

Prayer:

Slide # 1
Romans

Theme: The Righteousness of God – The Gospel of God

Outline:

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39
God’s holiness – man’s sinfulness – 1:18-3:20
Justification by grace through faith – 3:21-5:21
Sanctification of the believer – 6:1-8:39
- **Dispensational:** 9:1-11:36 (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

In systematically presenting the gospel of God Paul begins by methodically showing that the whole of mankind is under the condemnation of sin. He does this in the long and dark section extending all the way from Romans 1:18 all the way to chapter 3:20.

By way of review here is what we have seen...

Slide # 2
Romans 1:18 – 3:20
The Whole World Guilty Before God

- 1:18-32 – Depraved Pagans
- 2:1-16 – Hypocritical Moralists
- 2:17-3:8 – Self-Righteous Religionists
- 3:9-20 – The Whole Human Race

And that brings us to the next section in Romans – namely Romans 3:21- through chapter 5 which deals with “***Justification By Grace through Faith***”. After the climactic 14-point indictment showing all are under sin with the concluding emphasis being that “***by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin***” we now come to the next section with the first paragraph being one long concentrated sentence as seen in Romans 3:21-26.

This paragraph (Rom. 3:21-26) has been called, “***The Heart of Romans***”. It has been called “***the most important single paragraph ever written***”.

Alva McClain said...

If someone should ask me, “Brother McClain, if you could have just six verses out of the Bible, and all the rest taken away, which would you take?” I would select these six verses. All of God’s gospel is there, and in a way found nowhere else in the Word of God.”

Let us most diligently read, ponder, yea and commit to memory verses 21-26; for it is God’s great statement of justification by faith.

– ***William Newell***

We should figuratively take our shoes off here because we are standing on sacred gospel ground.

Romans 3:21–25 (NKJV)

21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,

“***But now***” introduces one of the greatest transitions in the history of the world. “***But now***” introduces a great contrast. Paul has just at great length shown that none live up to the righteous standard of God – absolutely no one. And it is ugly. We use the word “depravity” to define the natural condition of fallen mankind – and this is what Romans 1:18-3:20 is descriptive of – total depravity.

“***But now***” is a great HINGE that turns the page. It reflects the ultimate turning point in redemptive history. This phrase “***But now***” is used by Paul 18 times and it is used twice in Hebrews. It does not occur anywhere else in the New Testament.

This has been called the most definite division in the whole Bible (Alva McClain). And again, the most important pivotal transition in Romans because all of history and the fate of humanity hinges on what follows.

A Roman poet named Horace said, “*Do not bring a god onto the stage, unless the problem is one that deserves a god to solve it.*” Well, the sin problem of mankind is so great that only the ONE true God of the Bible can solve it – and that is precisely what He has done in the person of the Lord Jesus Christ as spelled out by Paul in Romans 3:21-26.

“But now the righteousness of God”. We have at great length seen the unrighteousness of mankind as previously noted, but now Paul brings forth a way to be right with God that was previously largely hidden.

The righteousness of God here is not talking about God’s attributes but rather about how people can be right with God according to His terms. It is talking about a right standing before God and how one can have this.

Note that NOW the righteousness of God apart from the law is revealed. “Is revealed” is in the perfect tense which denotes completed action with continuing results. This points to the righteousness of God now available based on the finished work of Christ which Paul will go on to describe.

In contrast, the righteousness of God revealed from faith to faith in 1:17 is in the present tense, emphasizing that in the lives of people of faith, this reality of being right with God is an ongoing revelation in the lives of God’s people. As Paul said there, **“The just shall live by faith.”**

The point is Romans 3:21 is talking about a positional reality established by Christ in the historical event of the cross, while 1:17 is talking about the ongoing results of being right with God as demonstrated in the life of true believers.

And notice it is **“apart from the law”**. This is emphasized! In the Greek **“apart from the law”** is in the emphatic first position in the sentence. It is a strong statement emphasizing categorically a righteousness that is completely set apart from the law.

The law revealed the standard of God and the duty of man to keep it. And the law revealed we can’t keep it. We all break the holy law of God as Paul has previously shown. So there is no way we can be right with God on that basis. So a WHOLE NEW WAY that allows for us to be right with God has now been revealed. This whole new way is shown to be through faith in Christ on the basis of what He has done for us as Savior! That’s the bottom line!

