

240714am Sermon Transcript

James Midwinter

Romans 3:21-31

(This sermon transcript is an extract of a video recording of the full service. The numbering is auto-applied and reflects the number of minutes into recording that the transcript relates to.)

43:34

Well, if you were with us last week, you will remember that I said this is one of the most important passages in the whole of the Bible.

43:41

And for those of you who know me reasonably well, maybe some of you thought, oh, here's hyperbole, Jim, just getting excited about the next bit.

43:50

Well, much, much more faithful Bible teachers than me have said exactly the same thing.

43:56

Martin Luther's written all sorts of notes on what has become known as the Luther Bible.

44:02

And beside verses 21 to 26, he wrote this, that these verses are the chief point, the very central piece of the Epistle to the Romans and of the whole Bible.

44:13

The New Testament scholar Leon Morris says this passage is possibly the most important single paragraph ever written.

44:22

Now, you can talk about that later, but at least you see that I'm not on my own in thinking that this passage really, really matters.

44:32

And it really matters because of everything that's come before it.

44:36

We have spent seven weeks looking at Paul's devastating diagnosis of the human condition.

44:43

We have seen that the wrath of God is being revealed from heaven against all the godlessness and wickedness of our world.

44:50

It is a wrath that is going to fall on the outwardly wicked and on the inwardly wicked and on the Jews who thought that they were absolutely fine because they're a part of God's people.

45:00

And as much as our culture may push against it, we saw last week that no one seeks God, no one does good, and there is no one who can save themselves.

45:13

That's the diagnosis that Paul has given us, but he doesn't stop there.

45:22

The Bible is uniquely honest, but it is also uniquely hopeful.

45:29

And the hope comes out of these passages in three words, three important words that we're meeting for the first time in the book of Romans, perhaps you could say.

45:39

The most important of which is the word justification, this lovely idea that God's solution to our inescapable problem is justification by faith alone.

45:53

And we're going to explain all of that this morning.

45:56

Justification is a word that comes from the law courts.

46:00

It's the word that's associated with that moment when the judge brings their gavel down upon the deck because their judgement has been made and their declaration about what is now to be true for the person in the dock is done.

46:16

In our context, when Paul's using this word, what he means is that it's God's declaration about our standing before him.

46:26

And for him to make that declaration and for what it means and says about us is what makes this one of, if not the most important passages in the whole of the Bible.

46:39

And that's what we're going to unpack this morning.

46:42

What does justification mean and what can it mean for you?

46:47

This morning, I want us to look at 4 aspects of justification.

46:52

And we're going to begin with the wonder of justification, which is that a righteousness from God has been revealed.

47:02

How many of you are watching the semi final on Wednesday?

47:05

Just a rough show of hands.

47:07

OK, we were in a members meeting for the first half.

47:10

I jumped in the car, kept all the speed limits on the way home but was listening to the commentators report of what had happened over the first half.

47:18

And by all accounts, England bossed the first half and it shouldn't really have still been levelled by half time, but it was.

47:27

And then the Dutch changed things and their system just stifled everything that England were doing.

47:32

And we got all the way to the 90th minute and I'm guessing most people in this room, after all the years of hurt, were thinking.

47:42

But then Ollie Watkins and that goal changed everything, didn't it?

47:55

Now you ramp that up a billion fold for all of the inescapable sin we're stuck in, for the horror, the sinfulness of that sin before God, with nothing, literally nothing, any one of us can do.

48:18

But now there is a righteousness of God.

48:24

Or we could translate that from God and what this righteousness is and how we can receive it and what it looks like to be transformed by it.

48:34

That is what the rest of the whole of the book of Romans is all about.

48:38

But we start with the fact that this is a righteousness of or from God.

48:44

It's his righteousness.

48:46

If you read Christians of old who've who've unpacked this, they often talk about it being an alien righteousness.

48:52

And in our culture we instantly start thinking about flying saucers and little green men.

