

7/4/10

Jesus, God's Righteous Provision**Rom. 3:21-31**

Two men had become trapped in a cave, but because of their life-long experience with caves they were very confident that they could save themselves. Yet the longer they attempted to find a way out, the more they were gripped with the absolute truth that they would have to depend on someone else to rescue them from their perilous plight. Then they saw light penetrating through the darkness, realizing they owed the saving of their lives to another person.

* This is the picture of man, who must look to Jesus for his justification for salvation, even as the apostle Paul has revealed the depraved nature of man for three chapters, concluding that the entire world is guilty before God, both Jew and Gentile are doomed under the wrath of God.

This is a basic and fundamental understanding that every person must come by agreement with God, if they are going to see their need of salvation, through the righteousness that God has provided for sinful man.

1. No one is righteous, not one.
2. No one is seeking or understands God.
3. No one does good, no, not one.

Therefore Paul now proclaims the righteousness of God for the justification of sinners by faith in Jesus Christ, revealed by:

- I. The incredible provision of the righteousness of God. vs. 21-23
- II. The irrefutable process for the righteousness of God. vs. 24-26
- III. The irrevocable proclamation of the righteousness of God. vs. 27-31

I. The incredible provision of the righteousness of God. vs. 21-23

- A. The apostle Paul declared that there was an accepted righteousness at the present. vs. 21
 - * "But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets."
 1. The righteousness made available is the doing of God the Father. vs. 21a
 - a. It is in view of the hopeless condition of the entire world's guilt before God, that this glimmer of hope is given.
 - 1) The word but "de", is a contrasting junction, marking the turning point for man's possible transition from darkness to the light.
 - 2) The word now "nuni", indicates at the present time of this available and accepted righteousness, in contrast to the past.

- b. This accepted righteousness by God is apart from the law.
 - 1) The Law could not justify sinners before God, it merely pointed out man's sin and accused him of being guilty. vs. 20
 - 2) The word revealed "phaneroo", means to appear or show and the tense is the perfect passive, has been revealed, indicating the historical death of Jesus on the cross and resurrection, with abiding consequences, anticipating his name in the next verse.
- 2. The hope for man was not something new, but rather the righteousness of God witnessed by the law and the prophets, regarding salvation history. vs. 21b
 - a. The word witnessed "artureo" means to attest or verify something as true.
 - 1) Paul bore witness of the Jewish zeal for God, but not according to knowledge. Rom. 10:2
 - 2) The Law require two witnesses.
 - b. The Law consists of the first five books, Genesis to Deuteronomy.
 - 1) The promise and victory of the coming Messiah was given to Adam and Eve, that He would crush the head of the Serpent and Jesus did so at the cross,

- destroying him who had the power of death. Gen. 3:15, Heb. 2:14
- 2) The precise time when Shiloh or Messiah would come was confirmed by Paul, as the fullness of time. Gen. 49:10, Gal. 4:4
- 3) The entire Tabernacle, articles and sacrifices spoke of Jesus, shadows and types of the One to come. Ex. 25-30, Lev. 1-7, Heb. 9-10
- 4) The Messiah was "The Prophet to come", which John the Baptist denied he was and said he was only the voice in the wilderness, preparing the way for the Messiah. Deut. 18:28, Jn. 1:21-27
- c. The Prophets consist of Major and Minor ones.
 - 1) The virgin birth of Messiah, while being God and Man, was indicated both by His nature and name, Immanuel. Is. 7:14, Matt. 1:23
 - 2) The Messiah would announce his ministry of the Spirit anointing Him to preach the good tidings to the poor; sent to heal the brokenhearted, proclaim liberty to the captives and the opening of the prison to those who are bound and to proclaim the acceptable year of the LORD and Jesus did in the

synagogue at Nazareth. Is. 61:1-2,
Lk. 4:16-19

- 3) The Messiah would ride into Jerusalem on a donkey on Palm Sunday, the Gospels record it. Zech. 9:9, Matt. 21

B. The apostle Paul declared the accepted righteousness provided by God the Father. vs. 22-23

1. The person to be the channel of the righteousness of God is Jesus Christ.
 - * “even the righteousness of God, through faith in Jesus Christ.
- a. The means is through faith.
 - 1) The word faith “pistis”, simply means to have conviction of the truth of anything, appearing 39 times in the letter.
 - * Biblical faith always must have as its source, the revelation of the word of God, followed by believing and acting on what God has revealed as truth.
 - 2) Through faith means having the full and complete conviction that the righteousness provided to justified sinners before God, is in Jesus Christ and acting on it.

b. The object of the faith is “in Jesus Christ”, indicative of His person as the God-Man.

