***Divine Wrath Revealed, No. 1
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Please open your Bibles to Romans 1:18 as we look at the subject of "Divine Wrath Revealed."

**The Book of Romans**

As you know, Romans 1:1-17 constitute the introduction to this book. Romans 1:1-7 is the salutation, and we have found that that is one long continuous Greek sentence. Romans 1:8-15 is Paul's personal comments – his purpose, and the expression of his mission in life. Romans 1:16-17 gave us the theme of this book, which is the gospel of God, and the key verse, which declares that: "The just shall live by faith."

With the introduction completed, we come to part one of this book, which we may entitle "Condemnation." This goes from Romans 1:18 through Romans 3:20. The wrath of God is revealed in these verses. In Romans 1:18-32, Paul proceeds to show that the heathen are condemned. And that is the point, first of all, to understand. The heathen are condemned. Anybody who has not personally received Jesus Christ as Savior is going to end up someday in the lake of fire following his physical death or the return of Christ.

While Romans 1:16 tells us that the gospel is the power of God unto salvation, it is important to realize that the gospel cannot save anyone who, to begin with, does not think he needs it. So, Paul, before he goes into depth in the explanation of the gospel and its functioning, first of all, pauses to show us that there is nobody in all the world who does not need the gospel. There is no living human being, and no human being, who has ever lived, who has not needed to hear and to respond positively to the gospel.

Romans 1:18 through Romans 3:20, therefore, are devoted to showing that the whole human race is lost, and consequently under divine reign. Everybody needs the gospel.

**People who have never Heard the Gospel**

Of course, that raises immediately in your minds the question that you've often thought about: What about the folks who die someplace in the world, and through the centuries who have never heard the gospel? Are they going to be in the lake of fire? Before a person can go to heaven, he must do two things. First of all, he must hear the gospel explained to him – that Christ has died for him and paid the price of his spiritual death upon the cross. The second thing he must do is he must believe that. He must accept it. He must receive it in behalf of his own personal condition (his lost condition) before God.

**Is God Unfair?**

The problem is that many people indeed have lived, and they have died without ever hearing the gospel. And we are only going to begin in this session to deal with that question. We won't fully answer it, because that comes in verses that come beyond verse 18. But at least I want you to know what is coming – that we're going to deal with that critical question upon which unbelievers often attack our concept of salvation, as God being unfair toward these people. Of course, Satan has already said that about God. God told Satan and the demons, "I'm going to put you forever in the lake of fire," and then God proceeded to create the lake of fire, which we commonly call hell. One of the first things that Satan said was, "That's unfair." A God of love should not do a thing like that. That is not loving, and that is not fair – that because we made this mistake, and because we made this rebellion, that we should be so condemned forever." However, the truth of the matter is that it is fair, and Satan causes people to accuse God of the same thing today – that it's not fair: "If I haven't heard the gospel, that I should be cast into the lake of fire.

Romans 1:16 says, "The gospel is the power for salvation. Verse 17 says that: "The gospel reveals a righteousness of God by faith to the one who has faith." There is a righteousness which comes by faith. Verse 17 says that God has revealed this kind of righteousness, not a righteousness which you can secure by words, but a righteousness which simply comes by believing (that's faith) to the one who has faith. The justified one comes to eternal life through faith. No human merit counts. The gospel is a plan which preserves the holiness of God, while at the same time enabling Him to take sinners into heaven. Now, that was a major problem.

Verse 18 presents the alternative to a person receiving the righteousness of God. If you do not receive the righteousness of God, which is offered through the gospel, then there is only one other thing you can receive, and that is the wrath of God. So, we begin in verse 18, which says, "For the wrath of God is revealed from heaven against all of godliness and unrighteousness of men who hold the truth in unrighteousness." The word "for" is the Greek word "gar" that you've seen many times. This is a word that signals that something is going to be introduced on the basis of what has preceded. This introduces the alternative to believing the gospel and receiving God's righteousness, which is to receive his wrath. It signals, in other words, an explanation of what was said in verse 17. Men must be justified by faith because wrath abides upon those who lack that justification.

