



Salvation: Why? and How?
Calvary Baptist Church
Sermon 10: The Righteousness of God
Sunday, June 30, 2013
Romans 3:21-31

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INTRODUCTION

I. The **Instruction** on the Righteousness of God (3:21-26)

QUOTE: This passage may be regarded as the very heart of the whole Epistle, because the heart of the Gospel is Calvary. In the Old Testament, everything leads up to the cross, and in the New Testament everything flows from it, and so, in this Classic of the Christian Life, the Apostle shows *first* of all the **need** of fallen man for the intervention of God; and *finally* the **outcome** in Christian character and conduct of that intervention; and *centrally*, between these two, the nature of the intervention is revealed in the death of Christ as an atoning **Sacrifice**. Scroggie, *Salvation and Behavior*

- A. The **Exclusion** (3:21A)
- B. The **Endorsement** (3:21B; Gen. 15:6; Ps. 32:1-2)
- C. The **Excellence** (3:22A) – God
- D. The **Entrance** (3:22B; John 14:6; Acts 4:12)
- E. The **Extent** (3:22C) - All
- F. The **Essentiality** (3:23)

QUOTE: A personal sin may be one of commission (doing something that is prohibited) or a sin of omission (failing to do what is **required** of us). It may also express itself in either an act or attitude. Illustration: Sin is portrayed in Scripture as falling short of God's glory (v. 23), going astray like a wandering sheep (Is. 53: 6), transgressing or overstepping the law (Ps. 51: 1 ; Luke 15: 29), and trespassing, which means exercising our own wills in the realm of divine **authority** (Eph. 2: 1). Sin brings hideous results, affecting not only our relationship with God, but also our relationship with others. If not checked, sin will destroy the natural process of every person. *King James Study Bible*

G. The Effectiveness (3:24-26)

1. Because of the **Person** (3:24)

QUOTE: Being justified (Gr. *dikaioumenoi*) indicates being declared **righteous**. It signifies the believer's judicial standing before God. Freely: There is no just cause in man to warrant justification. By his grace: Unmerited favor is bestowed through the redemption (release on payment of ransom). Christ's death is the ransom. The sinner is released on the basis of the ransom's having been paid. *King James Study Bible*

2. Because of the **Propitiation** (3:25)

3. Because of the **Pardon** (3:25B)

4. Because of the **Prerogative, Privilege** (3:26)

QUOTE: God can remain just (true to His nature) and still declare sinners to be righteous only because Christ has paid for sin and satisfied (propitiated) His holy law. The sinner is not rendered guiltless but **pardoned**. Christ has taken the sin on Himself and has imputed His righteousness to the sinner. *King James Study Bible*

II. The **Implications** of the Righteousness of God (3:27-31)

A. About Boasting (3:27)

B. About **Gentiles** (3:29-30)

C. About the **Law** (3:31)

CONCLUSION

QUOTE: This paragraph (3:21-26) is amazing for its fullness of thought. The "righteousness" referred to has its *source* in God, it is *His* righteousness; it is "*manifested*," that is *revealed*, for man could not have discovered it; it is *independent* "apart from the law," for man could not merit it; it was *predicted* for it is "according to the law and the prophets"; it is *bestowed* for we are "justified freely by His grace"; as a gift it is **costly**, for it is "through the redemption" of Christ on Calvary; it is **atonement** because Christ's shed blood was a "propitiation"; it is *ethical* for God's "forbearance" with the sins of mankind for millenniums was not due to indifference, but He "passed them over" because He was on His way to **Calvary**; and it is *effective* and *final*, for it is the "just" God who "justifies" men; that is, God is just in justifying. Scroggie, *Salvation and Behavior*