“God Clears the Record”

Romans 3:21-31

HRM 5-27-2023

Your sin debt has been Paid in Full. If you have Christ, you are now Debt Free. Your past record of sin no longer exists Thanks to Jesus Christ!

INTRODUCTION:

***You can be just as if you had never sinned in God's sight.**

6 Facts about Justification:

I. ***God's Means of Justification is*** **Not New News** (v. 21)

II. ***God's Means of Justification is*** **Available for All** (v. 22 - 23)

III. ***God's Means of Justification is*** **Without Charge** (v. 24a)

IV. ***God's Means of Justification is*** **Only in Jesus Christ** (v. 24b-26)

A. Jesus is Our Redeemer (v. 24b)

B. Jesus is Our Propitiation (v. 25a)

C. Jesus is for All Ages (v. 25b-26)

V. ***God's Means of Justification*** **Strips Away All Pride** (v. 27)

VI. ***God's Means of Justification is*** **Consistent with His Law** (v. 28-31)

“God Clears the Record”

Romans 3:21-31

HRM 5-27-2023

Your sin debt has been Paid in Full. If you have Christ, you are now Debt Free. Your past record of sin no longer exists Thanks to Jesus Christ!

INTRODUCTION:

***You can be just as if you had never sinned in God's sight.**

6 Facts about Justification:

I. ***God's Means of Justification is*** _____ (v. 21)

II. ***God's Means of Justification is*** _____ (v. 22 - 23)

III. ***God's Means of Justification is*** _____ (v. 24a)

IV. ***God's Means of Justification is*** _____ (v. 24b-26)

A. Jesus is Our _____ (v. 24b)

B. Jesus is Our _____ (v. 25a)

C. Jesus is for _____ (v. 25b-26)

V. ***God's Means of Justification*** _____ (v. 27)

VI. ***God's Means of Justification is*** _____ (v. 28-31)

"God Clears the Record"

Romans 3:21-31

12-1-2019

Your sin debt has been Paid in Full. If you have Christ, you are now Debt Free. Your past record of sin no longer exists Thanks to Jesus Christ!

INTRODUCTION:

***You can be just as if you had never sinned in God's sight.**

6 Facts about how God cleanses a sinner:

I. God's way of clearing sin away is <u>Not New News</u> (v. 21)

II. God's way of clearing sin away is <u>Available for All</u> (v. 22 - 23)

III. God's way of clearing sin away is <u>Without Charge</u> (v. 24a)

IV. God's way of clearing sin away is <u>Only in Jesus Christ</u> (v. 24b-26)

A. Jesus is Our Redeemer (v. 24b)

B. Jesus is Our Propitiation (v. 25a)

C. Jesus is for All Ages (v. 25b-26)

V. God's way of clearing sin away <u>Strips Away All Pride</u> (v. 27)

VI. God's way of clearing sin away is <u>Consistent with His Law</u> (v. 28-31)

“God Clears the Record”

Romans 3:21-31

12-1-2019

INTRODUCTION:

ILLUS: of the relief of having a bad record cleared.

The question is asked in Job 25:4: "How then can man be justified with God?"

In this context (vv. 21-31), the word translated "righteous" or "just" (justified) appears 9 times (the emphasis is on God's part in man's righteousness); and the word translated "faith" or "belief" appears 9 times.

***You can be just as if you had never sinned in God's sight.**

6 Facts about Justification:

I. God's Means of Justification is Not New News (v. 21)

The phrase "but now" is mentioned several times in Romans as a "transition of hope."

"But now" = In this context, the phrase shows a contrast between the impossibility of justification by works of the Law (v. 20) and the manifestation of justification by the grace of God (v. 21ff).

"The righteousness of God" = the righteousness that God gives; the righteousness that comes from God.

This message is not a new discovery ont he part of Paul. This good news is not a novelty exclusive to Paul (as ultradispensationalists would hold).

Paul is saying that his message is not new. The Law itself spoke of a righteousness that came to man not by law-keeping but from God. The prophets foretold the same (cp. Ro. 1:2; Acts 10:43).

"Noah found grace in the eyes of the Lord" (Gen. 6:8).

