

**THE WAY OF LIFE**  
**By Henry T. Mahan**

**Romans 3:23-26**  
**TV-498b**

**Henry Mahan T. Tape Library**  
**Zebulon Baptist Church**  
**6088 Zebulon Highway**  
**Pikeville, KY 41501**

Last week, I had you open your Bibles, to the Book of First Peter: Chapter 3, and I brought a message on why Christ died on the cross. Now, I want to follow that message with the message from Romans: 3, a couple of verses. I want to be very clear on the way of life. That's the title of my message today, "The Way Of Life; the way of eternal life. I want you to open your Bibles, to the Book of Romans, if you will, Chapter: 3. I feel led of God, to look with you at three or four verses here, of Romans, Chapter 3, and see if I can't sound a clear note, just as clear as possible on this subject, "The Way of Eternal Life.

While you're finding Romans: 3, when our Lord was about to go to the cross, He was leaving His disciples. In John, Chapter 13,14,15,and 16, He instructs them. He gives them many instructions and talks to them about being crucified and leaving them. The disciples were very depressed and sorrowful. In John: 14, He gathered them about Him and says, "*Let not your heart be troubled, you believe in God, believe also in me. In My Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you and when, I know the word if is there, but the better word is when.*" There's no if, connected with our Lord's preparation and work, and redemption. He says, "*When I go and prepare a place for you, I'll come again and receive you unto myself, that where I am, there you may be also.*"

Thomas said, "Lord, we don't know where you're going, how can we know the way?" And the Lord Jesus said to him, "*I am the way, I am the truth, and I am the life. No man cometh unto the Father, but by me.*" And that's what I want to talk about today, where He is, and the way there. The way of eternal life, we know He's in glory. We know He's in Paradise. We know He's with the Father. We know, "*as our forerunner, He has entered within the veil, in the presence of God. He's sat down at the right hand of the Majesty on High.*" We know where He is. Thomas said, "But how can we know the way?" He said, "*I'm the way, I am the way.*"

The way of eternal life is not in church ordinances; it's not in baptism, and communion and sacraments. The way of eternal life is not in church affiliations. I

know there are a lot of different denominations, and religious affiliations, but that's not where life is. Life is not in an organization. Eternal life is not in emotionalism. You can get all stirred up and excited. Eternal life is not in feelings. "Feelings come and feelings go, and feelings are deceiving. You must trust the Word of God, nothing else is worth believing." The way of life is a Person. That's what Christ said, He didn't say, "I'm going to show you the way, He said, *"I am the way."* He didn't even say, "I'll make a way for you, He said, *"I am the way."* There's a lot of difference there. Thomas said, "We don't know where you're going, how can we know the way?" Well, I'll show you the way. (No)! He said, *"I am the way."* He didn't say, "I'll make a way for you, somehow;" He said *"I am the way, I am the truth, I am the life, if you believe not that I am,* (the way, the truth, the life, the door, the resurrection, and the life), *you'll die in your sins."*

Turn with me now, to Romans, 3:23. Here, we're going to talk about the way of life. Paul, the apostle sets it forth, clearly and plainly, this way of life in Christ Jesus. And he begins where the problem begins; it begins with the problem. He says in verse 23, look at it there, Romans, 3:23, he says this, *"For all have sinned and come short of the glory of God."* All have sinned. Were you listening last week when I read that scripture from Ecclesiastes 7:20, *"There's not a just man on the earth that doeth good and sinneth not. All have sinned and come short of the glory of God. All we like sheep have gone astray; we've turned everyone to his own way."* We're sinners. You're a sinner; I'm a sinner. We're sinner by birth in Adam. Death passed upon all men. *"Sin entered the world, and death by sin."* So, death and sin passed upon all. We're born in sin. *"We come forth from the womb speaking lies."*

Little babies lie. They don't know how to tell the truth, they sure know how to lie. We're selfish, and hateful. By nature we're sinners, even by thought. You don't think pure thoughts all the time, by imagination, by word, and by deed. The scripture tells us we're sinners. Our conscience tells us we're sinners. There are a million things that you wish you hadn't done in your lifetime, and things you wished you hadn't said. There are places that you wish you had never been, sights that you wish you'd never seen. There are books that you wish you hadn't read, and people that you wish you'd never met, because of our sin.

We've sinned and come short of something. What have we come short of? *"The Glory of God."* Some fall shorter than others, but everybody is short of the Glory of God. Back years ago, long years ago, in one of the northern cities, New York, or one of them, you had to be six feet tall, to be a policeman. You could not be a policeman unless you were six feet tall. This man wanted to be a policeman, but he was five feet ten. It was impossible; he fell short of the goal. It didn't matter if he was four feet, three feet or two feet, or five feet eleven, (he was short)! He couldn't qualify. You have sinned and come short of the Glory of God. It doesn't matter how short you've fallen; it's short. You can't reach the goal; the glory of God is perfection and we've sinned and come short of perfection.