48:57

That's not what they meant.

48:58

They meant it's a righteousness from outside of us.

49:03

And that's what we desperately need, isn't it?

49:05

We know that absolutely none of us possibly has a righteousness that can stand up against the holiness of God.

49:11

And what's more, we know that Romans 1-2 and three have shown us there is no human being on this planet who's escaped that judgement, which means if there's to be any hope for any one of us, the only righteousness that can save us is a righteousness from God himself.

49:30

Our greatest problem is a problem only God can solve.

49:35

There's a Roman poet called Horace who taught playwrights how to write good tragedies, good Roman tragedies, and one of his most famous lines for them was don't bring a God onto the stage unless the problem is one that deserves a God to solve it.

49:56

Romans 3's a God problem.

49:59

We cannot possibly fix it ourselves.

50:04

And the glorious hope of the gospel is that God has stepped onto the stage, to use Horace's phrase, and brought his righteousness to bear where none of ours could possibly ever do it.

50:18

No one knew exactly how all of that would happen until we get to Jesus.

50:21

But God had been planning this salvation ever since Genesis 3 when everything goes wrong, which is what Paul's talking about when he says that the law and the prophets testify to this righteousness.

50:34

The whole of the Old Testament is God's promise and preview, looking forward to the day so that when Jesus finally comes and does everything we're going to think about this morning, you can look back in your Bible and see that's what God was preparing for.

50:50

That's exactly what has been going on.

50:52

And actually, this salvation, although it's now revealed and made known through Jesus, this has been the only way that any person in the Old Covenant could have been saved too.

51:04

Which is why by the time we get to chapter 4, Lord willing, next week, you're going to see that Paul's prime example of somebody who's been justified by faith, not by what they did and receive the righteousness of God, is an old covenant person.

51:19

It's Abraham.

51:20

It's not a new covenant person living after Jesus.

51:24

It's an old covenant person because God's one and only plan of salvation has always been the same.

51:30

And that gives every single one of us hope.

51:34

Because the only way any of us can be saved is entirely of God's work.

51:41

Or to say it the other way around, there is nothing in your life so serious that God cannot save you from it, because the righteousness of God is your and anyone's only hope.

51:58

So however much of a mess you have made in your life, how many, however many sins have ensnared you and are ensnaring you to this point, However far away you may feel from God, none of your sin is a barrier to God saving you, because God has only and always saved people of his own righteousness.

52:24

Which brings us to a really important question.

52:27

If God's salvation is all of God, how do any of us receive it?

52:33

If there's a disconnect, isn't there, especially speaking between God being out there somewhere and Jesus having lived in the past and I was here today.

52:40

So how do, how do we receive the righteousness of God that gets us #2 to the instrument of justification.

52:49

We receive this righteousness by faith and not by works.

52:54

And Paul's been really clear about that for the whole time, but he picks up the same thing if you look back in verse 21.

52:59

But now apart from the law, meaning we can't achieve this on our own, it goes to the same thing in verse 23, which in one sense is just a summary verse of everything that he's been saying for three chapters.

53:10

For all have sinned and all fall short of the glory of God.

53:15

There is absolutely no way any of us can ever do anything to make ourselves right in God's sight.

53:24

I labour that very deliberately because I know that until you come to trust in Jesus you won't hear that right.

53:36

If you've been in our church family for a little while and you can remember back to some of the baptism testimonies that we've had, you've heard what I'm about to say now.

53:44

This experience lived out in lots of the people who've been baptised in our church, and I'm one of

them, have exactly the same testimony as many of the men and women and boys and girls who we've baptised over the last few years.

53:59

I grew up in a church that taught the Bible faithfully.

54:04

They taught that you cannot be saved by works, you can only be saved by justification, by faith.

54:09

Do you know what I did for years of my life?

54:13

I went home Sunday night.

54:15

I committed myself afresh to living like a Christian.

54:19

I woke up on Monday morning determined to do a Christian life and then failed.

