ.

Why? Not because I deserved it, but because God chose to do it that way.

No other reason. God chose to. God chose to. God chose to. This is an area where more believers struggle with this concept of accepting that God chose to declare me righteous than maybe any other doctrine about salvation.

we struggle with this because as a believer I go on and there's still sin in my life and I still struggle and I still look in the next morning and I see and we feel unworthiness shame but we have to look at truth and that God chose to look beyond that and through his son to see us as white as washed a couple verses I want to share 2nd Corinthians 5:21 2nd Corinthians 5:21 He says for he made him so it's

God made Jesus who knew no sin to be sin for us that we might become the righteousness of God in Jesus I just paraphrase it by putting the names of the pronouns in there so God made Jesus to be sin for us that that you and me might become the righteousness of Jesus applied to us and so God has chosen to see us through the blood of Christ let's also turn to Isaiah chapter 1 back to the Old Testament Isaiah chapter 1 verse 18 the prophet says come now and let us reason together says the

[25 : 08] Lord though your sins are like scarlet what color is scarlet red though your sins are like scarlet they shall be white as snow though they are red like crimson they shall be as wool he's talking about the righteousness of God being applied to us he's inviting us to come and reason to think it through God's plan that he has offered if I don't accept God's plan of righteousness what are my alternatives what other choice do I have there is no condemnation there is no other choice it's the road is laid out for us and it's condemnation eternal death and that's he says come let us reason think it through think it through and whether we are grounded in Christ or a new believer or whether we are unsure of my salvation to think of the seriousness of what's being offered here to think it through where is my eternal destiny is it

God's way or is it going to be my way and my way doesn't look so good eternal damnation eternal hellfire let's go back to our text in Romans 3 as we as we sum up this first section what was God's motive for providing the right his plan of righteousness what was his motive what inspired

God to give us a second chance one word love the love of God could not allow things to just stay the way they were and that's what motivated him to provide a plan and it's the love of God that allowed him to remain just and yet provide redemption the buying back in our scripture verse 27 where is boasting then it is excluded by what law of works no but by the law of faith therefore we conclude that a man is justified by faith apart from the deeds of the law so where is works and boasting it has to go out the window because it's faith and boasting or law are opposites one is of humanity the other is of

God and God's plan of righteousness had to be by faith for we could not earn it we could not get ourselves out of that hole so it has to be by the law in verse 25 I want to just pick out that last section there in verse 25 whom God set forth as a propitiation by his blood through faith to demonstrate his righteousness and then because in his forbearance God had passed over the sins that were previously committed and just to clarify that last phrase when Abraham died who had paid for his sin and when Moses died who had paid for his sin and

Joseph and Joshua and King David and Solomon who had paid for their sin Jesus the answer is no one but it was in their in their it was by their faith that that would come and that's why he says here that God had passed over the sins that were previously committed because they trusted God would provide a redeemer who would pay for their sins but at the time of their death Jesus had not yet died it was in the plan in God's timing it would happen but it had not yet happened and so just so that we understand

[31 : 30] Old Testament believers died in their sin because it had not been paid for yet and yet God overlooked that sin because they had faith in him so the faith part is the same as it is today just so that we have an understanding of old and new and how that works together let's read the last verses and we'll finish off with those in verse 29 or is he the God of the Jews only is he not also the God of the Gentiles yes of the Gentiles also since there is one God who will justify the circumcised by faith and the uncircumcised through faith do we then make void the law through faith certainly not on the contrary we establish the law and so for the

Jew and for the Gentile as same as the first three chapters identified all are lost so now the answer the way out of our mess is the same for every human being by faith and by faith God justifies so it's no more difficult for the Gentile to come to God by faith than it is for the Jew in fact because of tradition it's almost easier for us is the law then made void is the last question do we make void the law through faith and he says certainly not on the contrary we establish the law and if we look at the commandments of God the moral commandments the ten commandments they are in essence who

God is it's his character tied up in those ten commandments and by faith we start to live we start to live it and we are empowered from within to do that so we don't put away the law as in I don't have to live moral absolutely not we establish it by faith as now God has given us an inward power to do it and what the Old Testament believers fail to do the church can do and needs to do and what a powerful witness that is when we as God's children live out the law the moral law lifting up God honoring him it draws the unbeliever to God and so he makes this very clear to the

Gentile and to the Jew as well can it be that simple by faith alone is there nothing that I can do there isn't there is nothing I can do but to embrace it and to accept it by faith you know what was the original sin that separated us from God disobedience it was a choice to disobey a choice to disobey God and we from grace if we look at faith

God's provision of righteousness and he's asking you to make a choice and so faith then we can look at it that faith is a choice of obedience not of works God wants us desires us to choose to obey and the first step of obedience is to believe to trust he's counteracting what happened in the garden and he's giving choice again to believe that choice our father of humanity cast everyone into sin over here the choice by

[36 : 54] Jesus to provide salvation allowed everybody to come back the choice only speaks for you not for your spouse or for your children or for your loved ones but it can only bring you back into right standing with God a choice of obedience believe to believe I hear I hear this this reply from some people but it can't be that simple for then it would lead to a life of loose living if it's just by faith then

I can do as I want it can't be that easy on my part the answer is when we understand the depth of that decision to accept his way by faith self dies and when self dies we are filled with gratitude and thankfulness to our Savior and it results in a life that seeks to please God and to live for him the very opposite then that somebody that's not there thinks in his head they can't put that together because it doesn't make sense but when we cross over then we have it from within and it makes full sense a true believer seeks to please

God to live for him and hence God is glorified he's declared us righteous just as Christ is righteous let's pray God what a powerful plan of righteousness that you've demonstrated Lord it makes us so that all of man's efforts are just in the way they have to go father we we just thank you this morning for the plan of salvation that you can declare through your holy just character those that believe to be justified and it's that word

God that qualifies us to be in heaven with you Lord if there's anyone here this morning that's struggling with this with accepting this plan like Isaiah said come let us reason Lord I pray that we would search speak and father that you would call by your spirit we know your heart Lord that you desire that all man be saved may we come freely to you in Jesus name amen you