

“The Greatest News Ever Heard”

Romans 3:9-31

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by

Pastor Gabe Stalnaker

I will be speaking to you today from Romans chapter three.

The Scripture makes a very clear distinction. As you read God's word, you will see and I will see that the Scripture makes a very clear distinction between those who are God's people and those who are not God's people, very clear distinction. And it uses this kind of language, it will say, us and them, our and their, clear distinction.

But in verse nine of Romans chapter three, if you look with me at verse nine, Paul asked this question, he said, "Are we better than they?" Are we, this clear distinction, are we better than they? He opened the verse by saying, what then? That's how he opened, what then? You have all these distinctions between the people that God chose to save and the people that he did not choose to save. He said in verse nine, what then, concerning the people themselves. You compare both groups of people side by side, he said, "Are we better than they?" And then he answered his own question, he said, "No, "in no wise, "for we have before proved both Jews and Gentiles "that they are all under sin, "all under sin." Paul said, "Concerning this issue of salvation," concerning both the saved and the unsaved, and that's who he's referring to when he talks

about Jews and Gentiles. Romans two says, he's not a Jew which is one outwardly, he's a Jew which is one inwardly. Circumcision is of the heart. And God has chosen to send that circumcision, that calling, that distinction, to Jew, Gentile, male, female, bond, free, all manner of men all over the world.

But when he talks about Jew and Gentile, he's referring to those that the Lord chose to save, the spiritual Jew, and those that the Lord chose not to save, the spiritual Gentile. And he says concerning both, the saved and the unsaved, all of us are in the same boat, all of us. All of us come from the same lump.

Somebody will ask the question, well, why would you say that, Paul? Why would you say that? Why wouldn't you say that God chose the better ones? Why wouldn't you say that we are better than they? Why wouldn't you say that? Verse 10, he said, "Because it is written "in the word of God, "there is none righteous, "no, not one," that's why. It's written in the word of God, none, none. Why wouldn't you say that the ones that God chose were good and the ones God didn't choose were bad? Why wouldn't you say the distinction is good and evil? He said, "Because the Scripture says, there's none good." "All are bad," that's what the word of God said. That's a pretty clear statement, isn't it? Pretty clear statement. It takes the faith of God to believe that. God has to send his faith to a sinner, and the Holy Spirit has to cause a sinner to realize I'm as bad as the word says I am. And all of us are nothing but sin before God. All of us are conceived in sin. But whether we see that

by faith or not, that's a very clear statement, that's a very clear verse. He said in verse 10, "There is none righteous." Verse 11, he said, "There is none that understandeth." There is none that even seek God. Some will say, well, I seek God. What do you mean, there's none that seek God? I seek God. The Scripture says, no. No, no man has ever sought God on his own, of his own doing, according to his own will, no man. Isaiah 65, verse one, God said, "I am sought of them "that asked not for me. "I am found of them that sought me not. "I said, "'Behold me, "Behold me,' unto a nation that was not called by my name." That's the truth of how a sinner seeks God. That's the truth of the matter. God says, behold me, look to me, that's what happens. No man of his own will and of his own doing seeks God. God first says, seek me. David said in Psalm 27, verse eight, "When you said, "'Seek ye my face,' "my heart said unto you, "Thy face, Lord, will I seek.'" "When you told me to," that's what David said. When you told me to, that's the moment I did. It wasn't one second before that, that's the moment I did. If a sinner seeks God, then it means God sought him first. If a sinner finds God, it means God found him first. If a sinner loves God, it means God loved him first, because verse 12 says, all that man has done on his own is gone out of the way, that's all man has done. Man is just so prone to wander, so prone to wander, that's all mankind is. Verse 12 says, they are all gone out of the way, out of the way of God, out of the way of his truth, out of the way of his holiness, out of the way of his life. Verse 12 says, they are all gone out of the way. They are together become unprofitable. You know what that word means? Not good, it means not worth anything. Unprofitable, not worth anything. The word actually

means worthless, no value, no worth. Verse 12 goes on to say, there is none that doeth good, no, not one. Can it be stated any more clearly than that? That is as clear as it gets. There was a rich, young ruler who came to the Lord one time, and he said, "Good Master, "what shall I do to inherit eternal life?" And this is what the Lord said to him, in response, he said, "Why did you call me good?" Why did you call me good? He said, "There is none good "but God," that's it. What he was saying was, if you are calling me good, then you're calling me God, because beside him there's none good. People say, you have heard this, I'm quite sure, many people say this, people will make statements like this right here, they'll say, well, I believe there's a little bit of good in everybody. Now, I'm gonna make a very truthful statement here. I know this may sound like a hard statement. I don't mean for it to be hard. I just want to tell you the truth and tell myself the truth. People say, I believe there's a little bit of good in everybody. The only problem with that is, God doesn't. Man is welcome to believe whatever he wants to believe, but it doesn't mean that he believes the truth. And God doesn't, God does not at all believe that there's a little bit of good in everybody. This is what God said in Isaiah 64 verse six, he said, "All of our righteousnesses," and what that means is good, goodness, good deed, good things. All of our righteousnesses are filthy rags in his eyes. And his eyes are the only eyes that matter. His are the only ones that matter. It does not matter what my eye sees. I see people all the time and I can say and mean it in a fleshly way, I think that's a good man or a good woman. I like that man. I really think a lot of that person. But my eyes are not the eyes of judgment. What I see is irrelevant. God's