54:27

And repeat.

54:28

And it's like Groundhog Day in my life.

54:31

Everybody was teaching me what was true.

54:36

What I was hearing was I need to earn, I need to do, I need to be more determined now, accelerate a few years.

54:47

I'm now one of the pastors who sits there when people share their testimony and say, I thought the gospel was, and then later and I'm sitting there thinking, but I preached to you for years.

54:59

Weren't you listening?

55:02

That's actually not what I think at all because I remember Romans 3.

55:08

No one understands, no one seeks God.

55:11

It's not an act of defiance.

55:16

You may be sitting there this morning and you've not yet really heard that you cannot do anything to save yourself.

55:27

But if God is at work in your heart today, you can hear that properly for the first time, and you can really know that there is nothing that any one of us could ever do ever to save ourselves.

55:43

It's the glorious hope of the gospel.

55:47

So how do we receive it?

55:49

Well, God declares us righteous in His sight.

55:51

Verse 22.

55:53

This righteousness is given through faith in Jesus Christ to all who believe.

56:02

You don't own it, own it.

56:03

You can't.

56:05

You can't justify it somehow in your own sight.

56:07

You, you trust and believe, but you trust and believe in Jesus.

56:13

We live in a day where in one sense faith is scorned, but actually in another sense, people are very happy for you to have faith.

56:23

You can put a lot of faith in cloud formations and star constellations, and nobody's going to bat an eye.

56:30

In fact, they might even say it's lovely that you've got a faith, I'm glad that it works for you, but that faith isn't going to save you ever.

56:40

The only faith that will save you is faith in Jesus Christ, and I'll explain why that's true in just a minute.

56:47

But before we get there, I want us to be really clear that faith isn't a substitute for works.

56:54

Lots of people wrestle with this.

56:57

Perhaps you've understood that you can't earn your salvation.

57:00

Get that.

57:01

We've had seven weeks of that very clear on that now.

57:03

And then we start talking about faith.

57:06

And perhaps what your brain does is it says, OK, so it's not works, but it's now all about believing and trusting.

57:13

So.

57:13

So what I've got to do now is really believe.

57:16

And perhaps you've heard people say that you've been talking to people who are not yet Christians and and they say, well, it's great that you believe these things, but I don't have your size of faith.

57:28

I couldn't believe as much as you do in Jesus.

57:33

See what's happening there?

57:35

We've just substituted faith for works.

57:39

We've turned salvation again into salvation by works.

57:44

But now the works are belief and how much you really, really believe something to be true.

57:51

You may have realised just how much of a problem that is when you look at verse 22.

57:57

Because the issue is not the size or the strength of our faith, it's who our faith is in.

58:06

Brothers, we OK, we're OK, I'll continue.

58:22

Bless you.

58:23

Thank you.

58:25

What matters, verse 22, is who our faith is in this righteousness is given through faith in Jesus Christ.

58:33

So our faith is the channel through which we receive what matters, which isn't the strength of our faith, it's the object of our faith.

58:43

You may have heard about the two men who wanted to try and fly to America, and one had huge, undeterrable faith in his homemade flying suit.

58:56

He had built a contraption that had retractable wingspans connected to his arms, and he had individually stuck eagle feathers all over the place.

59:08

And this man was absolutely confident that he could fly from England to America.

59:17

Man #2 had a flight from Birmingham to Orlando and was absolutely terrified.

59:28

Like got to the boarding gate, frozen with fear, couldn't take a step forward onto the plane, terrified.

59:37

Faith was completely shot to pieces.

59:41

Which man gets to America?

59:44

It's the guy with the plane ticket every time, isn't it?

59:48

Because what matters isn't how strong your conviction is about whether you can do something or not.

59:55

What matters is what your faith itself is in.

1:00:00

And only faith in Jesus Christ is going to save you.

1:00:04

All that matters is believing in Jesus Christ.

1:00:07

And that means that this hope of salvation is a message for everyone.

