

# Romans 3:19-31

<sup>19</sup> Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

<sup>20</sup> Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,

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

<sup>23</sup> for all have sinned and fall short of the  
glory of God,

<sup>24</sup> being justified freely by His grace through  
the redemption that is in Christ Jesus,

<sup>25</sup> 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,

<sup>26</sup> to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.


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

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

<sup>29</sup> Or *is He* the God of the Jews only? *Is He* not also the God of the Gentiles? Yes, of the Gentiles also,

<sup>30</sup> since *there is one God* who will justify the circumcised by faith and the uncircumcised through faith.

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



“[Romans] is worthy not only that every Christian should know it word for word, by heart, but occupy himself with it every day, as the daily bread of the soul. It can never be read or pondered too much, and the more it is dealt with the more precious it becomes, and the better it tastes.”

- Martin Luther



ROMANS 3:19-31

THE  
COURTROOM  
OF GOD

## Romans 3:19-20

Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

**Now we know οἶδα [oida]**

to grasp the meaning of something,  
understand, recognize, come to know

whatever the law says

**the law** ὁ νόμος.[nomos]

- The Old Testament as a whole
  - the Pentateuch (the first five books of the Bible written by Moses)
    - man-made laws
      - a principle.

whatever the law says

**says λέγω [lego]** -- to express oneself orally or in written form, utter in words

**it says λαλέω [laleo]** To speak or talk.

whatever the law is saying, it is speaking to those who are under the law.

to those who are under the law, τοῖς ἐν τῷ νόμῳ. [tois en to nomo] ἐν = *under the control of, under the influence of, in close association with* [BDAG]

**Rom 2:12** For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law

Gentiles are not under the law

**Rom 2:14** for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,

Nevertheless, the law demonstrates that the whole world is guilty before God.

that every mouth may be stopped, and all the world may become guilty before God.



Rom 3:20: Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.



The Law has two functions:

1. Regulatory: to specify what behavior is required or forbidden for those under the law.

2. Revelatory: the Law reveals the character of the Lawgiver.

Therefore the law is holy, and the commandment  
holy and just and good. (Rom 7:12)


But we know that the law is good if one uses it  
lawfully (1 Tim 1:8).

Romans 3:21 ¶ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,


But, in fact, a righteousness **from God** apart from the law had been revealed, being witnessed by the Law and the Prophets, [JFM]

# The word "righteousness" is used with three distinct meanings in the New Testament

- (1) God Himself is said to be righteous (Rom 3:25, 26); this is God's character.
- (2) Self-righteousness, expressed by Paul as "my own righteousness" (Phil 3:9). "Their own righteousness" (Rom 10:2). This is relative human righteousness.
- (3) The righteousness of God which is said to be imputed to the one who believes: "A righteousness from God which is to all and on all who believe" (Rom. 3:22).



In Rom 3:21 Paul is referring to that righteousness of God which is imputed to the person who puts his faith in Christ for salvation. So, this can be translated “a righteousness **from** God.” It is not describing the character of God, but the righteousness which He gives as a free gift to all who believe.



**Romans 5:17** For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of **the gift of righteousness** will reign in life through the One, Jesus Christ.)

**Philippians 3:9** and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, **the righteousness which is from God** by faith;

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

**Even the righteousness from God through faith in Jesus Christ, to all and on all of believe, for there is no difference**





**Romans 3:23 for all have sinned and fall short of the glory of God.**

**have sinned** = aorist act indicative. Same phrase as Rom 5:12 = all sinned.

**Fall short** = present passive indicative = are falling short (continuing action).


**Romans 3:24** being justified freely by His  
grace through the redemption that is in Christ  
Jesus

# *Simul justus et peccator*

Luther described this state as being  
“simultaneously justified and sinful at the same  
time.”


**Being justified** = although being justified, or while being justified.

1. Justification means to vindicate, acquit, declare free from a penalty, to declare righteous.
2. Justification is the judicial, legal act of God in which He declares, on the basis of the imputed righteousness of Jesus Christ, that all the claims of divine righteousness and justice are satisfied with respect to the sinner. The one who believes in Christ is declared righteous. This is based on imputation.



3. Justification is the recognition by God that the believer in Jesus has His perfect righteousness. On this basis God then makes the declaration that we are righteous and therefore free from the penalty for sin.

4. The declaration of God in justification applies to all sins of the believer, past, present and future; and therefore includes the removal of every penalty (Romans 5:21; 8:1, 32-34; Hebrews 10:14; Psalm 103:12; Isaiah 44:22).



The word "justify" never means to make one righteous or holy, but to declare one righteous. Justification is *not* a change God makes in us, but a change of our relation to God.

God declares righteous the ungodly man who ceases from all works, and believes in Christ. God 'justifies the ungodly' (Rom 4:5).

Being justified freely by His grace through  
the redemption that is in Christ Jesus.

