

Prayer:

Slide # 1
Romans

Theme: The Righteousness of God – The Gospel of God

Outline:

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39
God's holiness – man's sinfulness – 1:18-3:20
Justification by grace through faith – 3:21-5:21
Sanctification of the believer – 6:1-8:39
- **Dispensational:** 9:1-11:36 (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

Paul in Romans presents the most systematic presentation of the gospel that we have in the New Testament Scriptures. The word “**gospel**” means good news but Paul starts out with the bad news of sin. In order to appreciate the GOOD NEWS we first need to know the BAD NEWS.

Slide # 2

The Whole World Guilty Before God
(BAD NEWS)

- Rom. 1:18-32 – Depraved Pagans
- Rom. 2:1-16 – Hypocritical Moralists
- Rom. 2:17-3:8 – Self-Righteous Religionists
- Rom. 3:9-20 – **The Whole Human Race**

Romans 3:23 (NKJV)

- **23** for **all have sinned** and fall short of the glory of God,

Having presented the BAD NEWS of our universal sin problem; Paul then presents the GOOD NEWS of how God has made a way for sinners to be right with Him through Christ and faith in Him.

Slide # 3**GOD'S SOLUTION: JESUS OUR SAVIOR!
(GOOD NEWS)**

[Rom. 3:24-25]

A. *Grace* (God's Unmerited Favor)

- ***Redemption*** (Set Free by Paying a Price)
- ***Propitiation*** (Blood Sacrifice – God's Wrath Appeased)

[Rom. 3:22, 24-25]

B. *Appropriated by believing/faith*

In Romans 3:24-25a Paul has just made the point strongly that God has made a way for us to be right with Him through FAITH in Jesus as our Savior! We now pick up Paul's thought mid-sentence in Romans 3:25.

Romand 3:25 reads...

Romans 3:25 (NKJV)

25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

God made a public display of Jesus on the cross as a satisfactory blood offering that appeased His wrath on the basis of faith. This is **HOW** God made it possible for us to have a right relationship with Him. Now, in the remainder of verses 25 and 26, we see **WHY** God did it.

... to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

What Paul is saying is that Christ's CROSS work demonstrates God's righteousness (meaning His justice).

Recall, that at the beginning of this chapter Paul, as it were, is interacting with a supposed Jewish religious objector who was challenging what he was saying. It's almost like that Jewish religious objector is still in the background of Paul's mind because he is here dealing with the idea of God's righteousness being demonstrated in relation to the thousands of years of Old Testament history.

Paul is making the point that the CROSS is God's way of showing that how He has dealt with sin throughout history is RIGHT! Sins "***previously committed***" refers to those committed in the ages prior to the cross.

The argument might be: *“Well, okay, God at the cross has dealt with the sin problem going forward but what about those in the past? How were their sins forgiven? Did God just not deal with it? Is God inconsistent here?”*

During the Old Testament era it looked as if God dealt lightly and superficially with sin. Animal sacrifices could not remove sin, and there were times when it seemed that God overlooked sin altogether, but [the cross] reveals that this is not really true. – **John Phillips**

Paul shows that in the past God did not immediately bring down judgment for sin. Rather, it was a time of “forbearance” – that is, a time of restraint and patience.

For a time, God passed over these sins – looking forward to the time when Christ would make full payment for them on the cross. In the meantime, God honored a “stopgap” sacrificial system which symbolized the coming ultimate solution but never completely or fully dealt with the sin problem.

Slide # 4

Acts 17:30–31 (NKJV)

30 Truly, these times of ignorance **God overlooked**, but now commands all men everywhere to repent,

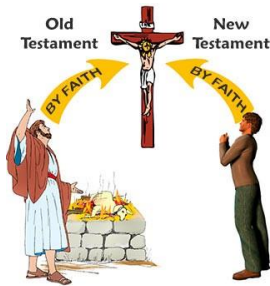
31 because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

However, the time came when God did exact a FULL payment for all past sin – and the CROSS demonstrates it! The OT saints, too, needed to have a satisfactory forever payment for sin – but it awaited the coming of Christ.

The CROSS is the focal point of God’s redemptive program. In the OT they looked forward (albeit mostly in ignorance) to the cross when the LORD would lay on Messiah “***the iniquity of us all***” (Isa. 53:6).

We look back to the cross. But the center point of redemptive history is found in the CROSS. Indeed, Jesus came in the fullness of time (Gal. 4:4) to be “***The Lamb of God Who takes away the sin of the world!***” (Jn. 1:29)

Slide # 5



The OT saints were, in effect, saved on credit. At the cross, God retroactively canceled out the sin debt of all those who were people of faith prior to the cross (cf. Heb. 9:15; 12:22-24).

