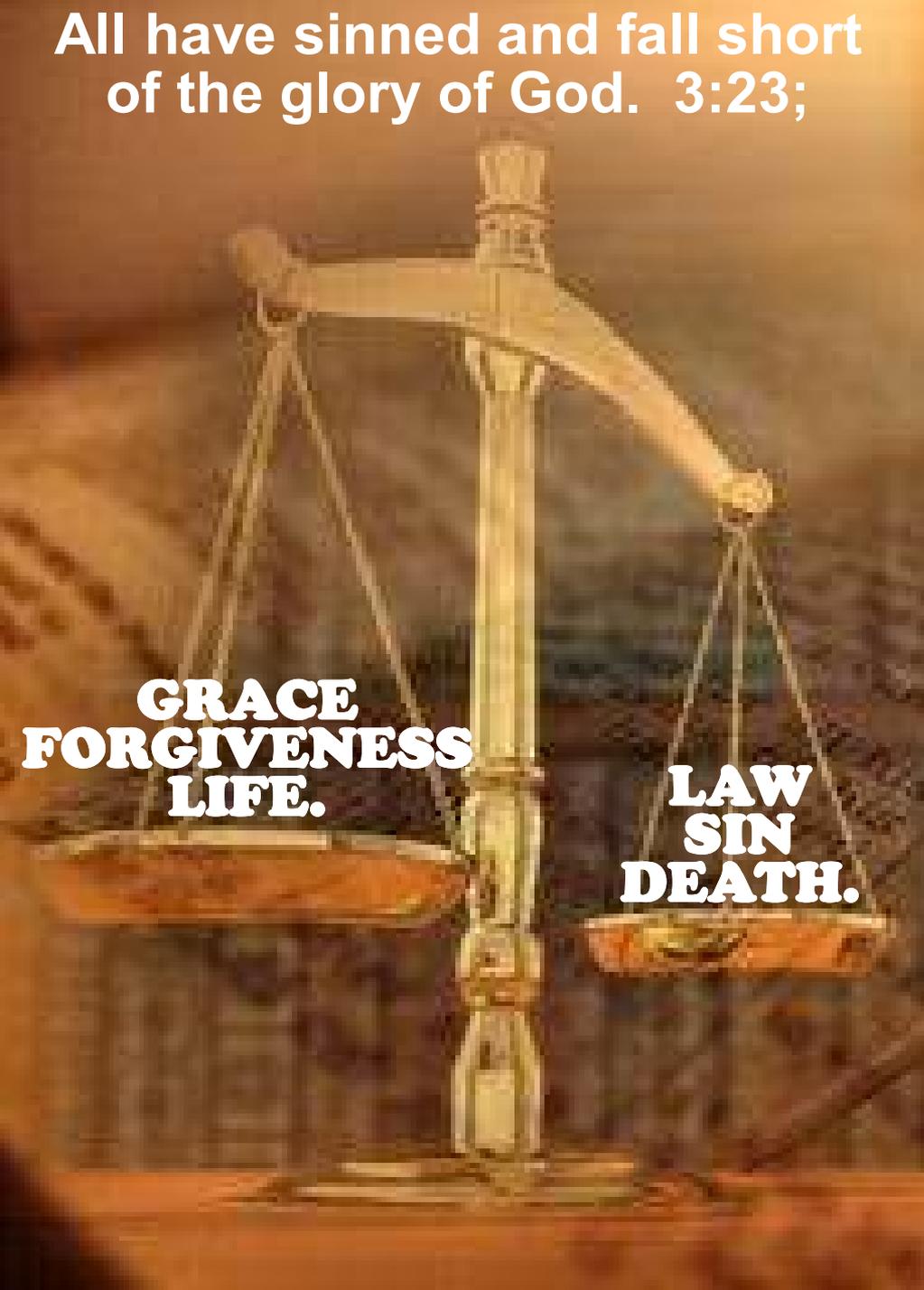


**Romans Chapter 3:21-31;
Justified freely by His grace.
Righteousness described.
3:21-31;**



All have sinned and fall short
of the glory of God. 3:23;



**GRACE
FORGIVENESS
LIFE.**

**LAW
SIN
DEATH.**

ROMANS

**“and are justified freely
by His grace
through the redemption
that came by Christ Jesus.
God presented him
as a sacrifice of atonement,
through faith
in His blood.”
3:24-25;**

THE DOCTRINE OF SIN. 1:18-3:20;

**BECAUSE OF SIN THERE IS A
UNIVERSAL NEED OF SALVATION.**

GENTILE STATE OF SIN –1:18-32;

JEWISH STATE OF SIN – 2:1-3:8;

CONCLUSION

“none righteous no not one.” 3:10;

**“every mouth may be stopped and
the whole world held accountable.” 3:19;**

**“all have sinned and
fallen short of the glory of God.” 3:23;**

Rom 3:1; “Then what's the use of being a Jew? Are there any special benefits for them from God? Is there any value in the Jewish circumcision ceremony? .”

In the last lesson Paul showed that the Law did give the Jews certain advantages.

**But it did not make them righteous.
Nor did It provide forgiveness of sins.**

**When it comes to sin, the Jews
were no better off than the Gentiles.**

**The necessity of Jesus' death on the cross
proved there was no distinction
where sin was concerned.**

THE FLOW OF PAUL'S ARGUMENT.

Universal Sinfulness Shows:- A Universal Need of the Gospel. (1:18-3:20;)

- A. So what advantage do the Jews have then? 3:1-18;**
1. They have superior honour & privileges. 3:2-8;
 2. But they are under sin, just the same. 3:9-18;

B. The Law brings knowledge of sin to all men, saying:-
This is what sin is, and all men are guilty of it! – but the Law cannot justify men from the guilt of those sins. 3:19-20;

C. Justification from that guilt comes through faith in the atoning blood of Jesus. 3:21-31;

THE DOCTRINE OF JUSTIFICATION BY FAITH.

3:21-5:21;

GODS PLAN OF RIGHTEOUSNESS

NOW REVEALED. 3:21-5:11;

Righteousness described. 3:21-31;

Righteousness illustrated in Abraham. 4:1-25;

Benefits of righteousness. 5:1-11;

Contrast of righteousness and condemnation.

5:12-21;

6:1-8:39; Deals with the doctrine of **sanctification**, how the justified one's should live. How Justification ought to be worked out in the believers character.

Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.” NKJ

Rom 3:21; “But now God has shown us a different way to heaven, not by “being good enough” and trying to keep his laws, but by a new way (though not new, really, for the Scriptures told about it long ago). Now God says He will accept and acquit us – declare us “not guilty” if we trust Jesus Christ to take away our sins. And we all can be saved in this same way, by coming to Christ, no matter who we are or what we have been like.” LB

What Paul now introduces is the remedy for the dire situation that he has painted. Until now, there is doom and gloom.

But God has a plan. In fact, God always had a plan! He had it before He even created the world.

ROMANS THREE :21-31; PARAPHRASED:-

Rom 3:21; “Now in the gospel - God offers a way of justification (of putting men right with Himself) that is completely different, but which was foretold by the Hebrew scriptures.”

v22 “It is on the principle of faith, not works, and it is available to all both Jew and Gentiles alike, who will trust in Jesus.”

v23 “Both Jew and Gentile are in the same condition - both have been proved guilty. However, justification is offered 'freely' (KJV) that is it is a free gift - because of God's grace.”

v24 “Man does not deserve forgiveness. He could not merit it, but it is available because the Lord has paid the price for sin – Jesus died to redeem man.”

“Grace is seen as God's provision of Jesus as a voluntary sin offering, and we receive the benefits of that offering by faith. Because of the death of His son (a propitiation or expiation) God could pass over mans sin in the former ages.”

ROMANS THREE :21-28; PARAPHRASED:-

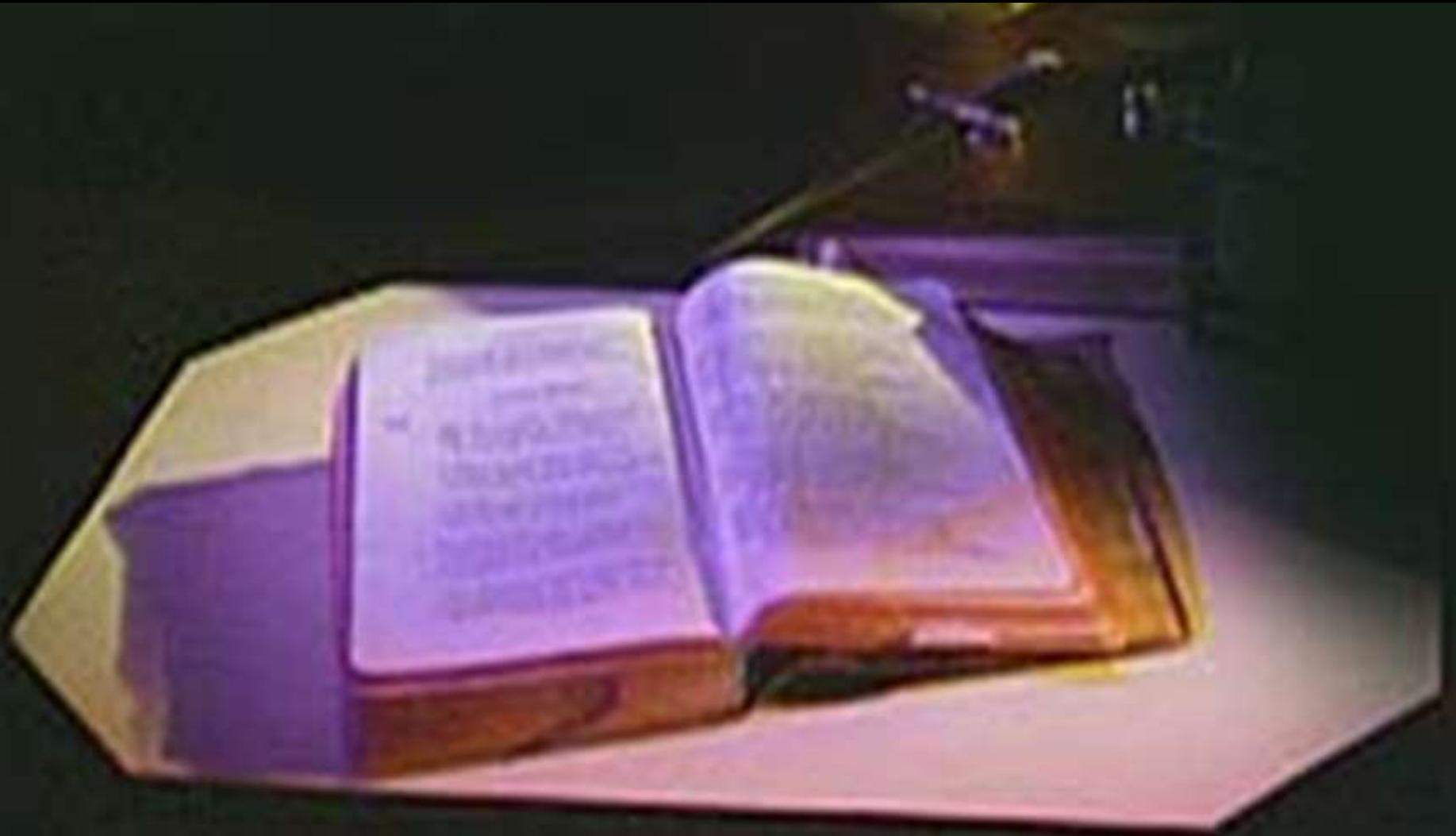
v25 “This demonstrates both the righteousness (justice) and Mercy of God. He does not condone sin: the demands of justice are met in the death of His son; He can therefore show mercy to the sinner, whose faith appropriates the expiation.”

“Clearly then, no man has the right to boast, for no man can say that he has earned his salvation. "Boasting" is 'excluded' not by a law of works (this would PERMIT a man to boast, because salvation would then be the fruit of his own efforts,) but by the law of faith man's grateful acceptance of what God gives.”

v28 “The conclusion is, for we hold that a man is justified by faith apart from works of the law. If salvation were by the law of Moses, then God would be the God of the Jews only; But in fact **the Law of Faith** demonstrates what has always been true: that **He is also the God of the Gentiles.**”

Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.”

Justification explained. 3:21-31;



Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.”

Paul speaks about:-

“...the righteousness of God apart from the Law...”
being revealed, and that this righteousness is
“...witnessed by the Law and the Prophets...”

Paul is about to show that **through Christ** we are **ALL made righteous**, and that only comes by faith.
The kind of faith that Abraham had.

More than that the **coming of the Christ** had been **foreseen by both the Law and the Prophets.**

Every one of us has **sinned** and **we all fall short** of God's glory. (3:23;) But **the remedy for sin has been provided.** And it is **free.** We don't have to earn it.
It is a free gift. It comes from God's grace.

Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.”

He gives us a gift of salvation that we do not deserve. (In contrasted to God’s mercy, when He does not inflict on us the punishment that we do deserve).

We have been justified (made right) by Jesus.

But Paul adds some details:-

1. The justification is conditional upon our faith in Jesus Christ. (vs 22;)

2. It is available to both Jews and Gentiles alike without distinction. (vs 22;)

3. Both Jews and Gentiles are equally condemned without it. (vs 23;)

4. It is a free gift given by God’s favour. (vs 24;)

5. The gift comes only through Jesus Christ. (vs 24;)

Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.” NKJ

Paul will show that sin has been judged.

The demands of justice have been met.

Mercy has been exercised. O.T. prophecies have been fulfilled. Grace has triumphed. Gal 3:16-29;

In the gospel the same way of salvation

is available to both Jew and Gentile.

God is ready to justify the circumcised by faith and the uncircumcised by faith also.

v30; J.B. PHILLIPS. to the objection,

“do we then overthrow the Law by this faith?

Paul replies 'certainly not! on the contrary, we uphold the Law' That is we put it in its proper place.”

Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.”

THE NATURE OF JUSTIFICATION.

“God's way of putting man right with Himself”

3:21-26;



Whilst Paul's purpose is to refute a Jewish error he recognises that Gentiles are as likely to make the same mistake. He insists that:-
Salvation is not on the basis of Law,
whether the Law of Moses or any other law.

**THE DOCTRINE OF JUSTIFICATION BY FAITH
IS THE ONLY WAY POSSIBLE. 3:21-31;
Justification is part of a process!**

- 1. Repentance.** - Change of **Mind.** - New **Mind** about God.
- 2. Conversion.** - Change of **Life.** - New **life** from God.
- 3. Regeneration.** - Change of **Nature** - New **Heart** from God.
- 4. Justification.** - Change of **State.** - New **Standing** before God.
- 5. Adoption.** - Change of **Family.** - New **Relationship** towards God.
- 6. Sanctification.** - Change of **Service.** - New **Condition** with God.
- 7. Glorification.** - Change of **Substance.** - New **Habitation** of God.

**THE DOCTRINE OF JUSTIFICATION BY FAITH
IS THE ONLY WAY POSSIBLE. 3:21-31;
The NATURE of Justification. (Righteousness.)**

Is apart from the law, the plan foretold in scripture,
proclaimed in gospel. v21;

**This righteousness is universal –
but it is also CONDITIONAL. v22-23;**

It must be - for ALL have **sinned.**

It is through Faith - for it is for all that **believe.**

It is by Grace - that is a Gift- or **unmerited favour,**
it cannot be worked for.

It is the only way of Salvation possible. Acts 4:12;
It is what God has provided in and through Jesus.

Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.” NKJ

HISTORICALLY in the fact of the cross,
we experience by **Faith** the **cleansing blood**
of the cross, we have both Fact and Faith. v24;

v21. "But now" indicates a change in the discussion.
Paul now considers what God had done to provide
pardon or justification for sinful man.

“But Now” are the pivot between **the old** and **the new**,
the **hinge upon which** the door closes upon
the **old and shameful darkness** of human history,
and opens upon the **new and living way in Jesus Christ.**

"But now" Refers to the **Christian law of grace.**
All sinners will have access
to God's Grace through the gospel.

Gal 2:15-16; 3:10-14;

Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.” NKJ

**Apart from the law of Moses. (Rom 3:21;)
Righteousness of God revealed. (Rom 3:21;)**

**Through faith in Jesus Christ. (Rom 3:22;)
Unto all them who believe. (Rom 3:22;)**

The righteousness of God, God's justice.

The "righteousness of God" is what the gospel is all about. By it, God makes men and women righteous.

He does this by forgiving sins through His grace by the merits of Christ's shed blood. He forgives when man responds to the gospel in faith and obedience.

(Rom 6:17; compare Acts 2:38; 22:16; 1Pet 3:21;)

Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.” NKJ

The **"righteousness of God"** here is **not God's attribute of absolute righteousness.**

It corresponds to Rom 1:17; "For therein (**the gospel, 1:16;**) **is the righteousness of God revealed."**

Apart from the law, without the Law. Some render the phrase, "apart from law" but, in context, Paul is discussing the Law that God gave through Moses.

It was a divinely inspired Law.

Nevertheless, it could **not** make men and women righteous. **Certainly no human law can do better.**

Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.” NKJ

On the other hand, **God's gospel can and does save.** (Rom 1:16;) Human institutions, creeds, plans, doctrines and schemes cannot. **The gospel is also known as the law of Christ.** (1Cor 9:21; 15:1-4;)

It is the only saving message in the world. **There is salvation in no other name than Christ.** (Acts 4:12;)

"Apart from the law" does not mean that Christians are without law of any kind.

They are without the Law of Moses.

Paul shows that boasting is voided by the law of faith. V27; He also maintains that **through TEES PISTEOOS the faith** we establish law. (Rom 3:30-31;)

Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.” NKJ

“Is revealed” [is, has been, manifested, shown forth]. The saving gospel was once hidden. (Eph 3:9; Col 1:26;) **“It is now made known or revealed.”**
(Eph 3:10; Col 1:26-28;)

“All things that are written by the prophets concerning the Son of Man will be accomplished.”
(Luke 18:31;)

“And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.” (Lk 24:44; Acts 17:2-3;)

“You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.” (John 5:39;)

Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.” NKJ

“It is written in the prophets, “And they shall all be taught of God,: Therefore everyone who has heard and learned from the Father comes to Me.” (Jn 6:45;)

For David says concerning Him:-

**“I foresaw the Lord always before my face”
(Acts 2:25; compare 2:30-31;)**

**“For Moses truly said to the fathers, “The Lord your God will raise up for you a Prophet like me”
(Acts 3:22;)**

Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.” NKJ

“But now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith” (Rom 16:26;)

“**Of this salvation** the prophets have inquired and searched carefully, who prophesied of the grace that would come to you . . . testified beforehand the sufferings of Christ and the glories that would follow.” (1Pet 1:10-11;)

The Law and the Prophets **bear witness** to the need of **salvation through Christ.**

Rom 3:21; “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.” NKJ

Jews and proselytes in Rome respected the Law and the Prophets. If they listened to Judaizing teachers who said the righteousness of the gospel was not enough, they had a problem.