The reality of FAITH was not a new concept, but the **OBJECT** of faith as seen in Christ and His completed work on the cross is now brought to light in a brighter way than ever seen before. This righteousness of God is now revealed! How we can be right with God through faith in Christ is now revealed.

Slide # 3**2 Timothy 1:10 (NKJV)**

10 but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and **brought life and immortality to light through the gospel,**

Although the law could not provide a solution to mankind's sin problem, it did bear witness to God's ultimate plan and solution, which was fulfilled in Christ.

The law and the prophets is a way of referencing the whole of the Old Testament Scriptures (cf. Mt. 5:17). The gospel is not merely a NT theme. It was there in the OT. As Paul says in 1 Cor. 15:3-4 the gospel is according to the OT Scriptures.

It was somewhat hidden, but it was there in types and shadows, foreshadowing the reality of the coming Christ as seen in the whole sacrificial system.

It was there in terms of prophecy as seen for example in Genesis 3:15 and Isaiah 53. 1 Cor. 5:7 says, "**Christ, our Passover, was sacrificed for us**" showing He is the fulfillment of the typology in the OT as seen in Exodus.

The law required a blood sacrifice for sin, and the constant spilling of blood year after year was a witness to this reality and, at the same time, a witness to the fact that none of these offerings really took care of the problem because they constantly needed to be repeated.

The law as a code was not the answer to our sin problem, but it did bear witness to the coming solution that would be provided in the Messiah – the Lord Jesus Christ. And the OT is an ongoing witness as seen in the present tense - "**being witnessed**".

NT truth being witnessed by the law and the prophets shows the inspiration and unity of the Scriptures as they as a complementary whole tell one interwoven story of prophecy and fulfillment. The new way of being right with God is not really new at all as it was concealed in the OT in terms of rites, types, and prophecy, but now is revealed and fulfilled in the person of the Lord Jesus Christ as shown in the NT Scriptures.

Slide # 4



22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

This verse emphasizes how a right standing with God (the righteousness of God) is appropriated and made your own – namely through faith in Jesus Christ.

The way it becomes to be personally possessed is through faith. It has to be applied by faith. And then, to drive the point home, Paul repeats it, saying, “**to all and on all who believe.**” When under inspiration, something is repeated, it is making an emphasis! The righteousness of God is entered into by faith. Note the DOUBLE EMPHASIS here in Romans 3:22.

Slide # 5

Galatians 2:16 (NKJV)

16 knowing that a man is not justified by the works of the law but by **faith in Jesus Christ**, even we have **believed in Christ Jesus**, that we might be **justified by faith in Christ** and not by the works of the law; for by the works of the law no flesh shall be justified.

It is not enough to believe in God generally – even the demons do this (Ja. 2:19). The **OBJECT** of faith must be Jesus Christ. This is the only way to be right with God. After the resurrection of Christ God NOW commands all people to repent and believe on His Son (Acts 17:30-31; 1 Jn. 3:23). The testimony of God is that He gives eternal life to all who believe in His Son and whoever does not believe this is calling God a liar as seen in 1 Jn. 5:9-11.

Slide # 6

Philippians 3:9 (NKJV)

9 and be found in Him, not having my own righteousness, which is from the law, but that which is **through faith in Christ**, the **righteousness which is from God by faith**;

God's way of being right with Him is not based on keeping the law, but rather by faith. It is not based simply on believing generic facts about God, but on believing in Jesus as the object of our faith.

Faith is not a meritorious work even though it involves the response of obedience. Paul began the letter by saying his calling as an apostle was for the obedience of faith among all nations (Rom. 1:5). And we should note that while the obedience of faith is required Paul is very clear in Romans 4:16 that "***it is of faith that it might be according to grace***". Faith is not a meritorious work but rather is in harmony with grace.

The one thing a person must DO to be saved is to believe in the Lord Jesus Christ. The Philippian jailer said, "*What must I do to be saved?*" and the response was, "*Believe on the Lord Jesus Christ, and you will be saved*" (Acts 16:30-31). The Bible puts the onus to believe squarely on individual responsibility.

Slide # 7

John 3:18 (NKJV)

18 "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

Condemnation is for unbelief! In the end, everyone is either an unbeliever or a believer, and this determines a person's eternal destiny!