eyes are the only eyes that matter, and it's critical that we know that he says, there's none good but God. There is not even a little bit of good in any man's flesh, any man's sinful flesh. The only thing that the flesh is is completely, totally decayed with sin, that's all it is, it's all unprofitable, it's all worthless, it's all ruined. Verse 13 says, their throat is an open sepulcher. He compares the mouth and the tongue of all mankind to an open grave, that's what a sepulcher is, a open grave with a rotten body in it, the repulsive sight of it, the stench of it, awful, just awful. Verse 13 says, their throat is an open sepulcher, with their tongues they've used deceit, that means lies and trickery. It goes on to say the poison of asps is under their lips. He said, "Man spews out all of that vileness "like a snake spews out his poison." Where does all that vileness come from? Man has all this vileness that comes out of his mouth. Where does all that come from? The heart, the heart. Our Lord said, "Out of the heart the mouth speaketh." Verse 14 says, whose mouth is full of cursing, that word cursing means cursing, more specifically, though, it means blasphemy, all manner of blasphemy against God. He said in verse 14, "And bitterness," that means murmuring and complaining. That's what man does, he blasphemes God and he complains. That's what man does. Verse 15 says, their feet are swift to shed blood. The mouth represents the heart. The feet represent a man's actions, what he does. And not only are men running to sin against God, they run to sin against each other. Their feet are swift to shed blood. Verse 16, it says, destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes. No fear of God, because they don't what they

truly are. They think there's a little bit of good in everybody, and God'll see that, God'll be happy with it. They don't know the truth. They don't know the truth of what they're gonna meet when they go meet God. They don't know the truth of their condition before God. They don't know the truth of how he must and will punish all sin, therefore there's no fear of God before their eyes. There is a way that seems right to a man, a way of salvation, a way of peace with God; it makes sense to him; you do good and you be kind to your neighbor. Our Lord said the end of that way is death and destruction. It is death and destruction. Everything that a man does, from the time that it starts in his heart to the moment that it ends in his actions, everything that a man does leads him to destruction. Everything. A man cannot lead himself to the way of peace. He cannot, he does not know it, he cannot find it, and the reason is because he does not fear God. He does not fear God. The Scripture says, the fear of the Lord is the beginning of wisdom, the fear. Moses said, "Oh that they were wise "and would consider their latter end." What is a man's latter end? What is a man's latter end? In the natural state, it is death and destruction. All mankind, in the natural state. It doesn't matter who the man is, it doesn't matter where the man is, it doesn't matter what the man has done, all men, the end of every man standing on earth, no matter what he has done with the life he's been given here, the end of every single man is death and eternal destruction. Now, how do we know that? Here I am saying all this, I'm declaring it as though it's so. It is so, how do we know? How do we know? How do we know that this the only end that is coming to a man or a woman in their natural state before God? How do we know? The

law reveals it. God's word reveals it. Verse 19 says, now, we know that what thing soever the law saith, it saith to them who are under the law, that every mouth may be stopped, every mouth, and all the world may become guilty before God. Guilty, that word guilty translates subject to the judgment of God, that's what it means, that all the world may become subject to the judgment of God. The law was given because every man and woman is under it. That's why the law was given. Number one, because every man and woman is under it, subject to it, and it was given, number two, to prove the error of our ways, to absolutely prove the error of our ways. We never would have known our sin had the law not proven it to us, never. Verse 20 says, therefore, by the deeds of the law there shall no flesh be justified in his sight. Do we understand what that's saying? Man thinks, if I want to go to heaven, all I have to do is obey the Bible. That's what man thinks, if I want to go to heaven, all I have to do is obey the Bible. The Bible says, no man can obey the Bible, because man is so infected with sin, therefore the commandments of the Bible will never be the means of a sinner before God going to heaven, because he can't do it. The law, verse 20 says, therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. The law will show us our sin. Every word in God's holy law proves our sin against it, and sin cannot enter into heaven. There will be no sin there. If once the law exposes sin, that's proof that we're not worthy to go, we're not worthy to earn it, we can't go. It proves to us that we will never be good enough for God, that's what the law shows us. People have made this statement before, how good do you have to be to stand in the presence