"For the wrath of God:" The word "wrath" is the Greek word "orge." "Orge" is a word which connotes an anger based on the condition of mind. It is a mental attitude of God. God is angry. God is indignant because of an attitude of mind within Him. God's wrath is the result of His view of sin, and His view of sin is the result of who and what He. It is the result of His essence. This is the holy revulsion of God's being against that which contradicts His holiness. God is revolted by sin, which shows how different we are from God, because our old sin nature does not cause us to be revolted by sin in all of its aspects. Some sins we don't consider too bad, and we're not revolted by them. But the thing that you don't mind doing, that you don't think is really all that bad, and, in fact, that you just simply gloss over, is something that just revolts the being of God, and brings out his "orge." His mental attitude causes Him to be totally antagonistic to every expression of sin.

Now, I want to alert you to the fact that this is not simply an emotional outburst of indignation which arbitrarily flares up in a person. When we say about somebody's being angry, we think of something that just flares up at the moment. But there is another Greek word, "thumos," that means exactly that. It is an emotional flare-up, and it is a transient kind of anger. "Orge" expresses the indignation of the mind of God against the rejection of God's justice and of His righteousness which is presented in the gospel. What God does is not just flare up in a fit of anger, such as you and I do from our sin nature when that sin nature is crossed, but this is something that God, because of His mental attitude toward sin, and because of what He is in His essence, has a deep-seated, consistent, long-standing anger and indignation toward sin.

It is a fearful thing for sinners to fall into the hands of the living God, because He is a God of "orge" wrath. It is not some transient, passing flare up that He's going to get over. It is something that will exist for all eternity for those who have rejected the divine good that He offers us through Jesus Christ. This is specifically "the wrath of God."

**Propitiation**

The word "God," as you know, is the Greek word "theos." Some people are disturbed by the addition of this word that we are talking about – the "wrath" of God. They're disturbed by the concept that a God who is supposed to be loved would possess such wrath. But He does hate evil. God's love is not free to be expressed toward unbelievers. The only thing that God can express toward unbelievers is his wrath. John 3:36 tells us that, as well as Revelation 20:12-15. God can only love to the maximum those people who have passed the point of propitiation. Until you have received Christ as Savior, and thus have satisfied the justice of God against your sin, and the righteousness of God that He demands for you to be in heaven – until you are past that point where God is satisfied (or propitiated), God cannot love you with a maximum love. God does not love unbelievers with the maximum love. He has opened to them the opportunity to receive His love. His love has been freed by what Christ has done, but that love is not applied and expressed until the person passes propitiation by receiving Christ.

So, before propitiation, God can only respond in wrath toward the sinner. To reject the gospel, in other words, is to reject God's love. So, there's no point in somebody crying about the fact that a God of love should not be a God of wrath, because the Bible makes it very clear that until wrath has been satisfied, He will be a God of wrath; then He can be a God of love.

**Love**

You see, love does what is right. It's genuine if it is doing what is right. And unbelievers, therefore, cannot do that which is indeed a loving thing. Many times, people use the word "love" when they really mean "lust." Somebody may perform an act of sexual immorality and say, "I do this because I love you." The truth of the matter is that, because it is wrong, it cannot be love. It has to be in the category of lust. What you must say is, "I do this because I have a lust toward you" (an improper desire). Love never does what is wrong.

However, this is the codeword (I think you understand) to cover up a multitude of sins. Everybody who wants to be an ignoramus when it comes to doctrinal understanding says, "Oh, let's not fuss over doctrine, and these hairlines things we cut, and this thing we believe and don't believe. Let's just love one another." If you are not sound on doctrine, I'm going to tell you what you're doing toward one another. You're lusting toward one another, and you have an emotional domination of your soul that's carrying you along out of the will of God, and not into the will of God. Never forget that love always operates within the truth. Love always operates within that which is genuine, or it is not the real thing.

God, of course, cannot compromise His love. Unbelievers may accuse Him of being unfair by not giving them a chance to come to Him, but we're going to see that God has never been unfair to any human being who has ever taken a single breath. There has never been a human being on the face of the earth who did not have a chance to be born again. So, let's get that straight right off the bat. That's the first answer to the question of: what about this person who never heard the gospel? There has never been a human being who did not have the chance to go to heaven.