1:00:13

Every single person can respond to this message of faith.

1:00:17

Look how inclusive Paul's language is.

1:00:19

This faith is given through faith in Jesus Christ to all who believe.

1:00:24

Which is why there's no difference between Jew or Gentile.

1:00:27

Because verse 24, all who believe in Jesus are justified freely by His grace.

1:00:34

You see, Christianity often gets a bad reputation for being very exclusive.

1:00:38

Christianity is both unbelievably inclusive and unbelievably exclusive at the same time.

1:00:48

Christianity is like no other religion in the world in its inclusivity.

1:00:52

Anyone can come, anyone can repent of their sin and believe in the Lord Jesus Christ.

1:00:57

Whether you're a man or a woman, you're old or young, whatever country you've come from.

1:01:01

Wasn't it a wonderful thing that we've just welcomed 5 members, not one of them a British?

1:01:05

A glorious picture and a reminder of the worldwide Church of God.

1:01:09

That is good news for all people from all places.

1:01:13

Doesn't matter how messed up your life is.

1:01:15

Doesn't matter how many times you've been to church, This may be your first or second time.

1:01:18

None of that matters.

1:01:21

Because the good news of the gospel is good news for all who believe.

1:01:25

But it is only good news is the exclusive bit for those who believe in Jesus Christ.

1:01:33

And that is the exclusive claim of Christianity.

1:01:35

Why?

1:01:36

Why is Christianity so exclusive?

1:01:39

Why is it not OK for other people to come up with their own ideas about how to make themselves right before God if that's their goal in life, they just want to be right before God?

1:01:49

Why?

1:01:49

Why are Christians so insistent about Jesus being the only way?

1:01:54

That gets us to point #3 look at the basis of justification.

1:02:00

So after seven weeks in one to three, every right thinking person is glad to get to Paul's solution, right?

1:02:07

Nobody wants to stay with a message of just doom and despair.

1:02:13

But that solution presents its own problem.

1:02:16

How can a righteous God declare the unrighteous righteous?

1:02:24

That's the proper problem.

1:02:27

The justice of God is one of those unshakeable attributes of God.

1:02:32

Every good work of justice in our world flows out of the fact that God is unchangeably just.

1:02:41

So if you think about all of the commands that God gives us all the way through the Old Testament about why justice is so important, you get a glimpse of how much justice matters to God.

1:02:53

God tells the judges in Deuteronomy that they are only always to acquit the innocent and condemn the guilty.

1:02:59

Which means when you get to Proverbs 17, he warns the people if they do the opposite, acquitting the guilty and condemning the innocent.

1:03:07

The Lord detests both.

1:03:10

When we were in Exodus, we read I will not acquit the guilty.

1:03:14

If you've got the King James Version, that verse is translated for I will not justify the wicked.

1:03:21

And that's what we're all expecting, right?

1:03:23

That's what we expect of a just God who will always do what is right.

1:03:31

So how can God who is righteous declare us the unrighteous righteous?

1:03:40

See the problem of our forgiveness in language of verse 26.

1:03:47

How can God be just and the one who justifies the unjust?

1:03:55

Now, until you've got to the point of asking that question in your brain, you're not ready to understand the gospel.

1:04:04

But if you're there, you can.

1:04:09

That right there is the heart of the gospel, and it all centres on the life and the death of Jesus.

1:04:17

I mentioned that this passage introduces us to three keywords that explain the hope of the gospel.

1:04:21

We've seen justification already.

1:04:23

Word #2 is redemption.

1:04:25

Look at verse 24.

1:04:27

All are justified freely by His grace through the redemption that came by Christ.

1:04:35

Now if you were a Jew living in Jesus day, the word redemption was a rich and precious word to you because it reminded you of how God rescued or redeemed you as a people from both Egypt and then from exile in Babylon.

1:04:49

But if you weren't a Jew, this word was really familiar with you too, because it was the word that people used all the time in the marketplace when people bought slaves from someone else.

