



# RED HILL LUTHERAN CHURCH & SCHOOL

## THE WEEKLY BRICK

**October 25, 2009.**

*As you come to him, the living Stone, rejected by men but chosen by God and precious to him—you also, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. - 1 Peter 2:4-5*

**REFORMATION:** *why you can't change a tire on a moving car*  
**Romans 3:19-28**

1. The first 4 chapters of Romans make it clear: **We can't save ourselves.**
2. **We are all sinners and have fallen short of the glory of God (Rom.3:23)**
3. **But, because of what Jesus Christ did for us on the cross, by faith we are “justified freely by His grace.” (Rom. 3:24)**
4. **Jesus has done for you what you cannot do.** He won for you God's full approval. You cannot have grace without the Cross. But because of the Cross, you have full access to God's grace.
5. **Grace is God's kindness and goodness toward you without regard to worth or merit.** As a believer, you have a duty to obey God. But you can't earn grace, you can't buy grace, and you can't barter with God to receive grace.

Grace is God's free gift to you.

There is only one thing you can do in regard to grace: receive it gladly!

### The 2 Ways to Understand Religion

A. I do “stuff” to make God happy .

It's either:

A. what I do

B. what God does and my response

B. The Gospel: Jesus dies on a cross for my sin. He gives me grace. He gives me life.

→ This is the point of Reformation.

## WEEKLY BIBLE STUDY

**MONDAY, OCTOBER 26<sup>th</sup>** *Read John 8:34-36*

The first proof that we're enslaved by sin is undeniable—we commit sin. The words “who sins” (*poiōn tēn hamartian*) are continuous action. We continue to commit sin. It is a habit, a practice to sin. We cannot keep from sinning; therefore, we are a slave to sin. The word “servant” (*doulos*) means slave or bond-slave. The bond-slave was purchased and bound to the person who bought him. The idea is that we're *bought* by sin. When you sin, you are giving yourself over to sin. You become enslaved to sin; you're a sinner forever: in a *condition*, a *state*, a *being of sin*. Very simply, you're unable to keep from sinning, no matter how hard you try.

Jesus warned us. A slave is not a permanent member of a family, but the Son is. The slave has no rights and no claims to privileges within the family. He is a slave and can be rejected and cast out of the house anytime, but not the Son. The Son is always the Son. It is He that has all the rights and privileges to the house. However, there is a

way the slave can become a member of the house. The Son can free the slave and ask the Father to adopt him, and if the Son makes the slave free, the slave is free indeed.

**Note that Jesus claims four significant things.**

**a. He, Jesus Christ, is the Son of God.**

**John 3:16** *“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.*

**John 3:17-18** *For God did not send his Son into the world to condemn the world, but to save the world through him. <sup>18</sup>Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son.*

**John 9:35-37** *Jesus heard that they had thrown him out, and when he found him, he said, “Do you believe in the Son of Man?” <sup>36</sup>“Who is he, sir?” the man asked. “Tell me so that I may believe in him.” <sup>37</sup>Jesus said, “You have now seen him; in fact, he is the one speaking with you.”*

**John 10:36** *what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, ‘I am God’s Son’?*

**b. You’re in slavery to sin.**

**John 8:34** *Jesus replied, “I tell you the truth, everyone who sins is a slave to sin.*

**Acts 8:23** *For I see that you are full of bitterness and captive to sin.”*

**Romans 3:23** *for all have sinned and fall short of the glory of God,*

**Romans 6:16** *Don’t you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey--whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?*

**Romans 7:14** *We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. **Romans 7:23** but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members.*

**2 Timothy 2:26** *and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.*

**TUESDAY, OCTOBER 27<sup>th</sup>** *Read John 8:34-36*

**c. He, Jesus Christ, can free you.**

**John 8:32** *Then you will know the truth, and the truth will set you free.”*

**Romans 6:18** *You have been set free from sin and have become slaves to righteousness.*

**Romans 8:2** *because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.*

**d. You can be adopted.**

**John 1:12** *Yet to all who received him, to those who believed in his name, he gave the right to become children of God--*

**Romans 8:14** *because those who are led by the Spirit of God are sons of God.*

**2 Corinthians 6:17-18** *“Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you.” <sup>18</sup>“I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.”*