Paul's point is the CROSS proves that God has righteously dealt with ALL sin – including all past sin in a way that did not compromise His holy justice. A provision for the payment of sin at the CROSS has been made extending all the way back to Adam.

But we on this side of the cross now live in the present time – the present era of a post-cross experience. And the cross speaks universally to us as well concerning God's righteous dealing with our sin problem as Paul shows in verse 26.

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.

Again, the emphasis is that the redeeming/propitiatory work of the CROSS demonstrates the righteousness of God – that He is RIGHT in how He has dealt with our sin problem. The **double emphasis** in verses 25 and 26 on demonstrating God's righteousness stresses the importance of this point.

Specifically, it shows how this allows God to be ***“just and the justifier of the one who has faith in Jesus.”*** This is God's method of making us RIGHT and He is totally consistent with His righteousness in doing so.

The CROSS makes us right when we were put our faith in Christ and it doesn't compromise God's holiness in the process.

God is just (that is righteous) in that at the CROSS Christ made full payment for sin and satisfied God's holy wrath against it. And then on that basis God can now justify (declare righteous) the ungodly who come to faith in Jesus. Jesus as our Perfect Substitute enables God to save us by faith and at the same time not compromise His holiness.

The CROSS satisfies the HOLY demands of God and thereby makes a way for God to justify the ungodly who put their faith in Him.

No one can accuse God of being unfair because the just demands of SIN related to the whole of history have once and for all been paid for in FULL. And this allows God to now pardon all who believe in Jesus.

The CROSS has provided the GROUNDS for full and free justification on the basis of FAITH because the just penalty of sin has been satisfied (cf. Ps. 85:10; Isa. 45:21; Zech. 9:9). In 1 Cor. 1:24 Paul calls this amazing plan of salvation the “wisdom” of God.

Slide # 6

Here is the heart of the Christian faith, for at the cross God’s justice and love meet. – **ESV Study Bible**

Note it very carefully that while the CROSS was a satisfactory and sufficient payment for all sin, God only justifies those who put their faith in Jesus as Savior and Lord. God is JUST and the JUSTIFIER of the one who has faith in Jesus.

On the divine side God has made full provision, but on the human side we must respond and appropriate the truth of it by faith.

27 Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith.

The CROSS removes all basis of boasting. Boasting is based on what we accomplish – on what we do – on what we merit. But in God’s plan Jesus has done it all at the cross – removing all basis of boasting in self. There is no place for self-congratulation. It is excluded!

Slide # 7

Ephesians 2:8–9 (NKJV)

8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,

9 not of works, lest anyone should boast.

Five different ways in these 2 verses Paul says, salvation is not our doing – and then concludes with “lest anyone should boast.”

As we read in Revelation 5 the throngs in heaven are saying, “Worthy is the Lamb who was slain...to receive honor and glory and blessing.” (Rev. 5:12) And again in Revelation 7, “Salvation belongs to our God who sits on the throne, and to the Lamb!” (Rev. 7:10).

No one in heaven is looking at Jesus and saying, “We did it!” NO! Everyone is saying Jesus did it – ALL GLORY TO HIM!

Justification by faith ALONE removes all grounds of boasting – except one.

Slide # 8

Galatians 6:14 (NKJV)

14 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

If Jesus paid it all – which He did as Paul shows, then by what law are we justified? We are not saved by keeping some law code. Are we justified by works? The emphatic answer is NO!

We are not justified by law-keeping or by works of any kind and therefore there is absolutely no basis for any boasting.

It is excluded is more literally, “***It is shut out!***”

“The Feast of Mercy was on, and the damsel Grace was at the door, admitting everyone who came on the ground of mercy alone. Old Mr. Boasting, in a high hat and fine suit, presented himself. ‘***Oh,***’ said Grace, as she quickly shut the door in his face, ‘***There is no room for you here! The people here are feasting on the free gifts of God.***’ So Mr. Boasting was shut out!” – ***Unknown Author***

So, on what basis are we saved? Not by law, not by works, “but by the law of faith.” The law of faith he means the rule or principle of FAITH. We are justified by faith!

Slide # 9

Romans 5:1 (NKJV)

1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

The law or the principle of faith is the opposite of works. This is important to note because I know of preachers who say that if you say the ONE thing you must do is believe – then you are really teaching a “works salvation”. But Paul right here says the “law of faith” is contrary to “works”. In Romans 4:16 Paul says, “it is of faith that it might be according to grace”. Faith is according to GRACE not contradictory to it.