**God's Wrath is Revealed**

"For the wrath of God is revealed." The word "revealed" is the Greek word ("apokalupto"). This comes from the words "apo" and "kalupto." It means "to reveal from something." It is in the present tense, which means it is constantly being revealed to humanity. It is passive, which means it is not just revealing itself, but something that God has presented to us. It is indicative, which means it is a statement of fact. This is a word which means "to uncover something," or "to bring something to light" so as to make it known. What has been made known to humanity is the wrath of God, and this has been made clear in different ways.

For example, one way that it has been made known to us (that God is a God of wrath) is simply from the declaration of the Bible itself. So, in John 3:36, we read that: "He that believes on the Son has everlasting life, and he that does not believe the Son shall not see life, but the wrath of God abides upon him." We know of the wrath of God, first of all, from the declaration of the Bible. But we also know of the wrath of God from the death of Christ on the cross. This is what was necessary for God to do (for Jesus Christ to go through) in order to pay for the sins of the world, and in order to satisfy the justice of God (to propitiate God the Father).

So, in Matthew 27:46, we read of His agonies, where he cried, "My God, My God (addressing first the Father and then the Holy Spirit), why have You forsaken Me?" God the Father and God the Holy Spirit turned away from the Son, and left Him alone for those three hours from high noon to 3:00 in the afternoon, bearing the sins of the world. That's what it took for Christ to pay for our sins. That was the demonstration of the wrath of God.

God's patience is like a damn. God has been storing up all of our sins behind the dam of God's patience. It has been storing up and storing up. In Acts 17:30, Paul says that: "God has winked (that is, He passed over) the sins of mankind." But on that day, on Calvary at high noon, God blew up the dam, and all of the flood of the backlog of sins committed (and of those not yet committed) gushed over and poured out upon the Son of God, and He bore them on the cross. God poured out our sins (the sins of humanity) on Him. That's why we know that God is a God of wrath. He did not forget anybody's wrongdoing. Every wrongdoing was paid for in that moment.

We also know the wrath of God from the world of nature. Romans 10:20-22 tell us how nature suffers because of God's wrath upon man's sin, and how nature itself looks forward to the day when it will be freed from the effects of man's sin, and the wrath of God expressed through sin. God's wrath is expressed anytime we break a natural law. Many diseases are the result of people breaking God's moral and natural laws. And God's wrath is expressed by the results physically that people will experience.

This word "revealed" stands first in the Greek sentence. You know that when a word stands first ("apokalupto" is first in the sentence), that means that that's the emphatic word in that sentence. God the Holy Spirit is emphasizing to make something very clear and certain by putting it first in the sentence; and, that is that God's wrath is revealed. So, anybody that goes around and says, "Well, I don't know if God is going to be a God of anger toward my sin" is ignoring a fact that the Bible makes very clear.

Furthermore, this wrath of God that has been revealed to us in various ways, we're told, comes: "from heaven." It's not the distorted wrath from the old sin nature. It's not from Satan and his demons. This is God, from His heaven, making known what sinners are going to face when they meet Him in eternity. And it's going to be terrible. Anybody who meets Jesus Christ in eternity with his sin upon him to face God is going to face a nightmare, because he will then receive the wrath of God in its maximum impact.

So, both the righteousness of God and the alternative of His wrath are revealed in the cross. Verse 17 spoke about the righteousness of God being revealed. That is the same word: "apokalupto." Verse 18 tells us about the wrath of God being revealed. If you have half a brain, and you can read the Bible, and you have a smattering of positive volition, you will come out very clearly with the conclusion and the understanding that God has a righteousness which is absolute, which we must meet. The only way we do it is by having Christ's righteousness imputed to us. And if we don't have it, we're going to face His wrath, which is maximum and unending for all eternity. There never comes a time when you ever transfer out of the lake of fire once you're in. Once you're in, you're in to stay.