**Galatians 4:4-6** *But when the time had fully come, God sent his Son, born of a woman, born under law, <sup>5</sup> to redeem those under law, that we might receive the full rights of sons.*

<sup>6</sup>*Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “Abba, Father.”*

**WEDNESDAY, OCTOBER 28<sup>th</sup>** *Read John 8:34-36*

**1. The law or Scripture speaks to all.** Note the words “we know.” Paul means that this is an obvious truth, a clear truth that cannot be missed. All that has just been said has been quoted from Scripture (**Romans 3:9-18**), and Scripture speaks and is intended for everyone. Therefore, all are guilty before God, both Jew and Gentile. Scripture charges everyone with sin, declaring that “all are under sin”—all are subject to its power and authority. No one escapes the charge of God’s law. The case of God’s law is against everyone, both religionist and heathen.

**2. The law or Scripture stops all boasting, every mouth that acts self-sufficient and declares the goodness of people.** In light of our sinful nature and tongue and behavior, who can boast? Who can declare one’s goodness and righteousness and capabilities? Who can say anything against God’s case against us? Scripture declares that no one is good, leaving only One who could be good, and that is God. God alone is good; God alone deserves praise and honor and glory. You can boast in God and in God alone. You are silenced; you have no reason and no right to boast in yourself. The law, God’s case against you, stops you mouth.

**Romans 3:21** *But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify.*

**Romans 5:20** *The law was added so that the trespass might increase. But where sin increased, grace increased all the more*

**Romans 7:7** *What shall we say, then? Is the law sin? Certainly not! Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the law had not said, "Do not covet."*

**Romans 10:3** *Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness.*

**Galatians 3:19** *What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator.*

### 3. The law or Scripture makes all the world guilty before God. God's law declares:

**Romans 3:10** *As it is written: "There is no one righteous, not even one;*

**Romans 3:12** *All have turned away, they have together become worthless; there is no one who does good, not even one."*

**1 John 5:19** *We know that we are children of God, and that the whole world is under the control of the evil one.*

**No one escapes.** All the world stands face to face before God—stands imperfect, stands short of His glory, stands guilty of sin.

**4. The law justifies no flesh.** Note carefully what is being said.

- No law and no deed of the law will ever justify a man (make him acceptable to God).
- Man cannot be justified by keeping any law or work.
- Man cannot be justified by any righteousness or good deed of his own.
- No flesh, no man, will be justified in God's sight, not by the law.

**5. The law shows us that we're sinful.** The purpose of the law is not to justify, but to point out sin, to tell a us that we're a sinner. The law was given to make us aware of sin. Why? So that we would know we are sinful and that we need to seek God for forgiveness and salvation.

**THURSDAY, OCTOBER 29<sup>th</sup>** *Read Romans 3:21-26*

The "righteousness from God" is used in three ways in Scripture.

**1. Righteousness means God's character.** It means the righteousness, justice, and perfection which God Himself possesses and shows.

**2. Righteousness refers to man's lack of godly character.** It means the sinful, depraved, unrighteous, unjust, and imperfect nature and behavior of man.

**3. Righteousness means the righteousness, that is, the perfection which God provides for you in Christ Jesus.** When you allow the Lord Jesus Christ to take you sins, you are given the righteousness of God. Christ robes you in the righteousness of God Himself—by faith (2 Cor. 5:21; Phil. 3:9). The context is usually clear as to which meaning is meant.

1. Righteousness is now revealed (v.21-22).
2. Righteousness is for everyone (v.22-23).
3. Righteousness is only possible through justification (v.24).
4. Righteousness is by an act of God alone: by propitiation (v.25).
5. Righteousness has one purpose: to proclaim God's personal righteousness (v.25-26).

Righteousness is now revealed. God has "now" revealed *how* we are to get right with Him. The word "now" is a cataclysmic breaking point in the message of Romans. It points to a pivotal point in human history. It is saying two things.

- Before, back then, hundreds and hundreds of years ago, God had patience in that He put up with people's attempts at self-righteousness through the law. *But now* the period of God's righteousness has come—the righteousness that is found in God's very own Son.
- Before, back then, man sinned and sinned, learning the impossibility of putting away his own sin. Man's period of time under law showed him the impossibility of securing righteousness on his own. *But now* the period of God's righteousness has come—the righteousness that is found in God's very own Son.

