

[Romans 3.21-5.21 Introduction to Justification 048]

This is an introduction to ‘justification’ and ‘justification by faith’. Even in evangelical churches there is something of at least a slight confusion. We want to make very clear the nature of mankind as we have just completed the section on condemnation. So I will give an introduction to justification and also will give an overview of the entire passage, 3.21-5.21. Obviously Paul writes to the church at Rome, many of them house churches; in fact a lot of the house churches in the first century or in Rome are even smaller than our group of 15-20 members.

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II. Provision of God’s Righteousness	1.18-8.39
A. Condemnation	1.18-3.20
B. Justification	3.21-5.21

We are in the main section of the whole book where the emphasis is righteousness. It is a key word; we have looked at it, seen it in several contexts already—the fact that righteousness is available to human beings, God’s very own righteousness that He bestows on mankind. So righteousness is provided, but before we can even realize that we have need for it, Paul spends probably one of the longest subsections in Romans, convincing the readers, who are believers, that we stand condemned before a holy God. We have seen man’s dilemma, his condemnation—using legal terms like justification. This is a very, very important section.

It has been pointed out that Romans is the heart of the entire Bible, and if that, then also heart of the New Testament. One writer suggests that 3.21-26, the first paragraph of the section, is actually the heart of Romans. So we are at the very center of what God has revealed throughout Scripture. Unfortunately, this is not an easy passage to look at so it will take us some time to kind of ‘unravel’ it.

### Importance

- > ROMANS = Heart of the Bible  
    = Heart of the NT
- > 3.21-26 = Heart of Romans
- > if Romans is a little Bible, 3.21-26 is a little Romans. —SL Johnson

It is the solution to the dilemma and condemnation of mankind.

“There is not probably in the whole Bible a passage which sets forth more profoundly the righteousness of God in Christ. ... And yet so short that the statement seems scarcely to have begun when all is said, within so few lines are the most decisive thoughts concentrated! It is really, Vitranga has said, ‘the brief summary of divine wisdom.’”  
—Calvin

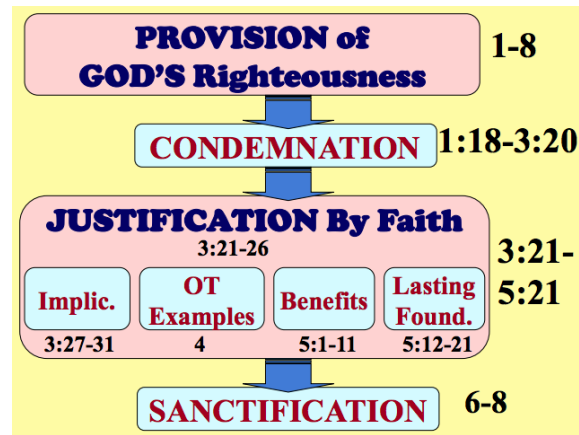
That is, it is the heart of the divine wisdom that has been revealed to us. So it is a very, very important passage.

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Justification has five parts; we are only going to look at the first part in the next few lessons. But I want you to have the context of the whole passage so that *you* can put it into its proper context. So, we look at 3.21-26 which essentially describe the **provision** that God has made for mankind which is the solution to the problem of man’s **condemnation**. If we don’t realize and understand our need and we don’t communicate to the unbeliever their need, they have no sense of why they have to look at the solution.

The hardest part of sharing the gospel is to communicate to the unbeliever that they are lost, have spiritual ‘deadness’, spiritual blindness, are hopeless, condemned, wicked, evil, depraved...there are lots of terms. But there is a provision to overturn that, and the provision must come from God because of the concept of the depravity of man. We need to communicate this to the unbeliever who cannot do *anything*. We want to do *something* to reach God but our own righteousness is like ‘filthy rags’. The unbeliever needs to come to the realization that there is nothing he can do before he can accept what God has provided. That provision is explained theologically in some detail, with all of the aspects, but as believers you will understand some aspects already.

Secondly Paul lays out, in one paragraph, (that is composed of one, complicated sentence), and then expands upon it, some of the implications of this concept of **justification** that is provided through Jesus Christ and received by faith of those who are separated from God. The **primary implication** is the idea of ‘works’; it is apart from works —there is nothing you can do to receive the provision He has made.



Also this is not foreign to the OT or the Mosaic Covenant nor to the Law—which actually exposes this concept. Unfortunately most of the people of Israel missed it. Thirdly, he gives an **OT example**; some of the people in Rome churches were Jewish and had come out Judaism and trusted in Jesus Christ, so they needed to know that this is not a doctrine divorced from the Scriptures (the OT; most of the New Testament had not been written yet).

They needed to know that this is something in the Old Testament; it goes all the way back to the ‘first Jew’, the man that God used to bring about the entire nation of Israel, who came into a relationship with God by faith and faith alone. So the doctrine of justification by faith alone goes all the way back to Genesis 15, the Covenant that God entered into with Abraham. Paul uses Abraham as an illustration and also weaves in David who is related to this concept of justification by faith.

Actually virtually everything that you find in the NT you can find it in the OT, in seed form, not fully developed—for example, the doctrine of the Trinity which is not explicit. The church had to come to the realization that this man Jesus was fully God and also fully human, and it took the church about 300 years to develop this concept in the way that we understand it today, the doctrine of the Trinity. But it is not a *new* doctrine.

The second word in the Hebrew text of the OT already makes allowance for this doctrine. ‘Elohim’ (God) is actually a plural noun, and, contrary to typical grammar of a plural verb with a plural noun, the verb is *singular*; so there is a plurality in the Godhead, it is looking at God as *one*, as singular. So right at the beginning you have this concept of plurality yet oneness. And you even have ‘the Spirit of God’ in verse two. This doctrine, then, comes together in the New Testament.

Also the doctrine of justification by faith precedes Abraham, but he is the example that Paul uses, the very first person that God called to

Himself, that would produce the nation of Israel, came into a saving relationship by faith and by faith alone.

Then, in chapter five, Paul lays out the **benefits** of justification by faith. The primary benefit: we have peace with God; we are not under wrath (1.18). We are condemned, but in Christ, as a result of justification by faith, we have peace. We have a relationship which is based on the finished work of Jesus Christ.

Finally in 5.12-21, we have a **lasting foundation** which implies basically the security that we have in Christ. The issue of losing your salvation is dealt with here: we have a lasting foundation that the second Adam, Christ, has laid is secure and safe from the damage of the first Adam.

There are your 57 verses in this long section!

But this is the beginning of living it out. Paul, the Bible and other theologians use the word ‘**sanctification**’. This is nothing more than living out the Christian life: How do we live it out day by day? What are the principles we need to look at? And we will see some parallels between living the Christian life and what we saw in terms of our nature. While studying the condemnation we looked a little at it: basically we live in the same way we received it, by faith in what God has provided.

If we try to live it in the same way that our natures are inclined, we will go into a legalistic pattern, looking for things to please God. But we still have the old nature of total depravity. Chapter six will stress the idea of putting it to death. Don’t try to reform it, improve it—let it die—in fact, stab it in the heart!

Chapter seven tells us what happens when we try to live in the old nature. Paul lays out his own heart: the thing I want to do I can’t do; the very thing I hate, those are the things I do.’ There over 20 ‘I’s’ in the passage. Is the Law the problem? No, it is me, my flesh, the sin that still resides in me, that’s the problem.

