

# Romans

The Way of Salvation, Part 1

Romans 3:21–4:25

# The Righteousness From God Revealed in the Gospel 3:21-26

- What we have seen thus far
  - All of humanity is condemned on the basis of law only
  - All of humanity is in need of forgiveness

# The Righteousness From God Revealed in the Gospel 3:21-26

- The righteousness from God, “apart from the law”, 3:21
- The righteousness from god is witnessed by the law and the prophets, 3:21
- The righteousness from God is through faith in Jesus Christ, 3:22
- The consequences of righteousness through faith, 3:27-31

# The Righteousness From God, “Apart from the Law”

- Manifested “apart from the law”, 3:21

- Rests on a totally different basis
- Available and is possible for sinful man

- “Manifested”

Strong indicates “from [G5318](#); to *render apparent* (literally or figuratively): - appear, manifestly declare, (make) manifest (forth), shew (self).”

- Contrast this with 3:20 “...by the works of the law shall no flesh be justified in his sight”
- This is true of any law – whether the Eden law or Moses law. (I would eliminate the definite article “the” since it is not in the Greek in vss. 20 or 21)

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- The righteousness from God is not dependent on innocence before law

# The Righteousness From God, “Apart from the Law”

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  - Rests on a totally different basis
  - Available and is possible for sinful man
- Because it is not dependent on my innocence it is available to me coming to it from the beginning place of a convicted sinner

# The Righteousness From God, "Apart" but not in Opposition

- Witnessed by the law and the prophets, 3:21
- Not an unexpected innovation
- The entire Old Testament pointed to this righteousness
- Paul has already cited the prophet Habakkuk (2:4) in 1:17
- Paul will introduce more testimony from the Old Testament in Ch. 4

# The Righteousness From God, Through Faith in Jesus, 3:22

- “by” (ASV), “through” (KJV & NASB)

- The Greek *dia* (G1223) indicates the means or instrument by which this is appropriated

Strong indicates “A primary preposition denoting the *channel* of an act; *through* (in very wide applications, local, **causal** or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.”

- Cf. Philippians 3:9



# The Righteousness From God, Through Faith in Jesus, 3:22

- “by” (ASV), “through” (KJV & NASB)
  - Not a human achievement
- This is entirely a gift of God
- Bestowed on condition of faith in Jesus
- One must trust in the Savior rather than himself

# The Righteousness From God, Through Faith in Jesus, 3:22

- “by” (ASV), “through” (KJV & NASB)
  - Not a human achievement
  - Further explained in Ch. 4
- These expressions are used interchangeably in Ch. 4
  - “Faith reckoned for righteousness”, 4:3, 5, 22-25
  - “Righteousness reckoned to one apart from works”, 4:6, cf. 11
  - “Sin forgiven”, 4:7
  - “Sin not reckoned”, 4:8
- The “righteousness from God through faith in Jesus” is that righteousness that God bestows on a sinner in forgiving him of sin, 4:6-8

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- Jeremiah 50:20

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  - The forgiven sinner is righteous in the eyes of God – not on the basis of innocence, but on the basis of forgiveness
  - Available to all – Jews and Gentiles
  - All are “justified freely by his grace” 3:24
- ”justified” means pronounced, declared, or accounted
  - It is the verdict of a judge
  - Cf. Deuteronomy 25:1; Isaiah 5:23 (where used negatively); Matthew 12:36f
- “freely” means “as a gift, without payment, gratis (AG)”
  - The word, Matthew 10:8; II Corinthians 11:7; II Thessalonians 3:8
  - The idea, Isaiah 55:1
- “grace” is favor bestowed on one who does not deserve it

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  - Through the “redemption that is in Christ”
- “redemption” is release or liberation effected by the payment of a sufficient ransom
  - Cf. Matthew 20:28; I Corinthians 6:20; 7:23; Ephesians 1:7; I Timothy 2:6; I Peter 1:18f regarding the ransom price
- “whom God set forth to be a propitiation” 3:25
  - This enables God to treat sinners with good will rather than wrath
- “to show his righteousness because of the passing over of sins done aforetime, in the forbearance of God”

# “to show his righteousness because of the passing over of sins done aforetime, in the forbearance of God”

- A brief excursus
  - How can God pass over sin and still be a righteous God?
- Romans 3:24 and the quotation from Psalms 51:4 indicate that God’s righteousness is manifested by condemning sin and judgment against it
- The cross proved that God did not ignore sin
  - Judgment was brought against sin when Jesus dies for sinners, Romans 8:3; II Corinthians 5:21; Galatians 3:13
- God can speak of the future as if it were past, Luke 22:9

# The Consequences of Righteousness through Faith, 3:27-31

- Glorifying is excluded, v.27
- Glorifying had been exhibited by Jews, 2:17-23
- This is excluded – by what kind of righteousness (from God or from law)?
  - A law of works promotes glorying, Philippians 3:9 – where a “righteousness which is of the law” is the same as “mine own righteousness”
  - Righteousness from law makes righteousness of human achievement
  - Righteousness from God calls on us to put confidence in God

# The Consequences of Righteousness through Faith, 3:27-31

- *Glorying is excluded, v.27*
- Harmony with the idea of “One God of all the world”, v.29
- Justification by the works of the Law could imply that God is for the Jews only
- They alone had the Law
- Without Law, no others could be righteous



# The Consequences of Righteousness through Faith, 3:27-31

- Glorifying is excluded, v.27
- Harmony with the idea of “One God of all the world”, v.29
- Law is not nullified but established, v. 31
- Do we then make the law of none effect through faith?
  - God forbid, we establish the law
  - ”establish” is to put the law in its place firmly
  - Law convicted of sin
  - The penalty for sin was upheld on the cross
- The corrupt judges in Israel really did set the law aside when they took away from the righteous a just verdict because of a bribe, Isaiah 5:23
- ***More on this idea is to come***