Php 1:1 ¶ **Paul and Timotheus**, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: 6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: {perform: or, finish} 7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. {I have...: or, ye have me in your heart} {of my...: or, with me of grace}

Php 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Heb 13:9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

We need the doctrine of the blood Covenant

“The Blood of the Everlasting Covenant”

Heb 13:20 Now the God of peace, that brought again from the dead our **Lord Jesus**, that great shepherd of the sheep, through **the blood of the everlasting covenant**, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

God is the God of peace God is the God of our Lord Jesus, that great shepherd of the sheep God is the God “of the everlasting covenant” God is the God of “Glory for ever and ever”

1. The God of peace
   1. The covenant has been kept by the Lord Jesus Christ.
   2. Jesus has according to his promise shed his blood,
      1. and now the covenant stands fulfilled on the side of the Eternal Father,
      2. and under that aspect of the covenant the apostle calls the

Father "the God of peace."

* + - 1. What a precious name!
         1. The God of peace
         2. Lord Jesus, The Prince of Peace
         3. that great shepherd of the sheep
         4. Jesus Christ

The servants of Jesus Christ

Php 1:1 ¶ **Paul and Timotheus**, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Ge 47:25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.---(Joseph set for us a dynamic example —he followed God so closely, obeyed Him in all things. God was with Him and he moved his family close to the store houses). Nu 32:5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

* + 1. Grace

Php 1:2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. 7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. 4:23 The grace of our Lord Jesus Christ be with you all. Amen. Ro 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 2Co 8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

* + 1. Peace

Php 1:2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

1. Peace, as well as grace, is to be the subject of the Christian's prayer and care,
   1. to obtain peace with God,
   2. peace with conscience,
   3. peace with one another,
   4. and, if it be possible, peace with all men.

Heb 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord: Jas 3:18 And the fruit of righteousness is sown in peace of them that make peace.

* + 1. Fellowship

Php 1:5 For your fellowship in the gospel from the first day until now; Php 2:1 ¶ If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Php 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; Ga 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. 2Ti 4:16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

2Tim4:17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

2Ti 4:10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

Relations thin out under pressure to work for God Relations thin out the harder the work gets

Add suffering even thinner Jas 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Perfection

You walk alone

Ge 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

Isa 51:1 ¶ Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. 2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

Heb 13:20 Now the God of peace, that brought again from the dead our **Lord Jesus**, that great shepherd of the sheep, through **the blood of the everlasting covenant**, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb 6:1 ¶ Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

* + 1. Under the covenant of works he is the God of vengeance;

Mt 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

Luke 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 19:32 And they that were sent went their way, and found even as he had said unto them. John 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. Ro 3:17 And the way of peace have they not known: Isa 48:22 There is no peace, saith the LORD, unto the wicked. Isa 57:21 There is no peace, saith my God, to the wicked.

* + 1. Sinners, the 3x’s Holy God,is terrible out of his holy places.

Ps 68:35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

Ps 66:5 Come and see the works of God: he is terrible in his doing toward the children of men.

Ps 46:8 Come, behold the works of the LORD, what desolations he hath made in the earth.

Joh 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

* + 1. Even our God is a consuming fire;

Heb 12:29 For our God is a consuming fire. De 4:7 For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? De 6:4 ¶ Hear, O Israel: The LORD our God is one LORD: Mr 12:29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: Ps 68:20 He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death. Jer 3:23 Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel. Ps 99:9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy. 115:3 But our God is in the heavens: he hath done whatsoever he hath pleased. Ps 116:5 Gracious is the LORD, and righteous; yea, our God is merciful.

Da 9:14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

* + 1. and yet to us, seeing that the covenant has been fulfilled on our side by our great Head and Representative, He is "the God of peace." All is peace between you and God.

Ac 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Ac 13:30 But God raised him from the dead:

Ro 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Ro 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

1Co 6:14 And God hath both raised up the Lord, and will also raise up us by his own power. 2Co 4:14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Eph 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: Col 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

*Ge 3:21 ¶ Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. Adamic Covenant - (required a blood sacrifice)*

*Ge 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

*Ge 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

*3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.****Ge 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*** *22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

*Ro 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

*God instituted Marriage -- Ge 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

1. A Blood Sacrifice Gen. 15:9-17; 31:43-54; Jer. 34:18-19
2. A Memorial Covenant Meal Gen. 31:44,54

*Examples of blood covenants in the Bible:*

1. Laban & Jacob Gen. 31:43-55
2. David & Jonathan I Samuel 18:1-4
3. The Pattern of God’s Covenant

God’s covenant with us is in the same pattern of the O.T. blood covenant. (Heb. 9:24)

1. We Exchange our Garments and Swords Eph. 6:11-17
2. There Has been Made a Blood Sacrifice Heb. 9:12-22
3. We have a Memorial Covenant Meal Matt. 26:26-29
4. Benefits of God’s Covenant
5. **We have Been made ‘joint-heirs’ with Christ**

Romans 8:15-23; Eph. 1:11,14,18; Heb. 9:15-17; I Peter 1:3,4

1. **We have God’s Word**
2. Salvation Rom. 5:9
3. Never Alone I Chr. 28:20 “He will not fail thee”
4. Victory I Cor. 15:57
5. Healing Isaiah 53:5
6. Life & Peace Mal. 2:5; Num. 25:12
7. Obligations of God’s Covenant
8. Atonement Must be Made for all Sin Num. 25:13
9. Serve No Other God Deut. 6:5
10. Seek No Other Source Jn 4:10,13,14; De18:9-14; Rm16:19
11. Keep His Word Deut. 4:2

Deut. 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

Heb 8:6 ¶ But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Heb 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Great subjects

1. Prayer
   1. Pray for us, a Praying People
      1. Praying for us, (not to stop here) (v.19)

Pray…“that I may be restored to you the sooner”

In Paul’s case ministry, for them, not selfishly, not angrily, bitterly, not casually, (until) but hungry.

* + - 1. For Paul and Timothy
      2. Under shepherds
      3. Dad, myself and Tammy

1. A Good Conscience
   1. we trust we have a good conscience
      * 1. In all things **willing** to live honestly
           1. Overcome **all** weaknesses.
           2. Overcome being Luke warm.

Alot of enthusiasm/Little enthusiasm

For what?

For who?

When?

A lot of Power or no power

* + - * 1. Overcome compromise, worldliness
        2. Overcome deception, hard heartedness (Saul)Paul had to
        3. Overcome envy
        4. Overcome fear
        5. Overcome by grace in your heart

“The Blood of the Everlasting Covenant” – “**unto good works”** “we trust we have a good conscience, in all things willing to live honestly” 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Pr 22:11 ¶ He that loveth pureness of heart, for the grace of his lips the king shall be his friend. {for...: or, and hath grace in his lips}

Eph 2:8 For by grace are ye **saved** through faith; and that not of yourselves: **it is the gift of God**: 9 **Not of works**, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus **unto good works**, which God hath before ordained that we should walk in them. {ordained: or, prepared}

Ac 11:23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. (greater difference/one full man)

Ac 11:20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, **preaching the Lord Jesus**. 21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Ac 11:19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, **preaching the word** to none but unto the Jews only.

Ac 11:22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and =**they= sent forth Barnabas**, that he should go as far as Antioch.

The Blood Covenant 1Sa 18:3 Then Jonathan and David made a covenant, because he loved him as his own soul.4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

*What is a Covenant ?*

Hebrew: making or cutting a blood Covenant, confederacy, covenant, league, union, a peace pact, the greatest peace treaty.

Greek: contract, will, testament, covenant, agreement, a very sacred agreement, binding promises

--To the ancient Hebrews, a blood covenant was the most binding, sacred agreement that could be made.—

A close bond of friendship; a oneness of spirit and brotherly love— A covenant was an unbreakable commitment of one to another, one person to another person. It dealt of an unbreakable friendship; partnership.

Salvation is a blood Covenant; Marriage is a Blood Covenant.

Re 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

NOT David better than Saul ---The anointing upon him

The loyalty and commitment of David

David was loyal and committed to whatever task was assigned him.

He was loyal to Saul and committed to helping the king overcome his episodes of insanity.

Is the condition of jealousy in the church any less insane?