In Acts 16 when the Philippian jailer cried out, “what must I do to be saved?” the response came back, “Believe on the Lord Jesus Christ and you will be saved” (Acts 16:30-31). They didn’t say, “Oh you don’t have to do anything because that would be works!” No, they said, what you must DO is believe on Jesus! This intersects with human response and human responsibility.

The word “but” in Rom. 3:27 is a contrast word. The law of faith is in contrast to works and law-keeping and provides no basis for boasting. Faith instead of claiming accomplishment rests in Jesus finished work. Faith as defined by the Bible by its very nature is in another and not in self!

Instead of championing what I have done it celebrates what Jesus has done. Faith says, “I did all the sinning, Jesus alone does all the saving!” Faith says, “It’s all about Jesus and I believe it!” When Jesus died on the cross He did so all ALONE. He ALONE is the Savior of all who believe in Him.

Slide # 10



This is how some people see salvation – Jesus does most all the scoring but they make a little contribution too. That is DEAD wrong. Jesus does all the scoring. Jesus ALONE paid our sin debt. All we do is believe it! Salvation is totally by “the law of faith” – not by the law of works! It’s all grace – that is what Jesus did. We are saved by grace alone through faith alone in Christ alone!

The greatest lie in the world, and the lie common to all false religions and cults, is that, by certain works of their own doing, men are able to make themselves acceptable to God. – **John MacArthur**

Pride in what we do to save ourselves is completely incompatible with true saving faith. Faith recognizes I have no self-merit to help me on to God. It gives no place to pride whatsoever.

Slide # 11

Habakkuk 2:4 (NKJV)

4 “Behold the proud, His soul is not upright in him; But the just shall live by his faith.

In 1707 Isaac Watts wrote...

When I survey the wondrous cross
on which the Prince of glory died,
my richest gain I count but loss,
and pour contempt on all my pride.

Faith eliminates pride because it realizes salvation is not based on human achievement. Faith exalts what God has done and not what people do.

True faith disavows any possibility of self-help, self improvement, or self-salvation, looking only to Christ as Savior. – **William MacDonald**

Faith eliminates the pride that goes with human effort or achievement because faith is not an outward deed that we do. Rather as Paul has already shown in Romans 2:29 faith is an inward spiritual response.

Slide # 12

Romans 2:29

29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in spirit, not in the letter; whose praise is not from men but from God.

And it is good to remember that even faith is the result of God's grace at work in our lives. The ground of our salvation is totally Jesus, faith is merely the means of receiving it. Our faith is not in the means but in the Savior Himself. We don't have faith in faith but faith in Jesus. The object of our faith is just Jesus!

28 Therefore we conclude that a man is justified by faith apart from the deeds of the law.

Here is the conclusion of the MAJOR point that Paul has been making. Justified is God's judicial declaration in which He declares the believer righteous. On what basis does God do this? By faith! By faith alone. Note it says, "***by faith apart from the deeds of the law***".

The deeds of the law are all the things God commands either to do or not to do. Faith that justifies is totally apart from the deeds of the law. We are not saved by faith PLUS doing the deeds of the law – but rather "***by faith apart from the deeds of the law***."

Slide # 13

Romans 3:21 (NKJV)

21 But now the righteousness of God apart from the law is revealed...

Romans 3:28 (NKJV)

28 Therefore we conclude that a man is justified by faith apart from the deeds of the law.

What Paul is saying is that we are made right with God (justified) by faith completely independent of doing anything in terms of outward obedience. Yes, we are saved by the obedience of FAITH (an internal response of the heart), but not by the obedience of works. Works are the fruit – but faith ALONE is the root.

Slide # 14

ASPECTS OF JUSTIFICATION IN ROMANS...

1) JUSTIFICATION BY GRACE (Rom. 3:24) -- Its Source is found only in the unmerited favor of God!

2) JUSTIFICATION BY BLOOD (Rom. 5:9) -- Its Basis is found in the work which the Savior did on the cross.

3) JUSTIFICATION BY FAITH (Rom. 3:28) -- Its Channel through which it is applied to us.

When Luther translated Rom. 3:28 into German, he added the word “ALONE,” so in effect, it read, “justified by faith alone,” which, although not in Greek, accurately reflects the sense of the passage.

I based the title of this message on the sense of verse 28. I titled it “Just by Faith.” What I intended was what is called “***double entendre***” meaning the phrase is capable of two interpretations.

Slide # 15

Double Entendre

Just (Righteous) ***by faith!***

Just (Only) ***by faith!***

Now again, it’s almost like Paul is expecting the Jewish objector to take exception to his conclusion of justification by faith alone. And so he says...