Now, what is it that God is so angry about? What is it that God is so indignant about? First it says that: "His wrath from heaven is revealed against all ungodliness. This is the Greek word "asebeia." This word means "a disregard for," or "a defiance of" the person of God. This refers specifically to the rejection of the person of Jesus Christ as your personal Savior. Now, God is man hopping mad against anybody that rejects the person of Jesus Christ. That degrades Him; that belittles Him; and, that blasphemes Him. God is angry with this smoldering, continuing wrath against the sin of rejecting the person of Christ. This is called ungodliness. This is living as if there were no God.

**Fools**

Remember that the Bible never tries to prove that there is a God. The Bible only assumes that it is self-evident that there is a God. It is so self-evident that Psalm 14:1 and Psalm 53:1 bluntly call anybody who says, "There is no God" a fool. So, the lady who had her debate with Dr. Criswell recently, Mrs. Madalyn O'Hair, has another name that the Bible has given her, because she says, "There is no God." The Bible bluntly calls her a fool, and the Bible is not going to waste any time trying to prove to fools that there is a God.

Solomon, in his wisdom, in the book of Proverbs, says, "Don't ever try to prove anything to fool." The minute you discover that someone is a fool, just forget him. Walk off. Don't try to prove something to him because he will tear you apart. He will react with indignation. That's negative volition. That's what the Bible means. That removes a lot of arguments and a lot of discussions with a lot of people. It's awfully easy to find a lot of fools in the world. And you can restrict the area of your discussions very readily once you apply this doctrinal principle.

So, the Bible says, "There is a God." Forget it if you think there isn't. The psalms do show that the root cause of atheism is negative volition to the truth revealed. That's why a person says, "There is no God." It isn't because he cannot believe there is a God. It's because he won't believe. There are evidences galore that there is a God. So, God's wrath is against those who deny; who ignore; and, who resist Him as a person. That's what ungodliness. "Asebeia" is rejecting the person of God.

However, He is also indignant against those who act in righteousness. The Greek word is "adikia." "Adikia" means "wrongdoing." This is the general word for doing wrong (for sinning). It applies especially, of course, to sin in relationships between people. Because they are negative to biblical principles of morality, they go against the will of God. And what they are guilty of then is unrighteousness. That's "adikia." They are living as if they were no revelation from God as to what is right. People who are guilty of "asebeia" are called "ungodly" because they are living as if there was no God. People who are guilty of "adikia" are called "unrighteous" because they are living as if God had no rules for living, as if He did not have a basis of what is right and what is wrong, and had made it known to us.

You will notice that, in the text, first comes ungodliness; and, then comes unrighteousness. This is one of the evidences of the inspiration of the Bible – that these things come in the proper order. God the Holy Spirit did not allow the apostle Paul to reverse these two because they are related. The reason a person is unrighteous is because he is first ungodly. The reason a person is wrong in his living is because he is first wrong in his attitude toward God. Because people reject the God of the Bible, they then reject the morals and the practices of the Bible. The moral decline in a society begins when people generally reject God and generally take the attitude that there is no God to account to. The reason for the order in verse 18 is because one is the result of the other. Therefore, they must come in this order.

Now, human viewpoint, of course, reverses this. You understand that very readily. Human viewpoint says that the thing that people need is right actions. And there are plenty of preachers who are forever telling people to do right. They want people to do this and to do that. Now, that's religion. Please remember that hell is scheduled to be filled with a monumental number of completely moral people. And you can do just as right as anybody can ever do, and that will not square you with God. But human viewpoint wants to put this one first. First, do what is right. But the Bible says, "No, you cannot do what is right until first you have the right attitude toward God" – until you know that He is a God of wrath, and that He is a god of absolute righteousness, and that He is God of love, whose love has been released by a plan that he has called grace, and that if you will enter His plan by faith in Christ, then you will receive His love. Otherwise you receive His wrath. First, we acknowledge God, and then our lives can line up with right living. People today have lost in consciousness because they have rejected God consciousness first. Romans 1:21-25 are going to spell that out for us in great detail.

So, I'm saying that the greater your respect for God is, the greater you will recognize your sin and His uncommon grace. This, we are told, is ungodliness and unrighteousness "of men." The word "men" is the Greek word "anthropos." This is the general word for "mankind." It's not man like a male person. "Anthropos" means the humanity in general. So, this is ungodliness and unrighteousness of people in general (men and women) of unbelievers.