1:05:05

So if you wanted to buy somebody else's slave, you'd work out what the price was going to be, and then you would make that payment and the slave would be redeemed, would be bought from the old master, and would then become the slave of the new master.

1:05:21

That's what redemption means for all of the people who have read Romans for the very first time.

1:05:26

So verse 24, Paul says Jesus has paid the price to redeem us.

1:05:32

Not one of us could have kept God's law perfectly, but Jesus did, and every single one of us has transgressed God's law and therefore deserve judgement.

1:05:42

But what happens upon the cross is that Jesus takes all of the punishment that all of us deserve upon himself.

1:05:52

That's how it's happening.

1:05:53

That's what verses one to three are talking about.

1:05:55

It's freedom of slavery to sin.

1:05:57

But but how does that actually work?

1:06:02

That's what Paul explains in verse 25.

1:06:05

God presented Christ as a sacrifice of atonement through the shedding of His blood.

1:06:12

If you've got an ESV Bible in front of you, they've kept an old word that the NIV chose not to use when it made it's translation.

1:06:20

So the ESV reads whom God put forward as a propitiation by His blood.

1:06:27

It's the third keyword that we're going to learn this morning, and we're going to learn it because it matters.

1:06:33

Sometimes what the NIV did in this verse is the right way to go because language moves on and we need to have the Bible in language that everybody can understand, and that makes complete sense.

1:06:45

But there are other times when actually what we need to do is relearn some of the vocabulary that we lost.

1:06:52

And this is one of those times.

1:06:54

This is one of those times when we need to know a new word and, and please don't be frightened by that because every single one of you does that multiple times a day and did do all the way through school.

1:07:05

If you want to learn how an engine works, you have to learn the laws of thermodynamics.

1:07:09

Thermodynamics, 5 syllable words, same as propitiation.

1:07:14

You could balk at having to learn the word thermodynamics, but unless you know the three laws of thermodynamics, you cannot learn how an engine works.

1:07:23

I want you to know how your salvation works.

1:07:26

So we're going to learn what propitiation means.

1:07:31

Propitiation means to placate or to absorb someone else's anger.

1:07:39

So you could think of propitiation a bit like a sponge absorbing the anger of water.

1:07:50

Now, I've not used this sponge before.

1:07:53

This could go wrong, but the idea of propitiation is that you could pour all of that judgement into the sponge.

1:08:06

There we go.

1:08:07

It wasn't completely dry.

1:08:09

And the sponge, if I'd got a better one, would have absorbed every single drop such that it wouldn't then drop anywhere else.

1:08:21

And what Paul is telling us when you get into the book of Romans is that Jesus is propitiation.

1:08:28

He's the great sponge who absorbs all the judgement from gods upon our sin.

1:08:38

And God's been preparing us for that all the way through the Old Testament.

1:08:42

That's why the NIV uses the phrase a sacrifice of atonement.

1:08:46

They're not using the exact word of propitiation.

1:08:48

They're sending you back to how God has been preparing his people all along to understand what Jesus did at the cross.

1:08:57

When you get to the Day of Atonement, there's a goat that's killed and that blood is poured onto the other goat and then over the mercy seat of the atonement in order to satisfy the judgement of God.

1:09:11

But that was only preparing the way for what Jesus does at the cross.

1:09:16

He was the one sacrificed on his bloodshed to satisfy God's wrath against humankind.

1:09:24

Now, lots of people have got lots of problems and questions about the idea of propitiation and sacrifice.

1:09:30

I want to talk about two of them briefly.

1:09:33

One of the problems that people have is, especially if you're thinking about the day when sacrifices were made to propitiate the wrath of all the gods, the idea that would have been in people's minds was human beings are the ones who do the placating, right?

1:09:50

So if you look at the Pagan gods in Paul's day, you've messed up.

1:09:56

You've made them angry.

1:09:58

So what do you need to do?