1Sa 18:3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

Zec 3:4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

Isa 61:10 ¶ I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Lu 15:22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

Php 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Ro 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Ro 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Col 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Col 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

Eph 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Ro 1:10-12; 15:31,32; Phm 1:22

Heb 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly. 19 But I beseech you the rather to do this, that I may be restored to you the sooner.

Ro 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; 32 That I may come unto you with joy by the will of God, and may with you be refreshed.

Ro 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Ps 94:1 ¶ O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

De 32:35 To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. De 32:41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. De 32:43 Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

Ge 48:22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Ps 94:1 ¶ O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

Isa 34:8 For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.

Isa 35:4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

Isa 47:3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

Isa 59:17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

Isa 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Isa 63:4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

Lu 21:22 For **these be the days of vengeance**, that all things which are written may be fulfilled.

Ro 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

2Th 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Heb 10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Jude 1:7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Ge 4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

De 32:35 To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

De 32:41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

De 32:43 Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

Ps 94:1 O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. {God...: Heb. God of revenges} {shew...: Heb. shine forth}

2 Lift up thyself, thou judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard it.

8 Understand, ye brutish among the people: and ye fools, when will ye be wise?

9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

**11 The LORD knoweth the thoughts of man, that they are vanity.**

12 Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall follow it. **16 Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?**

17 Unless the LORD had been my help, my soul had almost dwelt in silence.

18 When I said, My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God is the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

Ps 94:1 ¶ O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.-----vengence to the wicked

Ps 94:13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

Ps. 94:16 Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?

Ps 94:17 Unless the LORD had been my help, my soul had almost dwelt in silence.

Ps 60:9 Who will bring me into the strong city? who will lead me into Edom?

1. rise up. Ex 32:26-29; Nu 25:6-13; Jg 5:23; 1Ki 18:39,40; 2Ki 9:32; 10:15 Isa 59:16; 63:5; Jer 5:1; Eze 22:30; Mt 12:30; 3Jo 1:8

2. stand up. Ne 5:7; Jer 26:16-19; Joh 7:50,51

Ps 94:20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

Who or How to Recover

Not, hwo, owh, woh, or ohw it makes no difference, or sence when it is twisted, if it is twisted it will not work.

To RECOVER is to be at His best position for you, Recovery is work; Personally in Revival.

The world is bankrupt morally- The church is bankrupt spiritually (lukewarm) morrally

1. Recover from: stubbornness, wickedness, sin

Ex 32:11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? De 9:18,26-29; Ps 74:1-2; 106:23

1. Recover from: heaviness, grudges, anxious because of others

1Peter 1:6—Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

James 5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

John 21:21 Peter seeing him saith to Jesus, Lord, and **what shall this man do**? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

1. Recover from:

Deut. 2:36 From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

Judges 11:26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time?

1. Recover from

2Tim. 2:26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. James 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Rev. 2:13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

True Worship always leads to Spiritual Warfare

Ps 31:3—*For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.* 32:8*—I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.* {guide...: Heb. counsel thee, mine eye shall be upon thee}55:13*—But it was thou, a man mine equal, my guide, and mine acquaintance.* {mine equal: Heb. according to my rank, (*a counselor, an advisor and influence)}*

The call of God demands accountability through faithfulness and personal responsibility.

There is a rank deficit

There is a soul deficit

There is a respect deficit There is an obedience deficit

There is a fervent prayer deficit so that there is no shame, no praise, and no conviction

* Can we recover? Luke warmness, Worldliness, immorality, disheartened, disrespectfulness,

There is an Intellectual deficit There is a character deficit There is a moral deficit bankrupt-shipwrecked-gone under-sunk There is a crises (backslid)

We can only recover if we recover by faith, as we **will to recover** (will to do His will)

It is the Will of God that you Love as he loves them. **Will to Love**

Can we **cover** for them?

Pr 10:12—*Hatred stirreth up strifes: but love covereth all sins*. 16:28*—A froward man soweth strife: and a whisperer separateth chief friends.* 17:9—*He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.* 26:21*—As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.*

Col 3:14—*And above all these things put on charity, which is the bond of perfectness*. 1Tim. 1:5—*Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:*

1Peter 4:8—*And above all things have fervent charity among yourselves: for* ***charity*** *shall cover the multitude of sins. Can we* ***convert*** *them?*

James 5:20*—Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.* Rom 11:14*—If by any means I may provoke to emulation them which are my flesh, and might save some of them*

*All were reprobate, or rejected; however, the apostle believed according to promise that all were recoverable.* ***None of them were irrecoverably shut out from the Divine favour****; and that some of them, by his preaching, might be disposed to receive salvation by Christ Jesus.*

How to Recover Oneself

**RECOVERY Wholly rely on the Lord**

Return:

Return to God Return to health Return to Guard-fight of faith-Make the attack

1. The act or power of regaining, retaking, or conquering again; as recovery of stolen goods.
2. A getting well again, coming or bringing back to consciousness, revival of a person from weakness.
3. A regaining of balance, of former position or condition, a return to soundness.
4. The thing or amount gained in recovering.
5. In law, the obtaining of right to something by a verdict and judgment of court from an opposing party in a suit; The recovery of debt, damages and costs by a plaintiff.

**RESTORATION**

**There is a difference to be at attack and being under attack**

How to recover oneself out of God’s Judgment of wrath.

1. Abijah Recovery
   1. Abijah stood up “**Abijah**” means “bound together”
      1. The king had Reign (v.1)
         1. Over Judah
         2. In Jerusalem
      2. The king had War (v.2)
         1. There is flesh-carnality (v.14)

2Ch 13:4—“Abijah stood up upon mount **Zemaraim**, which is in mount Ephraim”

06787. Myrmu Ts@marayim, tsem-aw-rah'-yim **double fleece**; Tsemarajim, a place in Palestine:--Zemaraim.

**DOUBLE**=shaggy; wool:--wool(-len)

0669. Myrpa 'Ephrayim, ef-rah'-yim **double fruit**; Ephrajim, a son of Joseph;

**DOUBLE**=fruitfulness

* + 1. The king had Salt (5)
       1. The Covenant -a covenant of salt signified an everlasting covenant.
       2. The Promise of God- incorruptible, everlasting covenant
    2. The King had understanding
       1. Abijah identified the problem (v.6) rebelled against his lord
       2. Abijah names the sin (v.8)
    3. The king kept the charge of the Lord (vv.10-11)
    4. The king had God for his Captain (v.12)
    5. The King relied on the Lord (v.18)
    6. The King had a prophet write about him (v.22)
    7. The king has a testimony for the year 2011A.D.

2Ch 13:1 Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

4 And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods.

9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods.

10 But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business:

11 And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them.

14 And when Judah looked back, behold, the battle was before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephrain with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo.

SPIRITUAL RECOVERY

**No** [**wickedness**](http://www.godrules.net/library/topics/topic2046.htm) **so** [**distresses**](http://www.godrules.net/library/topics/topic574.htm) **the** [**believer**](http://www.godrules.net/library/topics/topic193.htm)**, as that which he witnesses in those who profess to be of the** [**Church**](http://www.godrules.net/library/topics/topic356.htm) **of** [**God**](http://www.godrules.net/library/topics/topic830.htm)

**Jeroboams’ religious practices didn’t deceive Abijah, neither did it stop him.**

**Spiritual Recovery always begins with Knowing Jesus Christ as your Saviour**

**Spiritual Maturity is an on growing experience**

* Growth comes by God’s Grace and Peace being multiplied through the knowledge of God according to His power

*2Peter 1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,*

*3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:*

*4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust*.

Marks of spiritual maturity.

* Learning God's Word, God’s Will, God’s Way.
* Spiritual maturity is learning how to walk in obedience to God.
* It is making the choice to live by God's viewpoint rather than your human viewpoint.

2Peter 1:5 *And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;*

*6 And to knowledge temperance; and to temperance patience; and to patience godliness;*

*7 And to godliness brotherly kindness; and to brotherly kindness charity.*

*8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. {barren: Gr. idle}*

*9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.*

*Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, {covenant: or, testament}*

*21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. {working: or, doing}*

*Recovering from carnal to Christian Grow more Now*

*2Peter 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

# Abijah-means worshipper of Jah (Worshipper of Jehovah)

To fight against us is to fight against the Lord:

2Chron. 13:12 And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper. Num. 10:8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. 9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. 10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.

