

Studies in Romans
Chapter 3:21-26

Review: Romans 1:18-3:20 Both Jew and Gentile are all under sin. Man in his lost condition does not seek God nor does he understand God.

Reference	Notations
<p>(Rom 3:21) But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,</p>	<p><i>The following is drawn from <u>An Exposition of Romans</u> by Robert Haldane; now available through Sovereign Grace Publishers (2001) and online at: http://www.godrules.net/library/haldane/haldane.htm</i></p> <p><i>What the righteousness of God is not:</i></p> <ol style="list-style-type: none"> <i>1. It is not his attribute of justice as Origen said.</i> <i>2. It is not Divine clemency as Chrysostom said.</i> <i>3. It is not conformity to the declared will of God as said Dr. Campbell of Aberdeen.</i> <i>4. It is not that in it "a pure scheme of morality" is revealed. "Were this explanation just, so far from being the reason why the Gospel should be the means of salvation to sinners, it would be the cause of their universal and hopeless condemnation."</i> <i>5. It is not that this is a righteousness belonging to faith itself. Faith's righteousness.</i> <i>6. It is not the righteousness that God requires us to perform.</i> <i>7. It is not God's method of justification because the words righteousness and justification are two different words which should not be confounded together. Robert Haldane says "...to reveal God's righteousness is not to reveal a method of God's making sinners righteous, but to reveal the righteousness itself. This righteousness is also said to be of God by faith. That is, sinners become partakers of it by faith. the righteousness of God, then is not a method of justification, but the thing itself which God has provided, and which He confers through faith."</i> <i>8. It is not a way to obtain that perfect fulfillment of the law which is required by God.</i> <i>9. It is not talking about a divine attribute of God.</i>

(Rom 3:22) even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

(Rom 3:23) for all have sinned and fall short of the glory of God,

(Rom 3:24) being justified freely by His grace through the redemption that is in Christ Jesus,

(Rom 3:25) 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,

(Rom 3:26) to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

1. What is the “righteousness of God” that has been revealed by the gospel in v. 21?

Haldane on v3.21 – “No explanation of the expression, ‘the righteousness of God,’ will at once put the phrase and the situation in which it is found in the passage before us, but that which makes it **that righteousness, or obedience to the law, both in its penalty and requirements, which has been yielded to it by our Lord Jesus Christ.** This is indeed the righteousness of God, for it has been provided by God, and from first to last has been effected by His Son Jesus Christ ...” This righteousness as explained in chapter 4 of Romans is marked to our account by means of faith. It has been imputed to us. See also 2 Cor 5:21.

2. Consider the following regarding this righteousness as further suggested by Haldane:

Its AUTHOR - Jesus Christ

Its NATURE - Twofold, fulfilling the law in obedience and also suffering its penalty to the fullest.

Its EXTENT - this righteousness is infinite because it is the righteousness wrought by an infinite person.

Its DURATION - it is forever

Isa 51:6 Lift up your eyes to the heavens, And look on the earth beneath. For the heavens will vanish away like smoke, The earth will grow old like a garment, And those who dwell in it will die in like manner; But My salvation will be forever, And My righteousness will not be abolished.

Isa 51:8 For the moth will eat them up like a garment, And the worm will eat them like wool; But My righteousness will be forever, And My salvation from generation to generation."

Dan 9:24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.

Heb 10:14 For by one offering He has perfected forever those who are being sanctified.

Its INFLUENCE – “It is the sole ground of the reconciliation of sinners with God, and of their justification before Him, and also of intercession with him before the throne.”

3. When was this righteousness wrought for us?

Haldane on v3.21 -- "It was during His incarnation that the Son of God wrought out this righteousness. Before He came into the world, He was not a member or subject of the kingdom of heaven, -- He was its Head. He then acted in the form of God, -- that is to say, as the Creator and Sovereign of the world, -- but afterwards in the form of a servant. Before that period He was perfectly holy, but that holiness could not be called obedience. It might rather be said that the law was conformed to Him, than that He was conformed to the law. His holiness was exercised in making the law, and by it governing the world. But in His latter condition it was that law by which He Himself was governed. His righteousness or obedience, then, was that of infinitely the most glorious person that could be subjected to the law. It was the righteousness of Emmanuel, God with us; and this obedience of the Son of God in our nature conferred more honour on the law than the obedience of all intelligent creatures. He gave to every commandment of the law, and to every duty it enjoined, more honour than it had received of dishonour from all the transgressors that have been in the world. When others obey the law, they derive from that obedience honour to themselves; but on the occasion now referred to, it was the law that was honoured by the obedience of its Sovereign. 'The Lord,' says the Prophet, 'is well pleased for His righteousness' sake; He will magnify the law, and make it honourable,' Isa. xlii. 21."

4. What does it mean that this righteousness is manifested "apart from the law?"

5. State two references of which Paul may be referring within the law and the prophets that witness to the righteousness of God that will be manifested in the Gospel?

6. The GROUND for receiving this righteousness is the work of the Lord Jesus Christ Himself fulfilling every precept and taking every punishment of that law we broke upon Himself. What is the MEANS of our receiving this righteousness?

7. What does the phrase in v. 22 mean, "for there is no difference?"

8. Some have taken v.23 and v.24 to teach universalism? In the context, who are the "all" of verse 23?

9. What are the definitions of the following terms introduced in vs. 24 & 25?

justified –

grace -

redemption –

propitiation -

10. What significance does the word “freely” have in verse 24?

11. V26 indicates that there was danger that God could be said to be unjust if He did not provide salvation in the way that He did. How would this be so?