**1. God's righteousness for man is "without law."** Righteousness has to be without law, for the law fails in two critical areas.

- a. The law does not allow disobedience; it requires obedience. Anyone who disobeys the law becomes a lawbreaker, a transgressor. He is guilty and to be condemned.
- b. The law does not have the power to make a person obedient. It does not have the power to prevent a person from disobeying. It only shows a person's disobedience and inadequate strength to be obedient. It only reveals a person's inability to secure any righteousness whatsoever by self-effort. Therefore, if God was to have men living in His presence, He had to provide a righteousness "without law." There had to be a righteousness that had nothing to do with law.

FRIDAY, OCTOBER 30<sup>th</sup> Read Romans 3:21-26

**2. God's righteousness for man was foretold by the Old Testament** (prophets and law). This is clearly seen in the next chapter in the lives of Abraham and David (Romans 4:1f).

**3. God's righteousness is revealed in Jesus Christ.** When Jesus Christ came to earth, He came to reveal the perfect righteousness of God. Jesus Christ came to live...

- the Sinless life
- the Representative life
- the Perfect life
- the Pattern life
- the Ideal life

Jesus Christ is the perfect embodiment of God's righteousness. In fact, Jesus Christ is God's righteousness; or to say it another way, the righteousness of God is Jesus Christ. God's righteousness is now revealed in and through Jesus Christ Himself.

Read Romans 3:22-23: righteousness is for everyone. Scripture is clear in its declaration.

**1. Righteousness is for all who believe.** Note that righteousness is both *given "to"* the believer and *laid "upon"* the believer.

**a. Righteousness is given "to" the believer as a possession.**

**b. Righteousness is laid "upon" the believer as a covering or clothing.**

**2. Righteousness is needed by all.** There is no difference and no distinction between men. There are two reasons.

**a. All men are sinners.** The word "sinned" (*hamartanō* <sup>PWS: 3597</sup>) is in the Greek aorist tense; that is, it is a once-for-all happening. It looks back to the historical entrance of sin into the world. This means that all men...

- inherited the nature of their sinful fathers and mothers.
- have sinned and are sinners.
- cannot keep from sinning and will sin.

**b. All "come short of God's glory."** The tense is present: all are *coming short*, that is, *continually coming short* of God's glory. We are in a state or condition of being short of God's **glory**

**3. Read 3:24. Righteousness is possible only through justification.** Note two significant facts.

1. Justification is a free gift of God. Man in no way earns it. Man is justified by God's grace and by God's grace alone.
2. Justification is only through the redemption that is in Christ Jesus.

**4. Read 3:25. Righteousness is by an act of God alone, the act of propitiation.** Propitiation (*hilastērion* PWS: 3065) means to be a sacrifice, a covering, a satisfaction, a payment, an appeasement for sin. Note two very significant points.

**1. God is the One who "set forth"** (*proetheto* PWS: 3480) Christ to be the propitiation for man's sins.

**a. God purposed to "set forth" Christ:** God determined, resolved, ordained Christ to be the propitiation or the sacrifice for man's sins.

**b. God set Christ "before" (pro) the world** as the propitiation for the world's sins. The *pro* in the Greek word *proetheto* PWS: 3480 (set forth) indicates this fact.

- God set Christ before Himself, purposed that He be the propitiation or the sacrifice for man's sin.
- God set Christ publicly before the world, showing that He is definitely the propitiation for the world's sins.

**2. It is Christ Himself who is the propitiation for sin.** But note: it is not His teachings, power, example, or life that make Christ the propitiation. It is His blood—His sacrifice, His death, His sufferings, His cross—that causes God to accept Jesus as the propitiation. It is the blood of Christ that God accepts as...

- the sacrifice for our sins.
- the covering for our sins.
- the satisfaction for our sins.
- the payment for the penalty of our sins.
- the appeasement of His wrath against sin.

What does the Bible mean by "the blood of Christ"? It means the willingness of Christ to die (shed His blood) for man. It means the supreme sacrifice Christ paid for man's sins. It means the terrible sufferings Christ underwent for man's sins. It means the voluntary laying down of His life for man's sins (John 10:17-18).