Acts 5:39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. Ex 4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. Isaiah 49:2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

De 18:15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. John 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

Mt 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. Acts 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 7:37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

50:4 ¶ The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

Jer. 1:9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. 5:14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. 23:29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? Luke 21:15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. Acts 6:10 And they were not able to resist the wisdom and the spirit by which he spake. 1Peter 4:11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

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| --- |
| **ABIJAH, or ABIJAM** |

 Abijam: 038. Myba 'Abiyam, ab-ee-yawm' father of (the) sea (i.e. seaman); Abijam (or Abijah), a king of Judah:--Abijam.

**(Father of (the) sea) To roar; a sea (as breaking in noisy surf) or large body of water; Mediterranean Sea; sometimes a large river, or an artifical basin;**

**La Tempest "La JUMENT"** **STORMY WINDS** Sailors had to wait until 1911 for the security this lighthouse represented. Accidents had been spectacular and numerous, just like on an unprotected highway. (In one case alone, in 1896, 250 people died).  
In 1989 a tempest raged for days and the lighthouse keepers held on tight, hoping the structure would resist. In spite of this, the keeper, Théodore Malgorne, dared open the door intrigued by the noise of **Jean Guichard**'s helicopter (on Dec. 21 '89). He closed the door in time and was unharmed.

**(My father is Jehovah )**

**A-bi'-ja ('abhiyah or 'abhiyahu (2 Chronicles 13:20-21), "my father is Yahweh," or "Yahweh is father"** Abijah-means worshipper of Jah (Worshipper of Jehovah)

**He is called ABIJAH in Chronicles, ABIJAM in Kings**

**Son and successor of Rehoboam on the throne of Judah 1Ki 4:21; 14:31-15:8; 2Chr 11:20; 12:16-14:1**

**He began to reign B.C. 959, and reigned three years. He endeavored to recover the kingdom of the Ten Tribes, and made war on Jeroboam. He was successful in battle, and took several of the cities of Israel.**

**Abijah-Abijam walked in all the sins of Rehoboam (1 Kings 14:23,24; 15:3,12)**

* **For they also built them high places images, and groves, on every high hill, and under every green tree. {images: or, standing images, or, statues}**
* **Sodomites in the land**
* **They did according to all the abominations of the nations which the LORD cast out before the children of Israel.**

**Lighthouses in the Storm**

Who or How to Recover

Not, hwo, owh, woh, or ohw it makes no difference, or sence when it is twisted, if it is twisted it will not work.

To RECOVER is to be at His best position for you, Recovery is work; Personally in Revival.

The world is bankrupt morally- The church is bankrupt spiritually (lukewarm) morrally

1. Recover from: stubbornness, wickedness, sin

Ex 32:11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? De 9:18,26-29; Ps 74:1-2; 106:23

1. Recover from: heaviness, grudges, anxious because of others

1Peter 1:6—Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

James 5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

John 21:21 Peter seeing him saith to Jesus, Lord, and **what shall this man do**? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

1. Recover from:

Deut. 2:36 From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

Judges 11:26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time?

1. Recover from

2Ti 2:24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

James 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Rev. 2:13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

1Sa 30:1 And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way.

3 So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

1Sa 30:19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

Heb 8:6 ¶ But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 7 For if that first covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 10:15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

1. The power of a new mind and heart (8:10; 10:16)
2. The power of fellowship and communion with God
3. The power to know God personally and to have open access into His presence 8:11

Heb 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

1. Power for forgiveness of sin – (to let things go) let go of things

Heb 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Exchanging Garments and Swords I Sam. 18:4

1. The Promises, the entitlement, the agreement, conditions
   1. My Possessions are your Possessions.
   2. My Authority is your Authority.
   3. My Power is your Power.
2. The Principles of the blood Covenant.

Heb 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit. 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

### Introduction

In chapter 2 Paul has skillfully demonstrated that the Jew is without excuse and under the condemnation and judgment of God. Now in chapter 3 the Jew is down to his last resort -- HE IS GOING TO TRY TO ARGUE HIS WAY OUT OF JUDGMENT! We find the very same thing today. When we present the gospel to others and clearly show them their own sinfulness and their need of Christ, they often begin raising objections and throwing out arguments to try to get themselves out from under the judgment of God (for example, "What about the heathen?" "How can a loving God send anyone to hell?" etc.)

### Romans 3:1

"**Then**" = therefore. This word points us back to chapter 2 where we saw that the Jews rested comfortably in three things:

1. They had the law.
2. They were circumcised.
3. They were children of Abraham.

Paul made it very clear in chapter 2 that . . .

1. Having the law doesn’t do a person any good (see 2:13).
2. Being circumcised doesn’t do a person any good (see 2:25).
3. Being a child of Abraham doesn’t do you any good (see 2:28-29).

With these things in mind, it is natural that the Jew would then ask the questions found in Romans 3:1 -- "What advantage then hath the Jew?" etc. What good is it? If we are condemned with the rest of the world, then what profit is there in being a Jew? If we are under God’s judgment just like the Gentiles, what advantage is there in being a Jew? What’s the benefit? What good is it?  If having the law and being circumcised and being a child of Abraham does me no good, then what advantage is there in being a Jew?

### Roman 3:2

"**Much every way, chiefly**" -- The Jews do have many advantages. The Jews have benefits and privileges that none of the other nations had. Paul listed many of these advantages in [**Romans 9:4-5**](http://www.middletownbiblechurch.org/romans/romans9.htm)**,** but here he simply lists the chief advantage (the first and primary advantage that they had): ***UNTO THEM (THE JEWS) WERE COMMITTED THE ORACLES (SAYINGS) OF GOD!***

The Jews were entrusted with the Word of God. They were to be the custodians of God’s Word (see Deut. 4:7-8 and Psalm 147:19-20).

"**Committed**" = from the same verb as the word "believe" in verse 3. Literally, "they were trusted with the oracles of God" or as we would say it, "they were **entrusted**with God's Word."  Application to us: If a person has the Bible, he has a great advantage and a great privilege and a great responsibility.  Having a Bible is an awesome responsibility. If we possess the truth, then we are responsible to do something with the truth that we possess.  How many Bibles are there in the homes of America which are never opened and never used? The Jews were entrusted God’s Word and they were responsible to obey and believe the written revelation which they had! Were they faithful to their trust or not (see Rom. 3:3)?

### Romans 3:3

Apparently the Jews were accusing God of being unfaithful: "Lord, You’ve given us Your Word and You’ve given us many promises as a nation, and now why are You being unfaithful to us?" They were accusing God of being unfaithful: "God has chosen us and now He’s condemning us!"  But in verse 3 Paul shows who **really** is unfaithful!

"**Faith**" = faithfulness

"Shall their unbelief nullify the faithfulness of God? NO! Shall faithlessness in man cancel faithfulness in God? NO!" God gave them His Word and they were the ones who were unfaithful. God did not fail! The Bible did not fail! They were the ones who failed! You can throw pearls before swine and they can trample them into the mud, but this does not change the fact that they are still pearls. Likewise, the Jews can trample all over God’s Word, but that doesn’t change God’s Word and it doesn’t alter His promises and it does not affect His faithfulness (see 2 Tim. 2:13).

### Romans 3:4

The question raised in Romans 3:3 is answered with a resounding "GOD FORBID!" Paul uses this expression frequently in Romans (3:31; 6:2; 6:15; 7:7; etc.). It is a strong negation meaning "let it not be" or "PERISH THE THOUGHT!"

We should also note in verse 3 that it says "some" not "all." Not all the Jews were unfaithful. There were many (such as Paul, Peter, James, etc.) who believed the promises found in the Word of God. But there were many others who did not. The **majority** of Jews did not believe in Christ as Messiah.

### Romans 3:4

Men may be liars but this does not make God a liar! Men may be unfaithful but this does not make God unfaithful! Even if every man on the face of the earth believed in the theory of evolution, this would not make it true. God and His Word (especially Genesis 1-2) would be true and every man would be a liar!

In this verse Paul quotes from Psalm 51:4 (David’s great confessional prayer following his sin of adultery):

"**That Thou mightest be justified in Thy sayings.**"  Lord, whatever You say is right!

"**And mightest overcome (be victor)**" = Lord, You are always the Overcomer and the Victor! You are always right and You always win every case!