- 1) The name Jesus “Iesous” is the Hebrew name Joshua and means Yahweh is salvation, a contraction of Yahweh-shua.
 - 2) The title Christ “Christos”, means anointed, the Messiah.
 - 3) The phrase Jesus Christ has been mentioned 6 time, this is the 7th, but it is the first time the name of Jesus is mentioned directly for the justification of sinners.
- 2.** This is imputed righteousness is without respect of person. vs. 22c
- * “to all and on all who believe.”
- a. The available righteousness is all inclusiveness, for all sinner are under the wrath of God, “to all on all.”
 - 1) No one is excluded.
 - 2) No select group is limited to it.
 - 3) No one is beyond the righteousness God has provided for lost man.
 - b. The only condition stipulated is, “who believe”.
 - 1) The word believe “pisteuo”, means to be persuaded, trust and commit oneself, found 22 times in the letter.

- 2) The person must believe that the righteousness that God the Father has provided for the justification of sinners “in Jesus Christ”. through the preaching of the Gospel.
* In chapter one the word revealed “apokalupto”, means to unveil or make fully known, the indicative present tense, whenever the gospel is preached. Rom. 1:17
3. The reason for the exclusive condition is, that all the world is guilty before God. vs. 22d-23
* “For there is no difference; for all have sinned and fall short of the glory of God,”
- a. There is no difference “distole”, meaning distinction between all sinner, they are all under the wrath of God. vs. 22d
- 1) Regardless of nationality or race.
 - 2) Regardless of culture or religion.
 - 3) Regardless of economics or morality.
- b. They all have sinned and come short of the glory of God, the common denominator of all sinners. vs. 23
- 1) All have sinned “hamarano”, to miss the mark, past tense.
 - 2) All are falling short “hustereo” present tense, of the glory of God,

which means to be left behind in a race and not reach the goal.

- 3) The double description emphasizes man’s ruined condition by the fall of Adam and the marred original potential to the glory of God.
* The glory “doxa” of God, is the splendor and bright radiant purity unto perfection!

Illustration

It would be like someone revealing a cure for all cancers to the medical community!

Application

1. The Law served its purpose according to God.
 - a. The law was to lead us to Christ as a school master or tutor. Gal. 3:24
 - b. Christ is the end of the law because He fulfilled it. Rom. 10:4
 - c. Jesus as He ate with the men on the Emmaus road said to them, “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.”...did not our hearts burn within us, while He talked with us and opened up the Scriptures?” Lk. 24:44, 32b
 - d. Hebrews gives the fulfillment of Jesus of all the types of the Levitical system in the

opening verses, “God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds.” Heb. 1:1-2

2. The present accepted righteousness can not be mistaken.
 - a. Paul tells the Ephesians, “But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved).” Eph. 2:4-5
 - b. Paul says, “**But** now in Christ Jesus you who once were far off have been brought near by the blood of Christ.” Eph. 2:13
3. The vilest of sinners can be save, if they believe in the provision of righteousness that are offered to sinners through the person of Jesus Christ.
 - a. The invitation is to all. Jn. 3:16
 - b. The means is the same to all, faith. Rom. 10:17
 - c. There being a removal of all differences that separate, exalt and look down on others, due to race, nationality, creed or color, the class distinction is done away in Christ. vs. 22c
 * “Where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.” Col. 3:11

This is the incredible provision of the righteousness of God for sinful man!

II. The irrefutable process for the righteousness of God. vs. 24-26

- A. The apostle Paul declared what it means to believe and accept the righteousness God the Father provided. vs. 24
 * “being justified freely by His grace through the redemption that is in Christ Jesus.”
 1. Paul says it means to be justified before God.
 - a. The word justified “dikaioo” means to be acquitted or freed from the past charges and penalty of sins in one’s life, being a legal court term.
 - 1) This is the first time God’s righteousness is identified with justification in the epistle.
 - 2) The word appears six time in this chapter, 8 in the rest of the book. Rom. 3;4, 20, 24, 26, 28, 30
 - 3) The word comes from the root “dikaios”, to show to be right.
 - b. God does not make me righteous, but rather accounts me righteous, as if I never had sinned”.