**Suppress**

Why is this a great problem? Well, it is because they have an attitude toward the truth. Paul goes on to say that these who are ungodly, in their attitude to the person of God, and unrighteous, consequently, in their practices, are those who "hold the truth in unrighteousness." The word "hold" is the Greek word "katecho." This comes from the Greek preposition "kata" which means "down;" and, from the Greek verb "echo" which means "to hold." Then, putting it together ("katecho"), of course, means "to hold down," or specifically it means "to suppress." It carries the idea of holding down in the sense of suppressing. What it suppresses is the truth. It goes with the word "men." Mankind, in general, suppresses the truth. It is in the present tense, which means that humanity, in general, constantly suppresses the truth. It is active, which means that unbelievers themselves personally do this. And it is a participle, which means it is a principle stated here for our guidance.

**The Truth**

What they hold down is "the truth" (the "aletheia"). This refers to Bible doctrine. This refers to divine viewpoint. This refers to what the Bible reveals about God's love; about God's wrath; about God's righteousness; about the essence of God; and, about morality. It just refers to Bible doctrine. That's what is meant by "the truth." And this is what the ungodly and the unrighteous suppress. They refuse, in other words, to allow it to function in their souls.

How do they do this? They suppress it: "in unrighteousness." That's the Greek preposition "en" plus, again, the word "adikia," the same word that we had earlier: ("en adikia"). What this word "en" actually means is "by means of." By means of unrighteousness, they practice evil when they know the truth, and thereby they suppress God's truth. Negative volition deliberately chooses to do evil, even though it has a basis of truth. This action we call heathenism. Heathenism is knowing the truth (knowing divine viewpoint), and suppressing it by rejecting it. That's the idea. These people who reject the person of God, and who practice evil, by that act, are suppressing the truth which they have now.

It's very critical that you see this. I said a moment ago that there never was a human being that did not have a chance to go to heaven, because there is not a human being who has not had the truth about God; who has not suppressed it; and, thus sealed his doom and his destiny to the lake of fire.

**Heathenism**

What we are dealing here with at this point is heathenism. So, let's look at the issue of heathenism. Even in the Bible, we are aware of the fact that, from the very first century (from the very beginning), the world experienced extensive evangelization. Acts 17:6, Colossians 1:6, and 1 Timothy 3:16 all comment upon the extent that the Word of God was preached throughout the world right at the very beginning in the first century. Acts 17:6 says, "And when they found them not, they drew Jason and certain brethren unto the rulers of the city crying; these that have turned the world upside down are come here also."

How did Paul turn the world upside down with his associates? By the preaching of the gospel. What this verse is telling us is that the gospel message had gone out so extensively that these people were known everywhere as those who were causing it.

Then in Colossians 1:6, we read, "Which has come unto you as it is in all the world, and bringing forth fruit, as it also does in you, since the day you heard of it, and knew the grace of God in truth." Again, we have the emphasis upon the extent of evangelization in the first century.

1 Timothy 3:16 says, "And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, scene of angels, preached unto the nations, believed on in the world; received up into glory." As we study church history, it is evident to us that various geographic places in the world, including those that we generally today consider mission fields, have had, in centuries past, great revivals and great indoctrination in the Word of God. There are places in the world that are in spiritual darkness today, but which at one time were greatly enlightened in spiritual things. And spiritual enlightenment rose, and then it was depressed again because of rejection. And those places sunk back into darkness. We have no full records of all the places to which the gospel has been taken. And there are many places that have had more gospel information in the past than we have any possibility of knowing. This must be true because we know how extensive was the outreach of the gospel from the records we do have, both biblical and, largely, non-biblical.

For example, the people saved on the day of Pentecost came from everywhere in the empire. You can imagine how much the gospel was spread by these people when they went back to their cities from Jerusalem. Acts 2:9-11 tell us about that. So, what I'm saying is that the world is probably been evangelized at one time or another over the centuries.