Paul was very wise in using these words from David’s prayer of confession. There was hardly anyone that the Jews looked up to more than David, the godly king of Israel and the one who wrote so many of the Psalms. Paul is here reminding them that even David was unfaithful! Even David was an adulterer and a murderer!  He committed adultery with Bathsheba and was the cause of her husband's death on the battlefield. David in his own prayer was saying, "Lord, You are right and I am wrong!" David knew that he was GUILTY and in need of God’s mercy! If David was guilty and condemned, then this fact would condemn every Jew. What Jew would dare say that he was better than David? [***Note***: When we get to [**Chapter 4**](http://www.middletownbiblechurch.org/romans/romans4.htm) Paul will tell us how David was saved!]

### Romans 3:5

Not only were the Jews accusing God of being unfaithful (verse 3) but here in verse 5 we see that they were also accusing God of being UNRIGHTEOUS (unjust, unfair). "Lord, You are unfair to judge us." (Do people today say such things?)

"**Commend**" = bring to light, magnify

"**Taketh vengeance**" = inflicts wrath

Paul again answers his own question -- "GOD FORBID (PERISH THE THOUGHT)" --see verse 6.

Follow the logic and reasoning: The unrighteousness of man helps us to see more clearly the righteousness of God. God’s righteousness is more clearly seen by means of a contrast. If you don’t think your car is very clean, put it next to a dirty car! If you don’t think you are very healthy, then spend time in the hospital! If you don’t think you are very sinful, then get a glimpse of God’s holiness (like Isaiah did in Isaiah 6:1-5). Divine righteousness shines more brightly against the dark background of man’s unrighteousness. God’s faithfulness shines more brightly against the dark background of man’s unfaithfulness.

Thus, here’s the argument: "If I have magnified God’s righteousness by my unrighteousness, then how can God judge me? If my sin makes God look all the more righteous, then how can God blame me for my sin? My sin is God’s gain! God gains by my unrighteousness! My sin makes God look good! My unrighteousness makes God look righteous! My unfaithfulness makes God look faithful! So I’m really doing a favor for God by enhancing and magnifying His righteous character! Thus, if my sin is benefiting God so much, how can God judge me for my sin? Therefore, if God judges me for doing Him service, He must be unrighteous!"

"**I speak as a man**" -- Paul was just stating the arguments of others.

### Romans 3:6

Jews knew that God was going to judge the world and that He was righteous in doing so!  The argument is this: "If I am righteous in judging the world, then I’m righteous in judging you (because you are part of the world!)"

The world could use the same silly argument the Jews were using:  Consider John 3:16: "God so loved the world."  Wicked men could say, "God, the more sinful we are the more Your love is magnified. How then can You judge us? Our wickedness makes Your love look so good!" Such distorted and perverted thinking is along the same lines as this blasphemous bumper sticker: "Christ died for our sins . . . Let’s not disappoint Him!"

### Romans 3:7

The same kind of argument is used here. "If my lie (my unfaithfulness) magnifies and enhances God’s truth, and God is glorified by my lie, then why does God judge me?"

It is true that God can use sin and the wickedness and wrath of man to bring GLORY to His Name (Psalm 76:10). Even a wicked, hard-hearted Pharaoh can bring glory to God (see [**Romans 9**](http://www.middletownbiblechurch.org/romans/romans9.htm):17,18,21,22,23). Pharaoh, following the same perverted logic, could say, "Lord, what right do You have to judge me? I’ve done You a service! I have helped bring glory to Your Name! I have let everyone see how longsuffering you were to me and how Your power was made known. If I had not resisted You then You would not have been able to perform all of those mighty signs and wonders upon the land of Egypt!" Man’s sin can bring glory to God but this certainly does not exempt man from judgment.

***Note***: Why did God allow sin and evil into His universe? The full answer to this question will never be understood fully by mortal men. One reason might be this: God is concerned primarily about making Himself known (revealing how great and glorious He really is). There are certain aspects of God’s wonderful character which could never be made known apart from sin: His mercy, His love, His longsuffering, His grace, His judgment, etc.). For example, how can God show how merciful He is to forgive sinners if there is not any sin and if there are no sinners to forgive?

### Romans 3:8

"Let us do evil that good may come" -- Paul was falsely accused of teaching this. Why? **Because Paul taught that salvation was by grace apart from any works**. He taught that the wickedest sinner apart from any works could be saved (see Romans 3:28; 4:1-5). You could see how Paul’s teaching could easily be perverted: "Let’s live any way we please and let’s do evil because salvation is by grace. The more we sin the brighter His grace. Let’s sin the more because it will only magnify grace the more." But remember, PAUL DID NOT TEACH THIS (see Romans 6:1-2). This was a wicked distortion of the doctrine of salvation by grace. Actually the saving grace of God teaches us the very opposite (see TITUS 2:11-12)!

"**LET US DO EVIL THAT GOOD MAY COME**" -- this is the wicked and unbiblical philosophy that **the end justifies the means**. Paul utterly condemns this philosophy: "whose damnation (judgment) is just (right, deserved)." This philosophy is very popular in our day. Here are but a few examples:

|  |
| --- |
| 1) **COMMUNISM** -- The whole system of communist morality is based on this philosophy. They do not mind doing evil as long as good may come ("good" = the furtherance and advancement of the communist cause). They think nothing of lying, cheating and even murdering as long as it furthers the cause of communism. "Sin" is anything that hinders the cause (telling the truth could be a sin if it hinders communism).  2) **THE EARLY CHRISTIANS** -- Suppose they had reasoned in this way: "I’ll deny Christ so that I will not be put to death by the Romans and then I’ll have more days to live so that I can tell others about the Lord!"  3) **SCHOOL** -- "I’ll cheat on this exam and this will enable me to pass my course and get my degree and eventually become a medical doctor and then I will be able to save many lives!"  4) **STEALING** -- "I’ll steal this bread so that I’ll be able to feed my starving family and preserve them alive." The Christian approach: "Lord, I must not do that which is wrong in Your sight and I must not break the Ten Commandments. I refuse to steal because You said, "THOU SHALT NOT STEAL." I'm going to trust You to somehow and in some way take care of my starving family, and I’ll do my part and use every **legitimate** means to help them (every **lawful** means)."  5) **EVANGELISM** -- "Souls must be won at any cost!" "I’ll cooperate with the enemies of Christ so that they can sponsor my crusades and then I’ll be able to preach the gospel to more people!" "To win the world for Christ you need to be like the world and compromise your standards." No, although we should be willing to sacrifice our very lives for the salvation of the lost, we must **never** pay the price of disobedience to God. "Faithfulness to God and obedience to His Word at any cost" should be our motto.  We are reminded in 2 Timothy 2:5 that we must play the game God’s way and follow God’s rulebook! The means that we use to accomplish any given end are very important to God and should be important to us! |

Our attitude should be this: "Lord, I‘m going to do right no matter how hard it is and I’m going to leave the results with You. You’ll have to work it out. DO RIGHT AND TRUST GOD FOR THE OUTCOME!!!

### Romans 3:9

Outline of next section:

1. **THE CHARGE** (Romans 3:9) -- **All** are under sin.
2. **THE INDICTMENT** (Romans 3:10-18).  
   An indictment is a formal written statement framed by a prosecuting authority (in this case, GOD HIMSELF) charging a person with an offense.
3. **THE VERDICT** (Romans 3:19) -- **GUILTY!!!**

"**Then**" = therefore, and points back to verse 2. Does the great advantage of the Jew (Rom. 3:2) make him better than the Gentiles? No!

"**We**" -- (the first "we" of the verse) Paul includes himself with the Jews and humbly identifies himself with the "all" who are under sin.

**HOW MANY ARE SINNERS?** -- ALL (Romans 3:9,12,19,23)  
**HOW MANY ARE RIGHTEOUS?** -- NONE (Romans 3:10-12)

Jews and Gentiles are both in the same boat (and the boat is sinking!).

"**We have before proved**" -- In Romans chapters 1-2 Paul has already proved and demonstrated that both Gentiles and Jews are condemned before a holy God.

"**Jews and Gentiles**" -- this includes everyone!

"**Under sin**" = under the guilt, power, condemnation and doom of sin

### Romans 3:10

"**As it is written**" -- compare Galatians 3:22. Throughout verses 10-18 Paul is quoting from the Old Testament Scriptures. Here is a listing of the Old Testament passages which Paul refers to:

**Romans 3:10-12 from Psalm 14:1-3 and Psalm 53:1-3  
Romans 3:13 from Psalm 5:9 and Psalm 140:3  
Romans 3:14 from Psalm 10:7  
Romans 3:15-17 from Isaiah 59:7-8 and see Isaiah 48:22  
Romans 3:18 from Psalm 36:1**

These verses show that the Old Testament clearly taught the terrible depravity of the human heart and the terrible sinfulness of man.