If they followed the false teachers and attempted to add OT requirements to the gospel, they would lose everything. (Acts 15:1; Gal 1:7-9;)

The gospel was "promised beforehand through His prophets in the Holy Scriptures." (Rom 1:2;)

Not only was redemption prophesied and promised but many facets of the gospel were foretold.

Rom 3:22; “a righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe. No distinction is made;”

A facet of God's righteousness is revealed in the OT
(Rom 1:17;) For example, Ezra prayed:-

“O LORD God of Israel, You are righteous, for we are left as a remnant, as it is this day. Here we are before You, in our guilt, though no one can stand before You because of this!” (Ezra 9:15;)

David came close to that when he equated God's righteousness to His faithfulness and salvation.

“I have not hidden Your righteousness within my heart; I have declared Your faithfulness and Your salvation; I have not concealed Your loving kindness and Your truth from the great assembly (Psa 40:10; compare 89:14; 97:2; 116:5;)

Rom 3:22; “a righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe. No distinction is made;”

**Righteous are You, O LORD,
and upright are Your judgments.**

(Ps 119:137; compare 129:4; 145:17; Isa 41:10;
Jer 12:1; 23:6; Lam 1:18; Dan 9:4, 7, 14;)

“When the OT Levites confessed the sins of the Jews, they said:- You found his heart faithful before You, and made a covenant with him to give the land of the Canaanites,”

“the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites- to give it to his descendants. **You have performed Your words, for You are righteous**” (Neh 9:8; compare Deut 2:7; Jos 21:43-45; 23:14; 1Ki 8:56;)

Rom 3:22; “a righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe. No distinction is made;”

"a righteousness from God" - (Justification imputed to the sinner who trusts in Jesus) - is "Through faith in Jesus Christ for all who believe." It is the fruit of God's grace not a reward for mans merit.

NOTE - Paul said that this "righteousness of God" is "by faith of Jesus Christ." The word "by" could be translated "through." Rom 3:30;)

The word for "faith" PISTES means "a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God."

Rom 3:22; “a righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe. No distinction is made;”

The words "**Jesus Christ**" are in the genitive case in the original; thus, "**of Jesus Christ**" is correct, **not "in Christ"** as some newer versions have it.

W. Sanday thought "**faith**" in the present verse means **strong belief that produces a change of character.** He explained:-

“Faith in St. Paul's writings implies an intense attachment and devotion. It has an intellectual basis, necessarily involving a belief in the existence and in certain attributes of the Person for whom it is entertained;”

“but it is moral in its operation, a recasting of the whole emotional nature in accordance with this belief, together with a consequent change in character and practice.”

Rom 3:22; “a righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe. No distinction is made;”

This phrase **CANNOT** be a reference to the **PERSONAL** faith of Jesus, so **IT MUST** refer to **"THE FAITH,"** the gospel, the New Testament.
(which proceeded from Him.)

Our Personal Faith, (trust) IN Jesus - confidence, reliance, steadfast adherence to Him is a product of our study and acceptance of the faith. (Rom 10:17;)

So there is the closest of connections between the two concepts. No one can be saved without faith in God and Christ. (Heb 11:6; John 8:24;)

Rom 3:22; "a righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe. No distinction is made;"

God's plan is to make man righteous is revealed
in **"the faith of Christ."**

"for all who believe" "for there is no distinction"

Mk 16:15; Both Jew and Gentile are guilty sinners
in equal need of salvation coming to God.

"Nothing in my hands I bring."

No merit - no claims on God's mercy."

In Jesus God meets me and in his hand is GRACE.

**The fact that some Christians tried
to hold on to the law of Moses showed:-**

- a. That they had **failed** to understand
the laws true nature and purpose.
- b. That they had **failed** to understand clearly
the nature of salvation in Christ.

Rom 3:22; "a righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe. No distinction is made;"

The conditions of salvation - faith, repentance, confession, baptism, faithful living, etc. are not Acts of merit, **they are simply the means of appropriating the Grace supplied salvation.**

In principle the condition of salvation is always the same - **to be saved man must trust and obey.**

Rom 1:5; 16:26;

This righteousness comes to all who "**believe,**" that is, those who acknowledge **Jesus as their Saviour** and devote themselves to him.

Paul then affirms that "**there is no difference,**" or as Peter said, "**God is no respecter of persons.**"
(Acts 10:34; cf. Rom. 2:11;)

Rom 3:23; “for all alike have sinned,
and all consciously come short of the glory of God;”

The apostle had already proved that all are
"under sin," thus the need for all to be saved.
The process God chose by which to save man
is for **all men, Jew and Gentile alike.**

All accountable human beings,
no matter their nation or race, will commit sin.

The verb translated **"have sinned"** is in the Greek aorist
tense, called "point action," which indicates that man has had
a problem with sin from the beginning.

The verb translated **"come short"** is in the Greek
present tense, which indicates **continuing action.**

Rom 3:23; “for all alike have sinned,
and all consciously come short of the glory of God;”

This term signifies the continuing problem which the whole human race has with sin. All have sinned in the past, and we continue to fall short of the glory of God. **Thus, God is right in treating us all alike.**

All have the same need:-

(all are sinners needing salvation.)

God's attitude to all men is the same:- **Grace & love.**

All who respond in faith have the same relationship to God:- **Adopted Children - Sonship.**

Gal 3:28; Col 3:11;

Rom 3:23; “for all alike have sinned,
and all consciously come short of the glory of God;”

If any responsible person could ever have been saved without forgiveness through the blood of Christ then another way of salvation is possible.

**If another way of salvation is possible, then the death of Christ would not have been necessary.
(Luke 22:41-46; Acts 4:11-12;)**

Since there is no other way of salvation, the language of this verse has to be taken literally. Each and every accountable person under the searchlight of God has sinned and is lost without Christ.

No one attains the stature of the glory of God. Through Jesus Christ they attain union with God, (Eph 3:17-19;) and become **partakers of the divine nature. (2 Pet 1:4;)**

Rom 3:23; “for all alike have sinned,
and all consciously come short of the glory of God;”

The Greek present tense implies that those who sinned are still coming short. Past sinning prompts people to continue to fall short.

Time does not erase sin nor its consequences. Without Christ, they still lack salvation.

The dominant meanings of DOXA glory in NT Greek are recognition, honour, fame, renown, magnificence and splendour.

In Eden, before sin entered into the world, the **righteousness of Adam and Eve** was recognized as God's glory.

Rom 3:23; “for all alike have sinned,
and all consciously come short of the glory of God;”

God’s glory still is seen in the **righteousness of babies** when born into the world.