1:10:00

You need to placate them, which would have looked like, you know, going off to a temple somewhere and bringing some offerings or some sacrifices in order to appease them.

1:10:08

You're the one doing the placating, Paul says.

1:10:13

That doesn't work.

1:10:16

Every single one of us is lost in our sin.

1:10:19

We can't possibly placate God's judgement.

1:10:24

We can't absorb the judgement of our holy God and survive to tell the tale.

1:10:30

But in God's amazing love, he's done for us what we could never do for ourselves.

1:10:35

Maybe you remember first John 4 in This is love, not that we have loved God, but that He loved us and sent his Son to be the propitiation for our sins.

1:10:47

God's the one who does the propitiating.

1:10:52

It's the first objection.

1:10:53

Second objection is nobody likes to talk about the wrath of God.

1:11:01

All of us are very happy to talk about the love of God.

1:11:06

No one wants to think about the wrath of God because it's terrifying.

1:11:12

It's terrifying for me.

1:11:15

It's terrifying for every person who understands what the wrath of God really looks like.

1:11:20

But we need to talk about it.

1:11:22

In part we need to talk about it because what John does here is he shows us that the way God deals with his anger is the greatest way that he expresses his love.

1:11:34

So if you really want to talk about the love of God, I want you to understand the greatness of it, which you can't understand unless you understand what Jesus has done to absorb every single drop of our judge, of our judgement in our place.

1:11:50

But we also need to see how it matters because of the book of Romans.

1:11:56

What have we seen for three solid chapters?

1:11:59

We are under the wrath of God.

1:12:04

That's where we start, right?

1:12:06

So Romans chapter one, verse 18, the wrath of God is being revealed from heaven against all the godlessness and wickedness of people.

1:12:14

Romans chapter 2, verse five.

1:12:16

But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath when His righteous judgement will be revealed.

1:12:25

Chapter 3, verse five.

1:12:27

But if our unrighteousness brings out God's righteousness more clearly, what should we say?

1:12:30

That God's unjust in bringing His wrath upon us?

1:12:32

Do you see the point that Paul is making?

1:12:34

Every single one of us starts under the wrath of God.

1:12:39

So if Jesus is salvation, if Jesus act of propitiation doesn't deal with that wrath, we're still under it.

1:12:49

That's why it's so important that by the time you get to Romans 3, you're ready to hear how Jesus has absorbed all of God's wrath against all of your sin so that you can understand the the fullness of his redemption.

1:13:07

All of that enables us to understand how our just God justifies the unjust.

1:13:17

Lots of people might look at Christianity and say, oh, I get what you guys are all about.

1:13:22

You've worked out a way of creating a God who just turns away and ignores all the sins of his chosen people.

1:13:31

That that God isn't the God of the Bible.

1:13:35

That God would utterly rend as Thunder.

1:13:38

His own character, Tim Keller's got a lovely way of describing what's going on here.

1:13:43

God doesn't set his justice aside.

1:13:46

He turns it into himself.

1:13:51

That's what God's justice does.

1:13:53

That's how justice and mercy meet at the cross.

1:13:59

God doesn't just choose to ignore the sins of the few people that He likes.

1:14:05

His love for them has dealt with their sin by His Son, absorbing all of His wrath against all of it.

1:14:15

That's how his unswerving justice meets His unrelenting love.

1:14:24

And what's glorious about the cross is that Jesus doesn't just take all of our sin from us.

1:14:33

That would be glorious enough if Jesus himself would take every single evil, wicked, shameful, debased thing from us and take the penalty for our sin.

1:14:48

But justification is more than that.

1:14:51

Justification is Jesus clothes us with his righteousness.

1:15:03

So now the Father looks at every son and daughter and sees the righteousness of his son.

1:15:14

So when we come to this supper, in just a minute, every single one of you who has been saved has in this text the greatest hope and assurance of your faith that you could ever possibly have.