Romans 3:10 is a quote from Psalm 14:1-3 and Psalm 53:1-3. Note in Psalm 14:2 -- "The LORD looked down from heaven." This is all from GOD’S POINT OF VIEW! Compare 1 Samuel 16:7. This is how GOD SEES THE HUMAN HEART from His all-knowing perspective! Verse 10 is a summary statement for all the verses that follow. All these verses show how unrighteous we are. These verses are God’s diagnosis of the human heart! (Illustration:  I could wash my hands as well as possible, but if I could then examine my hands through a microscope or some other magnifying instrument, I would probably be amazed at the dirt and bacteria and filth that still remains. My own life might seem clean and pure when compared to others, but his is not how God sees me.)

### Romans 3:11

"**None that understandeth**" -- this describes man’s spiritual blindness. When it comes to the things of God and the truth of God, there is no understanding (compare 1 Corinthians 2:14).

"**There is none that seeketh (who seeks diligently) after God**" -- But does not this contradict Acts 15:17 and Hebrews 11:6 which both teach that men do seek after God? The main point of Romans 3:11 is this: Man if left to his own depraved nature would run away from God rather than run to God. Do men naturally go God’s way or do they go their own way (Isaiah 53:6)?  Do men naturally love the light and come to the light (John 3:19-20)? Did God seek lost Adam or did lost Adam seek God (Genesis 3:6-10)? Do lost men seek after the Saviour or does the Saviour seek after lost men (Luke 19:10)? By analogy to 1 John 4:19 we might say, "We seek Him because He first sought us!" By analogy to 1 John 4:10 we might say, "Herein is God’s seeking and saving love, not that we sought after God but that He sought after us!"  By analogy to John 15:16, "Ye have not sought Me, but I have sought you."  Every believer should thank God for the gracious work that He is willing to do and that He does do in the human heart (see Acts 16:14; John 6:44-45,65).  God is the great Initiator. As the hymnwriter says:  "Lost in the darkness I stumbled alone, Far from the sunlight of day. Then Jesus found me and made me His own. He drove my darkness away. Before I loved Him, He loved me.  Before I found Him, He found me.  Before I sought Him, He sought for me. Yes, Jesus cares for me" (Ron Hamilton).  God sought us when we were His alienated enemies (Romans 5:6-10) and when we were yet dead in sin (Ephesians 2:1-5). Before Adam ever turned to God, God turned and called to him, "Where art thou?" (Genesis 3:9). ***GOD IS THE GREAT AND GRACIOUS SEEKER!***Have you been found by Him?

### Romans 3:12

"**Gone out of the way**" -- compare Isaiah 53:6.

"**Unprofitable**" = become depraved, worthless. It comes from a word meaning "to become sour", like milk when it gets sour.  Sour milk is quite worthless.

"**None that doeth good (kindness)**" -- this word "good" or "kindness" is found in Ephesians 2:7 and Titus 3:4 (God was very kind to the unkind!).  God was kind to those who didn't deserve any kindness at all.  Depraved men lack goodness or kindness.

Are there any exceptions to what Paul is saying in Romans 3:10-12? Note the emphasis:   **none. . . no, not one . . . none . . . none . . . none . . . no, not one.**

### Romans 3:13

"**Sepulcher**" = grave, tomb.  God looks down man’s throat and what does He see? Compare Matthew 23:27.

"**Deceit**" -- All men are deceivers and liars from God’s point of view.

"**Asps**" = Egyptian venomous cobras (poisonous words come out of their mouth)

### Romans 3:14

Compare Matthew 12:34-35. When a person swears and curses we can say, "Sir, excuse me, but your heart is showing!" The believer's mouth is to be continually full of blessing (speaking well of God).  See Psalm 103:1-2.

### Romans 3:15

"**Shedding of blood**" -- these people are described as murderous (shedding of blood refers to a violent, murderous death).

**The death of Christ is described in this way (Hebrews 9:22 ).**

**The death of Stephen (by stoning) is described in this way (Acts 22:20).**

**Capital punishment is described in this way (Genesis 9:6).**

### Romans 3:16

"**Destruction**" = ruin

"**Misery**" = wretchedness, same word as in Romans 7:24-- "Wretched (miserable) man that I am!" We all would have to say the same thing.

### Romans 3:17

They have not known the way of peace. Compare man’s awful history of warfare in every age and in every generation (beginning on the day that Cain killed Abel). The Society of International Law at London once gave statistics declaring that for last 4,000 years of human history there have been but 286 years of peace despite more than 8,000 peace treaties. In the last 300 years there have been 286 major and minor wars in Europe.  Man's history has been a history of war and conditions are not getting better.  What wars and conflicts are taking place in the world right now?   When man is not at peace with God (compare Romans 5:1), then he is at war with his neighbor.

### Romans 3:18

Here is the basic and root problem. There is no reverence and respect for God at all. Men might fear the police or a judge but they have no fear for the Judge of all the earth! The person with a healthy fear of God is the person who is AFRAID of doing anything that would displease the Lord!   See Proverbs 1:7 and 9:10 (the fear of God is the "beginning." You can't even get through the door to enter into the Lord's house of wisdom without it).  The fear of God should characterize and mark the true child of God (Phil. 2:12; 1 Pet. 1:17).

### Romans 3:19

"**Every mouth is stopped (closed)**" -- here is man’s defense! He has nothing to say! Man knows that he is guilty as charged! God the righteous Judge KNOWS ALL and SEES ALL and was WITNESS to every sin and crime that we have ever committed. What can we say?

"**GUILTY!**" -- all the world is brought before the judgment of God to hear the verdict "GUILTY" and they are left standing there TREMBLING AND SILENT!

### Romans 3:20

There are certain things that the law CANNOT DO and there are certain things that the law CAN DO. According to this verse, what is the law unable to do? It is unable to justify sinful man.  But this same verse teaches that the law can give men the knowledge of sin. It can show man his utter sinfulness. The purpose of the law may be illustrated by a MIRROR.  As I carry on the activities of the day, I may somehow get dirt on my face and not even realize it.  A mirror serves a wonderful purpose of showing me that I have a dirty face.  It shows me that I have a problem.  But the mirror cannot wash away the dirt! Likewise, God's holy law can show me that I am a guilty sinner (incapable of keeping God’s holy commandments), but it can never save me. It can only condemn me and show me that I need a Saviour. Just as the mirror should drive you to the soap and water, so the **LAW** should drive you to the **LAMB** of God who is able to save you and take away your sins!

### Romans 3:21

"But now" -- these words indicate a **turning point**. Thus far everything Paul has said has been "bad news." He has clearly shown man’s guilt and condemnation. Paul has shown every man to be a lost and doomed sinner "guilty before God" (Rom. 3:19). **BUT NOW** Paul begins to share the "GOOD NEWS"! The good news is that God has a wonderful plan of salvation ("justification") whereby sinful men may be declared righteous before a holy God! "But now" -- these words indicate a drastic change in the movement of this letter (compare this same expression in Ephesians 2:11-13 and 1 Corinthians 15:16-20).

These next six verses are crucially important. Dr. Alva J. McClain has said the following about Romans 3:21-26:

**This section is the very heart of the book of Romans. For this reason, all Christians ought to memorize verses 21-26. If someone should ask me, "Brother McClain, if you could have just six verses out of the Bible, and all the rest be taken away, which would you take?", I would select these six verses. All of God’s gospel (Good News) is there, and in a way found nowhere else in the Word of God.  [*The Gospel of God's Grace*]**

Beginning in verse 21 and continuing to the end of the chapter there is a **KEY WORD** which is found repeatedly. It is the word  **RIGHTEOUSNESS** (JUSTIFIED).  The word "righteousness" and the word "justified" are from the same Greek word.

