

Cheap grace on the back end of the Gospel

"Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living, and incarnate."



Dietrich Bonhoeffer

"Cheap grace is the grace we bestow on ourselves. Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession...."

Cheap Grace

Celebrate God's love without God's justice.



***Preaching grace
without Christ's
sacrifice.***

***Confessing faith
without our
sacrifice.***

Christ died for us and we died with him.

We are IN Christ and Christ is IN us.

Cheap grace on the front end of the Gospel

- ***Define sin as victimization*** - poor choices, social dysfunction or maladjustment.
- ***Define grace as permissiveness*** - tolerant, pluralistic, universalism.
- ***Define the Cross as example*** - heroic self-sacrifice, social protest.
- ***Define Christ as a prophet*** - social critic, political revolutionary, moral teacher.

The Grace of God is only as sweet to us as the bitterness of our sin.



John Bunyan

"The difference between true and false repentance lies in this: the man who truly repents cries out against his heart; but the other, as Eve, against the serpent, or something else."

The structure of Romans 1-8

1. The Christian Gospel - 1:1-17

"the righteous shall live by faith"

2. Step #1 Condemnation of all - 1:18-3:20

"that every mouth may be closed and all the world may become accountable to God."

3. Step #2 Justification by faith - 3:21-5:21

"faith is credited as righteousness."

4. Step #3 New life in Christ - 6-8

"we have died to sin with Christ."

**The summary of
STEP #1
Romans 1:18 - 3:20**

Romans 3

“¹⁹ Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; ²⁰ because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.”

A robust, healthy faith is:



✓ **Intellectually convincing.**

✓ **Emotionally satisfying.**

✓ **Morally transforming.**

✓ **Socially connecting.**

✓ **Culturally inspiring.**

**Paul answers four objections
to God's judgment
of us - Rom. 1-3**

1:18-32

“But I did not know”

2:1-16

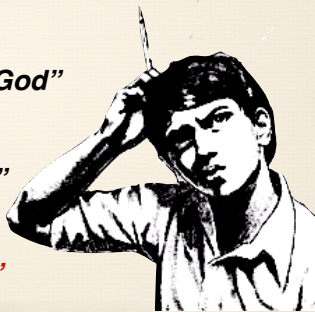
“But I love the Word of God”

2:17-29

“But I am religious”

3:1-18

“But I am chosen”



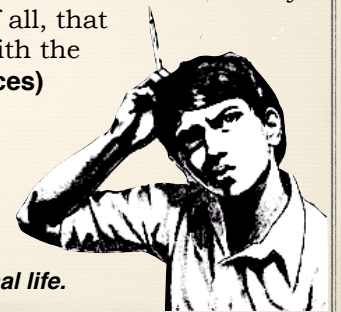
Question #1 Election: Does God's “election” count for anything?

Romans 3

“¹ Then what advantage has the Jew? Or what is the benefit of circumcision? ² Great in every respect (9:4-5). First of all, that they were entrusted with the oracles (divine utterances) of God.”

They had God's instruction manual.

The Law was to show them God's way to eternal life.



Romans 9

“⁴ . . . Israelites, to whom belongs the adoption (**right**) as sons and the glory and the covenants (**contract**) and the giving of the Law and the temple service (**access**) and the promises, ⁵ whose are the fathers, and from whom is the Christ according to the flesh,”

Leviticus 18:5

“So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the Lord”

Romans 7:10-11

“this commandment, which was to result in life, proved to result in death for me. For sin, taking an opportunity through the commandment, deceived me and through it killed me.”

The Scripture does
not ask us to find
our security in God's
sovereign election
**but in Christ
through faith.**

Question #2 Promises: Do God's promises
count for anything?