**The Fairness of God to the Heathen (The Essence of God)**

However, this does raise the issue of fairness to the heathen. One way to approach this is by looking at the essence of God. If God fair to somebody who has never heard the gospel.

**God is Sovereign**

Well, first of all, let's look at what God is. First of all, God is sovereign. God's desire is that no one should spend eternity in the lake of fire. 2 Peter 3:9 tells us that specifically. God does not want anybody to be lost. Thus, those who experience eternal death do it because of their own choice. John 3:18 tells us that. If God, who is sovereign, does not want anybody to go to hell, then a sovereign God is going to see to it that everyone has a chance to be saved. We may determine that from just that factor of the essence of God. Titus 2:11 says to us: "For the grace of God that brings salvation has appeared to all men." You couldn't say it any clearer than that. The grace of God that brings salvation has appeared to all men. So, the sovereignty of God demands that everybody will have had the chance to be saved.

**God is Absolute Righteousness**

God is also absolute righteousness. God cannot take sinners into heaven unless He has provided a proper ground to do so. That ground is the ground of what we call the doctrine of unlimited atonement. This doctrine tells us that God has paid for the sins of everybody who has ever lived (the sins of all mankind). John 3:15, for example, tells us that whosoever may believe and be saved. Any member of the human race may believe and be saved. The sins of the whole world, the Bible makes clear, were placed upon Christ on the cross. And at that time, all human good was rejected. The Bible makes it clear that this provision of atonement covered everybody.

**Evil**

He made salvation possible for all by paying for human evil which stems from the old sin nature. Everything from the sin nature is evil. What the Lord Jesus Christ dealt with on the cross was evil – evil of two kinds: sins; and, human good. He died for both, and He provided a solution for both of these in our lives.

**Human Good**

The problem of human good is simply that God rejects it. He doesn't say it's a bad thing you do. Sins are bad things you do. They're immoral things. But human good, while it is not a bad thing as such, yet, because it flows from the old sin nature, is an evil thing. So, let's get that clear. The reason God says that your works will be of no value, and that God just says, "I just reject those," is because Christ had to die for that, because they are evil; and, they are therefore of no more value than our sins.

**Unlimited Atonement**

So, God's solution was that he provided the death penalty for evil, and Jesus Christ paid for each of us for evil: for our sins; for our human good; and, for the imputed guilt of Adam's sin upon us. The result is what we call unlimited atonement. The death of Christ was sufficient for every human being who ever lived to go to heaven. That's unlimited atonement. It is complete for everybody.

However, there's limited redemption, or limited application. This redemption is applied as per the election of God, which is a doctrine in itself. God's call of us to salvation (His divine choice of us to salvation), and it involves the positive volition of the sinner toward the truth. Because God is righteous, He had to provide a means for everybody to be able to go to heaven, and the only way He could do that was for everybody to be able to have righteousness.

**All Need Salvation**

Let's look at a few verses. 2 Corinthians 5:14-15 tell us: "For the love of Christ constrains us (or propels us), because we do judge that if one died for all, then we're all dead." All are spiritually dead. So, all need salvation: "And that He died for all, that they who live should not henceforth live unto themselves, but onto Him who died for them and rose again." All are spiritually dead. Therefore, Christ would need to die for all in order that whosoever may come.

Verse 19 says, "To wit that God was in Christ reconciling the world unto Himself." That means unbelievers. The word "world" here refers to the world in the sense of the inhabited world – those who have lived as humanity upon the face of the earth: "God was reconciling the world unto Himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation," that God has provided for every human sin.

1 Timothy 2:6 tells us: "Who gave Himself a ransom for all to be testified in due time." It says, "A ransom for all." The atonement there very clearly covers everybody.

1 Timothy 4:10: "For, therefore, we both labor and suffer reproach because we trust in the living God who is the Savior of all men, especially of those that believe." Now, that is a very critical verse. He is the Savior of all men. Why? Because of unlimited atonement. The righteousness of God demands that everybody have provision to secure the righteousness necessary to enter heaven.

However, notice also that that verse says that it is specifically applicable to those who believe. If you don't believe the gospel, then the fact that Christ has paid for your sins doesn't make a bit of difference. Hebrews 2:9 says, "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that He, by the grace of God, should taste death for every man." That's pretty conclusive. That's pretty inclusive: "Taste death every man."

