

Romans 3:21-31

Word Bank:

- **Righteousness** (δικαιοσύνη) – The character or quality of being right or just. It would be right standing with God's character.
- **Believe** (πιστευοντας) – to believe, to be persuaded of, to place confidence in.
- **Justified** (δικαιουμενοι) – The act of pronouncing righteous
- **Freely** (δωρεαν) – means freely, as a gift without payment, gratis, for nothing
- **Grace** (χαρις) – means grace, free help to one who is undeserving.
- **Redemption** (απολυτρωσεως) – redemption, release, deliverance of the payment of a price
- **Sacrifice of Atonement** (ιλαστηριον) – that which expiates or propitiates the means of expiation or the place of propitiation.
 - **Expiation** means – to make complete satisfaction for. “-piation” is a Latin word for “to seek to appease, to purify with sacred rites.
 - **Propitiate** means – to appease and render favorable. The opposite would be to irritate, vex or antagonize.

Romans 3:21-26

Four parts:

1. Restates that God's righteousness has been revealed in verse 21 (restatement of 1:17)
2. Just as all humans are equally under sin, they also have equal access to God's righteousness by faith (22-23)
3. The source for humans to attain God's righteousness is through God's provision of Christ's atoning sacrifice. (24-25)
4. The atonement solves the age long problem of pagan religions.
 - a. How can a just God forgive sins and still be just?
 - b. The righteousness of God is required to be achieved by humans but God who is The Righteous One cannot simply forgive and forget without destroying his own character.
 - c. The answer is the atoning sacrifice of Christ. (25-26)
 - d. God has both provided man with his righteousness and maintained his integrity in Christ's death.

Romans 3:21

νυνι BUT NOW

δε APART

χωρις FROM

νομου LAW

δικαιοσυνη RIGHTEOUSNESS OF

θεου GOD

πεφανερωται HAS BEEN
MANIFESTED,

μαρτυρουμενη BEING BORNE WITNESS

υπο BY

του THE

νομου LAW

και AND

των THE

προφητων PROPHETS:

"But now" is the hinge on which the door of a dark room (chapters 1-3) opens into the light.

“Righteousness of God” refers to right standing with God.

- It occurs four times in 21, 22, 25, 26
- The verb twice in 24, 26
- The adjective (just) in 26

First use of Law has no article so it says “Law” not “the Law” (of Moses).

“Has Been Made Known” (NIV) is “has been manifested” in the perfect tense and means “stands manifested”

- *Active* - show, reveal, make known
- *Passive* - appear, become visible, be revealed

The Hebrew Scriptures (OT) were made of two sections:

1. the Law
2. the Prophets

In chapter 4 Paul is going to draw an example from both of these portions of the OT to confirm his doctrine. From the Law he uses Abraham.

From the Prophets (which included 1 and 2 Samuel) he will use David.

Romans 3:22

δικαιοσυνη RIGHTEOUSNESS δε EVEN OF θεου GOD δια THROUGH
πιστεως FAITH OF ιησου JESUS χριστου CHRIST, εις TOWARDS
παντας ALL και AND επι UPON παντας ALL τους THOSE THAT
πιστευοντας BELIEVE: ου IS NO γαρ FOR εστιν THERE διαστολη DIFFERENCE

In this verse Paul introduces the **object of faith** for the first time: **Jesus Christ**.

"Through faith in Jesus Christ" is translated correctly above as "through faith of Jesus Christ" which means "through the faithfulness of Jesus Christ".

One of the key topics in chapters 1-3 is God’s faithfulness to reveal to man Truth and Reality so that men who are seeking the Truth will find it. This means God’s faithfulness is available for man to trust.

Now, here in 3:22 it is Jesus Christ’s faithfulness that man is given the opportunity to believe.

We can place our faith in the faithfulness of Jesus Christ. We can believe in Jesus.

Romans 3:23

παντες ALL γαρ FOR ημαρτον SINNED και AND
υστερουνται COME SHORT της OF THE δοξης GLORY του OF θεου GOD

"Sinned" is in the aorist which may be:

1. summarizing all the sins of time in one word,

OR

2. may be referring to all people sinning in Adam at one time.

"Come Short" is in the present tense and indicates a continual action.

It identifies a continuous failure.

The “Glory of God” refers to his character.