29 Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,

Justification by faith alone shows that God is a God for all people – not only of the Jews but also of the Gentiles. All are equally sinners (3:23) and all who are saved are equally saved by faith alone.

God made it clear in the book of Jonah that He is the God of everyone – of Gentiles as well as Jews – to everyone who will repent and believe on Him. In the OT clearly many Gentiles were saved as well as Jews including such notables as Rahab, Ruth, and Naaman. Peter, as a through and through Jew, came to see this also.

Slide # 16

Acts 10:34–35 (NKJV)

34 Then Peter opened his mouth and said: “In truth I perceive that **God shows no partiality.**

35 But in every nation **whoever fears Him and works righteousness** is accepted by Him.

God made it clear to Abram that in him “all the families of the earth shall be blessed.” (Gen. 12:3). It was never just about the Jews.

God does not have two ways of salvation – one for the Jews and another for the Gentiles. There is ONE God and ONE plan of salvation.

Salvation is always by FAITH ALONE in every era for all people – although revelation was progressive.

God's law shuts the mouths of everyone so that all the world may be shown to be guilty of breaking God's law (3:19). All have sinned and come short of God's glory (3:23). But in the cross, a universal provision for the sin problem has been demonstrated. And now the universal invitation has gone out that whoever desires can by faith come and take of the water of life freely (Rev. 22:17).

30 since there is one God who will justify the circumcised by faith and the uncircumcised through faith.

Paul reasoning is this: There is only one true God. There is not a God of the Jews and a separate God for Gentiles.

Slide # 17

Deuteronomy 6:4 (NKJV)

4 "Hear, O Israel: The LORD our God, the LORD is one!

1 Corinthians 8:6 (NKJV)

6 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.

There is only ONE God and only ONE plan of salvation. And God's plan of righting people with Himself is BY FAITH. And this is true of both Jew and Gentile. We as believers all meet at the same reality of Christ and His finished work on the cross and we do so by FAITH!

Jews are saved by faith and Gentiles are saved through faith. The instrumental cause of justification in both cases is FAITH! There is no difference. Justification is on the basis of faith universally.

The issue is not one of religious ritual such as circumcision, (compare baptism or sacraments today) but totally an issue of FAITH! It all comes down to Jesus and FAITH! It is FAITH ALONE in Jesus ALONE that saves!

Slide # 18

This one God over both Jews and Gentiles **will justify** all who come to Him regardless of background (**circumcised** or **uncircumcised**) on the **same** human condition of **faith**.

– *The Bible Knowledge Commentary*

Slide # 19

Galatians 3:26, 28 (NKJV)

26 For you are all sons of God **through faith** in Christ Jesus.

28 There is **neither Jew nor Greek**, there is neither slave nor free, there is neither male nor female; for you are **all one in Christ Jesus**.

Justification is by FAITH IN JESUS ALONE! This message is VERY STRONG throughout this whole section.

Slide # 20

Rom. 3:22 “through **faith** in Jesus Christ”

Rom. 3:22 “on all who **believe**.”

Rom. 3:25 “by His blood, through **faith**”

Rom. 3:26 “justifier of the one who has **faith** in Jesus.”

Rom. 3:27 “by the law of **faith**.”

Rom. 3:28 “a man is justified by **faith**”

Rom. 3:30 “justify the circumcised by **faith**”

Rom. 3:30 “uncircumcised through **faith**.”

Eight times in every way you can imagine Paul emphasizes that justification is by FAITH ALONE! God’s way is by FAITH and FAITH ALONE! That is Paul’s whole MAIN POINT in this whole section! Yes, its all about Jesus – Who He is and What He has done, but we must appropriate Him by faith! And it must be by FAITH ALONE! This is God’s way – the only way one can be saved.

To jump ahead just a little bit Paul will go on to emphasize that a true saving faith (the right kind of faith) is when a person is not trusting in their works at all – but only and totally in Jesus. This is justifying faith.

Slide # 21

Romans 4:5 (NKJV)

5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

A true faith is not depending on your works at all – but only on Jesus. This reality of justification by FAITH alone is a “hill to die on”. It is not a secondary matter. It is the crux of the matter.

One survey in recent years said that 74% of evangelicals now believe that “an individual must contribute his or her own effort for personal salvation.”

Those that believe they are contributing to their salvation through their own efforts do not understand God’s way of justification by FAITH ALONE and in truth they are not saved. They have not yet come to “the knowledge of the truth” by which we are saved (1 Tim. 2:4).