**v.21-righteousness;   
v.22-righteousness;   
v.24-justified;  
v.25-righteousness;   
v.26-righteousness, just, justifier**

"**Justify**" = to declare or pronounce righteous

The key question: ***HOW CAN A RIGHTEOUS GOD SAVE AN UNRIGHTEOUS MAN AND STILL REMAIN RIGHTEOUS IN DOING SO?*** This question is seen in verse 26 -- ***HOW CAN GOD BE JUST AND AT THE SAME TIME JUSTIFY THE SINNER?***That God can righteously **judge** a sinner is no problem, because this is what justice demands. But how can God justify and acquit a wicked person without compromising His own righteousness?  "God will not at all acquit the wicked" (Nahum 1:3). That is, He will not leave the guilty unpunished. And yet, in order to save wicked sinners, God must do this very thing!  This is a problem that is solved and answered only by the cross (death) of Christ!  Christ was punished in our place, as our Substitute, so that we might be acquitted.

"**The righteousness of God is manifested**" -- This is where Paul started in Romans 1:17, but after that passage God’s righteousness is not mentioned again until Romans 3:21. Paul first wanted to show us how much we need this righteousness (compare Rom. 3:10)!

"**Without law**" = absolutely apart from (see Heb. 4:15, where "without" also means "absolutely apart from"). This righteousness has nothing to do with keeping the law or with legal works of any kind. It has no connection whatsoever with the law. It is the grace of God, not the law of God, that gives man this righteousness!

In the Old Testament Scriptures we can learn about the righteousness of God that is apart from the law (compare Romans 1:2), **being witnessed . . .**

1) **. . . by the law** (see Genesis 15:6 and Genesis 7:1 with Hebrews 11:7)  
  
2) **. . . by the prophets** (see Isaiah 53:11; Jeremiah 23:6).

### Romans 3:22

"**By faith**" -- the righteousness of God is received by faith

"**of Jesus**" -- this is the objective genitive which means that my faith has the crucified and risen Christ as its object (compare Gal. 2:20 in the KJV for another example of the objective genitive -- "faith of")

"**all who believe**" -- compare Romans 1:16. **All** need this righteousness (Rom.3:23) and **all** who believe receive this righteousness. The Bible nowhere teaches UNIVERSALISM (that all men will eventually be saved). The Bible teaches a  salvation that is offered and made available to all but which benefits only those who believe (compare 1 Timothy 4:10). God limits the benefits of His salvation only to those who appropriate them by faith.

The last part of verse 22 and all of verse 23 may be thought of as a parenthesis: (for there is no difference, for all have sinned and come short of the glory of God). It would also help to read from verse 22 to verse 24 without reading the parenthesis ("all them that believe, being justified . . .").

### Romans 3:23

"**All have sinned**" -- All men are in the same boat and the boat is sinking! But God in mercy has provided a wonderful salvation for all of these doomed sinners if they will put their trust in Christ.

"all" -- ***ALL MEANS ALL AND THAT’S ALL ALL MEANS****!* (as defined by the context).  Are there any exceptions to the sweeping statement?

What about the Lord Jesus?  Did He ever sin?  See 1 Peter 1:19; 1 Peter 3:18; 1 Peter 2:22; Acts 3:14; 1 John 3:5; Matthew 27:4; Matthew 27:24; John 19:4; Matthew 27:19; Luke 23:41; Matthew 27:44; Matthew 27:54; Luke 4:33-34; John 8:46; John 8:29; Matthew 3:17; Isaiah 53:9; 2 Cor. 5:21; Hebrews 4:15; Hebrews 7:26; Luke 1:35 etc.  The sinlessness of Christ is a very important doctrine.  See our notes on [**The Sinlessness of Christ**](http://www.middletownbiblechurch.org/manchris/manchr6.htm)**.**

What about the virgin Mary?  Was she an exception to Romans 3:23?  See Luke 1:47 and compare with Luke 5:30-32. What kind of person needs a Saviour? What kind of person was Mary?  The first recorded instance of people seeking to worship Mary is found in Luke 11:27. Did the Lord encourage such praise of Mary or did He discourage it?  Mary was a godly young woman used by God in a very special way, but beware of Mariolatry.

"**ALL HAVE SINNED**" -- this is a vital Bible truth. Let’s go to some of the other places in the Bible where this is clearly taught:

1. Isaiah 53:6 How many are lost?
2. 1 Kings 8:46  How many sinless people are there?
3. John 7:19 How many "law-keepers" are there?   
   Compare also 1 John 1:8,10

"**Sinned**" -- the word "sin" in the Bible means "to miss the mark" or "to come short of some standard." For example, suppose a basketball coach gave this requirement in order to play on his team: "You must be at least six feet tall or or you will not even be considered." All those under six feet would "come short" of the coach’s standard and they would miss out on being able to make the team.  We have all come short of God's standard.

The Hebrew word for sin is used in an interesting way in Judges 20:16. The children of Benjamin were very skilled at using the sling. These men were left-handed and they could sling a stone at a hair and not**miss**! A hair is a very small target to try to hit, but they could do it and not **miss**! This word "miss" is the word "sin." A sinner is one who MISSES. A sinner is one who does not hit the target (God’s target). What is God’s target? It is found in Matthew 22:37,39. Have you hit this target perfectly or have you missed?

"**The GLORY OF GOD**" -- this refers to all that God is in His perfect character:

ALL THAT GOD IS:

|  |  |
| --- | --- |
| **God is holy.** | **Am I as holy as He is?** |
| **God is righteous.** | **Am I as righteous as He is?** |
| **God is loving.** | **Am I as loving as He is?** |
| **God is good.** | **Am I as good as He is?** |
| **God is truthful.** | **Am I as truthful as He is?** |
| **God is kind.** | **Am I as kind as He is?** |
| **ETC.** |  |
| DO I MEASURE UP TO THE GLORY OF GOD OR DO I FALL SHORT? |  |

There is another way to see whether you measure up or fall short of the glory of God. Suppose you were to stand next to the Lord Jesus Christ Himself (the Sinless and Spotless One). How would you measure up to Him? Would you measure up to His righteousness or would you come short of it? Jesus Christ is God’s standard of perfection for what every man or woman ought to be.

Compared to Christ, none of us stand very tall! Remember the basketball coach. He said that no one could be on the team unless he measures up to six feet.  God says that no one can make heaven unless he measures up to Jesus Christ! This means that none of us are qualified for heaven because we have ALL failed to measure up! However, God knew that we would all fall short, and so He devised a plan of salvation which makes it possible for **believing** sinners to be **just as righteous as Christ** (See 1 John 3:7 -- "even as **He** is righteous").

More illustrations of Romans 3:23. **Jumping across the Mississippi:** Suppose every person were given the task of jumping across the Mississippi River. An athletic man might jump 20 feet or more. An old lady might only jump one foot.  The athletic man may say to the old lady:  "Ha!  I did much better than you!" But the old lady would reply:  "Yes, but we both missed the mark and we both came short of where we needed to be."   **Airplanes**:  Think of airplanes crashing into the side of a mountain. One plane might crash into the base of the mountain, another might crash halfway up the mountain, another might crash into the mountain only five feet from the peak, but all came short and all crashed and perished! Some did better than others but they all fell short!  Whether you are less of a sinner than someone else is not the issue.  The issue is that no matter how well you might have lived, you have come short of where you need to be. See our notes on the subject of  **"**[**What Is Sin?**](http://www.middletownbiblechurch.org/manchris/manchr7.htm)**"**

### Romans 3:24

"**Justified**" = declared righteous, pronounced righteous (it is a judicial term).  A common definition of "justified" is "just as if I’ve never sinned," but it is more than this. Not only does it mean that God sees me as if I have never sinned, but it also means that He sees me just as if I have always lived perfectly righteously, that is,  from the day of my birth to the day of my death I have always loved the Lord with all my heart, soul, mind and strength and I have always loved my neighbor as myself.  How can God see me like this?  It is because He sees me clothed in the perfect righteousness of His perfect Son, just as righteous as He is (see 1 John 3:7). In ourselves, of course, we are not righteous at all (Romans 3:10 etc.), but when we believe in Christ God puts the perfect righteousness of Jesus Christ on our account (see Romans 4:3-5 and compare Genesis 15:6). God now sees me in His righteous Son (compare 2 Cor. 5:21, and notice the words "IN HIM").