- * Paul says, “It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, and was raised because of our justification.” Rom. 4:24-25
- 2. Paul stated the means by which one is justified, “freely by His grace.”
 - a. The word freely “dorean”, means as a gift, at no cost to man, nor is man providing any form of works.
 - 1) Jesus used it, “Freely you have received, freely give.” Matt. 10:8
 - 2) Paul used it for preaching the gospel freely. 2Cor. 11:7
 - 3) John used for taking the water of life freely. Rev. 21:6, 22:17
 - b. The word grace “charis” means unmerited favor, undeserved.
 - 1) The word “charis” appears in Roman more than any other book of the New Testament, 24 times.
 - 2) The two-fold description, “freely and by grace”, emphasizes that man incurs no cost, nor provides any works for his justification, it is through faith in Jesus! vs. 22b
- 3. Paul stated the manner by which one is justified or set free, from having to not be libel for the payment of one’s sins.

- * “through the redemption that is in Christ Jesus”.
- a. The person responsible for the redemptive transaction is Christ Jesus.
 - 1) The Messiah named Jesus.
 - 2) God through the Incarnation became, conceived by the Spirit.
- b. The procedure and picture is of freeing one from slavery.
 - 1) The word through “dia” means on account or through the agency of.
 - 2) The word redemption “apolutroseos” is a commercial term of the market place, meaning the payment for the release of a prisoner or slave.
 - a)) There is the word “agorazo”, to buy in the market place. 1Cor. 6:20, 7:23
 - b)) And “exagoraxo”, to buy out of the slave market, what Jesus does when He saves us. Gal 3:13, 4:5
- B. The apostle Paul described the payment for the redemption that justifies sinners before God. vs. 25
 - * “whom God set forth as a propitiation by His blood, through faith.”
 - 1. The payment was made by the Father in the person of His Son. vs. 25a

- a. The pronoun whom “hos” refers back to Christ Jesus in the previous verse.
 - * The Second person of the Trinity.
 - b. The person offering His Son is God “theos” the Father. Acts 2:23
 - * The First person of the Trinity.
2. The payment had a designed purpose, Jesus was set forth as the propitiation.
- a. The phrase set forth “protithemi”, means to set before with a set purpose and plan in mind.
 - * Two other times the word is found in the New Testament and translated “purposed”. Rom. 1:13, Eph. 1:9
 - b. The purposed plan was to make payment for the sins of the world on the cross in and through the death of the person of Jesus, in a public manner for all to witness.
 - 1) The word propitiation “hiasterion”, refers to Old Testament sacrifices, indicating that which satisfied the demand of God’s righteous character and holiness.
 - 2) The word is from the LXX implying atonement, the expiation of sin resulting in reconciliation and used for the mercy seat on the ark, some 21 times. Heb. 2:17, 9:5
 - 4) The word was used to appease the pagan gods by sacrifice. but the

Christian should never think that God was appeased like the pagan gods, but rather that He satisfied His own wrath by pouring it out on His Son, thereby not violating His holiness and righteousness.

- 3. The token of the payment was the blood of Jesus Christ, “His blood”.
 - a. The token of the sacrifices of the Old Testament was the blood of animals, as a type of the Lamb of God to come.
 - 1) The life of the flesh was in the blood and God had given it for an atonement on the alter, for the forgiveness of sin, to have fellowship with God. Lev. 17:11
 - 2) Apart from the shedding of blood there is no remission of sin. Heb. 9:22
 - b. The blood of Jesus was sinless, as He was conceived by the Holy Spirit. Matt. 1:23
 - 1) We know that the blood of the mother and child, never mixes.
 - 2) Jesus was free of sin nature, that was inherited from the First Adam.
 - * “And they sang a new song, saying: “You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood

- Out of every tribe and tongue and people and nation.” Rev. 5:9
- c. The appropriation of the benefit in the blood of Jesus forgives my sins through faith.
- 1) The word faith “pistis” is the same as in verse 22, to have conviction of the truth, believing God for what He has revealed.
 - 2) The assured conviction that what God revealed about the efficaciousness of His Son’s blood to forgive my sins.
 - 3) He took the wrath of God for me and died in my place.
* “Much more then, having now been justified by His **blood**, we shall be saved from wrath through Him.” Rom. 5:9

- C. The apostle Paul declared the over-arching purpose of God in the sacrifice of His Son on the cross, to vindicate His righteous character. vs. 25c-26
1. Paul says God the Father vindicated His holiness in view of the past sins. vs. 25c-d
* “to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed.”