When it says at the end of verse 22, "***For there is no difference,***" the word "For" is a "bridge" word. It ties back to what has just been said, and also to what he is about to say.

There is no difference in HOW people are saved – that is by faith (v. 22) – and there is no difference in the NEED to be saved – as all equally have sinned and come short of the glory of God (v. 23).

The availability of the gospel is as universal as the need. And the need is universal because all have sinned and fall short of the glory of God. – ***William MacDonald***

The only other place this language of "***no distinction***" is made in Romans is in Romans 10:12. Here in Romans 3:22 it is tied to all have sinned, and in Romans 10:12 it is tied to "***the same Lord over all is rich to all who call upon Him.***" There is no distinction in NEED and there is no distinction in PROVISION.

A MAJOR point for Paul is that all are in the same category. All are sinners, all are saved the same way – that is by faith alone. There is no distinction.

23 for all have sinned and fall short of the glory of God,

“**All have sinned**” is past tense, while “**fall short**” is in the present tense. We have, in fact, all sinned, and we all continuously fall short of the glory of God.

The standard presented here is the very GLORY of God. The glory of God is His holy nature. By the law is the knowledge of sin – by the glory of God we are measured. The glory of God is seen in the holy standard of the law. The moral standard of God’s law presents the holiness of God and all come short. The glory of God is further seen in the person of Christ and we all come short (2 Cor. 4:4, 6).

People have a tendency to want to measure themselves up against other people. Now that is a very LOW bar! The HIGH bar – the UNREACHABLE bar is God’s glory! The standard is the divine standard!

A preacher from years ago used to use a yardstick to illustrate coming short. He would say the length of the yardstick represented the glory of God and then he would draw lines on it showing varying degrees of man’s righteousness. Some might reach 75 percent, others might reach 98 percent but then he wrote on the other side of the stick “**all come short**”. That really is a terrible illustration. It gives way too much credit to people and implies some may need only 25 percent grace and others only 2 percent. In truth, the Bible says that even all our righteousness before God are as filthy rags (Isa. 64:6).

Another said, “The harlot, the liar, and the murderer, are short of God’s glory; but so are you. Perhaps they stand on the bottom of a mine, and you on the crest of a Alp; but you are as little able to touch the stars as they.” – That is better.

How about this: Let us pretend that America is earth and Europe is heaven. Remember we are pretending. Now the goal is for you to run and jump and see if you can make it to heaven in Europe. Now some might get a few feet further in their jump into the Atlantic Ocean but all will come FAR short!

Better yet, in Isaiah 55:9 God says, “**For as the heavens are higher than the earth, so are My ways higher than your ways**”. Left to ourselves our attempts to be right with God are totally futile. We all fall terribly short! None of us come even close to measuring up to God and His glory standard!

Slide # 8 (Middletown Bible Church)

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?**

Many think that verse 22c and 23 are parenthetical in nature and very possibly that is the case...

Slide # 9**Romans 3:22–24 (NKJV)**

22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe.

[For there is no difference;

23 for all have sinned and fall short of the glory of God,]

24 being justified freely by His grace through the redemption that is in Christ Jesus,

Note there is a direct line of thought from “***all who believe***” to “***being justified***”. Who is justified? All who believe in Jesus Christ!

Slide # 10**Romans 5:1 (NKJV)**

1 Therefore, having been **justified by faith**, we have peace with God through our Lord Jesus Christ,

24 being justified freely by His grace through the redemption that is in Christ Jesus,

All who believe in Jesus are justified. The word “**justified**” (Gk. dikaiōo) and “**righteousness**” (Gk. diaiosyne) have the very same root word and therefore have essentially the same meaning.

In verses 21-26 the word “righteousness” is mentioned four times. In verses 24-30 some form of the word “justify” is also found 4 times. This is the dominant idea in this whole context. It’s all about “righteousness” and HOW we can be right with God!

The word “justify” literally means “**to declare righteous**”. It is a LEGAL or FORENSIC word belonging to the courts. It is the pronouncement of a judge that declares a person RIGHT, INNOCENT, or NOT GUILTY. Justified is the exact opposite of condemnation. It is the declaration of the JUDGE of the universe that we as believers are now in right standing with Him. It is a right status conferred on us on the basis of faith (cf. Acts 13:39).

Whatever the charges, the JUDGE has declared the person righteous!