Romans 3

"³ What then? If some did not **believe**, their **unbelief** will not nullify the **faithfulness** of God, will it? ⁴ May it never be! Rather, let God be found **true**, though every man be found a **liar**, as it is written, "That Thou mightest be justified in Thy words, and mightest prevail when Thou art judged." " (Psalm 51:4)

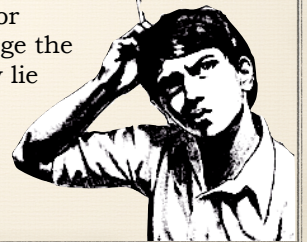


The righteousness
demanded by a holy
God is satisfied
**for us in Christ
as we are united
with him by faith.**

Question #3 Judgment: Does God's wrath
against sin mean anything?

Romans 3

"⁵ But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.) ⁶ May it never be! For otherwise how will God judge the world?" ⁷ But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?

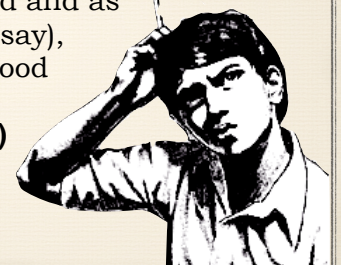


Our security is not in
God's tolerance
**but in His
judgment of sin
in Christ.**

Question #4 License: Do God's moral
demands of us count for anything?

Romans 3

"⁸ And why not say (as we are slanderously reported and as some affirm that we say), "Let us do evil that good may come"? **Their** condemnation (of us) is just. (if what they claim of us is true)"



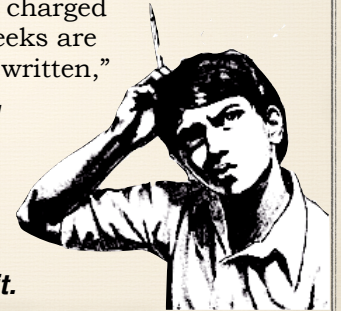
**Because God works
all things together
for good that does
not make
sin good.**

Question #5 *Virtue*: Do our relative moral differences count for anything?

Romans 3

“⁹ What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; ¹⁰ as it is written,”

The Jew have special advantages but they are in the end no better than the Gentiles with respect to moral merit.



“There is none righteous, not even one; ¹¹ There is none who understands, There is none who seeks for God; ¹² All have turned aside, together they have become useless; There is none who does good, There is not even one. ¹³ Their throat is an open grave, With their tongues they keep deceiving, The poison of asps is under their lips; ¹⁴ Whose mouth is full of cursing and bitterness; ¹⁵ Their feet are swift to shed blood, ¹⁶ Destruction and misery are in their paths, ¹⁷ And the path of peace have they not known. ¹⁸ There is no fear of God before their eyes.”

“¹⁹ Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; ²⁰ because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.”

**The Law was given, not
to confirm our holiness
but to convict us
of our need for
holiness.**

The argument of Romans 3:1-8

God's promise is to save His people.

- **To be saved they must be holy.**
- **But they are not holy.**
- **This raises questions about - election, promise, judgment, license, & virtue.**

These questions will all be addressed at the Cross of Christ which is His gracious promise.

***Some inadequate reasons
to follow Jesus***

- 1. I like the church.***
- 2. I like his style & ethics.***
- 3. I have had a spiritual experience associated with him.***
- 4. I see him as a means to a better, happier, more successful life.***
- 5. I have had good results when praying to him.***
- 6. I don't want to disappoint people.***

***One good reason
to follow Jesus***

He is my peace -

***His life & death address
the deepest need of my
heart for reconciliation
with God.***

Lessons

- 1. Healthy faith must be intellectually convincing.***
- 2. The Gospel is about radical grace (no human merit).***
- 3. The Word of the Cross should be featured in our worship.***

**The
center
of our
faith** is the **Cross
of
Christ**



**Not the piety
of the church**



**Not the ethics
of the Law**



**Not the power
of the Spirit**

Isaiah 55:1

***“Come, everyone who thirsts,
come to the waters; and he
who has no money, come,
buy and eat! Come, buy wine
and milk without money and
without price.”***