- a. God by the sacrifice of his Son on the cross, as the payment for the sins of the world cleared Himself of any charges of not judging sin in a just manner, in view of His holiness by the judgment of sin resulted in the death of Jesus, as the law required.
 - 1) The word demonstrated “endeixis”, means show, reveal or give proof.
 - 2) The word appears three other times in the New Testament. Rom. 3:36, 2Cor. 8:24, Phil. 1:28
- b. God was absolving Himself of any violation of His holy demands for sin, due to His forbearance of all the sins committed by the Old Testament saints that were temporarily covered by the blood of animal sacrifices, as promissory notes.
 - 1) All the Old Testament sacrifices were in faith covering “kophar” their sins looking forward to Christ, the Lamb of God, who would take away the sins of the world. Jn. 1:29, Heb. 11:13, 12:23
 - 2) The forbearance “anoché” of God, means patient toleration for repentance and used one other time in the New Testament. Rom. 2:4
 - 3) Paul told the Athenians, “Therefore, since we are the

offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising. Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead." Acts 17:29-31

2. Paul says God the Father vindicated His holiness in view of the present sins. vs. 26

* "to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus."

- a. God the Father once again demonstrated "endeixis", showed, revealed giving proof on the cross of His present righteous justice and effective reality of judging sin to make fellowship possible with God, without compromising His holiness.
- 1) Jesus cried out, "My God why have You forsaken Me? Ps. 22:1

- 2) The answer was, "But You are holy." Ps. 22:3
- 3) Lastly, "It is finished." Jn. 19:30
- b. God the Father provided at the cross all the evidence He needed verifying.
- 1) That He was just "dikaios", right and correct, perfect in his justice.
- 2) That He is the justifier of any person who has faith in Jesus, the object and person of our faith.

Illustration

If a person claims to be legally and legitimately the husband or wife of a person, there is an irrefutable process that they can point to, in order to verify their legitimate union, the legal transaction!

Application

1. The salvation of man is the complete work of God Himself.
- a. We are saved by grace through faith that not of ourselves, it is a gift of God, lest any man should boast. Eph. 2:8-9
- b. "For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power." Col. 2:9-10
2. There is absolutely no other person or name able to forgive, redeem, reconcile and bring fellowship between sinful man and God, except Jesus Christ.

- a. Jesus said, “just as the Son of Man did not come to be served, but to serve, and to give His life a **ransom** for many.” Matt. 20:28
 - b. “For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.” 1Tim. 2:5-6
 - c. “And He Himself is the **propitiation** for our sins, and not for ours only but also for the whole world.” 1Jn. 2:2
 - d. “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.” 1Jn. 4:10
4. The commentary of the New Testament on Jesus Christ being the fulfillment of the Old Testament types couldn’t be any clearer.
- a. “In Him we have redemption through His **blood**, the forgiveness of sins, according to the riches of His grace.” Eph. 1:7
 - b. “But now in Christ Jesus you who once were far off have been brought near by the **blood** of Christ.” Eph. 2:13
 - c. “In whom we have redemption through His **blood**, the forgiveness of sins.” Col. 1:14
 - d. “and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the **blood** of His cross.” Col. 1:20
 - e. Therefore Jesus also, that He might sanctify the people with His own **blood**, suffered outside the gate.” Heb. 13:12

- f. “Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the **blood** of the everlasting covenant,.” Heb. 13:20
- g. “elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the **blood** of Jesus Christ: Grace to you and peace be multiplied.” 1Pet. 1:2
- h. “Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.” 1Pet. 1:18-19

This is the irrefutable process for the righteousness of God for the justification of sinners!