Romans 8:33 (NKJV)

33 Who shall bring a charge against God’s elect? It is God who justifies.

By God’s declaration, the sinner is “put right” with God and possesses the status of righteousness...

- The Moody Bible Commentary

To be declared righteous means there is NOTHING on us! God has pronounced us free from any fault or guilt. There is nothing on us – so saith the LORD GOD ALMIGHTY – the eternal JUDGE of the universe!

Justified and forgiven are related but have different nuances. Forgiveness is the idea of letting the transgression go while justification is a declaration there are no standing charges. All charges have been dismissed. When God justifies a person there is no more SIN record. He pronounces you totally RIGHT and treats you ever after as if you had never sinned at all. You are cleared of all charges with NO RECORD OF THEM! They will never be brought up again. They are gone!

This is what Hebrews 10:17 means when God says, “**Their sins and lawless deeds I will remember no more.**” That’s justification! WOW! This is incredibly GOOD NEWS beyond comprehension!

Footnote: Justification is a new status while regeneration is a new nature. They are not the same but they happen simultaneously. Justification is purely the status that God declares over every believer – His pronouncement of “righteous”. Imagine God saying to you, “**You are righteous – I declare you perfect in my sight**”. This is the status of every true believer. And then, of course, little by little, the inward reality of regeneration begins to work its way out in our lives.

God takes those who believe in His Son, Jesus Christ, justifies them, and then calls them righteous before they’ve even begun to live for Him. – **Life Application Bible Commentary**

Justification is a once for all act – an act on God’s part. It is not a process. It is all God’s doing. No one can justify themselves. This is God’s pronouncement! It is totally His doing. There are no degrees of justification. Either a person is justified or they are not. All believers are equally justified- there is no difference. We all have the same right standing before God.

As believers, we are justified “freely”. That means “without charge” - with no strings attached (cf. Jn. 15:25). There are no prior conditions that need to be met because God “**justifies the ungodly**” (Rom. 4:5) the moment they believe in Jesus! God can justify us freely on the basis of faith because He is operating totally on the basis of the redeeming work of Christ.

Paul is all over himself here. He says, “**justified freely by grace**”. That is like saying “free grace” which is redundant.

But Paul is wanting to make a point – and wanting to do so with emphasis! It’s all grace. It’s a pure GIFT! You cannot have merit and grace at the same time. They are mutually exclusive! Grace is 100% God’s doing. Grace means God’s unmerited favor! This is the basis on which we are justified – simply by grace through faith.

Slide # 11

Ephesians 2:8–9 (NKJV)

8 For **by grace** you have been saved **through faith**, and that not of yourselves; it is the **gift** of God,

9 not of works, lest anyone should boast.

Grace is a major word in Paul’s theology. He uses it 24 times in Romans and a total of 100 times in his epistles.

When Paul wants to stress that salvation arises from God's initiative and not from man's work, he uses the word grace (11:6).

– **Alan Johnson**

But God must have an objective basis to justify freely and deal graciously. He cannot just overlook sin. It has to be dealt with – and it was as seen in the word's redemption and propitiation.

Redemption is a word from the marketplace. It is used 10 times in the NT (cf. Lk. 21:28; Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7, 14; 4:30; Col. 1:14; Heb. 9:15). It means to deliver by paying a price. Slaves were often redeemed – that is bought out of the slave market for a price. For example, if a man bought a slave and then freed him, the man paying the price to free him would be called a “Redeemer,” and the slave set free was “redeemed” because a price had been paid to secure his freedom.

Sin is costly. It costs the price of DEATH and Jesus paid the ransom price to set us free. He has set us free from the penalty and the power of sin, and now we belong to Him. He bought us with His blood and He is now our Master (cf. 1 Cor. 6:19-20). He set us free so that we might belong to Him!

God justifies the believer freely by His grace through the redemption that is in Christ Jesus. It is all based on the delivering payment of Jesus Christ at the cross.

Slide # 12



25 whom God set forth as a propitiation by His blood, through faith, ...

“Whom” here refers to Jesus. God set forth Jesus as a propitiation by His blood.

The NASB translates “set forth” as “displayed publicly”. The ESV translates it as “put forward” (cf. Rom. 1:13; Eph. 1:9).

The word “**propitiation**” is a rich theological word. The basic meaning is “**to appease**” or “**to satisfy God’s wrath through sacrifice**”. It is the idea that God’s wrath against sin was satisfied with the blood payment of Christ on the cross.