His glory may be contemplated
in the perfect way He desires man to live.

Such a life would merit His approval and that is glory too. **The glory of God** has to do with **His personal righteousness** that was **reflected in human beings** created in His image. That image was **marred by sin.**

Salvation in Christ is glory and it looks toward **future glory in heaven.** In the context of **Romans,** **glory** is depicted as the **eternal life.** (**Rom 2:7;**)
for which we seek (**Rom 2:7, 10;**)
and for which we hope. (**Rom 5:2;**)

Rom 3:23; “for all alike have sinned,
and all consciously come short of the glory of God;”

Salvation from sin in baptism is **by the glory of the Father.** In view of **His glorious resurrection power** this is accomplished. (Rom 6:4;)

Glory is also **synonymous with salvation.** (Rom 9:23;) Paradise lost is coming short of God's glory.
Heaven gained is the glory of God.

Rom 3:24; “they are now justified by his grace as a gift, through the redemption that is in Christ Jesus.”

Justification by the sacrifice of Jesus

a) God justifies **by His grace, "as a gift"** – that which is free (gratuitously)

in contrast to something earned or merited.

Justification and redemption are in Christ.

Those out of Christ are not saved. There is no salvation apart from Jesus Christ and His blood.

(Acts 4:11-12; Rom 3:25; 2Tim 2:10;)

A perfect doer of the law is said to be justified.

(Rom 2:13;) **Unfortunately, no one except Christ has lived up to that ideal.** (Rom 3:9, 23;)

Fortunately, **God revealed another way for man to be justified.** That is the way of grace through faith by **the merits of Christ's atoning blood.** (Eph 2:8-9;)

Rom 3:24; “they are now justified by his grace as a gift, through the redemption that is in Christ Jesus.”

Justification is constantly taking place by the grace of God. **Those baptized into Christ are cleansed by His blood.** (see Acts 22:16; Ro 6:3-4;)

In the body of Christ (the church), His blood continues to cleanse from sin. (1John 1:7;)

Salvation is a gift not earned. It is freely given and graciously received by those being saved.

God's plan for justification is free. Man could never earn it because he had committed sin.

The option of keeping law perfectly was already lost, and so the only option left was **for God to provide salvation by His grace through our faith.** (Eph 2:8;)

Rom 3:24; “they are now justified by his grace as a gift, through the redemption that is in Christ Jesus.”

The conclusion that many reach concerning this free salvation is that there are **no conditions** attached to it. **This conclusion is false!**

The faith God requires is an obedient faith.
(Rom 1:5; 16:26; John 14:15; Gal 5:6; 2 Thess 1:7-9;
James 2:26; Heb 5:8-9;)

The fact that a gift is given does not mean that conditions cannot also be required.
(Josh. 6:2ff; Acts 27:24-31;)

WE need to respond to grasp the gift that God offers on His terms.

Rom 3:24; “they are now justified by his grace as a gift,
through the redemption that is in Christ Jesus.”

Paul said that this justification which God provides freely by His grace is "through the redemption that is in Christ Jesus."

The word "**redemption**" **LUTRON** is from the word for "**ransom**," which was the price paid to release prisoners, or free slaves.

Jesus Christ paid the ransom price for sinful man to free us from Satan's bondage, (1 Tim 2:6; Matt. 20:28;) by His sacrificial death on the cross. (Heb 9:12; Rom 4:25;)

If there is anything equal to the price God paid for our redemption, it can only be the '**LOVE**' that **motivated Him** to do it. Eph 1:7; 1 Pet 1:18-19;

Rom 3:24; “they are now justified by his grace as a gift,
through the redemption that is in Christ Jesus.”

Justification is something that GOD has done retroactive. It is found **only in the sacrifice of Jesus, His blood paid the price for past and future sins.**

Faith was a condition of their Salvation and ours -
Theirs in looking forward- ours in looking back.

The difference between **Prophecy** and **History**
is **a point in time.**

Righteousness is satisfied/ God is seen to be Just/
in the fact that **He justifies the sinner**
by **paying the price for His sin**
redeeming man back to Himself.

Rom 3:24; “they are now justified by his grace as a gift,
through the redemption that is in Christ Jesus.”

We were **"bought with a price"** (1 Cor 6:20;)
Notice also that **this redemption is located**
"in Christ Jesus."

The Scriptures tell us only one way to get into Christ
is our faith expressed by being baptized as penitent
believers (Acts 2:38; Rom 6:3-4; Gal 3:26-27;)

By His grace (of His grace.)

In an effort to magnify the wonderful grace of God,
the **NEB translators went too far and supplied**
the word "alone" which is not in the Greek text.

In the book of Romans, **Paul uses**
the phrase "in Christ" thirteen times.

Rom 3:24; “they are now justified by his grace as a gift,
through the redemption that is in Christ Jesus.”

Baptized **into Christ** Jesus. (Rom 6:3;)
Alive to God **in Christ** Jesus our Lord. (Rom 6:11;)

The gift of God is eternal life **in Christ** Jesus.
(Rom 6:23;)

No condemnation to those who are **in Christ** Jesus.
(Rom 8:1; compare 8:11;)

Nor height nor depth, nor any other created thing,
shall be able to separate us from the love of
God which is **in Christ** Jesus our Lord. (Rom 8:39;)

Rom 3:24; “they are now justified by his grace as a gift,
through the redemption that is in Christ Jesus.”

In other letters, Paul uses the same phrase also
at Eph 1:3; compare Eph 2:6, 10, 13; Phil 3:9; 4:1;
1Tim 1:14; 2Tim 1:1, 13; 2:1; 1Pet 3:16; 5:10;)

Sanctified **in Christ** Jesus (1Cor 1:2).

The grace of God which was **given to you**
by Christ Jesus (1Cor 1:4;)

But of Him you are **in Christ** Jesus (1Cor 1:30;)

Who came in by stealth to spy out our liberty
which we have **in Christ** Jesus (Gal 2:4;)

Rom 3:24; “they are now justified by his grace as a gift,
through the redemption that is in Christ Jesus.”

That the blessing of Abraham might come upon
the Gentiles **in Christ** Jesus. (Gal 3:14;)

For you are all sons of God through
faith **in Christ** Jesus. (Gal 3:26;)

For you are all one **in Christ** Jesus. (Gal 3:28;)

For **in Christ** Jesus neither circumcision
nor uncircumcision avails anything,
but faith working through love. (Gal 5:6;)

Rom 3:25; “For God sent Christ Jesus to take the punishment for our sins and to end all God's anger against us. He used Christ's blood and our faith as the means of saving us from his wrath. In this way He was being entirely fair, even though He did not punish those who sinned in former times. For He was looking forward to the time when Christ would come and take away those sins.” L.B.