Then, in chapter eight, the word ‘I’ hardly occurs and the Holy Spirit is the focus; the difference is living in the power of the Holy Spirit by faith, trusting what God has provided.

So God has provided righteousness in terms of our relation and standing before Him, and also righteousness to live moment by moment, day by day.

Then, the Jew in the first century would say, ‘Well that’s good for everyone else, but what about all the promises, and covenants in the OT that speaks of the nation of Israel?’ So Paul deals with that as well in chapters nine through eleven.

This is the overview of what we will study, going into details. But this should help you from getting lost in those details.

Now for an introduction to the passage, 3.21-24.

3.21 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. 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, so that He would be just and the justifier of the one who has faith in Jesus.

We begin finding the sentence: In the New American Standard there is a period in verse 25 after ‘...through faith’. The translators then started another sentence, adding ‘*This was..*’ But in the Greek text it doesn’t stop until you get to the end of verse 26. Very complicated, difficult sentence. We will break it down to see how it fits together and how it tells us that God has provided righteousness through Christ and we access it by faith. This is not unusual for Paul in his letters; Peter also uses long sentences. We break it down because, by definition, a sentence is a complete thought.

3.21-24 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;...

So first we find the independent clause: the essence of all that the HS is communicating; everything else is telling you something more about the independent clause. It is ‘**But now apart from the Law the righteousness of God has been manifested.**’ God ‘has revealed’ is another translation for ‘has been manifested.’ It is about the righteousness of God which *has been manifested*—meaning that it is here, is amongst us, is available to man who is condemned. He is going to explain *how* it is manifest and available to mankind; everything else in the sentence is contributing to that main clause.

It is apart from the Law. It is being witnessed by the Law and the prophets, it is in the OT—but *now* is manifested, now crystal clear.

Then he expands on it: 22 how do we enter into it? through *faith* in Jesus Christ and it is visible, others can see it as your life is transformed.

And, if that is not clear enough: ‘for all those who believe’. Faith is the means by which we access it.

Then, as a reminder of what we saw multiple times in the first section: ‘there is no distinction’ between Jew and gentile. The Jew has to come the same way as the gentile. And he continues in verse 23: ‘all have sinned and fall short of the glory of God.’ There is no other way to access it. (1.18-3.20)

3.24 being justified as a gift by His grace through the redemption which is in Christ Jesus;...

Then, after a comma: ‘being *justified*’, (the theological courtroom term), ‘as a gift’: you can’t earn it. ‘by His grace’: we don’t deserve it, there is nothing within us because of depravity. ‘through’: it was *expensive*; we will look at the concept of *redemption*, buying something at a cost. ‘which is in Christ Jesus;’: He paid the cost.

3:21-  
26

### Manifestation of Righteousness

3.25 whom God displayed publicly as a propitiation in His blood through faith. 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, so that He would be just and the justifier of the one who has faith in Jesus.

Verse 25: ‘whom God displayed publicly’: a public display on the road to Jerusalem. ‘as a propitiation in His blood’: the price, the life of the Son. ‘propitiation’ has the idea of satisfaction; justice must be satisfied. If you were Jewish, you would be reminded that justice required death, and since no one could pay that price, God allowed for the use of a substitute, and when the lamb was offered the justice of God was satisfied. That is propitiation. Only Christ could satisfy the justice

of God. And this was ‘to demonstrate His righteousness’: again, manifested, publicly seen, displayed.

Now he talks about the past. ‘because in the forbearance of God He passed over the sins previously committed’: from Adam to Jesus. The cross is so important; the lambs did not satisfy the justice of God. But God being patient, knowing that His Son would ultimately die, He passed over sin and accepted the sacrifice of lambs as substitutes for payment until the ultimate sacrifice, Jesus.

Verse 26: ‘for the demonstration’: this is for God. (The *manifestation* was for *man* to see.) This is God showing it; Christianity is based on historical events. He started this passage with ‘now’, beginning with the crucifixion of Christ in the first century. ‘at the present time’: again the world would see. ‘so that He would be just and the justifier’: God is satisfied with the death of the sinless One which makes God just or righteous; He has adequately dealt with sin and at the same time made provision for us to escape what we deserve. That is the ‘grace’ aspect. Then the bottom line: not only is God ‘just’ but also ‘the justifier’. The justifier is the one who made us right—we who have faith in Jesus.

Focus on God’s work!!!

**NOT GUILTY**

It is God’s work: we have been declared justified. Justification or salvation is instantaneous and from God’s perspective, in the court of ultimate justice, and we are declared NOT GUILTY. The term we use today is ‘acquitted’.

3.21 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*;...

Notice the focus on God in these verses.

[Romans 3.21 Law and Righteousness 049]

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    - 1. Provision of Justification 3.21-26
      - a. Display of Righteousness 3.21-24
        - 1) Display of Justification 3.21

3:21-26

**Display  
of Righteousness**

This chart starts with ‘Display...’, just another way to say ‘Manifestation...’. Again, the whole paragraph 3.21-26 is one sentence in Greek. We made a summary of it, and now we start the ‘pieces’ or ‘parts’, explaining all the theological terms. The independent clause (which is the sentence proper) is ‘But now apart from the Law the righteousness of God has been manifested’ and the essence of it is, of course, *the righteousness of God has been manifested*.

3.21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,...

‘But now’ is kind of a radical transition. Everything has been negative: condemnation, wrath, judgment, hopelessness, depravity. But now everything is different in Christ; something has been provided, it is on display, it is available, you can see it—the cross where Jesus was crucified was on a highway and everyone could see it. It was the sacrifice that every sacrifice in the OT looked forward to.

“In the opening words of Romans 3.21, ‘But now...’ you can almost hear a sigh of relief. Now, after God’s appraisal of man’s efforts to achieve some standing before Him, come God’s words of relief. God’s **total answer** to man’s **total failure**.” —Steadman

Now there is hope; God has provided the answer to sin. It is almost as if we are summarizing world history—all that has taken place until now. And with what Christ has done, everything can change. That’s why receiving Christ and becoming a believer is a *conversion and a transformation* of heart on an individual basis. But now all of a culture can be changed if enough of the culture responds to Christ. So Paul is looking at it in a broad sense. Before now everything was in preparatory for the coming of Christ. God created a nation, but it failed; even when God dealt with powerful leaders—it was all preparatory, and it was all downhill. But now everything is contingent on the death/sacrifice of Christ.

## Dispensations

Then	Now
> Preparatory	Contingent on death
> Under Wrath	In Christ
> Under Law	Under Grace
> Dead in sin	Alive in Christ
> Unrighteous	Declared righteous
> In darkness	In light
> Condemned	Justified

Then we were under wrath, 1.18; now there is the possibility of being in Christ and everything can change.

Then Israel was under law; now there is the possibility of being under grace.

Then we were dead in our sins (Ephesians also); now the possibility of being alive, radically changed, in Christ.

Then, Romans says, we are all unrighteous, 3.10; but now God has made a provision to be declared righteous, justification.

Then we were in darkness (depravity of mind); now there is possibility of light—radical change.

Then we were condemned; now there is the possibility of being justified.