Abraham "believed in the LORD, and He (the LORD) counted it to him for righteousness" (Gen. 15:6; cp. Ro. 4:3; Gal. 3:6).

Even Moses was not justified by the Law which he delivered to Israel, but he also found grace in God (Ex. 33:17).

King David on numerous occasions said that he was justified by the mercy of God (Ps. 130:2, 3; Ps. 511f)

Ps. 51:1 - "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions."

Isaiah said, "Surely . . . in the LORD have I righteousness" (Is. 45:24).

Is. 45:25 - "In the LORD shall all the seed of Israel be justified, and shall glory."

Is. 53:11 - "He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

Obviously, a righteousness that came apart from the Law had to exist, because the Law was not given until 1400 B.C. If righteousness only came by the Mosaic Law, everyone who died previous to the giving of that Law would be in Hell now!

The Law revealed its own inadequacy to justify. It showed that sin could not be taken away permanently by the need of continual sacrifices (Heb. 10).

II. God's Means of Justification is <u>Available for All</u> (v. 22 - 23)

V. 22

"By faith of Jesus" - objective genitive. -- "<u>in</u> Jesus"

"<u>Unto</u> all and <u>upon</u> all" (T.R. - KJV)

"Unto" = - God's righteousness penetrates into the life of the believer, making him internally clean before God.

"Upon" = - God's righteousness is like a garment that clothes a sinner, dressing him for Heaven (ILLUS: the necessity of a wedding garment - Matt. 22:11-12).

V. 22-23

NOTE: the emphasis on the <u>all-inclusiveness</u> of God's righteousness - "<u>all</u> . . . <u>all</u> . . . no difference (v. 22) . . . <u>all</u> have sinned" (v. 23).

God does <u>not limit</u> His atonement!

"There is no difference" = no distinction.

<u>All</u> need God's imputed righteousness because no one has any righteousness of their own (is. 64:6); no one is any worse off or better off than the next person. God, being just, treats no one with partiality or favoritism (the reason is in verse 23).

V. 23

"Sinned" = missed the mark. Word was used of archers who would shoot an arrow and miss the "bull's eye"

"Come short" = to fail to reach; to be missing. ILLUS: Olympic runner and wheel chair patient over the Grand Canyon.

ILLUS: Someone at the bottom of a pit and someone on top of the Swiss Alps are far apart, yet neither is able to touch the stars.

No one possesses the glory that is necessary for one to have before entering into the presence of a Holy God. God has a standard that you must attain before you (or anyone) can enter into His heaven.

This standard is <u>total</u>, <u>spotless</u> perfection! Since God is perfect, anything that exists in His presence must be perfect (He is totally righteous and holy).

If you fit the description "sinner" (which you do), God's righteousness is available for you.

III. God's Means of Justification is <u>Without Charge</u> (v. 24a)

"Justified" - declared righteous; positional righteousness, not practical (ethical) righteousness.

One who is justified is viewed as one who has never sinned.

"Freely" - a gift without payment.

"By His grace" - the undeserved kindness of God

No man can inherit it.
No man can purchase it (I Pet. 1:18).
No man can work for it (Eph. 2:8, 9).

It's free! And it's from God! (v. 24)

Salvation is free, but it is not cheap. It costs us nothing, but cost God - His Son.

IV. God's Means of Justification is Only in Jesus Christ (v. 24b-26)

NOTE: the emphasis in this context on the necessity of faith to be specifically in Jesus.

"Faith of (in) Jesus" (v. 22)

"Redemption is in Christ Jesus" (v. 24) . . . "faith in His blood" (v. 25) . . . "believeth in Jesus" (v. 26).

Salvation is not by believing in God (even demons believe that and tremble - Ja. 2:19); but by believing in the Son of God! (I Jn. 5:11-13).

A. Jesus is Our Redeemer (v. 24b)

"Redemption" - to release by means of a ransom (lit. to buy back).

ILLUS: of a slave market where slaves were sold to the one paying a ransom (ILLUS: Gomer bought back by Hosea for 15 pieces of silver - Hos. 3:1-5).

Christ is our Redeemer (I Cor. 1:30); we have been "bought with a price" (I Cor. 6:20); "we have redemption through His blood . . ." (Eph. 1:7).