Rom 3:25; “God offered Christ. When Christ died, this became the way that sins are taken away - if we believe. This showed God's justice, too. God passed over sins which had been committed before this time.” Internat E.

Rom 3:25; “God appointed him as a sacrifice for reconciliation, through faith, by the shedding of His blood, and so showed his justness; first for the past, when sins went unpunished because He held His hand; **N. Jerusalem Bible**

Rom 3:25; “God offered Christ. When Christ died, this became the way that sins are taken away - if we believe. This showed God's justice, too. God passed over sins which had been committed before this time.”

God brought forth Christ and presented Him publicly to the people of earth. (Mt 1:21; 3:17;)

As a propitiation [as an expiation, to be a propitiation, a sacrifice of atonement, a mercy-seat.]

In Hebrews 9:5; the word "propitiation" is appropriately translated as "mercy seat." The mercy seat was the covering of the Ark of the Covenant where God met the High Priest yearly.

It appears that the Jewish idea of "propitiation" was purging, reconciliation, atonement and forgiveness.

Rom 3:25; “God offered Christ. When Christ died, this became the way that sins are taken away - if we believe. This showed God's justice, too. God passed over sins which had been committed before this time.”

Christ is our propitiation in that He atoned for sin. He sacrificed Himself for our cleansing, for our reconciliation, for our forgiveness.

God, HILASTHEETI be merciful, have mercy, be propitious. (Luke 18:13;)

HILASKESTHAI to make propitiation, reconciliation, atonement, to expiate the sins, to atone (Heb 2:17;)

He Himself is the HILASMOS propitiation, atoning sacrifice, remedy for the defilement (1Jo 2:2).

Sent His Son to be the HILASMOS propitiation for our sins, atoning sacrifice, remedy for our defilement. (1John 4:10;)

Rom 3:25; “God offered Christ. When Christ died, this became the way that sins are taken away - if we believe. This showed God's justice, too. God passed over sins which had been committed before this time.”

By His blood [in His blood]. God set forth Christ as a propitiation to shed His blood and to die for us. The Lord has caused the iniquity of us all to fall on Him.

All we like sheep have gone astray; we have turned, every one, to his own way; and **the LORD has laid on Him the iniquity of us all. (Isa 53:6;)**

Rom 3:25; “God offered Christ. When Christ died, this became the way that sins are taken away - if we believe. This showed God's justice, too. God passed over sins which had been committed before this time.”

CHRIST, A PROPITIATION.

God's holiness.

- a. Cannot ignore sin; must punish it.

God's love.

- a. So loved the world (John 3:16;)
- b. Yearns for fellowship with man.

Both His holiness and love demonstrate His righteousness.

- a. Makes possible **salvation**
By Christ's atoning sacrifice.

Rom 3:25; “God offered Christ. When Christ died, this became the way that sins are taken away - if we believe. This showed God's justice, too. God passed over sins which had been committed before this time.”

Through faith [to be received by faith]. The benefits of Christ's blood are appropriated by faith, together with faith's actions:- repentance, confession of Christ as Lord and baptism into Christ. **None of these actions, however, merit salvation.**

God showed His righteousness in the death, burial and resurrection of Christ. (1Co 15:1-4;)

This is revealed in the gospel. In this way God made a way for sinners to be saved from the awfulness of sin and its consequences.

His holiness prevented Him from continuing to overlook sin.

His love required Him to provide a way of salvation

Rom 3:25; “God offered Christ. When Christ died, this became the way that sins are taken away - if we believe. This showed God's justice, too. God passed over sins which had been committed before this time.”

Because in His forbearance [in, for in, through the, forbearance of God, His divine forbearance].
God could not forget about sin.

However, through Christ, He can actually forgive it.
Yet, in OT days, **in His mercy**, He found a way **to pretermitt sin**, holding back its full punishment.

Pretermission is the letting go without mention or without punishment.

Rom 3:25; “God offered Christ. When Christ died, this became the way that sins are taken away - if we believe. This showed God's justice, too. God passed over sins which had been committed before this time.”

Suppose a widow leases a house but cannot pay the rent. The **landlord does not evict her, nor does he mention the debt.** He simply pretermits it

God is too holy to behold evil. (Hab 1:13;) Some may have thought the **passing over of sins** in OT times would **negate His perfect holiness.**

On the contrary, it showed His righteousness as He mercifully left sins unpunished until the fullness of time when Christ would die on the cross.

Rom 3:25; “God offered Christ. When Christ died, this became the way that sins are taken away - if we believe. This showed God's justice, too. God passed over sins which had been committed before this time.”

Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent. (Ac 17:30;)

There has never been any real forgiveness without the atonement of Christ, but there was a "passing over," a pretermission, an overlooking of sins.

The blood of Christ atoned for sins before Calvary as well as for sins committed afterward. (Heb 9:15;)

Rom 3:26; “And now in these days also he can receive sinners in this same way, because Jesus took away their sins. But isn't this unfair for God to let criminals go free, and say that they are innocent? No, for He does it on the basis of their trust in Jesus who took away their sins.”

Rom 3:26; “for the demonstration, of His righteousness at the present time, so that He would be just And the justifier of the one who has faith in Jesus.”

“it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus. {Or [who has the faith of Jesus]}” **Rom 3:26;**

Rom 3:26; “for the demonstration, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.”

WHY CHRIST HAD TO DIE?

“To demonstrate [to declare, I say, it was to prove, for the showing, for [the] showing forth].
At the present time [at this time, present season, in the present age].

God dealt with sins past, present and future by the cross. He did not just forget about the former sins committed under His forbearance. (verse 25;)

He corrected the sin problem of the past by allowing **the blood of Christ** to flow backward to cover "the transgressions under the first covenant."
(Heb 9:15;)

Rom 3:26; “for the demonstration, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.”

God's righteousness [justice] is shown in two ways:-
His own justice in dealing with sin is demonstrated.
His ability to make sinners righteous through Christ is shown.

Although Gods ability to save sinners is a delight for man to contemplate.

The emphasis here is on Gods righteousness and Justice.

How could God collect the debt of sin and also save the sinner?

Only by His own Son paying the price for the redemption of mankind.

Rom 3:26; “for the demonstration, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.”

That He might be righteous and just.