The word “**propitiation**” comes from the religious world. It is an old word that was used in reference to people trying to appease the anger of their god. But as applied to the gospel, it is NOT us as people trying to appease God – rather, God Himself put forth Christ as a propitiation – that is, as a satisfactory payment for sin. Note what it says, “**whom God set forth as a propitiation**”. This is all God’s doing. Jesus is God’s Lamb Who takes away the sin of the world (Jn. 1:29).

We could never appease the wrath of God for the sin we have done. The wages of sin is death and people who reject Christ as Lord and Savior will pay the death penalty of being separated from God forever and ever. But they will never satisfy the just demands of an all-holy God. Their payment will never be sufficient – it will never satisfy Him. They will be paying for it forever and ever. That is awesomely terrifying!

Just think of it God cannot be appeased in any other way except by the death of His precious Son. Christ’s death was so valuable in the eyes of God that it forever satisfies His holy wrath toward all those who believe in Him, – and yet those rejecting Christ’s payment will have to pay for their own sin forever and yet never satisfactorily pay off their sin debt. The wages of sin is death and they will die an eternal death. Death means separation and they will experience eternal separation from God for all eternity.

Slide # 13

Revelation 14:10–11 (NKJV)

10 he himself shall also drink of the wine of the **wrath of God**, which is poured out full strength into the cup of His indignation. He shall be **tormented with fire and brimstone** in the presence of the holy angels and in the presence of the Lamb.

11 And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.”

The exact form of this word translated as “propitiation” (Gk. hilasterion) here in Romans 3:25 is found only one other place in the NT and that is in Hebrews 9:5 where it is translated as “**mercy seat**” in the context of talking about the Ark of the Covenant which was in the Holy of Holies.

Slide # 14

Hebrews 9:5 (NKJV)

5 and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

The Greek translation of the OT (called the Septuagint) repeatedly used this very word translated here in Romans 3:25 as propitiation to speak of the “**mercy seat**” which was the golden lid covering on top of the Ark of the Covenant.

Slide # 15



Inside the Ark was the law by which is the knowledge of sin. Over the Ark were the cherubim which stood as symbols of God’s holy presence. In between the two was the “**mercy seat**” where the sacrificial blood was applied by the High Priest on the annual day of Atonement. As the high priest applied the blood, God’s wrath was once again averted because a substitute had been slain on behalf of a sinful people and presented at the mercy seat.

But this was merely a temporary picture of a coming permanent reality that would be put forward in the person of Christ. Jesus in effect is portrayed as our “**mercy seat**” Who, with His shed blood, stands between us as guilty sinners and the holiness of God. His blood applied appeases the wrath of God so that we might be reconciled to God.

The wrath of God abides on unbelievers as seen in John 3:36. All the way through the condemnation section of Romans 1:18 through 3:20 the great issue is consistently the WRATH OF God. That is the concern!

Slide # 16

Rom. 1:18 “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness...”

Rom. 2:5 “storing up wrath for yourself in the day of wrath...”

Rom. 3:5 “Is God unjust who inflicts wrath...”

The holy wrath of God had to be appeased and it was in the blood sacrifice of Jesus Christ. The “**mercy seat**” was where God met His people.

Slide # 17

Exodus 25:22 (NKJV)

22 And **there I will meet with you,** and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.

God would meet with His people at the mercy seat on the basis of shed blood. Note the emphasis here in Romans 3:25 “**whom God set forth as a propitiation [satisfactory sacrifice] by His blood** (cf. Eph. 1:7; 2:13; Col. 1:20). It was at the cross that Jesus satisfied the just demands of God’s holy anger against sin.

Slide # 18

Romans 5:9 (NKJV)

9 Much more then, having now been **justified by His blood,** we shall **be saved from wrath** through Him.

There are a number of other places in the NT that use a form of the word “propitiation” is used.

Slide # 19

Hebrews 2:17 (NKJV)

17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, **to make propitiation for the sins** of the people.

1 John 2:2 (NKJV)

2 And **He Himself is the propitiation for our sins**, and not for ours only but also for the whole world.

1 John 4:10 (NKJV)

10 In this is love, not that we loved God, but that He loved us and sent His Son **to be the propitiation for our sins**.