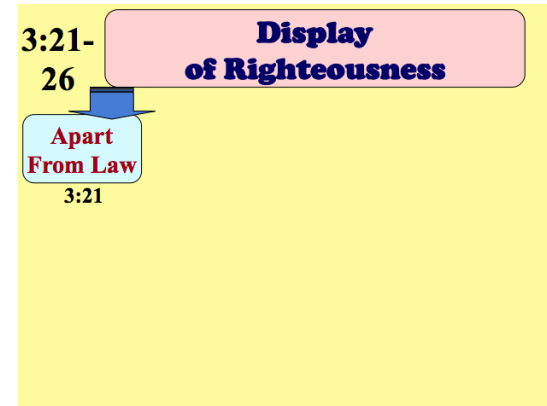
That is what this paragraph deals with; how do we receive this justification that is provided?

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        - 1) Display of Justification 3.21
        - a) Nature of Righteousness

3.21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,...

'Apart from the Law': he has already shown that observing the Law you can't do it because perfection is required, and no one can live up to the standard of the Law. As we have seen, the purpose of the Law was never to save. One of its purposes was to reveal that we cannot do what God requires, cannot meet the standard. So righteousness has to be *apart from* the Law; man cannot do anything and stands condemned. This is the 'But now' of Genesis 3.15, the crushing of the head of the

serpent. But it took the wounding of the heel of the seed of the woman which is an allusion to the crucifixion.



And, the passage says that the Display of Righteousness has to be apart from the Law.

We study words to find their range of meanings; they do not have a specific meaning. Their range of meaning may be a broad or wide range of meanings. For example, the word 'trunk' can be related to a container, a tree, a car or an elephant. What do we need to understand the word? A context. So words in themselves don't have meanings by themselves. They are used in different ways in different contexts. Some words have a more narrow meaning. This is true of the Bible and of our speech and writing as well.

When we look at the word 'Law' and see its different uses they all are in the book of Romans, by the same writer.

### LAW νόμος (nó-mos)

- 1. Pentateuch - 3.21
- 2. Mosaic Covenant - 2.20, 23
- 3. OT Generally - 3.19-21
- 4. 10 Commandments - 7.7-9
- 5. Mosaic Disensation - 6.14-15
- 6. Civil Law - 7.1-3
- 7. Moral Law - 2.14
- 8. Principle - 3.27-28

1. Pentateuch - 3.21 *But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,*

The first five books of the OT. But at the end of the phrase he includes the Prophets, changing the way he was using it. Now he is including Joshua, and 1 and 2 Samuel, who are the historical prophets. A prophet was a revealer or a receiver of revelation and then they wrote it down. Sometimes Jesus divides the OT into three parts: The Law or Pentateuch, the prophets and the writings. He separates from the other two the Psalms, Proverbs, the poetic books, Daniel, etc.

2. Mosaic Covenant - 2.20 *a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth, ...23 You who boast in the Law, through your breaking the Law, do you dishonor God?*

Appears to refer to the Mosaic Covenant because he is talking about obedience in the way they lived.

3. OT Generally - 3.19-20 *Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; 20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.*

Here he is probably speaking in a broad, general sense. In the preceding verses, he quotes the Psalms, so he is basically referring to them as part of the Law. This would include the whole OT in general, even Isaiah.

4. 10 Commandments - Romans 7.7 *What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET." 8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. 9 I was once alive apart from the Law; but when the commandment came, sin became alive and I died;*
5. Mosaic Dispensation - Romans 6.14 *For sin shall not be master over you, for you are not under law but under grace. 15 What then? Shall we sin because we are not under law but under grace? May it never be!*
6. Civil Law - 7.1 *Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. 3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free*

*from the law, so that she is not an adulteress though she is joined to another man.*

It is Roman Law, or Civil Law. This is an illustration of civil law dealing with marriage.

7. Moral Law - 2.14 *For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,*

The 'law' not capitalized in this version is probably referring to a moral law that is inward, the moral law within the gentile as well.

8. Principle - 3.27 *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.*

A general principle or universal law or natural law. The New American Standard and some other translations actually translate *nómos* as 'principle' also.

### Key Terms

> Law - OT & Pentateuch

3.21 *But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,*

Eh has just quoted the law in verses 10-18 but now he speaks of the things that are *apart from the law* such as it is in the OT. We will study more details of this important word: righteousness.

### Righteousness

1. Terms -

δικαιος (deé-kahi-os) - righteous, just

An adjective. A relationship to a standard; as a moral standard it deals with justice, a right relationship to a legal standard. (Adverb of it is δικαίως.)

δικαιοσύνη (dee-kahi-o-soó-nay) - righteousness

The noun form.

δικαίωω (dee-kahi-áh-o) - to declare righteous, justify

The verb: to make something or to declare something righteous, or to put something in a right relationship with a standard. Note that the verb is most often translated to *justify*.

δικαίωσις (dee-káhi-o-sees) - justification

Another noun from the same root. The idea of righteousness and justice are closely related. With reference to the Law in this context.

*Righteousness* is one of the most important words in Romans. And here we see how often it is in this passage (sentence) that we are studying:

3.21 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 [participle] 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. 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, so that He would be just (δικαιος) and the justifier [participle] of the one who has faith in Jesus.

Note that in verses 24 and 26 it is translated with a form of *justify*.

We have been declared righteous, so let us continue to grow in His righteousness!!

[Romans 3.21 Righteousness in the Old Testament 050]

### Righteousness

1. Terms - δικαιος (dee-kahi-o-soo-nay) 4 times in that sentence.

Here are the Hebrew words used for 'righteousness' and 'justify' in the Old Testament.

צַדִּיק (tsedeq) -	rightness, righteousness
צְדָקָה (tsedaqah) -	righteousness
צַדִּיק (tsadeq) -	to be just, to be righteous, to justify

'tsadeq' - is a word for righteousness that is used primarily in a legal context, outside of its theological context. Again, every

theological word in the Bible has its origin in everyday use. They are words that come out of the language and culture. To be 'right' means that you are right in accordance with a standard, and in a court room scene, right before the law. That is how believers in the OT, and even in the NT, are described: as righteous. Most of those examples are referring to a right relationship in terms of the law of Israel. We would say they were 'law-abiding'. Some people would not only be in a right relationship with the law, but also with God Himself.

Another noun is 'tsedaqah', righteousness. These words correspond to the words in the NT that we have just reviewed. The NT words parallel and actually come out of this Hebrew-Jewish background.

Then there is the verb form, to be just, 'tsadeq', in the secular sense, no one has accusations against you; you are free on the streets, do not need to go to court. You have a just relationship in terms of the law. So, all of these eventually had a theological sense in terms of God, but all come from the culture. 'To be righteous' is a condition or status, to be in a right relationship, or, in the OT sometimes it is translated 'to justify'.