"Just" does not mean kind and loving although God is that. **It means rightness in judgment, strictness in condemning sin.**

A great theological problem is how could God be right in justifying sinners in the church age and, at the same time, in passing over or pretermittting the sins of the Mosaic and patriarchal ages.

The only way this can be understood is by contemplating the meaning of the death of Christ.

How was it possible for God to be just and to save sinful man at the same time?

Rom 3:26; “for the demonstration, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.”

Only by the sacrifice of Christ. Because of the very nature of God, He could not eternally overlook sin.

**Yet, because of His infinite love
He could not condemn everyone eternally.**

**The cross provided the answer.
It allowed Him to be just and, at the same time,
be the justifier of sinful man.**

Rom 3:26; “for the demonstration, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.”

In this verse, we see three things:-

(1) The **personal nature** of God,
His justice and **His desire** to save sinners.

(2) The **redemptive work of Christ.**

(3) **Man's response through faith in Jesus Christ.**

For **He made Him who knew no sin to be sin for us**, that we might become the righteousness of God in Him. (2Cor 5:21;)

God does not universally save mankind. Man must respond by faith in Jesus Christ. This phrase implies that those of "**the works of the Law**" are not justified.

Jews and others who think to build up righteous points before God by keeping the OT law are sadly mistaken. **Only through Christ and the gospel can they be saved.**

Rom 3:27; “Then what can we boast about doing, to earn our salvation? Nothing at all. Why? Because our acquittal is not based on our good deeds; it is based on what Christ has done and our faith in him.”

Rom 3:27; Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. ASB

The Jew who kept innumerable ceremonies
"rested" upon the law and **"boasted"** in God.
(Rom 2:17; compare 4:2;)

It is **excluded**, it has been, **eliminated**.
**Boasting is excluded because there is no way
a person can earn or merit salvation by works.**

The Jew asks what kind of law excludes boasting?
One might answer that any kind of law should exclude it
because of man's inability to keep it perfectly,
but Paul has in mind the gospel, the law of faith.

Rom 3:27; “Then what can we boast about doing, to earn our salvation? Nothing at all. Why? Because our acquittal is not based on our good deeds; it is based on what Christ has done and our faith in him.”

Of works? Good deeds?

[on the principle of works, the Law of works?].

A law that required perfect obedience could not exclude boasting by those who kept it.

No one kept the OT Law to the extent that he could boast of it saving him. Therefore, the Law of Moses was not a practical means of justification. Rom 4:2;

PAUL: NO, BUT BY THE LAW OF FAITH.

No, but by the law of faith [on the principle, through law, a law, of faith]. Boasting is excluded by the law of faith.

There is **no boasting in the gospel because** when one believes, repents, confesses his faith and is baptized,

We are only accepting the offer of God's grace.

Such actions can never merit salvation.

Rom 3:27; “Then what can we boast about doing, to earn our salvation? Nothing at all. Why? Because our acquittal is not based on our good deeds; it is based on what Christ has done and our faith in him.”

Jesus' blood in regards to salvation

Atones/propitiates/ takes away our sins: 3:23-28;

We are Justified by His blood:- 5:9;

“And since by his blood he did all this for us as sinners, how much more will he do for us now that he has **declared us not guilty?** Now he will save us from all of God's wrath to come.”

We are Redeemed by His blood:- 1 Pet 1:18;

“God paid a ransom to save you from the impossible road to heaven which your fathers tried to take, and the ransom he paid was not mere gold or silver, as you very well know.”

“But he paid for you with the precious lifeblood of Christ, the sinless, spotless Lamb of God.”

1 Pet 1:19; Eph. 1:7; Rev. 5:9-10;

Rom 3:27; “Then what can we boast about doing, to earn our salvation? Nothing at all. Why? Because our acquittal is not based on our good deeds; it is based on what Christ has done and our faith in him.”

His blood Brings us Near to God: Eph. 2:13;
“But now you belong to Christ Jesus, and though you once were far away from God, now you have been brought very near to Him because of what Jesus Christ has done for you with His blood.”

Made peace with God: Col. 1:20;

“and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, whether things upon the earth, or things in the heavens.”

Loosed from sin, washed clean: Rev. 1:5; 7:14;

“and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood.”

Rom 3:27; “Then what can we boast about doing, to earn our salvation? Nothing at all. Why? Because our acquittal is not based on our good deeds; it is based on what Christ has done and our faith in him.”

His blood Continues to cleanse: 1John 1:7;
“God is in the light. We should also live in light. If we live in the light, then we have a relationship of sharing with each other, and the blood of Jesus, God's Son, **continues to cleanse us** from all sin.”

Rom 3:27; “Then what can we boast about doing, to earn our salvation? Nothing at all. Why? Because our acquittal is not based on our good deeds; it is based on what Christ has done and our faith in him.”

LAW OF FAITH AND OBEDIENCE !

**Bear one another's burdens,
and so fulfill the law of Christ. (Gal 6:2;)**

**Let us do good to all, especially to those
who are of the household of faith. (Gal 6:10;)**

**Work out your own salvation
with fear and trembling. (Phil 2:12;)**

**Let them do good, that they be rich in good works,
ready to give, willing to share (1Tim 6:18;)**

Rom 3:27; “Then what can we boast about doing, to earn our salvation? Nothing at all. Why? Because our acquittal is not based on our good deeds; it is based on what Christ has done and our faith in him.”

In all things showing yourself to be **a pattern of** good works; in doctrine showing integrity, reverence, incorruptibility. **(Titus 2:7;)**

And purify for Himself His own special people, **zealous for** good works, **(Titus 2:14;)**

That those who have believed in God should be **careful to maintain** good works. **(Titus 3:8;)**

And let us consider one another in order to **stir up** love and good works. **(Heb 10:24;)**

Rom 3:27; “Then what can we boast about doing, to earn our salvation? Nothing at all. Why? Because our acquittal is not based on our good deeds; it is based on what Christ has done and our faith in him.”

Thus also faith by itself, if it does not have works, is dead. (Jas 2:17;)

They may, by your good works which they observe, glorify God in the day of visitation. (1Pet 2:12;)

I know your works, your labour, your patience (Rev 2:2;)

It is an error to say that the OT required only works. Does the gospel demand only faith? Not at all. Works and right living are distinctly enjoined in the law of faith.

Rom 3:28; “For we maintain that a man is justified by faith apart from works of the Law.” NAS

Rom 3:28; since, as we see it, a person is justified by faith and not by doing what the Law tells him to do.” NJB

In the present context, **"justified"** means one is **made right or righteous** in the sight of God.