"**Justify**" does not mean "make righteous."  See Romans 3:4 (a person cannot **make God righteous**, he can only say that He is righteous and declare Him to be righteous). The Old testament says, "Don’t ever justify the wicked" (see Proverbs 17:15). In other words, never say to a criminal, "You are not guilty, you are innocent!" In so saying, you are not **making him righteous** (he is just as much a criminal as he ever was) but you are (wrongly) declaring him to be righteous or innocent. Dr. Alva McClain explains justification as follows:

**JUSTIFY MEANS TO PRONOUNCE AND TREAT AS RIGHTEOUS. It is vastly more than being pardoned; it is a thousand times more than forgiveness. You may wrong me and then come to me; and I may say, "I forgive you." But I have not justified you. I cannot justify you. But when God justifies a man, He says, "I pronounce you a righteous man. Henceforth I am going to treat you as if you have never committed any sin." Justification means sin is all past and gone -- wiped out -- not merely forgiven, not merely pardoned; it means clearing the slate and setting the sinner before God as a righteous man, as if he had never sinned, as if he were as righteous as the Lord Jesus Christ Himself (*ROMANS, THE GOSPEL OF GOD'S GRACE*, page 107).**

Yes, God sees us JUST AS RIGHTEOUS AS CHRIST. This is why in 1 John 3:7 the saved person is said to be "RIGHTEOUS, EVEN AS (JUST AS) HE IS RIGHTEOUS." In and of ourselves we have sinned and come short of God’s righteous requirements (Romans 3:23). However IN CHRIST we do not come short but we are seen to perfectly measure up to all that God demands!

"**Freely**" = literally, "as a gift" (see the same Greek word, *"dorean,"* used in Revelation 22:17). It may be defined as "gratuitously, without a cause *in us*why it should be given" (William Newell, *Revelation--A Complete Commentary*, p. 366). This same word is found in John 15:25 where Jesus said, "They hated me **without a cause**."  There was not one thing that Christ did to deserve their hatred (undeserved hatred). Likewise, I, the believing sinner, was justified freely, "without a cause" (undeserved righteousness). There was not one thing I did to deserve God’s righteousness. God justified me **freely** and not because of anything I have done (just as they hated Christ but not because of anything that He had done).  "And he that is athirst, let him come: he that will, let him take the water of life **freely**" (Rev. 22:17).

"**By His grace**" = GRACE means "undeserved kindness, unmerited favor." Here are two Bible definitions of GRACE:

**1) Eph. 2:7--"the exceeding riches of His GRACE in His KINDNESS toward US through CHRIST JESUS."**

Because of Jesus Christ, God is able to be kind towards those who do not deserve any kindness at all. In Ephesians 2:1-3 we learn that we were dead in sin and deserving of God's wrath and yet God, because of Christ, is able to be kind to those who deserve nothing but His wrath.  Grace is God's undeserved kindness!

**2) Titus 3:4--"But after that the kindness and love of God our Saviour toward man appeared."**

Because of the Saviour, God is able to show forth His love and kindness toward man, even the man described in Titus 3:3 (foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another).  This man deserves nothing but God's wrath, and yet because of Christ he is able to know God's kindness and love.  "Amazing grace, how sweet the sound that saved a WRETCH like me!"

Thus, God’s grace is His kindness and love toward man who does not deserve one drop of it!

**GOD’S GRACE** = that which God gives us which we do not deserve! Can you think of some of the things that God gives you that you do not deserve at all?   (forgiveness, eternal life, heaven, etc.)  
  
**GOD’S MERCY** = that which God does not give us which we do deserve!  Can you think some of the things that God does not give you which you do deserve?  (His wrath, His judgment, eternal punishment, the lake of fire, etc.)

"Redemption" = this important term means "being delivered or set free by the payment of a price." The Lord Jesus paid the price when He shed His blood and died on Calvary’s cross (see 1 Peter 1:18-19). Our salvation is FREE (cf. "freely", Rom. 3:24) but it is certainly not CHEAP! A price had to be paid! The justice of God must be satisfied. The full penalty for sin must be paid. Only then is God free to be gracious toward us.

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| FOUR ASPECTS OF JUSTIFICATION:  **1) JUSTIFICATION BY GRACE (Rom. 3:24)** -- Its Source is found only in the unmerited favor and undeserved kindness of God!  **2) JUSTIFICATION BY BLOOD (Rom. 5:9)** -- Its Basis is in the work which the Saviour did on the cross.  **3) JUSTIFICATION BY FAITH (Rom.  3:28)** -- Its Channel through which it comes to us.  **4) JUSTIFICATION BY WORKS (James 2:24)** -- Its Evidence by which we clearly show to others that we have been declared righteous by the living God. |

### Romans 3:25

"**Whom**" -- refers to "Christ Jesus" (the end of verse 24). Redemption has just been mentioned (v.24) and redemption should always make us think of the cross-work of Christ which is the subject of verse 25.

"**Set forth**" = to publicly display. The death of Christ was not done in secret; it was publicly witnessed by men and angels.

"**Propitiation**" = This is one of the key terms to describe the cross-work of Christ, with emphasis on the "GODWARD" aspect of our salvation. See 1 John 4:10. The word "PROPITIATION" is used in the Old Testament, and there it is translated "MERCY SEAT." The mercy seat was the LID which covered the ark which was located in the most holy place in the tabernacle. The lid was made of solid gold (Exodus 25:17) and at each end the gold was shaped into a winged cherub or angel (Exodus 25:18). Inside the ark was placed God’s law, the Ten Commandments (Exodus 25:21). In Romans 7:12 the law is described as HOLY, JUST and GOOD.  Is it possible for any sinful man to keep God’s law perfectly (Gal. 3:10; Rom. 3:20; James 2:10)?  Absolutely not. Thus within the ark, the law cried out with this message:

**"THERE IS A PENALTY FOR BREAKING THE LAW AND THIS PENALTY MUST BE PAID! EVERY LAWBREAKER MUST DIE (Exodus 21:12-17; Rom. 1:32; 6:23)! GOD’S JUSTICE WILL NOT BE SATISFIED UNTIL THE PENALTY IS PAID IN FULL!"**

God can never be SATISFIED until sin is punished and the penalty is paid. When Jesus died on the cross, man’s sin was punished and sin's penalty was paid in full (John 19:30; 1 John 2:2).

Once every year on the Day of Atonement the high priest would enter the holiest of holies with the blood of the sacrificial animal and he would

 sprinkle the blood on the mercy seat  (Lev. 16:14-15; Heb. 9:3-7). The **blood** on the mercy seat foreshadowed the cross-work of Christ and had this message:

**"THE PENALTY HAS BEEN PAID IN FULL! A SUBSTITUTE HAS DIED AND ALL THE DEMANDS OF JUSTICE HAVE BEEN MET! INSTEAD OF JUDGING THE GUILTY LAWBREAKER, GOD IS NOW FREE TO BE MERCIFUL TO HIM!"**

God is completely satisfied and pleased with the work which Jesus accomplished on the cross. **ARE YOU?** Faith says, "God is satisfied and so am I (Rom. 3:25) -- it is **enough** that Jesus died and that He died for me!"

Because God’s holiness and justice have been SATISFIED, God is now free to deal with us according to His grace (Rom. 3:24). Thus we can boldly came to a throne of grace, rather than fearfully coming to a throne of judgment and wrath (Hebrews 4:16; 10:19-22)! Praise God for what was done on the cross!

"**Through faith in His blood**" -- the "blood" refers to the work which He accomplished on the cross. What Christ did must be personally applied and personally appropriated by faith or else it will do a person no good. An illustration of this is found in Exodus 12:7. It was not enough for the Passover lamb to be slain. The blood had to be **personally applied**to the door post and only then would the family be free from the judgment of God which came down upon every home where the blood was not applied. By faith, have you personally claimed for yourself what the Lord Jesus Christ did on the cross? Have you made it your very own? John 6:53-54 is another illustration of how the cross-work of Christ must be personally appropriated. Consider eating and drinking. Food and drink give physical life only if they are personally appropriated and taken into the body. Just looking at a steak dinner and believing that it is nourishing will do you no good! You must eat it and make that steak dinner your very own!

### Romans 3:25

"**To declare His righteousness**" -- at the cross God demonstrated His righteousness and vindicated His Character. "HOW CAN A HOLY GOD ALLOW SIN TO GO UNPUNISHED?" The cross proved that sin does not go unpunished! God proved that He is not indifferent when it comes to sin. God does deal with sin and He deals with it severely.