2. Usage - OT word group. These are primarily examples of every day use.
  - a. Court room - Deut 1.16 *"Then I charged your judges at that time, saying, 'Hear the cases between your fellow countrymen, and judge righteously between a man and his fellow countryman, or the alien who is with him.*  
A judge had to make right decisions in court of law.  
25.1 *"If there is a dispute between men and they go to court, and the judges decide their case, and they justify the righteous and condemn the wicked,*  
They go to court to settle a dispute and the judge decided.
  - b. God's perfection - Ezra 9.15 *"O LORD God of Israel, You are righteous, for we have been left an escaped remnant, as it is this day; behold, we are before You in our guilt, for no one can stand before You because of this."*  
Psalm 11.7 *For the LORD is righteous, He loves righteousness; The upright will behold His face.*  
The ultimate standard is *perfect righteousness, perfectly just*. God is that standard.
  - c. Of man - Isaiah 64.6 *For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away.*  
In the OT they could not fulfill righteousness even with

their 'righteous' deeds. 'Obeying the Law' was not enough.

Genesis 6.9 *These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.*

Noah was considered righteous—according to the revelation that he had. He was meeting the standard that God had laid out for him—imperfectly, not without sin.

15.6 *Then he believed in the LORD; and He reckoned it to him as righteousness.*

Abraham had righteousness imputed or reckoned to him.

## Righteousness

1. Terms -
2. Usage - nouns in Greek word group
  - a. God's perfection - 3.5 *But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He?*
  - b. Righteousness of Jesus - 2Peter 1.1 *Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ:*
  - c. Of Law - 10.5 *For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.*
  - d. Of man - 3.10 *as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; Galatians 2.21 "I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly."*
3. Theologically - 3.21-26

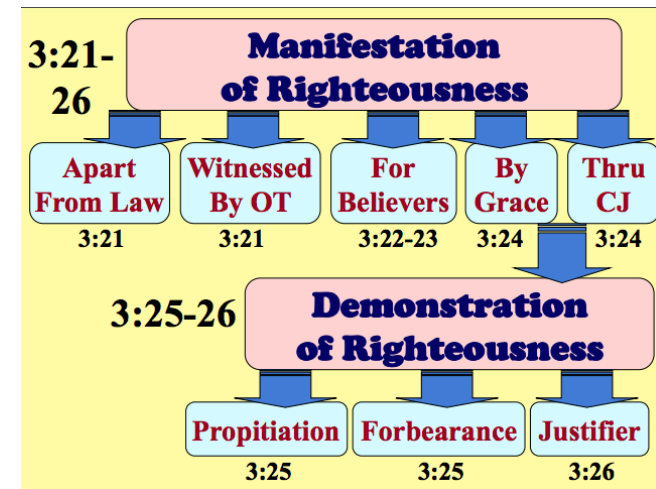
Christ's death satisfies the Father's Righteous demands!!!

[Romans 3.21-24 Justification by Faith 051]

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| a. Display of Righteousness          | 3.21-24   |
| 1) <u>Display of Justification</u>   | 3.21      |

When someone comes to Christ, the righteousness of God is *displayed* because of the change in the life of the person. That is what this sentence is all about.

3.21 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;



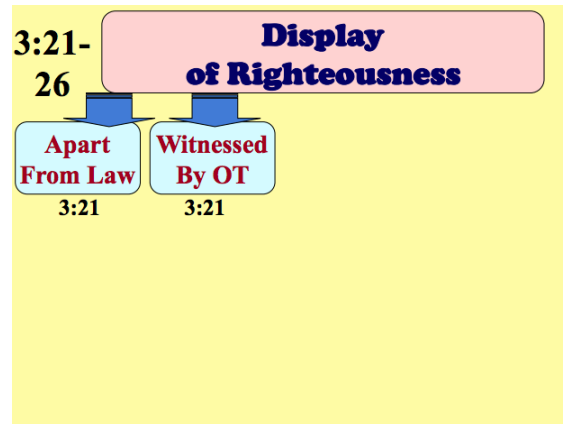
## Key Terms

- > Law - OT & Pentateuch
- > Righteousness - right standing before God

3.21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,...

- |                                      |           |
|--------------------------------------|-----------|
| I. Introduction                      | 1.1-17    |
| II. Provision of God's Righteousness | 1.18-8.39 |
| A. Condemnation                      | 1.18-3.20 |
| B. Justification                     | 3.21-5.21 |
| 1. Provision of Justification        | 3.21-26   |
| a. Display of Righteousness          | 3.21-24   |
| 1) Display of Justification          | 3.21      |
| a) Nature of Righteousness           | 3.21      |
| b) <u>Witness of OT</u>              |           |





3.21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,...

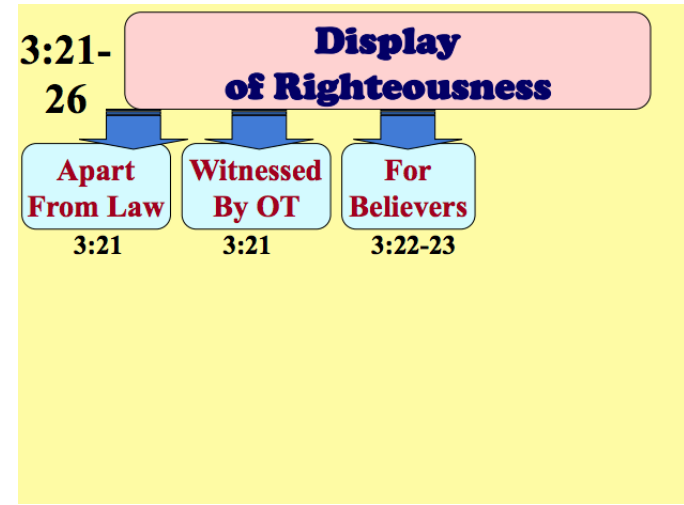
The Law gives testimony to this kind of righteousness. Most of what we have in the NT comes from the OT—we have seen that Abraham, for example, received righteousness by trusting in what God said. So it is witnessed by the OT. You can find evidence in the first five books of the Bible of this concept of righteousness—the Law having spelled out the standard.

#### Old Testament Witness

1. Another legal term - verb, participle
2. Meaning - testify as observer
3. Requirement - Deut 17.6 *“On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.”*
4. Pentateuch and rest of OT

- I. Introduction 1.1-17
- II. Provision of God’s Righteousness 1.18-8.39
  - A. Condemnation 1.18-3.20
  - B. Justification 3.21-5.21
    1. Provision of Justification 3.21-26
      - a. Display of Righteousness 3.21-24
        - 1) Display of Justification 3.21
        - 2) Dispensing of Justification 3.22-23

3.21 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;



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This passage is the fundamental passage in all of Scripture saying that justification is by faith and faith alone. It can be found even in the book of Genesis. This righteousness is for the believer. So you can see it only when it is manifested in the life of a person.

When we speak of faith, we have to say *in what* one has faith. Faith always has an object. And it is Biblical faith that saves and it is always in Christ Jesus. A lot of unbelievers will say, ‘Well, I have faith.’ You have to question them: ‘What is your faith in?’ It always boils down to the fact that we have faith in ourselves. ‘I have faith that I am doing OK... I have faith that God is going to accept me...’ That is not *saving* faith; in fact that is the opposite. So Biblical faith always has a proper object—not in anything we do before God, because all of that is filthy rags and it has no merit. It has to be faith in Jesus Christ. Not just nebulous faith in Him, because, as we see later, it is faith in what Christ did on our behalf.