Paul said, *“Oh the exceeding sinfulness of sin.”* David said, *“My sins are ever before me.”* Peter said, on one occasion, *“Lord, depart from me, I’m a sinful man, you’ve got no business even associating with me. You’ve got no business even talking to me, I’m a sinful man, just depart from me.”* Thank God for **verse: 24. Verse 23**, that’s troublesome isn’t it? *“All have sinned and come short of the Glory of God.”* (Short, short)! But, **verse 24**, thank God, *“But, being justified freely by His Grace through the redemption that is in Christ Jesus.”* That’s good news.

Let’s look at it, one word at a time. *“Being justified.”* That’s past tense. I’m not going to be saved; I am now. I’m not going to be forgiven; we are now. Being justified, it’s already done. Christ said, *“It’s finished.”* When He died on the cross, He said, *“It’s finished.”* What’s finished? What he came to do! What did he come to do? I told you last week, *“To suffer for sin, the just for the unjust, to bring us to God. It’s finished. I’ve finished the work, He said, you gave me to do.”* It’s finished, and then He went to glory and sat down. A person doesn’t sit down, unless he’s finished his job, finished his task, and finished his work. *“Whom He foreknew, He predestinated to be conformed to the image of His Son, whom He predestinated, He called, whom He called, He justified. Whom He justified, He glorified.”* Past tense, every single one, being justified.

Justified, what does that mean? Well, a judge can parole a sinner, or criminal. A judge can pardon a criminal. A judge can probate a criminal, but no judge can justify a criminal. Only God can justify a man. A man has to be justified to come to God. Only God can justify. You know, if you’re pardoned, you’re still guilty. If you’re paroled, you’re still guilty. If you’re put on probation, you’re still guilty. But, if you’re justified, what does that mean? (Not guilty). Justified, just as if I had never sinned. It means, (not guilty). I told you last week how we’re justified. The Just died for the unjust and he enabled God to be Just and Justifier of those who believe. Watch this word, *“Being justified freely.”* Salvation’s free. A preacher said, *“It doesn’t cost anything.”* It cost the Lord a whole lot. It didn’t cost you anything, or me anything, but He paid a tremendous price. The scripture says, *“You are not your own, you’re bought with a price.”* Oh, what a price!

*“He was a man of sorrows, acquainted with grief. We hid, as it was our faces from Him, He’s despised and rejected.”* He was wounded, He was bruised, He was chastised, and *“He died as a sheep that is led to the slaughter. He made His soul and offering for sin.”* What a price! You didn’t pay it, I didn’t pay it, but He paid it. Salvation’s by works, (not yours), by His works, not mine, but His. Salvation is through death, (not my death), His death. Salvation is because of somebody’s deeds, Holy and Righteous deeds, not mine, (His). Do you see that? *“Being justified, freely.”* *“Come without money or without price,”* that’s what He said.

*“Why do you spend your money for that which is not bread, and, that which satisfies not? Look to me, all the ends of the earth, and be ye saved, I’m God.”* Being justified freely, watch it now, by His Grace. By His Grace, it’s the gift of God.

*“For by Grace, are you saved through faith, that not of yourselves, it’s the gift of God. It’s not of works, less any man should boast. We’re His workmanship, created in Christ Jesus.”* You see, grace, what is grace? By grace, are you saved, by His grace. Well, grace is sovereign; it has to be sovereign. It has to be by His will, His purpose, and His choice. If it’s by mine, it’s not grace. If I give anything in return, it’s not grace. It’s got to be grace, sovereign grace, it’s got to be free, (no charge). A gift is not a gift, if you pay for it. No matter how much you pay for it, it’s not a gift. No matter how little you pay for it, it’s not a gift. A gift is free. Grace is free, grace is sovereign, grace is unchangeable. If I give you something, and take it back, that’s not grace. The gifts and calling of God are without change, (free). It’s without change; it’s complete. If I give you a suit and don’t give you the pants, just the coat, it’s not complete. You see, if I give you a car, with no wheels on it, it’s not complete. A gift has to be complete. If you add anything to it or if it lacks anything, or if it requires anything on your part, it’s not a gift. The scripture says, *“In Him dwelleth all the fullness of the Godhead bodily, and you’re complete in Him.”*

*“Being justified freely, by His grace,”* now watch it. Watch this line, *“Through the redemption that is in Christ Jesus.”* The word redeemed, are you familiar with the word redemption and redeemed? It really contains three or four words. When you look at the word, redeemed, redemption, it indicates, first of all, captivity. If you redeem something, it’s in captivity. We’ll take a pawnshop. A man has pawned a beautiful ring. It’s in captivity. It’s held by another. It’s not in your hands, it’s not yours, and it’s his. When you go down to redeem it, you redeem it out of captivity. The Lord Christ Jesus redeemed us out of captivity. We’re in captivity to the law, we’re in captivity to the justice; there’s a price on our head. *“The soul that sinneth must die.”* He redeemed us out of captivity, from under the curse of the law.

