

Romans

a. Man has no righteousness apart from faith (1:18-3:20)

Paul makes it clear that the problem that we all recognize does not have its origin in the environment but in the heart of all mankind. It makes no difference whether we are pagans, cultured, or religious, no one seeks or achieves the good. The wrath of God is revealed in the presence of homosexuality and death reminding us that there is something wrong within our nature that we are powerless to correct.

b. Imputed Righteousness is of faith. (3:21-5:21)

In this section, Paul will show us how the righteousness of faith makes it possible for all to satisfy the just demands of the Law without actually practicing the deeds of the Law.

1. Faith righteousness is required by the nature of God and man (3:21-31)

a. Because man's inability requires it. (3:21-25a)

²¹ But now apart from the Law {the} righteousness of God has been manifested, being witnessed by the Law and the Prophets, ²² even {the} righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; ²³ for all have sinned and fall short of the glory of God, ²⁴ being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵ whom God displayed publicly as a propitiation in His blood through faith.

- **The righteousness of God is vindicated not because the Law enabled us to be righteous thorough our own merit and discipline.**
- **The Law bears witness to God's plan by pointing to the cross.**
- **All have sinned and all can be saved by faith.**
- **This justification (being declared just) is a gift of grace (not the result of our merit) that is possible because of the redemption (to free from enslavement) in Christ's sacrifice.**
- **Christ's death was a propitiation (satisfying the just demands of a holy God).**

b. Because God's justice requires it. (3:25b-26)

{This was} to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; ²⁶ for the demonstration, {I say,} of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.

- God did not settle accounts with respect to sin until now.
- But now God satisfies the full demand of the Law and shows Himself to be just. He does not put the Law aside but satisfies all its demands in Christ.
- He justifies all who are “in Christ” (the one who fulfilled the demands of the Law) by faith.

c. Because human pride is excluded by it. (3:27-28)

²⁷ Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. ²⁸ For we maintain that a man is justified by faith apart from works of the Law.

- Faith takes away any pride that man might have in his relationship with God.
- No one is ever justified by doing the works of the Law. It is only by faith.

d. Because all are included in it. (3:29-30)

²⁹ Or is God {the God} of Jews only? Is He not {the God} of Gentiles also? Yes, of Gentiles also, ³⁰ since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

- This plan of God enables the Gentiles (who did not have the Law) as well as the Jews to be justified in the same way.
- After all, there is one God over all and it is only logical that He would treat all people the same way.

e. Because the Law is established only by it. (3:31)

³¹ Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

- Thus God fully satisfies the Jewish Law without laying aside one point of its strictest demands.
- Justification by faith fully establishes the integrity of the Law Covenant.

1. Faith righteousness is required by the nature of God and man (3:21-31)

a. Because man's inability requires it. (3:21-25a)

The Old Covenant

**The wrath of God
revealed**

Rom.1:18-3:20

“²¹But now”

The New Covenant

**The righteousness of
God revealed**

Rom.3:21-5:21

apart from the Law {the} righteousness of God
has been manifested,

being witnessed by the Law and the Prophets

²² even {the} righteousness of God through faith
in Jesus Christ for all those who believe;

for there is no distinction; ²³ for all have sinned
and fall short of the glory of God,

²⁴ being justified as a gift by His grace through the
redemption which is in Christ Jesus; ²⁵ whom God
displayed publicly as a propitiation in His blood
through faith.

**not through the Mosaic
Law Covenant**

**but consistent with the
Old Testament
Scriptures**

**and exclusively for all
who believe**

***(not legalism or
universalism)***

**in that all alike cannot
save themselves
because they are
sinners.**

Justification is:

a. By grace

b. In Christ

c. Through faith

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{This was} to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; ²⁶ for the demonstration, {I say,} of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.

“to demonstrate His righteousness”

“Just”

“He passed over the sins previously committed”

Sins are not excused but atoned for in Christ.

“The Justifier”

“the one who has faith in Jesus”

People are not excluded but included by faith.

c. Because human pride is excluded by it. (3:27-28)

²⁷ Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. ²⁸ For we maintain that a man is justified by faith apart from works of the Law.

“boasting excluded”

Principle of “Works”

“No”

Justification is apart from the human works of the Law.

“active righteousness”

Principle of “Faith”

Yes

Justification is by faith in the works of Christ.

“passive righteousness”

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“God is one”

“Jews”

“justify the circumcised
by faith”

**Sins are not excused but
atoned for in Christ.**

“Gentiles”

“the uncircumcised
through faith”

**People are not excluded but
included by faith.**

e. Because the Law is established only by it. (3:31)

³¹ Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

What does the righteousness of faith do to the Law?

***“Do we nullify the
Law?”***

**The Law seems meaningless
and purposeless if our good
works do not count.**

***“we establish the
Law”***

**The Law defines the universal
neediness of man and the
necessity of the cross of Christ.**

The gospel is a call to believe that:

**Because Christ bore our sins on the cross we are
totally and eternally forgiven in Him.**

(Colossians 1:14 “in whom we have redemption, the forgiveness of sins”)

**We share Christ’s righteousness
in the same way
that He shared our sin.**

(II Corinthians 5:21 “He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.”)

**The faith that saves is the faith that is focused on
Christ as our surrogate
not His power to help us keep the Law.**

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

**Our moral discipline is not
a means to or condition for
our relationship with God
but the fruit of it.**

(Romans 12:1-2)

Jesus is

First

Our Judge

– we feel frightened and uncomfortable with Him.

Second

Our Surrogate

– we feel loved and rescued by Him.

Third

Our Friend

– we feel drawn to and bonded with Him.

Fourth

Our Lord and King

– we feel eager to serve and worship Him.