III. The irrevocable proclamation of the righteousness of God. vs. 27-31

- A. The apostle Paul declared that no sinner can ever claim any participation in the provisions of God’s righteousness for their own justification before God. vs. 27
 - 1. Paul continues his diatribe to those Jews who might still object a sinners justification by faith in Jesus Christ and asked some rhetorical question exalting

the righteous provided by God the Father. vs. 27

- a. The impossibility is stated, “Where is boasting then? It is excluded “ekkleio”, literally it is shut out, prevented from approaching. vs. 27a-b
 - b. The improbability is affirmed, “By what law? Of works? No.” vs. 27e
- 3) The inevitability is confirmed, “But by the law of faith.” vs. 27f
2. Paul comes to the concluding answer, “Therefore we conclude that a man is justified by faith apart from the deeds of the law. vs. 28
 - a. Faith in the provision of God’s Son for the justification of sinners. vs. 20, 24, 28
 - b. Faith rests completely on the propitious work of Jesus on the cross, the justification of sinners.
- B.** The apostle Paul declared that there is only one God Who justifies the entire human race. vs. 29-30
1. Paul again asked some rhetorical questions that have an obvious answer to validate his point. vs. 29
 - a. The idea of exclusiveness is dismissed, “Or is He the God of the

Jews only?”, no, would be the answer. vs. 29a

- b. The fact of inclusiveness is emphasized, “Is He not also the God of the Gentiles? Yes, of the Gentiles also.” vs. 29b-c
2. Paul gives the key reason to verify that God is the God of both the Jew and the Gentile. vs. 30
 - a. God will justify the circumcision by faith, since the Jew came by faith in the covenant and promises of the Old Economy.
 - b. God will justify the uncircumcision through faith, since the Gentile came through the New Economy.
 - * “In you shall all the families of the earth be blessed.” Gen. 12:3
- C.** The apostle Paul declared that faith honors the Law, as the final goal. vs. 31
1. The final rhetorical question, “Do we then make void the law through faith? Certainly not.” vs. 31a-b
 - a. The ‘we’ is the Christian.
 - b. The Christian does not nullify the law, nor ignore it!
 2. The final conclusion is, “On the contrary, we establish the law.” vs. 31d
 - a. The “we” again is the Christian.

- b. The Christian establishes “histemi” means to make to stand, in other words, to uphold and confirm the demands of the Law of Moses.
- 1) The Law said the sinner who sin was guilty of death, so God provided animals as the substitute for the sinner, prophetic of the Messiah to come.
 - 2) Jesus died in the place of sinner, paying the required sacrifice for sin, bringing about the release of sinners, who were slaves of sin, to all who believe by faith in His loving sacrifice for sinner.
 - 3) That is why Paul said he was not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Geek. For in it is the righteousness of God revealed from faith to faith; as it is written, “the just shall live by faith”. Rom. 1:16-17, Heb. 2:4
 - 4) “Christ has 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”). Gal. 3:13

Illustration

It would be as if the bank would call up and said that you had not sent your house payment, while you hold the title Deed, free and clear. The payoff transaction would be irrevocable!

Application

1. The salvation of man is a love invitation by God to sinful man.
 - a. The proclamation of the gospel is the vehicle, “Faith comes by hearing and hearing by the word of God. Rom. 10:17
 - b. The response is of man, as faith is awakened by God to believe, “not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of **regeneration** and renewing of the Holy Spirit,” Tit. 3:5
2. The notion that there are many gods is the result of man’s spiritual degeneracy and perversion of the Scriptures, being rebellious towards God.
 - a. Paul revealed the polytheistic view of his days, “For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), 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.” 1Cor. 8:5-6
 - b. John affirms “And we know that the Son of **God** has come and has given us an

understanding, that we may know Him who is **true**; and we are in Him who is **true**, in His Son Jesus Christ. This is the **true God** and eternal life.” 1Jn. 5:20

3. The Justification of sinner by the death of Jesus Christ on the cross is the fulfillment of all that the Old Testament spoke about.
- a. 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
 - b. “But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished 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, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.” Eph. 2:13-16
 - c. “Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our

bodies washed with pure water.” Heb. 10:19-22

This is the irrevocable proclamation of the righteousness of God by faith to justify sinners!

Conclusion

Paul proclaimed the righteousness God for the justification of sinners by faith in Jesus Christ revealed by:

- I. The incredible provision of the righteousness of God for sinners!
- II. The irrefutable process of the righteousness of God for the justification of sinners!
- III. The irrevocable proclamation of the righteousness of God by faith to justify sinners!