## Faith

- > Necessity - no other way. Paul has said this in 1.18-3.20
- > δία (dé-ah) - through faith, the means. This is the means that God has set up, the channel if you like, by which God will impute = the idea of putting something to someone else's credit--God making a deposit of righteousness in our bank account. It is through the means or agency of faith.
- > Always has object - Biblical faith has to have a *proper* object and salvation comes when we give up all hope—of anything we do having any merit. Christ has to be the object.
- > Faith in Christ - 9.33 *just as it is written, "BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED."*

John 1.12 *But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,*

3.15-16 *so that whoever believes will in Him have eternal life. 16 For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.*

Believing is the means by which we have eternal life.

Galatians 2.16 *nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.*

3.22 *But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.*

3.21 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;

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No distinction between Jew and gentile. All come to Christ in the same way—by faith because they are all in a hopeless condition.

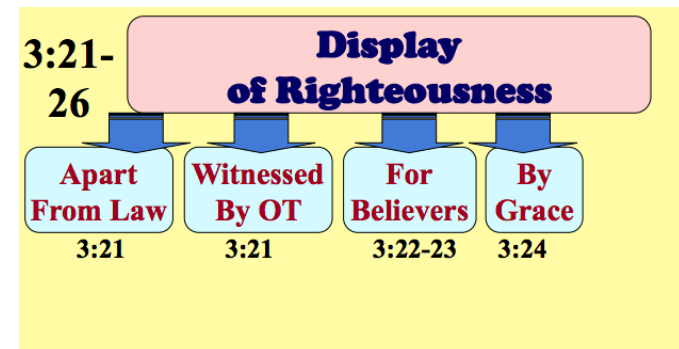
3.21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23 for all have sinned and fall short of the glory of God,

Now he reminds us of 1.18-3.20: all have sinned, a summary of world history past, present and until God ultimately deals with people.

3.21 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,

All 'fall short' of the standard; anything less than the glory of God does not meet the standard and is condemned. The 'glory of God' in most contexts is 'all that God is', a summation of all His perfections. Exodus 33: Moses asks: 'Show me your glory', and what does God do? He gives him just a glimpse of it because he couldn't handle the full glory of God. Some of His attributes are listed, enough of them to get the idea that when we speak of the glory of God, we are speaking of the *totality of who He is*. We fall short of that which means we do not meet the standard.

- I. Introduction 1.1-17
- II. Provision of God's Righteousness 1.18-8.39
  - A. Condemnation 1.18-3.20
  - B. Justification 3.21-5.21
    - 1. Provision of Justification 3.21-26
      - a. Display of Righteousness 3.21-24
        - 1) Display of Justification 3.21
        - 2) Dispensing of Justification 3.22-23
        - 3) Description of Justification 3.24



Now in verse 24, we have a description of justification. What does it look like? It is what is on display or manifested. First of all, it is by grace. Verse 24:

3.21 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;

The word 'justified', we have already noted, is a verb form of the word 'righteousness'

### Key Terms

- > Law - OT & Pentateuch
- > Righteousness - right standing before God
- > Justify or Justification - forgiveness of sin and declaration of righteous

To 'justify' has this idea of being in a courtroom and standing before a judge who does not make the individual innocent, but it does result in declaring that person to be in right standing before the law; we use the word 'acquitted'. Justification is a declaring of righteousness. We are not made righteous immediately, but we will be made righteous when our sin is removed and we get rid of the old nature. (The doctrine of Perfection in some churches is not right. We are declared righteous and God views us as perfectly righteous and it is credited to our account, but we still have the sin nature.)

There are **two aspects to justification**, a negative and a positive. First there is forgiveness of sin; the judge declares that the crime has been dealt with and it has been dealt with adequately. Christ died on the cross and paid the penalty such that God is perfectly righteous to declare us and impute to us the full righteousness of Christ. As believers we have the old nature yet and can do the same or worse than we did before we were declared righteous. **Forgiven = the first aspect, sin removed.**

**The second aspect, the positive, is the imputing or crediting His righteousness to our account.** We have a new way of living. The forgiveness upon confessing sin (1John 1.9) is possible because we have a clean slate and we can keep cleaning it on a daily basis. When we allow sin to come in we can use the credit we have to keep our account in the positive.

Using the 'family' analogy, God has adopted us into the family and we have the standing and all of the privileges of the family. We are part of the family of God, but we can still disobey the Father and be out of fellowship with the Father, but he doesn't cast us out of the family; we have to restore that relationship with the restoration that we read about in 1John 1.9: *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.* 'I admit that I have stepped out of what you had in store for me and I want restore that.' That is the cleansing of *unrighteousness*.

Justification by Faith Displays the Righteousness of God!!!

[Romans 3.24 Justification and Redemption 052]

In Romans there are more theological terms in a small space than anywhere else. They are very significant and a lot of Christians may not be able to give you a definition of them, so we are spending time on some of them.

3.21-24 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;

'As a gift': we can't earn it. The word 'gift' refers to acquiring something without cost, free. And, if that is not enough, he adds that it is by His grace:

3.21 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;

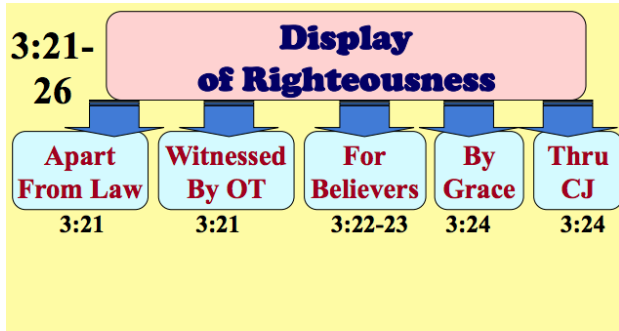
Grace = totally undeserved. We will see more of this concept with regard to living (the Christian life) as well.

### Key Terms

- > Law - OT & Pentateuch
- > Righteousness - right standing before God
- > Justify or Justification - forgiveness of sin and declaration of righteousness

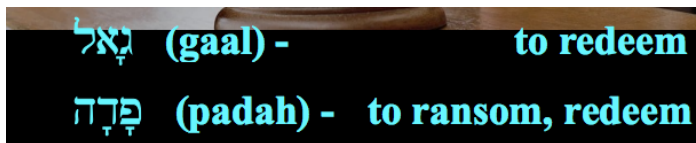
> Grace - undeserved favor, totally forgiven and credited with ‘all spiritual blessings in the heavenly places in Christ’ Ephesians 1.3

So we add to the chart: Through Christ Jesus—the only way to be justified.



The next word of interest, still in verse 24, is *redemption*, another word taken out of the culture. First, again, we look at the terms and usages.

3.21 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;



**Redemption**

1. Terms - two major ones from the OT. In the NT Paul chose Greek words that reflect the same idea as the Hebrew.
  - ἀγοράζω (ah-gor-áhd-zo) - to buy: the ‘agora’ was the first century equivalent of our modern-day shopping center—where many people sell things and people buy them. Here, ah-gor-áhd-zo, is the verb with the idea of going to buy

ἐξαγοράζω (eks-ah-gor-ádzo) - to buy out  
 This is a compound word; it has ‘ek’ which has the idea of ‘out of’ or ‘from’, and used to buy someone out of slavery.  
 λυτρόω (lu-tráh-o) - to ransom, or to redeem  
 ‘lu-tráh-o’ is another word with similar meaning, the idea of setting someone loose.  
 These words are from the commercial activity of the time.