B. Jesus is Our Propitiation (v. 25a)

"Set forth" = to place before the eyes of the world. God displayed His means of salvation when He sent His son into the world.

God's righteousness has been manifested (v. 21) and Christ is the manifestation (v. 25).

"Propitiation" = the Greek word refers to the mercy seat whereon blood was sprinkled for atonement (heb. 9:5). Jesus is our only means of satisfying God (Is. 53:11)

"He is the propitiation for our sins..." (I Jn. 2:2; 4:10).

II Cor. 5:21 - "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

"Faith in His blood" = faith in the substitutionary death of Christ. His shed blood accomplished what the blood of bulls and goats could not (Heb. 10:4).

Heb. 9:12 - "Neither by the blood of goats and calves, but by his own blood He entered in once into the holy place, having obtained eternal redemption for us."

Blood indicated the outpouring of life. There is a close connection between blood and life. "The life of the flesh is in the blood."

C. Jesus is for All Ages (v. 25b-26)

That which Christ accomplished on the cross met the righteous demands of God both for those who lived in the "past" (B.C. - v. 25b) and present ("this time" - the now season - A.D. - v. 26a).

The question would naturally come to mind, if Christ died in the first century A.D. for sinners, what was the means of forgiveness for the O.T. saints? How could God declare them righteous (EX: Abraham) when Christ had not paid for their sins yet?

How could God remit (pass over) the sins committed previously? How could God forbear?

ANSWER: God saved the O.T. saint because of the payment His Son would make in the future.

They were saved "on credit"

EX: How many people can purchase things without having actual cash on hand. The credit card company trusts you to cover the expense at a later time.

God could forgive and justify Old Testament saints because in His mind payment was as good as already made. Christ was so certain to die that He is called: "The lamb slain from the foundation of the world" (Rev. 13:8).

Peter said that we are redeemed with . . . "the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

God's only means of salvation for all time periods is Christ!

How could God pronounce the unrighteous "righteous" and still be just? How can God justify the ungodly? Rom. 4:5

Payment had to be made! The question is, Who would pay? Could man pay? NO!

God would be guilty of injustice if He ever allowed a lawbreaker to go free ("off the hook") without the crime being paid for. Since His Law declares: "the soul that sinneth it shall die"; "the wages of sin is death" (Ro. 6:23); sin had to be paid for before it could be forgiven.

V. God's Means of Justification Strips Away All Pride (v. 27)

Boasting is "excluded" - lit. "shut out". The picture is of someone being left outside. No boasting will enter the doors of God's Heaven.

If salvation was by the works of man, men would throughout eternity would have something to brag about (something to take pride in).

If we don't deserve to be justified, how can we possibly boast? We can't!

Boasting is excluded when someone has to have faith in order to be saved. Since faith relies upon someone else, it proves a dependence; a need to trust in another outside of self.

ILLUS: the swimmer, when he is saved from drowning, does not brag because he trusted the life guard. He had no other choice!

If salvation was by works, God would not be glorified - man would. It will not be this way in Heaven!

VI. God's Means of Justification is Consistent with His Law (v. 28-31)

V. 28

We "conclude" = to add up the facts and conclude.

V. 29

If justification was by the works of the Law, then only those who had a copy of the Law and lived in or near Israel (the Temple) could be saved.
Salvation is not only for Jews but for Gentiles as well. God is their creator and Savior as well.

V. 30

"By faith . . . through faith" - why different prepositions?

1. The prepositions are used synonymously (stylistic variation for emphasis)

*2. The word "through" is used with the definite article ("the faith") to indicate that Gentiles are saved through the same faith that saves the Jew (cp. NIV - "through the same faith").

V. 31

If justification is not by the keeping of the Mosaic Law, does this mean the Law is worthless? No.

Rather, justification by faith holds up the Law. It makes the Law stand up even more powerfully.

The purpose of the O.T. Law (v. 20) was to show man the need for justification apart from itself.

Salvation by grace through faith actually allows the Law to fulfill God's intention when He gave it - namely, to condemn man so he would cry out to God for His grace.

Those who believed in salvation by the works of the Law are the ones who actually tear down the Law.

They must re-define and change the true intention of God's commands in order to convince themselves that they are keeping His Law.