2 Peter 2:1 adds a very critical piece of information on the subject of unlimited atonement. 2 Peter 2:1 says, "But there were false prophets also among the people, even as there shall be false teachers among you, who secretly shall bring in destructive heresy, even denying the Lord that brought them, and bring upon themselves swift destruction:" "even denying the Lord that brought them." These false teachers who are unbelievers (who are unregenerate), are denying the very Lord who bought them. How did He buy them? In His atonement upon the cross: "He has bought not with silver and gold, but with the precious blood of Christ."

Let's add one more: 1 John 2:2 says, "And He is the propitiation for our sins. He has satisfied the justice of God for our sins, and not for ours only, but also for the sins of the whole world." And we're back to all of humanity.

**A Universal Provision of Salvation**

So, the righteousness of God tells us that something has to be provided for everyone. Christ died for all who are spiritually dead. That means every person born into the human race (Romans 3:23, Romans 6:23). This universal provision of salvation is applied to an individual, however, only when he personally receives it. It's a non-meritorious act of faith in Christ. Until you receive it, it doesn't do you any good.

So, God can take a believing sinner into heaven and preserve His absolute righteousness. He's able to do this, and he covered everybody in the process.

**God is Justice**

Then there's the fact that God is justice. God cannot be unfair to anybody. This is very critical when it comes to: how about the person who has never heard the gospel? No one is sent to the lake of fire who has not had a chance, therefore, at one point or another, to go positive toward God, and to be saved. Now, how this is done in each individual's case is not always known to us, but it is always known to God. Because God is fair, and because He is justice, everybody has a chance to be saved.

**God is Love**

Then God is love. God's love extends to all, so, salvation is going to be extended to everybody (1 John 4:9). The plan of God for mankind is a grace operation. Therefore, no one is excluded. That's what grace means. Grace means that everybody is in. Everybody has a chance. That's why we tell you that learning doctrine is a grace operation. It is not dependent upon your humanity I.Q. That would be unfair. But when it comes to knowing God's viewpoint, everybody is on an equal basis because it is a grace operation, and it is not contingent upon human IQ. Once the plan of God is entered as per Acts 16:31, a person can't get out again. That's how much God loves you.

**God is Eternal Life**

Then we know that God is eternal life. God seeks to share His eternal life with all. Eternal life is the conscious union with God forever. God does not promote eternal death for anyone. He is eternal life, and what He promotes is eternal life.

**God is Omniscient**

Then, of course, God is omniscient, so He knows every human being personally, and he deals with everyone personally.

**God is Omnipotent**

God is omnipotent, so He has power to save every individual. Nobody is too bad for Him to save.

**God is Omnipresent**

God is omnipresent, so, He's everywhere to regenerate those who believe.

**God is Immutable**

Then God is immutability. God cannot change what He is in Himself in His essence. (Hebrews 13:8, Malachi 3:6). God's plan of salvation covers all, and it never changes, as we have read in Scripture. What He says He has covered for everybody will never change. Positive volition is life; negative volition is death. Lamentations 3:22-23 tells us that God is always faithful.

**God is Veracity**

Then finally, God is veracity. He is complete truth. God does not lie (Numbers 23:19). God has promised eternal life to all who will receive it. That's what Titus 1:2 – that that eternal life is for all who will receive it. For that to be true, there must be a provision for every one's sin: "In hope of eternal life which God, who cannot lie, promised before the world began." So, God says that His plan of salvation covers everybody. It's available to everybody, and that's that.

That brings us to a very critical question, moving in on the subject of people who have never heard the gospel. Everybody comes to an awareness of the existence of God someplace along the line, and then he makes a move on the basis of that consciousness. And that's what these verses immediately following unravel to us as to what results follow in each case.

**God Consciousness**

How does a person come to God consciousness? I'm glad you asked that. There are several ways in different times and different places by which this happens, and we will go into that next time. Be sure that you are here, because this is the critical part now that we are coming to.

Dr. John E. Danish, 1975

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