2. Usage We will look at uses of ‘redemption’ in the OT.  
 OT - Levítico 25.33 *‘What, therefore, belongs to the Levites may be redeemed and a house sale in the city of this possession reverts in the jubilee, for the houses of the cities of the Levites are their possession among the sons of Israel.*

Here it is the idea of buying a house—a commercial sense.  
*48 then he shall have redemption right after he has been sold. One of his brothers may redeem him, 49 or his uncle, or his uncle’s son, may redeem him, or one of his blood relatives from his family may redeem him; or if he prospers, he may redeem himself.*

This is the idea of redeeming a person or land and property. The main theme of the book of Ruth: she, husband and sons go to another country. The men die and the three women are left—very vulnerable in that culture. Naomi goes back to her land (Israel) where there is a relative of her husband who can buy her property back and support the family. Buying back something that was lost.

Exodus 6.6 *“Say, therefore, to the sons of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments.*

God is redeeming a people and taking possession of them to provide and support them. This is the Exodus experience, a buying out of bondage, from slavery.

15.13 *“In Your lovingkindness You have led the people whom You have redeemed; In Your strength You have guided them to Your holy habitation.*

He redeemed the Israelites.

Until here it is the use of the Hebrew word ‘gaal’. In Deuteronomy it is the word ‘padah’.

Deuteronomy 7.8 *but because the LORD loved you and kept the oath which He swore to your forefathers, the LORD brought you out by a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.*

The idea: buying out of Egyptian slavery. This is the background and it is starting to transition to a theological use. A price was paid.

**NT Literal** - John 4.8 *For His disciples had gone away into the city to buy food.*

Jesus sent disciples to buy food.

Luke 14.18 *“But they all alike began to make excuses. The first one said to him, ‘I have bought a piece of land and I need to go out and look at it; please consider me excused.’ 19 “Another one said, ‘I have bought five yoke of oxen, and I am going to try them out; please consider me excused.’*

Buying something, like going to a shopping center.

**Theological** - 1Corinthians 6.20 *For you have been bought with a price: therefore glorify God in your body.*

7.23 *You were bought with a price; do not become slaves of men.*

We as believers have been bought with a price. ‘agorádo’.

The price: the death of Christ; it cost God something. We receive it free, but it was costly...so don’t go back and become slaves of men!

Galatians 3.13 *Christ redeemed us from the curse of the Law, having become a curse for us--for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE”*

We are redeemed or brought out of the curse—Christ becoming that curse on the cross—so it cost God and Christ. This is the theological idea, but it comes from that slave background and commercial idea.

### Key Terms

- > Law - OT & Pentateuch
- > Righteousness - right standing before God
- > Justify or Justification - forgiveness of sin and declaration of righteous
- > Grace - undeserved favor
- > Redemption - buying out of slavery. This implies that we as believers belong to someone else.

3.21 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;

Redemption means we have been bought at great cost and we belong to HIM!!! This redemption is in Christ Jesus. Paul expands on it also.

3.21 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;

Paul emphasizes this fact that ‘the righteousness of God has been manifested’ from a different perspective in verses 25 and 26. But we have shown that all of the parts of this long sentence (21-26) fit together. His righteousness has been ‘manifested’, displayed, revealed, and Paul is continuing with an explanation of *how* it is made manifest. And he is talking about how an individual is able to come into a relationship of a right standing before the ultimate standard God Himself. He is utterly righteous and therefore *is* the standard; everything emanates from Him. Of course, in order to reach that standard there is nothing we can do; it’s a free gift.

This passage tells us a lot about the glory of God. I mentioned previously that the glory of God is a composite of all that God is. And we fall short. Several of His attributes are listed in Exodus where Moses requested to see God’s glory.

### Glory of God

1. Righteous - 3.21-22, 25-26

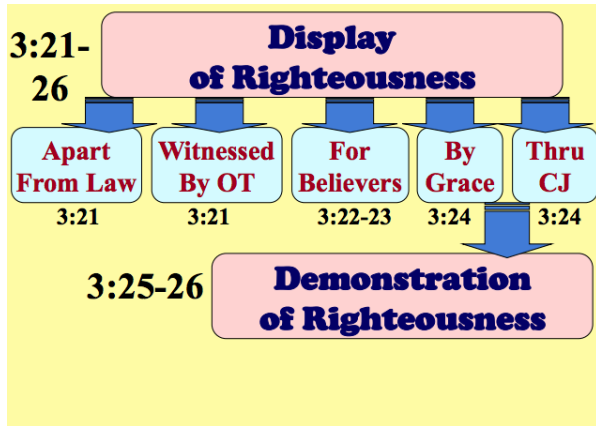
There is an infinite, unbridgeable Gap between man’s unrighteousness and God’s righteousness. But through Christ God forgives sin (the negative aspect, removing our sin) and imputes righteousness (the positive aspect, crediting righteousness to our account).

2.21 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;

### Glory of God

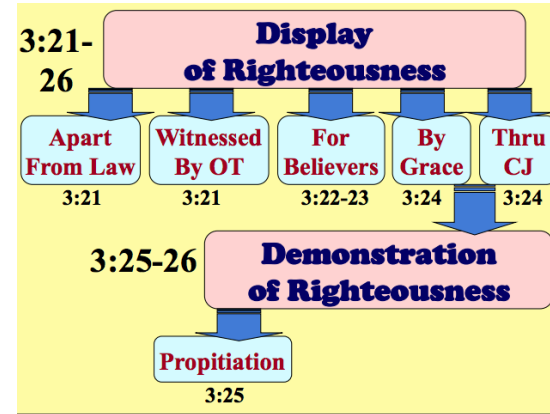
1. Righteous - 3.21-22, 25-26
2. Grace - 3.24

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
A. Condemnation	1.18-3.20
B. Justification	3.21-5.21
1. Provision of Justification	3.21-26
a. Display of Righteousness	3.21-24
b. Demonstration of Righteousness	3.25-26
1) Content of Demonstration	3.25



### Glory of God

1. Righteous -	3.21-22, 25-26
2. Grace -	3.24
3. Sovereignty -	3.25 some miraculous events even



This passage is written to believers so that we understand what happens when a person trusts in Jesus Christ. Or, so that we can share with an unbeliever, simplified so that they understand what they need to believe in order to receive that righteousness.

3.25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

#### Public Display

- > Arrest                    > At mid-day
- > Trial                      > 2 criminals also executed
- > Scourged                > Sign on the cross in 3 languages
- > Mocked                 > Observers
- > Paraded                 > Darkness
- > Main highway         > Earthquake

He displayed His righteousness on the cross. All that transpired was seen by the people. Some of these events were even prophesied in the Old Testament.

3.25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

Propitiation: in OT, the focus of everything going on in Israel was Temple Mount. (This site now has a mosque on it.) It was what God provided for people to make access to Himself. There is a model of the mount to be seen today with many columns around the area and the temple in the middle. On a feast day this Temple Mount could hold over 100,000 people.

The temple itself had no chairs. The High Priest only entered once a year into the Holy of Holies, carrying a bowl of blood, to offer atonement for the nation. This is where the imagery comes from in Romans.