of God, to go to heaven and stand with God? Here's how good, as good as God. He demands perfection, he demands holiness, purity, righteousness. No man on this earth can attain that. No man, we will never be good enough to stand in the presence of God, that's what the Bible tells us. That's what the Bible teaches us. That is us, that's our sin, and that's God's law, that's what we have here when we look at this. Verse 21 says, but now. Now, here's the part we've been waiting for, if you've been waiting for some good news. We've been declaring all this truth about man, all this truth about man's sin, all this truth about God's law. If you're ready to get to the good news of the Gospel, here it is. Here it is. The truth, it slays the flesh, and then the truth of the word cries, but now. Every time I hear that word, but, I think, thank God, thank God. Here's a sinner's hope, here's a sinner's good news. Paul said, "We've talked about the natural man "long enough, let's talk about somebody else here." Verse 21, he said, "But now "the righteousness of God "without the law "is manifested." Man, a man manifested, clearly seen in the form of a man. The righteousness of God without the law is manifested, being witnessed by the law and the prophets, that means the Bible, the whole Bible. The law was sent to reveal you to you, and whenever I say you, I mean me also, us. The law was given to expose us for what we are, to reveal you to you, me to me, and it was sent to reveal somebody else to us. Paul told the Galatians, the law was our schoolmaster to bring us to Christ, that's what he said. The law, the law: do this and live; don't do this and die. God's commandments, God's law, God's demands. He said, "The law was our schoolmaster "to bring us to Christ." The law exposes our sin and points us to Christ.

The law does not expose our sin to us, and then point us back to ourselves, which is what many people think it does. Well, you just need to look to yourself, and you need to go, that's not what the law does. It exposes our sin and points us to Christ, points us to the Lord Jesus Christ. Verse 21 says, but now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference, for all have sinned and come short of the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say at this time, his righteousness that he might be just and the justifier of him which believeth in Jesus. Now, what does all that mean? I just read a mouthful. What was he saying? What does all that mean? Justified freely by his grace, through the redemption that is in Christ Jesus, what does he mean by that? What does he mean, God set Christ forth to be a propitiation, that word means a bloody victim, a bloody victim, a bloody covering, a bloody atonement, to declare his righteousness for the remission of sins? What does he mean, that in the righteous work of Christ he is both just and the justifier of the soul that believes on Christ? What does he mean by all that? Here's what it means. The law said, "Die, "because of your sin, sinner," speaking to us. "You must die," that's what the law said. You cannot fulfill what God requires. All you can do is sin against what God requires. And God is holy, he's a just God, and he cannot and he will

not, he will by no means clear the guilty, and you're guilty. He demands absolute righteousness and perfection and holiness and sinlessness, and anything that falls short of the glory of that perfection is gonna have to suffer vengeance for all eternity. And he said, "You've fallen short, "but God," but God. The just and the holy God is also a merciful God. He is a merciful God. This just God, who will punish your sin, is also a Savior. Because you are as sinful as you are, and as ruined as you are, realizing it or not, vile, wicked, corrupt, because you are what you are, and because God is what he is, and because justice demands what it demands, God sent his own Son to you. God sent his own holy, righteous, spotless, sinless Son to you to hide you in the secret of his pavilion, in the secret of his tabernacle. Just before that time of trouble came, that time of judgment, just before the judgment fell, God graciously hid you in the hiding place of his Son. Christ wrapped his righteousness around you, and exposed himself before God with your sin on him, and God unleashed his wrath until there was no more wrath to unleash, he unleashed it all, and when all of God's justice was satisfied with Christ's death, and God's holiness was satisfied with Christ's righteousness, we were saved in him, that's what it means. We were saved in him. I did not save myself; you did not save yourself; Christ saved us, if we belong to him, if we are his people and the Father gave us to him. He satisfied the law for us, he satisfied the justice of God for us, he paid the price of redemption for us, and then he set us free. He paid it and set us free. Verse 27 says, where is boasting then? It's excluded. By what law? Were we saved by the law of our works? He said, "No, by the law of looking to Christ, our Savior." Faith, verse 28,

therefore, we conclude that a man is justified by faith, looking to Christ, everything he did, without the deeds of the law. Do we see that? We're justified by the faith of Christ without the deeds of the law. Is he the God of the Jews only? Is he not also of the Gentiles also? Yes, of the Gentiles also. I'm a Gentile, I'm so glad to hear that. Seeing it is one God which shall justify the Circumcision by faith and Uncircumcision through faith, do we then make void the law through faith? God forbid. Yea, we establish it. And what do we establish? Christ accomplished it, he finished it. Not us, but him. Till next week. May the Lord bless his word to our hearts.