"**For (because of) the remission (passing over) of sins that are past through the forbearance of God**" -- A holy and righteous God passed over sin and allowed sin to go unpunished for thousands of years (from Adam to the time of the cross). Prior to the cross, Old Testament believers were in paradise "on credit" (their sins had not been paid for yet, even though they received some of the benefits from what historically had not yet taken place; just as when we purchase something with a credit card, we enjoy possessing the purchased item, even though we have not paid for it yet). God’s righteousness was shown at the cross in that God righteously judged and punished every last sin that man has committed (or will commit).   The cross is the center point and the focal point of all history.  Old Testament believers looked forward to what God would someday do; believers today look back at what Christ has already done.

### Romans 3:26

Here is the great problem which God faced which can only be answered In the gospel: HOW CAN GOD BE JUST (RIGHTEOUS) AND AT THE SAME TIME JUSTIFY (DECLARE RIGHTEOUS) AN UNGODLY, WICKED, SINFUL PERSON? God is righteous in judging sin, but how can God be righteous in justifying the sinner? This problem is answered only in the cross of Christ and in the doctrine of the substitutionary death of Christ. At the cross God devised a plan whereby He could justify the sinner WITHOUT IN ANY WAY COMPROMISING HIS JUST AND HOLY CHARACTER. Many modern-day liberals want God to compromise His character by overlooking man’s sin or forgetting about it, etc. God can never do this. He can never be satisfied until sin is judged.

Note in this verse that although God’s justification is provided for all men, God only justifies "him which believeth in Jesus." God’s gracious gift of justification is offered to all, but must be personally **received** by faith (see Romans 5:17).

### Romans 3:27

When it comes to salvation and justification, there is no place for BOASTING, because **God has done it all!** It’s His plan, His salvation, His blood that was shed, and we can only BOAST in a great Saviour, certainly not in who we are or what we have done. We are saved by the **WORTH** (who He is), the **WORK** (what He has done) and **WORD** (what He has said) of God, and He gets all the glory! See Ephesians 2:8-9; Titus 3:5; 1 Corinthians 1:29-31. If salvation were of works, then man could boast (Rom. 4:2; Eph.2:9), but this is not so!

The law of works says, "Work and thou shalt live!"; but you have to work perfectly and keep the law perfectly, because God requires nothing less than perfection.

The law of faith says, Believe and thou shalt live!" (John 6:47; 5:24; etc.). Believe in the perfect work which Christ did on the cross!

### Romans 3:28

Here is Paul’s conclusion. Justification is by faith and not by works. "Justification by faith" was the great cry of the Reformers (Martin Luther and others) in contrast to the Roman Catholic religious system which taught justification by works.

"**Conclude**" = same word as "reckon" in Romans 6:11 and 8:18 (it means that a person has made a calculation based on the facts and has arrived at a safe and solid conclusion that must be firmly believed).

"**Without**" = totally apart from (cf. Heb. 4:15 "without sin"; Rom. 3:21; etc.).  Paul’s conclusion is in apparent conflict with James 2:24 -- "ye see then how that by works a man is justified, and not by faith only." This apparent contradiction is solved as we understand that James and Paul were looking at a man’s salvation from different perspectives.

Paul and James did not contradict each other; rather they complemented each other. What both men wrote was inspired by God (2 Tim. 3:16) and true. Paul’s focus was on the unsaved man and how he might get right with God. James’ focus was on the saved person and how he might show his faith and demonstrate the reality of his faith.

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| Paul’s Teaching | James’ Teaching |
| You cannot be saved by works. (Ephesians 2:8-9) | You cannot show that you are saved without works (James 2:14,18). |
| How can a person be saved?  By faith alone (Rom. 3:28) | How can a person show that he is saved? How can he “show his faith”?  Only by works (James 2:18) |
| Faith without works saves.  (Romans 3:28)  This is a living faith (saving faith). | Faith without works does not save (James 2:14).  This is a dead faith (James 2:17,20,26) |
| Faith alone saves. | The faith that saves is not alone. |
| A person is not saved by works.  (“Works” are rejected by Paul as **the means of salvation**: it is wrong to say that a person must do good works in order to be saved.)  These are meritorious works, that is, works done to try to merit or earn salvation. | A saved person will perform good works.  (“Works” are understood by James to be **the result of salvation**: a person does good works because he is saved.)  These are faith works, that is, works that spring from a faith that is real and living. |
| Paul agreed with James.  He taught that good works must accompany saving faith (Eph. 2:10; Tit. 3:8; Gal. 5:6; Phil. 2:11-12). | James agreed with Paul.  He taught that a person inherits the kingdom only by faith (James 2:5) and that Abraham was justified by faith (2:23). |
| Paul used the example of Abraham when he first believed in God (Rom. 4:3 and compare Genesis 15:6). | James used the example of Abraham when his faith was tested by God, about 40 years later (James 2:21 and compare Genesis 22). |
| The error Paul corrected:  Salvation is by the works of the law (the error of legalism). | The error that James corrected:  Works are unnecessary after a person is saved (the error of antinomianism). |
| Paul wrote about how a guilty sinner may be justified before God. | James wrote about how a believer can show that his faith is genuine (justification or vindication before men). |
| At the Jerusalem Council in Acts 15 the key issue was that salvation is by grace through faith and not by the works of the law. See the error in Acts 15:1 and Peter’s conclusion in Acts 15:9,11. James, who took a lead role in this discussion never voiced any disagreement with Peter or Paul over this crucial matter. |  |
| Paul’s perspective: He was viewing the guilty sinner who needed to be right with God. (The sinner is in view.) | James’ perspective: He was viewing the believer (or professing believer) who needed to demonstrate that his faith was real. (The believer is in view.) |

For a more detailed study on this important issue see [Justification by Faith and Justification by Works--Did James Contradict Paul?](http://www.middletownbiblechurch.org/doctrine/JamesPau.htm)

### Romans 3:29-30

God’s glorious gospel is not limited to one nation. God created all men and God died for all men, and thus the gospel message is offered to all men. This is taught in Romans 10:12 -- "For there is no difference between the Jew and the Greek: for THE SAME LORD over all is rich UNTO ALL that call upon Him." God’s gospel is not just for the Jews; it is for "WHOSOEVERS" (see Romans 10:13).

"**Circumcision**" = Jews  
"**Uncircumcision**" = Gentiles

In the earlier chapters of Romans Paul skillfully proved that both Jews and Gentiles were lost in sin and under God’s condemnation (Romans 3:10). This was the bad news! Now Paul shares the good news that justification is offered to ALL MEN, both Jews and Gentiles. And for both groups it is received in only one way: BY or THROUGH FAITH! The real question is not whether you are a Jew or a Gentile. The real question is whether or not you are JUSTIFIED (whether or not you are a believer in the Crucified and Risen One).

### Romans 3:31

"**Make void**" = render ineffective, nullify  
"**God forbid**" = let it not be, may it never be,  perish the thought!  
"**Yea**" = on the contrary

The law is established when it serves the purpose for which it was given (see Romans 3:20). There are certain things which the law can do (Romans 3:20; 7:7-14) and there are certain things which the law cannot do (Romans 8:3; Galatians 2:16; Romans 3:20; etc.).

Biblical Christianity is neither legalistic nor lawless. Legalism does not establish the law but rather it nullifies it. Salvation by grace (the true gospel) establishes the law.  [**WHAT IS LEGALISM?**](http://www.middletownbiblechurch.org/christia/legalism.htm)

"Do we then make void the law?" Do we put the law out of a job (do we render the law inactive, out of work)?  Does the law have nothing to do? Have we reduced the law to inactivity? NO! GOD FORBID! The law and the gospel have different jobs. They each have their own jobs to do. The problem comes when you give the law the gospel’s job (salvation) or when you give the gospel the law’s job (condemnation). See Galatians 3:17 which teaches that the law cannot put the gospel out of a job (see Gal. 3:19 -- the law has its own job). The law’s job is to "work wrath" (Rom. 4:15). Never mix the two, or you will ruin both! The gospel never waters down God’s righteous standards of holiness ("the law"). On the other hand, LEGALISM does not establish the law but instead it disgraces it. Legalism brings the law down to something that man can keep (supposedly).

The law is established when its penalties are enforced. The Lord Jesus Christ established the law by bearing its penalty.

**May the LAW OF GOD drive us to the LAMB OF GOD!**