In the Holy of Holies was the Ark of the Covenant and the top or cover was called the Mercy Seat. It was where God provided the means where man could meet God. Because of sin man cannot approach a holy God. That sin must be dealt with and God made a provision in the OT that anticipated the ultimate provision of Jesus Christ.

## The Ark and the Mercy-Seat

The ark and its cover: 3.75' x 2.25' x 2.25' Exodus 25.10-22

- Acacia wood overlaid with gold
- Mercy Seat (cover) of pure gold: here the High Priest would sprinkle the blood of a sacrificed animal, once a year.
- Covenant inside: the covenant and 10 Commandments were inside

ἰλαστήριον (cover of ark, mercy seat) 21 times in LXX (septuagint), the Greek version of the OT. Also found Romans 3.25 and once in Hebrews

ἰλασμός (propitiation or one who makes propitiation) 1John 2.2 *and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.*

4.10 *In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.*

## Mercy Seat

> Redemption with His Blood. The Bible uses the image of 'shedding of blood' because when the Jews brought a sacrifice in the OT, they would cut the throat of the animal to kill it and blood would spurt out. It was a bloody mess; the shedding of blood was a picture of death. That was the penalty that was paid, the price, the redemption for our sins.

> Place of atonement. We could call Jesus on the cross the mercy seat, if we were Jewish believers, and it would be perfectly accurate, because it was at that place that God's righteous standards were met.

> Satisfaction of God's legal requirements = Propitiation. The penalty, the price was paid. It was the payment for righteousness. The justice of God was satisfied in this place. He was satisfied in OT times with the animal sacrifices because they anticipated that ultimate shedding of blood, sprinkling, when Jesus would die on the cross. That was the ultimate propitiation or satisfaction.

They could not see the High Priest each year when he sacrificed for the whole nation, but there were other sacrifices that they saw week by week. The animal was the substitute for them, just as Jesus Christ was the ultimate substitute for our sins.

## Key Terms

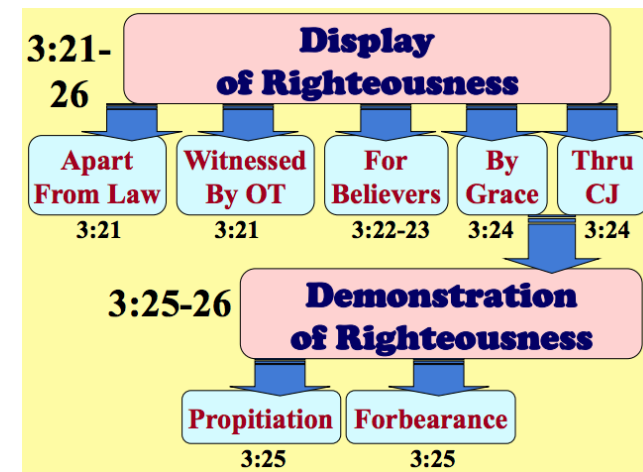
- > Law - OT & Pentateuch
- > Righteousness - right standing before God
- > Justify or Justification - forgiveness of sin and declaration of righteousness
- > Grace - undeserved favor, totally forgiven
- > Redemption - buying out of slavery
- > Propitiation - God's justice satisfied

3.25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

The only way to access this righteousness/propitiation is through faith.

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1. Provision of Justification	3.21-26
a. Display of Righteousness	3.21-24
b. <u>Demonstration of Righteousness</u>	3.25-26
1) Content of Demonstration	3.25
2) Past Purpose of Demonstration	

There are two aspects of this demonstration: There is a past aspect and there will be a present aspect. In the past His righteousness was demonstrated in that He 'passed over' something, anticipating what He would ultimately do once for all in Christ.



3.25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

In verse 25 another word for 'demonstrate' is used to emphasize.

3.25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

God had patience; you could say ‘God put up with you humans’. That is *forbearance*. That is a perfection of God, related to His patience. He passed over sins previously committed. They were not dealt with in an ultimate sense. God, being outside of time, not only knew but knew that *He* would bring the ultimate sacrifice sovereignly. And in that He would make provision for sin in all time, past, future and present. We will go back to Genesis to get the background, and basically he is giving us a summary of world history.

3.25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

When did sin begin? In Genesis three with Adam and Eve. Did sin somehow end sometime? No, it continued all the way, is ‘alive and well’ now. God dealt with it in a different way before the cross and now with the cross He is dealing with it in a final way that has implications even for the future.

I am going to give you an outline of world history on one slide to show you how God is dealing with sin. In fact you could summarize world history by looking at it from how God is dealing with sin. At the end of world history He will have completed His work of dealing with sin. It will take all of world history. Actually, even though the word isn’t in this passage, God displays both His *love* and His justice on the cross.

[Romans 3.25-26 God Dealing with Evil 054]

“For 4000 years the spectacle presented by mankind to the whole moral universe [including angelic creatures] was, so to speak, a continual scandal. With the exception of some great examples of judgments, divine righteousness seemed to be asleep; one might even have asked it if existed. Men sinned here below, and yet they lived. They sinned on, and yet reached in safety a hoary old age!... Where were the wages of sin? It was this relative impunity which rendered a solemn manifestation necessary [the crucifixion of Christ].”

Before the cross you could have raised your fist and said, “Where is justice? Justice has not been effected; that is why the cross is so important.

Genesis 2.16 is the first prophetic statement of all the Bible, before sin entered, the creation. Man and woman had been made by the Creator with a will and were free to love the Creator or they could reject what the Creator said. This is the statement that makes them accountable.

Genesis 2.16 The LORD God commanded the man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”

God said, “There are these thousands of trees in the garden; you can gorge yourself.” (Of course they had not sinned and wouldn’t have that desire!) You can eat and eat—in fact that is a Hebrew infinitive absolute which is the verb and noun together that stress the idea. It is translated ‘eat freely’ or ‘eat and eat’. So God is good to mankind. He made just one exception: you shall not eat from the tree of the knowledge of good and evil. For if you do eat from it, “you shall surely die.” Another infinitive absolute: you will ‘die dead’. ‘In the *day*’...

Did they die? Yes and no. Yes, in that every aspect of their nature experienced death: spiritually, emotionally, relationally (the man blames the woman, the woman blames the serpent), intellectually (now their minds are clouded; they don’t see reality)... So they died in every way, and I would contend that their individual selves started to decay and die. No, they didn’t cease breathing; Adam lived over 900 years, but biologically they began to die physically the moment they ate. I would say that the 2nd Law of Thermodynamics began at that moment also. Today this is also the spiritually dead person who cannot understand spiritual things until he accepts Christ.