Secondly, the word redeemed indicates a (price paid). There’s a cost. If anything is redeemed, it has to be paid for. It is redeemed; the price must be paid. So, we were in captivity to the law, there was a price on our head. He paid it. “Christ Jesus paid it all, all the debt I owed. Sin had left a crimson stain; He washed it white as snow.” I owed a debt that I couldn’t pay, He paid a debt, he didn’t owe.

And the word redeemed, contains another word, (deliverance). The man comes down to the pawnshop. He says, “I want my ring, out of captivity, I’m going to take it out of your hands. “Well, you’ll have to pay for it.” He pays the price; it’s his. There’s a new ownership; it’s delivered. If it’s redeemed, it’s mine. It no longer belongs to anybody else. You’re not your own, nor satan’s, nor the law’s or anybody else’s, you’re bought with a price. He said, *“They’re my sheep, I lay down my life for my sheep and no man can pick them out of my hand. My Father gave them to me and no man is greater than my Father, and no man can take them out of my Father’s hand.”* Captivity paid the price, redeemed the soul; it’s His. It’ll always be His.

You can argue, “Once saved, always saved, once in grace, always in grace,” but you’re wasting your time and mine and everybody else’s. If you’re redeemed, you’re bought out of captivity, you’re bought with a price and you belong to the one who bought you. Now, that depends on the one who bought you. If you are bought with water, you’re not redeemed. If you are bought with church membership; you’re not redeemed; you did it yourself. You did it yourself and your not redeemed. He paid the debt. You belong to Him, and the Redeemer is Christ Jesus. “The great Redeemer left His throne, His glorious throne on High, Oh what mercy, what love unknown, for this sinful man to die.” It’s finished! “Oh what pleasure do these words afford, heavenly blessings without measure, flow to us through Christ our Lord.” You’re as sure of glory and eternal life because He redeemed you.

All right, let’s look at **verse 25**, now. It says here, “*Being justified freely, by His grace, through the redemption that is in Christ Jesus whom God hath set forth.*” This Redeemer, this Savior, this Messiah, this Christ, this Deliver, God Almighty, the Holy God of heaven and earth, “*hath set Him forth.*” What does set forth mean? Well, I’ll tell you what it means. First of all, it means this, to foreordain. It means to predestinate, it means to purpose and will before time began. God ordained Him; God anointed Him, God set Him Forth. It means something else. To set someone forth, as He set forth Christ our Redeemer, it means to place in public view, the spotlight on Him, so that everybody can see. It’s like Paul said, “*This wasn’t done in a corner;*” set Him forth in public view. It means to exhibit Him, show Him off in a conspicuous manner.

Let me show you how He did that. “*Behold your God.*” There are several things, and you listen:

- (1) God set forth Christ as our Redeemer in the Old Testament promises. In the garden, He said to the woman, and to Adam and to satan, “*The seed of woman shall bruise the serpent’s head.*” That’s a promise. God set Him forth right there. In Deuteronomy, He said to Moses, “*The Lord thy God will raise up, one day, a prophet like you from the midst of the brethren and Him you shall hear.*”
- (2) Abraham, on His way up Mount Mariah, with his son Isaac, said, “Where’s the lamb, where’s the lamb? And Abraham replied, “*My son, God will provide Himself a lamb.*” He’ll provide the lamb for Himself. He’ll provide the lamb, Himself, and Himself; He’ll be the lamb. That’s a promise.
- (3) Isaiah 7:14 says, “*The Lord Himself, will give you a sign, a virgin shall be with child.*” That’s a promise.
- (4) Isaiah 9:6 says, “*Unto us a Child is born, a son is given, His name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father.*” He set Him forth, all the way through the Old Testament, and these promises.
- (5) Then He set Him forth in types and patterns. In Genesis you have the ark, floating on the waters of judgment. That Ark is Christ.
- (6) You have Abraham’s ram that He put in the place of Isaac, that’s Christ.
- (7) You have the Passover Lamb, in Exodus. Christ is our Passover.