Rom 3:24

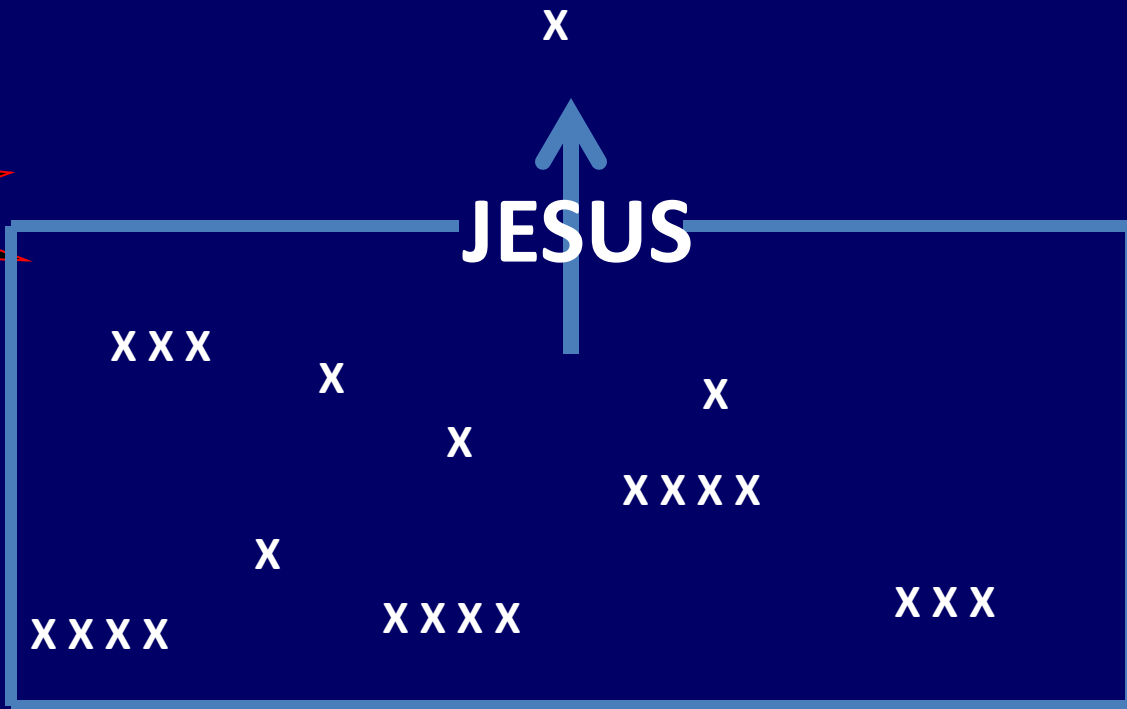
**Freely** -- given as a gift, without payment, gratis

**by His grace** = what God is free to give on the  
basis of the work of Christ on the cross.

through the **redemption** that is in Christ Jesus



Free man



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Slave Market of Sin

# REDEEM/REDEMPTION

THREE ASPECTS: CONTEXT DETERMINES WHICH IS IN VIEW

1. PAYMENT OF PRICE
2. RELEASE FROM BONDAGE
3. RELEASE FROM BONDAGE AFTER PAYMENT OF PRICE

# 1. PAYMENT OF PRICE -- Ransom or bought at a price

Mk. 10:45 = Mt. 20:28; 1 Tim 2:6; 1 Cor 6:20; 2 Pet 2:1

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who **bought** them, and bring on themselves swift destruction.

Redemption = payment of price, ransom

"For even the Son of Man did not come to be served, but to serve, and to give His life a **ransom** for many." Mark 10:45

who gave Himself a **ransom** for all.... 1 Timothy 2:6

For you were **bought at a price**; therefore glorify God in your body<sup>1</sup> and in your spirit, which are God's. 1 Corinthians 6:20

## 2. RELEASE FROM BONDAGE

Ephesians 1:7, 14; 4:30; Colossians 1:14;  
Galatians 3:13; 4:5 ; Romans 3:24

Redemption = liberation, release from bondage

In Him we have **redemption** through His blood, the forgiveness of sins, according to the riches of His grace.

Eph 1:7

Being justified freely by His grace through the **redemption** that is in Christ Jesus. Romans 3:24

Redemption = liberation, release from bondage  
in whom we have **redemption** through His  
blood, the forgiveness of sins. Col 1:14

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

to **redeem** those who were under the law, that  
we might receive the adoption as sons.  
Galatians 4:5

3. RELEASE FROM BONDAGE AFTER  
PAYMENT OF PRICE (1 Peter 1:18; Titus 2:14)

knowing that you were not **redeemed** with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, 1 Peter 1:18

who gave Himself for us, that He might **redeem** us from every lawless deed and purify for Himself *His* own special people, zealous for good works. Titus 2:14





Being justified freely by His grace through  
the redemption that is **in Christ Jesus**


The redemption that is in Christ Jesus is the means  
God used to bring the gift of justification to human  
beings.

This stresses the fact that God provided liberation by  
supplying the payment.



Rom 3:25-26:

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



whom God **set forth** = to set forth in a public display, to present. This is the usual way the word is translated in our English Bibles.

whom God **set forth** = to purpose, to plan.  
This is the actual meaning of the word



as a propitiation by His blood

The Greek word for propitiation carries the meaning of satisfaction.

This particular word means the place of satisfaction.

The LXX uses it of the lid on the ark of the covenant which was sprinkled with the blood of the sin-offering on the Day of Atonement (Ex 25:16ff) -- translated "mercy seat." See Heb 9:5





Ark of  
the Covenant

1 John 2:2 And He Himself is the **propitiation** for our sins, and not for ours only but also for the whole world.

1 John 4:10 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.



By His blood through faith

**By His blood** = the means by which God is propitiated.

**through faith** = the means by which we are redeemed and justified.

## Romans 3:25-26

To demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.