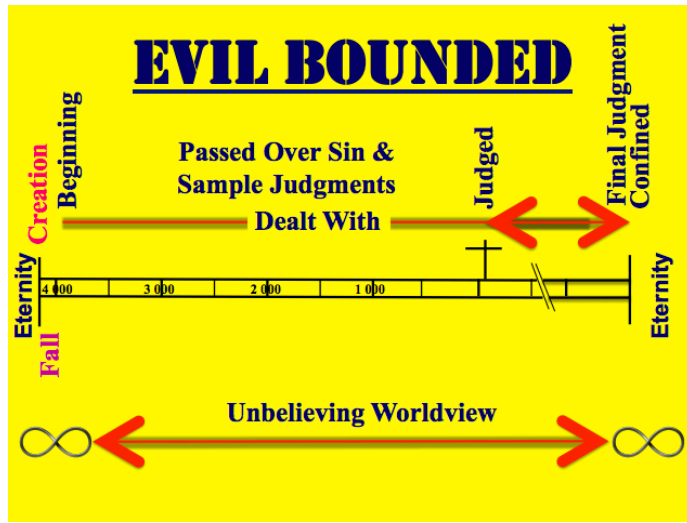
Genesis 3.15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”

Then, in 3.15, God makes an amazing promise that He is going to deal with that issue of sin. You can take that verse as a summary of God’s plan and God’s view of all of world history because He is not going to complete that process until the last event of world history that is recorded in the Bible.

There will be a spiritual battle waged throughout world history. ‘And between *your* seed and *her* seed.’ In other words, it is not just the woman but her descendants. It is interesting that only this passage and one other that refers to the seed of the woman. The idea is that women everywhere else do not have the seed. I think that this is an allusion to the virgin birth. ‘He’ [capitalized, a special and particular seed] refers to the Messiah who will bruise you on the head—He will inflict a fatal



blow to satan, here represented by the serpent. This took place on the cross. The next phrase says ‘you will bruise him on the heel’—not fatal because of the resurrection. This is the *protoevangelium*, the first announcement of the gospel and in it is the whole plan of God dealing with evil.



Putting this on a time line: we have all of world history on one slide. First, creation Genesis 1&2. The second major event is the Fall. In the unbelieving mind evil just exists, it is part of existence, from infinity past to eternity future. No solution. It is only the Bible that tells us that there was a fall; and beginning with that God says He is going to deal with evil, which will take all of world history. So I take it as a summary of world history.

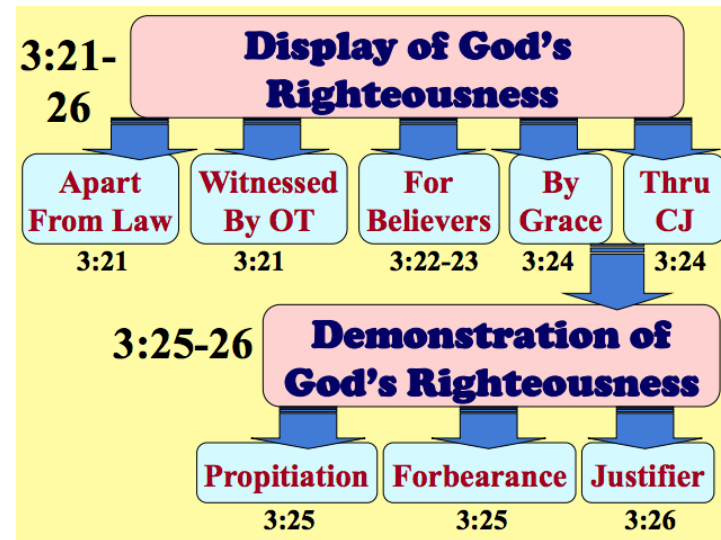
The Romans passage tells us that God has been passing over sin. ‘Judgments’ are the Flood and Sodom and Gomorrah, the destruction of the nation of Israel when they apostatized and Ananias and Safira in the book of Acts. It looks like the judgment of Babylon when they collapsed. And, on the cross, sin was openly judged. So from the beginning God has been passing over sin. These judgments were sample judgments until Christ died on the cross. Eventually there will be a final judgment. Satan will be ‘confined’ in the lake of fire into eternity.

### Demonstration

1. Past - passing over sin, all sins of past history

### Glory of God in this passage

- |                  |                |
|------------------|----------------|
| 1. Righteous -   | 3.21-22, 25-26 |
| 2. Grace -       | 3.24           |
| 3. Sovereignty - | 3.25           |
| 4. Patience -    | 3.25           |
- 
- |  |           |
|--|-----------|
| I. Introduction                          | 1.1-17    |
| II. Provision of God’s Righteousness     | 1.18-8.39 |
| A. Condemnation                          | 1.18-3.20 |
| B. Justification                         | 3.21-5.21 |
| 1. Provision of Justification            | 3.21-26   |
| a. Display of Righteousness              | 3.21-24   |
| b. <u>Demonstration of Righteousness</u> | 3.25-26   |
| 1) Content of Demonstration              | 3.25      |
| 2) Past Purpose of Demonstration         |           |
| 3) Present Purpose of Demonstration      | 3.26      |
| a) Present Proof                         |           |



So, not only do we have propitiation and forbearance but God as *justifier*.

3.25 whom God displayed publicly as a propitiation in His blood through faith. 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, so that He would be just and the justifier of the one who has faith in Jesus.

God demonstrated His righteous ‘at the present time’ in terms of what God had already accomplished. There is a *past* passing over, and there is a *present* display of God’s righteousness and the greatest display of love is justification. And that is what Paul is going to talk about: justification. So we have holiness and love coming together, righteousness and love coming together and wrath and love coming together.

### Demonstration

1. Past - passing over sin, all sins of past history
2. Present - God’s righteousness  
God’s greatest display of love = Justification

#### B. Justification 3.21-5.21

1. Provision of Justification 3.21-26
  - a. Display of Righteousness 3.21-24
  - b. Demonstration of Righteousness 3.25-26
    - 1) Content of Demonstration 3.25
    - 2) Past Purpose of Demonstration
    - 3) Present Purpose of Demonstration 3.26
      - a) Present Proof
      - b) Perfections of God

And, we have the perfections of God, ‘so that He would be just’, demonstrated as just; you could see it, visible on the cross. Remember that word from when we talked about righteousness: just and righteous are the same word in Greek. Every attribute is displayed on the cross: mercy, compassion, *patience*...everything else.

3.25 whom God displayed publicly as a propitiation in His blood through faith. 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, so that He would be just and the justifier of the one who has faith in Jesus.

### Righteousness

1. Terms - δίκαιος (déé-kahi-os) - righteous, just

### Glory of God

1. Righteous - 3.21-22, 25-26
2. Grace - 3.24
3. Sovereignty - 3.25
4. Patience - 3.25
5. Love - 3.26
6. Justice - 3.26

3.25 whom God displayed publicly as a propitiation in His blood through faith. 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, so that He would be just and the justifier of the one who has faith in Jesus.

Not only ‘just’ but ‘the justifier’: adjective and noun. And it is only by trusting in what He did. Our righteousness is like filthy rags, so He is going to be demonstrated as just; that is why it is *for God*. The cross displays His justice. And He is the one who does things *for us*; that is the *love* aspect in that unrighteous people can now have a relationship with a righteous God and it satisfies all the legal requirements.

### Righteousness

1. Terms - δίκαιος (déé-kahi-os) - noun righteous, just  
δικαιόω (déé-kahi-áh-o) - verb to declare righteous, justify
2. Play on words - adjective righteous, (he is) just  
participle (he is) justifying  
(This is in Greek. In English: just (adjective) and justifier (noun))

God displays His Glory on the cross, both His Love and Justice. We can see all the perfections of God displayed on the cross: righteousness, patience, compassion, love, forgiveness...and He maintains His holy character.