

HOPE FOR ALL
(Romans 3:21-31)

I. The attestation of the righteousness of God.

- A. Those two words that start the verse should cause us to rejoice: but now.
 - 1. He just told us that by the deeds of the law, no flesh could be justified.
 - 2. But now, indicates that things have changed.
- B. Apart from the law, there is a way to be righteous before God.
- C. The righteousness of God in this passage refers to how to be righteous before God, not the fact that God is righteous.
- D. What is interesting is that the Law of Moses, the law under discussion, attests to the fact that one can be righteous apart from it.
- E. It does so in at least four ways:
 - 1. The Law, if it simply means the first five books, did so in the ceremonial services.
 - a. The Day of Atonement, Jesus is our atonement.
 - b. The Passover, Jesus is our passover.
 - 2. The tabernacle and temple both were shadows of that which was to come in Christ.
 - 3. The typical men under the Law (Joseph, Isaac, Aaron...).
 - 4. The prophecies of Christ.
- F. All of these attested to the fact that, at some point, man would be able to be righteous before God.

II. The achievement of being righteous before God.

- A. Those great markers showed that man would one day be able to be righteous before God.
 - 1. No doubt, those that lived during those times did not understand that.
 - 2. There is no way for them to have known that what they were doing or what was going on was a foreshadowing of the Christ.
 - 3. We, with the aid of God's word, have the ability to look back and see such as being typical.
- B. The way we can achieve being righteous before God is through faith in Jesus Christ.
- C. Paul says this is for all that believe on Jesus.
 - 1. It is opened to Jew and Gentile alike.
 - 2. God wants all men to be righteous before Him.
 - 3. The only way that will be possible is by obedience to Jesus.
- D. Paul reminds again of our state: all have sinned.
 - 1. The righteousness of God is for all.
 - 2. All have sinned.
 - 3. This to me says that the idea of only a few being predestinated to salvation is garbage.
 - 4. If all means all in one sentence, it has to mean the same in the next.
- E. You and I get to be justified freely and completely by grace that comes

through the redemption that is in Christ.

1. Justified is defined as “having been pronounced, just, righteous or not guilty; it is a right state with God.”
 2. Grace is defined as: “favor, benefit, bestowed without pay, unmerited favor.”
 3. Redemption is defined as: “a release by ransom, to redeem by paying the price.”
- F. We can have that redemption because God made Jesus to be our propitiation, which simply means covering for sin or sin offering.
1. When you and I have faith in the power of the blood of Jesus, we can have this redemption.
 2. However, it is not for just us alone, but even for those who believed in God in times past.
 3. Because of His forbearance, God forgave those who followed His will before Christ was offered for us.
- G. Just think, that the God who created this entire universe, thought enough of mankind, to offer His Son in our place.
1. He allowed Jesus to pay our redemption price.
 2. The price was His blood.

III. The action of the righteousness of God.

- A. In verse 26, Paul shows how that God is righteous even when allowing those who aren't to become righteous.
- B. God is just - He is going to do what is right at all times.
1. God's laws could not simply be broken with no repercussions.
 2. God would not pardon one sinner without some type of appeasement of His justice.
- C. Not only is He just, He is the justifier of those that believe in Jesus.
1. God remains just and holy even while justifying those in sin.
 2. He is able to do so because He provided the means for our justification.
- D. Presidents pardon offenders all the time.
1. What they do is simply allow that person to suffer no punishment for what they have done.
 2. They allow people who have broken some law to not pay any penalty for what they did.
- E. Such is not the case with God.
1. God shows the same justness either pardoning or punishing.
 2. God's justness has been meant in Christ and those that believe in Jesus will stand as innocent before God and those that don't will be punished.
- F. There won't be any boasting of justification being deserved.
- G. The law of Moses can't allow this, only by faith in Christ can one be justified.
- H. God is the God of all men and He will justify both Jew and Gentile alike who have faith in Christ.
- I. Paul concluded this section by saying that the Law of Moses was not

made useless by faith:

1. In fact, faith pointed to its necessity.
2. It was necessary to let men know they were in sin.
3. It was and is necessary for us to learn lessons from it, as Paul will point out in Romans 15:4.
4. The Law of Moses was never designed to bring man justification, it was designed to bring man to Christ by pointing out his helplessness to save himself.

The main points came from an unknown source.