- (8) You have the Tabernacle, the Mercy Seat, the Priest, and the Atonement in Leviticus.
- (9) You have the brazen serpent lifted up in which the people looked, in Numbers.
- (10) You have the cities of refuge.
- (11) You have Rahab's scarlet line; that's Christ.
- (12) You have the kinsman redeemer of Ruth.
- (13) You have my Redeemer in Job.
- (14) You have my Shepherd in Psalms.

Through out the whole Old Testament, God set Him forth. There are pictures of Christ, all through the Old Testament. *"As Moses lifted up the serpent in the wilderness, so shall the Son of Man be lifted up. "As Jonah was three days and three nights in the belly of the fish, so shall the Son of Man be in the heart of the earth."* Christ is our Passover and when Moses smote the rock, and water came out; that rock is Christ. That's what Paul wrote in Corinthians, *"That rock is Christ."* God set Him forth.

Then, He set Him forth as the Man. He was born into this world. He came through the womb of a virgin, born in Bethlehem, to Mary and Joseph. The angels announced His birth to Mary and Joseph. The angels announced His birth to the shepherds. God placed the star over His birthplace. The star marked His birthplace. The Father said, *"This is my Son."* His work declares His Godhead. God set Him forth. When He was born into this world, then God set Him forth on a cross. When He died on that cross, darkness covered the land. The earth quake and shook. The veil of the temple was rent in twain. God raised Him from the dead. As He ascended to Heaven, the angels once again, came down, and said, *"You men of Galilee, this same Jesus which is taken up from you shall so come in like manner as you see Him go."* And God hath set Him forth in the Bible and in the Gospel.

The scriptures bare witness of Christ. *"To Him, give all the prophets witness."* God set Him forth. Foreordained Him, He predestinated Him, anointed Him and set Him forth in a conspicuous manner, in public view, for everybody to behold and said, *"Behold Your God."* And Pilate that day when He was on trial, in front of all of those people, Christ was standing there. He probably with His hands tied behind His back, with the crown of thorns on His brow, before all the jeering multitude and Pilot made this statement, *"Behold the man."* Look, (the Man), the Just Man, the Holy Man, the Son of Man, the Son of God, the only Man, the Second Adam, the Lord from Heaven, the Man. God set Him forth.

God set Him forth, listen, to be propitiation. What does that mean? It's used two or three times in the scripture. *"Herein is love, not that we love God, but that He loved us, and sent His Son to be the propitiation."* He is the propitiation of our sin. What does it mean, propitiation? Well first, it means atonement and reconciliation. Christ is our atonement. *"He reconciled us to God. He made peace through the*

*blood of His cross.*” He’s our propitiation, our atonement, (at-one-ment). Secondly, it means expiator. What is an expiator? It’s a person who makes amends for wrongdoing. It’s a person who pays a penalty. It’s a person who makes satisfaction. That’s what He is, propitiation, expiator, expiation; He makes amends and pays the debt. God doesn’t sneak us into heaven; we walk in with Christ, justified, and the price is paid. There’s no price on our head; it’s been paid. Ransomed sinners, (redeemed). We don’t have to sneak in or come in the back door, we don’t have to barely make it, as somebody said, “by the skin of your teeth.” No, we go in with the Son of Glory. We go in with the Lord of Hosts. He’s our expiator.

And then, it means (mercy seat). The mercy seat was the lid of the ark. What did the lid of the ark do? It covered the broken law. Christ is our covering, and He’s our sin offering. God said, “*I’ll meet you at the Mercy Seat.*” I’ll commune with you at the Mercy Seat. Christ is our Mercy Seat. If you want to meet God, you’ll meet Him in Christ. If you want God to deal with you in mercy, you’ll want God to deal with you in Christ. Not as you are, but as He is.

Watch this now. God has set Him forth to be a propitiation, expiator, to make amends, a mercy seat, a covering, and propitiation through faith in His blood. It’s Christ crucified, who saves. I know that I love to talk about Christ, the healer, and Christ the man, and Christ who’s able to heal the blind, and so forth. I’ll tell you this, Paul said, “*We preach Christ and Him crucified. It’s the blood that makes atonement for the soul.*”

What can wash away my sin? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus. “*I’m determined to know nothing among you save Jesus Christ and Him crucified.*” We preach Christ and Him crucified. “*God forbid that I should glory save in the cross of our Lord Jesus Christ.*” “*By whom the world is crucified unto men, I unto the world*” (Gal. 6:14).

We need a lamb. Abraham needed a lamb. Abel needed a lamb, Israel needed a lamb, and you do too. The Lamb slain, that’s Who we need. Abel came by a lamb, Israel was delivered by the lamb and John the Baptist pointed to the Lamb, and said, “*There’s the lamb of God, that taketh away the sins of the world.*” The way to God, and the way to eternal life, Christ said, “*I’m the way, I’m the truth, and I’m the life.*”