But then note that this propitiation (satisfactory sacrifice) has to be personally appropriated by faith. Appropriation by faith is a MAJOR point in this whole context here in Romans 3. God set forth Jesus as a propitiation by His blood Who is appropriated by faith!

On the divine side, God has made provision for us in the sacrifice of Christ; on the human side, we must respond with the obedience of FAITH.

This is how we appropriate the truth of the bloody propitiation that is Christ. This is what we mean by believing in Christ as our personal Savior!

Here is the bottom line: Propitiation is the appeasement of the wrath of God through blood of Christ Who is appropriated by faith! Verse 22 indelibly made the double emphasis that the object of our faith is Jesus Christ. He alone is Savior! To believe in Him as Savior is to believe in Him ALONE as Savior!

We believe in Him as our redeemer Who delivered us by paying a price; we believe in Him as our propitiation Who satisfied the wrath of God through His shed blood. This is what we mean by saying we believe in Jesus as our Savior!

There are three special theological words in verses 24 and 25. They are the words justification, redemption, and propitiation.

Slide # 20

Justification (Legal Word) “To be declared righteous”

Redemption (Marketplace Word) “To free by paying a price”

Propitiation (Religious Word) “To appease or satisfy God’s wrath”

Note the KEY words related to having a right standing before God are conditioned all the way through on the emphasis of faith or believing.

Slide # 21

Righteousness (Right with God)
Justified (Declared Righteous)
Grace (Unmerited Favor)
Redemption (Delivered with a Price)
Propitiation (Wrath Satisfied)

Through faith
On all who believe
Through faith

The blood of the Passover lamb in the OT had to be applied to the door (cf. Ex. 12:7). It was not enough just to be shed – it had to be applied. In terms of application, this is true of the blood of Jesus. Yes, He is the propitiation for the sins of the whole world, but it must be personally applied in order for a person to be saved. Paul in 1 Tim. 4:10 says He is the “Savior of all men, especially of those who believe.” Provision has been made for all – but it must be applied! And the way it is applied is by FAITH. We must believe in Christ as our personal Savior. As Savior He died for all our sins – as Lord over all He arose on the third day. That is the gospel!

Slide # 22

Propitiation cannot be had without blood, yet propitiation is not operative without faith. Propitiation may be made, but it avails me nothing until I believe, and so the two elements must be present to have propitiation and to have it operative. First, the propitiation, Jesus Christ; He must be slain, His blood be shed. Then there must be faith in Him. – ***Alva McClain***

Donald Grey Barnhouse was a famous preacher who died in 1960. He super inscribed a heart over Romans 3:21-26 in his Bible and the reason was, as he said, “***I am convinced today, after these many years of Bible study, that these verses are the most important in the Bible.***”

Have you seen their importance?

The old song “Nothing But the Blood” says...

What can wash away my sin? Nothing but the blood of Jesus;
 What can make me whole again? Nothing but the blood of Jesus.

Refrain:

Oh! precious is the flow -That makes me white as snow;
 No other fount I know, Nothing but the blood of Jesus.

The truth of “Nothing but the Blood of Jesus” is so strong that I have asked that it be sung at my funeral! What can wash away my sin? NOTHING but the blood of Jesus! That’s what justified freely by His grace through the redemption that is in Christ Jesus whom God set forth as a propitiation by His blood is all about!

On April 15, 1912, the Titanic left for its maiden voyage from the White Star Dock in Southampton England on its destination to New York. In route it sank in the North Atlantic Ocean. At that time it was the largest, the most luxurious, and the most technologically advanced ship in the world. People were so proud of it that some said, **“Even God couldn’t sink this ship”**. Yet, when it hit an iceberg in a few short hours it went to the bottom of the ocean. Some were rescued – most were not.

In Liverpool, England, a large crowd of relatives and friends gathered at a seaside office. On one side of the office, it said: **KNOWN TO BE SAVED**. On the other side, it said **KNOWN TO BE LOST**.

Every now and then a man would appear from the office with a name to post on one side or the other. As he did so the crowd watched with hushed stillness to see on which side he would put the name.

You see there were only two categories – the saved and the lost. And so, my friends, will it be for all eternity!

In the end, there are the saved and the lost – there are believers and unbelievers.

Praise to the LORD for **“the righteousness of God through faith in Jesus Christ for all those who believe”**.

Have you believed?

Believe on the Lord Jesus Christ and you will be saved!