Since we lack the character of God we do not have:

1. a relationship with God
nor
2. do we have fellowship.

Notice in verse 22 that all who believe receive right standing.
It is not all who have sinned (verse 23) who are in right standing.

Romans 3:24

δικαιουμενοι BEING JUSTIFIED δωρεαν GRATUITOUSLY τη BY
αυτου HIS χαριτι GRACE, δια THROUGH της απολυτρωσεως REDEMPTION
της WHICH [IS] εν IN χριστω CHRIST ιησου JESUS

Righteousness (right standing) with God causes us to be justified.

What is justification?

1. Justification is an act, not a process
2. Justification is something God does to man. Man cannot do it to themselves any more than a criminal can declare themselves not guilty in a court room. God is the judge and the one who measures us. He declares justified or guilty.
3. Justification is a legal term.
4. Justification means to acquit
5. Justification means to *DECLARE* righteous. It does not mean to *MAKE* righteous!
6. Justification is not a change that God does in us. Justification is a change in our relationship to God and his righteousness (or, his character).
7. Justification identifies a person's standing in regard to the Law. Justification does not describe the person's character.

Justification	Sanctification
<ul style="list-style-type: none">• An act• God does to man• Means to declare righteous• A change in our relationship to God• Describes the person's standing in regard to the Law (God's character)	<ul style="list-style-type: none">• A process• Man does with God's help• Means to be and act righteous• A change in us• Describes the persons character as being in line with God' character

Difference between forgiveness and justified: You can have a debt cancelled and be forgiven. Or, you can have someone pay your debt and your character is justified.

Freely is seen when someone very poor wants to pay someone who is very rich for a sandwich. The very rich king is so rich he doesn't sell things. He either keeps them or gives them away.

Romans 3:25

ον WHOM προεθετο ο SET FORTH θεος GOD
 ιλαστηριον A MERCY SEAT δια της THROUGH πιστεως FAITH
 εν τω IN αυτου HIS αιματι BLOOD, εις FOR A
 ενδειξιν SHOWINGFORTH της OF δικαιοσυνης RIGHTEOUSNESS
 αυτου HIS δια IN RESPECT OF την THE παρεσιν PASSING BY
 των THE προγεγονοτων THAT HAD BEFORE TAKEN PLACE αμαρτηματων SINS

Romans 3:26

εν IN τη THE ανοχη FORBEARANCE του OF θεου GOD
 προς FOR [THE] ενδειξιν SHOWING FORTH της OF
 δικαιοσυνης RIGHTEOUSNESS αυτου HIS εν IN τω THE
 νυν PRESENT καιρω TIME, εις to FOR ειναι BEING
 αυτον HIS δικαιον JUST και AND δικαιουντα JUSTIFYING
 τον HIM THAT [IS] εκ OF THE πιστεως FAITH ιησου OF JESUS.

Romans 3:27

που WHERE ουν THEN [IS] η THE καυχησις BOASTING?
 εξεκλεισθη IT WAS EXCLUDED. δια THROUGH ποιου WHAT
 νομου LAW? των OF εργαων WORKS? ουχι NO,
 αλλα BUT δια THROUGH νομου A LAW πιστεως OF FAITH.

Romans 3:28

λογιζομεθα WE RECKON ουν THEREFORE πιστει BY FAITH
 δικαιουσθαι TO BE JUSTIFIED ανθρωπον A MAN
 χωρις APART FROM εργαων WORKS νομου OF LAW.

Romans 3:29 h OF ioudaiwn JEWS o [IS HE]
THE qeoV GOD monon ONLY? ouci de AND
NOT kai ALSO eqnwn OF
GENTILES? nai YEA, kai ALSO eqnwn OF GENTILES:

Romans 3:30 epeiper SINCE INDEED eiV o ONE qeoV GOD [IT
IS] oV WHO dikaiwsei WILL JUSTIFY
[THE] peritomhn CIRCUMCISION ek BY pistewV FAITH, kai AND
akrobustian UNCIRCUMCISION dia thV THROUGH pistewV FAITH.

Romans

3:31 nomon LAW oun THEN katargoumen
DO WE MAKE OF NO
EFFECT dia thV THROUGH pistewV FAITH? mh MAY
genoito IT NOT BE! alla BUT nomon LAW istwmen WE ESTABLISH