1:15:31

Because not only do we remember when we break the bread and we drink the wine, that the Lord Jesus Christ is our propitiation.

1:15:39

He's our wrath absorber.

1:15:43

There's nothing more to fear because God's judgement has been fully absorbed by Jesus.

1:15:48

But it's not just that.

1:15:51

It's that at the cross that great exchange means for all of the beauty and the fullness and the utterly perfect righteousness of God that the Son has.

1:16:02

That's how God sees you Now.

1:16:07

You might have thought, oh, crumbs, The sermon on justification, redemption, and propitiation all sounds a little bit dry and boring to me.

1:16:13

Can you see how important good theology is?

1:16:17

It's the bedrock of your faith.

1:16:19

This is what is going to give you peace when you sleep, to know that there is nothing, nothing that the Father can hold against you.

1:16:27

Now, all of the judgement of your sin gone on the cross.

1:16:31

It's there right there on the cross, and you're now clothed with the righteousness that does not belong to you, but is yours because you are in Christ.

1:16:45

And that changes everything.

1:16:46

Our time is going, but just look very briefly at some of the implications for this.

1:16:51

And we're going to work out what the rest of this looks like as we go through the rest of the book.

1:16:55

Fourth thing, the results of justification.

1:16:57

The gospel transforms Christians.

1:17:02

If you've been listening for eight weeks and you are a Christian, I hope you have heard afresh that we have got nothing to boast about.

1:17:13

Nothing.

1:17:16

That's why it is such a sinful thing if Christians are boastful and arrogant, because the only thing that we bring to our salvation is the desperate mess we need to be saved from.

1:17:29

Our mess is so bad that we can't just ask a mate who's a bit better than us to sort it out.

1:17:36

We need the very God of heaven to come into this world, absorb all of our judgement, and give us his righteousness to fix us.

1:17:43

Which means we've got nothing to boast about and everything to be thankful for.

1:17:48

Amen.

1:17:50

OK.

1:17:51

And it means, and it means verse 31, that his law is still good.

1:18:02

You could get to the end of all of this and think, well, the law's not good for anything then, is it?

1:18:07

Because we've had all of these years when nobody could be saved by it.

1:18:12

We're going to see in Abraham that the only way anybody could ever be saved is by faith.

1:18:17

So what's the point in the law?

1:18:20

And there's lots of points in the law and Paul's going to unpack that in Romans 6 and Romans 7 and Romans 8.

1:18:25

Especially thing I want you to see this evening, this morning, as you look at the end of verse 31, is there is a goodness in the law because saved Christians want to love their Saviour.

1:18:44

If you know that the law is a reflection of the heart of the God who has saved you.

1:18:49

If you know that the God who has saved you has not only wonderfully sent his Son to do so, but has given you his plan for how to live in his world, how to love him and one another, and how to bring that dominion to bear that he gave to Adam and Eve all the way.

1:19:04

In the beginning, the law stops being something that you hate and something you love.

1:19:12

As we go through the book of Romans, we're going to see how transformed Christians love to keep the law because we love our Saviour.

1:19:23

If you're not yet a Christian, I hope that what you have seen over the last few weeks has shown you that Christianity is not like any other religion in the world.

1:19:35

No other religion will paint a picture so honestly about how desperately lost people are.

1:19:43

No other religion will describe a God whose act of love and justice is as perfect as the God of the Bible.

1:19:53

Perhaps you are sitting there this morning thinking, what must I do to be saved?

1:19:59

And when the Apostle Peter first explained that very or heard that very question from a big group of people in Acts 2, this is what he said Repent.

1:20:12

And be baptized, everyone of you, in the name of Jesus Christ, for the forgiveness of your sins.

1:20:23

That is as possible for you today as it was for me, as it was for every Christian in this room, as it was for the Apostle Paul, all because Jesus has done everything at the cross.

1:20:42

You can know that peace of being clothed with His righteousness.

1:20:46

This morning.

1:20:47

I pray you would repent and believe in Him.