The 5 Solas of the Reformation are all HILLS TO DIE on – theologically speaking. Sola is the Latin word for ALONE.

Slide # 22

In Romans 3:21-31 Paul hammers home the first three of these solas! We are SAVED BY GRACE ALONE THROUGH FAITH ALONE IN CHRIST ALONE! All truly saved people hold to this. It is a matter of saving faith – it is a matter of THE RIGHT KIND OF FAITH!

31 Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

Does the truth of justification by faith alone then cancel out any purpose of the law? Paul responds strong with “Certainly not!” The law still has value and purpose!

On the contrary, the truth of justification by faith establishes the law. Now the question is how does the truth of FAITH establish the LAW? There has been lots of discussion about this and lots of different ideas. However, I think in the immediate CONTEXT there are three points of emphasis that show the ongoing value of the law.

The word “law” is used in four different ways in Romans 3. It is used in reference to the first five books of the OT; in reference to the moral law of God; in reference to an operating principle; and in reference to the entire OT. The word “law” here in verse 31 lacks the definite article in both cases. I take it Paul is referring to the OT in general. Not these 3 points...

First, the law is established in the sense that by the law is the knowledge of sin as seen in Rom. 3:20. This is Paul’s long premise leading up to the gospel as seen in Romans 1:18-3:20. The law shows us our sin and therefore our need of a Savior. As Paul says in Gal. 3:24 *“The law was our tutor to bring us to Christ, that we might be justified by faith.”*

Second, in the law are many varied prophetic types and shadows including the “mercy seat” that find their ultimate fulfillment in Christ. As Paul says in Rom. 3:22, *“the righteousness of God”* is *“witnessed by the Law and the Prophets”*. The law required the death penalty for sin which was driven home for 1500 years under the sacrificial system – and then building on this we find Jesus being the ultimate propitiation by His blood.

Third, the truth of “justification by faith” is illustrated in the law as Paul will immediately go on to demonstrate in Romans 4 from the life of Abraham. It is in the law that we find the great truth that *“the just shall live by his faith”* (Hab. 2:4).

Does faith put the law out of a job? The answer is NO! The truth is the law and the gospel have different jobs but they work hand in hand. The law was preparatory in that it prepared the way for salvation in Christ, but it is NOT the way of salvation. The law says DO! The gospel says BELIEVE!

The law and the gospel each have their own job to do and we must not confuse them. The law's job is to bring conviction and condemnation. The gospel's job is to bring salvation. It becomes a problem when you give the law the gospel's job or when you give the gospel the law's job. To mix the two is to ruin both! Rightly dividing the word of truth here is essential! (2 Tim. 2:15)

The law shows us our need, the gospel meets that need! And God's way of appropriating His provision is by FAITH! So indeed, the law continues to have value and purpose in helping to bring us to faith!

Slide # 23

FAITH PRINCIPLES IN ROMANS 3

God justifies the one who has faith in Jesus. – v. 26

Faith excludes boasting. – v. 27

Justification is by faith, not by law. – v. 28

God justifies all by faith – vv. 29-30

Faith “establishes” the law – v. 31

Exhibit A for the truth of Justification by Faith alone in terms of a passage is found here in Romans 3:21-31. **Exhibit A** in terms of an illustration from Scripture is the converted thief on the cross. He could do NOTHING other than look to Jesus in faith and when he did Jesus said, “*today you will be with Me in Paradise.*” (Lk. 23:43)

Great was the faith that thief displayed upon the cross that day. He saw no mark on Christ that said He was the Life – The Way. And yet, that thief, in faith believed, and in his dying hour **he showed for all eternity that faith, not works has saving power.** – **Donald Walker**

The Bible is very clear that with God there is “***no partiality***” (Rom. 2:11; Acts 10:34). God in perfect accord with righteousness justifies by FAITH and He does so with absolute consistency!

Hebrews 11 says that without faith it is impossible to please God and then shows that down through the ages the great issue before God has always been FAITH (Heb. 11:6). God saved the repentant thief on the cross in exactly the same way He has ever saved anyone – and that is on the basis of FAITH ALONE!

The CROSS forever demonstrates that God is “***just and the justifier of the one who has faith in Jesus.***” We are not saved by works “***but by the law of faith***”.

God justifies by faith! Justification is by faith alone! We are saved by grace alone through faith alone in Christ alone!

Here is the ultimate question: *What are you trusting in to get to heaven?* Jesus said, “*Most assuredly, I say to you he who believes in Me has everlasting life.*” (Jn. 6:47).

Have you believed on Him ALONE to save you?

Believe on the Lord Jesus Christ and you will be saved!