When one is said to be justified by faith, the faith involves obedience to the gospel.

Justification embraces every blessing offered by the gospel of Christ.

Justification is not by virtue of keeping the law of Moses. It is separate and apart from that. **This does not negate any gospel commands nor does it discourage Christians from doing good works.**

Rom 3:29-30; “And does God save only the Jews in this way? No, the Gentiles, too, may come to him in this same manner, Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.”

Both Jews and Gentiles look to God as Creator and Father. (Acts 10:34-35; Rom 9:24; 10:12; 15:9-12; Gal 3:28;) **"Have we not all one Father? Has not one God created us?"** (Mal 2:10;)

“Yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.” (1Co 8:6;)

“One God and Father of all, who is above all, and through all, and in you all.”
(Eph 4:6; compare Deut 32:6; Prov 22:2; Heb 12:9;)

Rom 3:29-30; “Since, without a doubt, God is one, He should relate to all men. That is to say, there is not one God of the Jews and another of the Gentiles. since there is only one God; he will justify the circumcised by their faith, and he will justify the uncircumcised through their faith.”

“Since, without a doubt, **God is one**, He should **relate to all men.**” That is to say, there is not one God of the Jews and another of the Gentiles.

In verse 30, **the first "faith"** does not have the article in the Greek but **the second "faith"** does.

The **first "faith"** in verse 30 speaks of faith in the heart of a Jew.

The **second "faith"** with the article refers to the gospel of Christ.

Rom 3:29-30; “And does God save only the Jews in this way? No, the Gentiles, too, may come to him in this same manner, since there is only one God; he will justify the circumcised by their faith, and he will justify the uncircumcised through their faith..”

The two prepositions **"by"** and **"through"** differ no more in Greek than in English.

There is only **one plan of salvation** for **Jews and Gentiles**. It is **through "the faith"** that the uncircumcised (non-Jews) are justified.

In Romans 3:31 **it is "the faith"** by which law is not nullified but rather established.

Rom 3:31; “Are we saying that the Law has been made pointless by faith?
Out of the question; we are placing the Law on its true footing.”

JEW: DO WE THEN MAKE VOID THE LAW THROUGH FAITH?

Later Paul will speak of Christ:-

“having **abolished** (KATARGEESAS) in His flesh the enmity, that is, the **law of commandments** contained in ordinances, so as to create in Himself one new man from the two, thus making peace.”
(Eph 2:15; compare 2 Cor 3:13;)

The **purpose of the Law** was to **point out sin** and **to lead** men and women **to Christ**.
(see Rom 7:7; 15:4; 1Cor 10:11; Gal 3:19, 24;)

Rom 3:31; "Are we saying that the Law has been made pointless by faith?
Out of the question; we are placing the Law on its true footing."

If Christ **abolished the OT Law**, how could Paul **establish it**?
Christ abolished it as a rule of faith and practice. Paul **established** something else entirely:- **The law of Christ.**

Through faith [by this, The Faith].

Some modern commentators have overlooked the meaning of the **Greek article**. Notice it is **"through the faith"** or **through the gospel of Christ.**

Through **the faith** sinners
become children of God (Gal 3:26-27;)

"The Faith" is **Christ's law**. (1Cor 9:21;)
His doctrine in which Christians **must abide** in order to **"have God."** (2John 9).
And they are **to contend** for it. (Jude 3;)

Rom 3:31; “Are we saying that the Law has been made pointless by faith?
Out of the question; we are placing the Law on its true footing.”

PAUL’S RESPONSE: CERTAINLY NOT!
[by no means! God forbid, let it not be,
far be the thought, out of the question!]

On the contrary [nay, no, yea rather, instead].
The law of faith is established (see verse 27).
It is the law of liberty, the law of God
and Christ's law (see Jas 1:25; 2:12;)

**“To those who are without law, as without law (not
being without law toward God, but under law toward
Christ), that I might win those who are without law.”**
(1Co 9:21;)

Rom 3:31; “Are we saying that the Law has been made pointless by faith?
Out of the question; we are placing the Law on its true footing.”

We establish the law [we uphold the law].

**The gospel confirms that
the Law of Moses was true and inspired.**

**It foretold Christ. (Deut 18:18-20; Rom 1:2; 3:21;)
But the Law of Moses cannot save. (3:20, 27-28;)**

Did Paul establish the OT Law?

**Some have observed that the Law that foretold
Christ's sacrifice for sins was established.
That the Law that showed man cannot be saved
by law-keeping was established.**

Rom 3:31; “Are we saying that the Law has been made pointless by faith?
Out of the question; we are placing the Law on its true footing.”

**That the Law was established as a tutor
to lead people to Christ. (see Gal 3:24;)**

**That the Law that makes man conscious
of the awfulness of sin was established.**

**In spite of all of this establishing, the Law
of Moses is NOT the rule of life for Christians.**

Rom 3:31; “Are we saying that the Law has been made pointless by faith?
Out of the question; we are placing the Law on its true footing.”

Some propose that **faith makes void the law of faith.**
(see 3:27;). This is **preposterous!**

How can one NT Scripture make void another?
The **same logic** would have **Christ make void
the law of Christ.** (see 1Cor 9:21; Gal 6:2;)

Nothing could be farther from the truth. By
definition, **law is something one is obligated to obey.**

The fact that **the NT message** is called
the law of Christ enforces its commands.
It strengthens its requirements.

Rom 3:31; “Are we saying that the Law has been made pointless by faith?
Out of the question; we are placing the Law on its true footing.”

Nevertheless, everyone saved by faith should humbly realize that **we can never merit salvation.**
We should accept God's grace with sincere thankfulness.

What about the obligation to obey OT law?
No one today is obligated to obey any of it for the simple reason that it is no longer in force.

Paul established law, yes, the law of Christ.

Rom 3:31; “Are we saying that the Law has been made pointless by faith?
Out of the question; we are placing the Law on its true footing.”

The **main ideas** taught by Paul in this chapter are that the **Gentiles and Jews, without Christ, are both lost in sin and deserve the punishment of a holy and just God.**

It also teaches that God provided a way that He can forgive sins **through the merits of the shed blood of Jesus Christ.**

When we are saved by faith we have no grounds for boasting.

**Romans Chapter 3:21-31;
Justified freely by His grace.
Righteousness described.
3:21-31;**

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Next in the series:-

**Romans Chapter 4:1-25;
Righteousness illustrated in Abraham.**