

Cornerstone Bible Church

Another Road to Salvation

(Romans 3:21-31)

Survey of Romans part 10

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Introduction:

“All roads lead to Rome”

“All religions pursue the same goals”

It doesn't matter the “how”, the important thing is the “who” – in seeking after God –

My title: “Another Road to Salvation” suggests that there are more than one road to salvation; the answer is

... “yes”

You can be saved by living sinless according to God's Law

Or,

You can be saved by “**another way**”; This is today's lesson

Another Road to Salvation

The Works of
the Law

Sola Gratia, Sola
Fide Solus Christus



Text: Romans 3:21-31

²¹But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,
²²even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;
²³for all have sinned and fall short of the glory of God,
²⁴being justified as a gift by His grace through the redemption which is in Christ Jesus;
²⁵whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;
²⁶for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.

Text: Romans 3:21-31

²⁷Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

²⁸For we maintain that a man is justified by faith apart from works of the Law.

²⁹Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,

³⁰since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

³¹Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.”

This ends the reading of the word of God

Where are we?

- Paul wanted to visit Rome where he had never been
- His intentions were to communicate the gospel to them
- He expresses why he is not ashamed of the Gospel
- He writes about the reasons for the Gospel.
 - God's wrath revealed from heaven (verses 1:16-32)
 - God's Irrevocable Judgment (verses 2:1-16)
 - Jews and Gentiles Culpability (verses 2:17-29)
 - Universal Guilt (verses 3:1-20)

Today: Another way to God's Righteousness (verses 3:21-31)

I – THE PREAMBLE: vs 20 – by the works of the Law, nobody will be justified -

The uses of the Law: differences between Reformed and Lutheran Theology (I will not discuss).

1. It Curbs sin - Through the fear of punishment
2. It is a Mirror – it reflects God’s standard. It shows sin.
3. It is a Guide to believers - Empowered by the gospel, the believer's new self, desires to please God.

In Romans (so far) Paul has spoken of the first and second use of the Law. *It points our utter sinfulness and condemnation.*

II = THE CONTRAST: vs 21 “but now”

²¹But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, ²²even the **righteousness of God through faith in Jesus Christ** for all those who believe;

a) The righteousness of God is displayed through something different than the Law namely, faith in Jesus Christ.

- According to Paul, there are only two ways to make it with God. The Law (as given to the Jews through Moses) or this other way of God displaying His righteousness.
- If we fail to understand this, we will have skewed ideas about other possibilities for salvation which simply do not exist.

II = THE CONTRAST: vs 21 “but now”

a) The righteousness of God is displayed through something different than the Law namely, faith in Jesus Christ.

- Our biggest problem to even emotionally cope with this, is that we do not understand God’s perfect righteousness.
- The exclusivity of the Gospel cringes in our ears.
- It is easy to proclaim it before a Christian audience
- However, before a hostile audience, we swallow hard before answering it.
- The Bible affirms that there are only two ways to be saved, you either keep the Law perfectly from birth – which is impossible – or you come to God through Jesus. John 14:6

II = THE CONTRAST: vs 21 “but now”

b) This other form (namely, Jesus) was witnessed by the Law and the Prophets.

- ✓ Genesis 3:15 – the gospel promised to Adam and Eve
- ✓ Genesis 15:6 – Abraham having his faith in God, counted to him as righteousness
- ✓ Genesis 22:1 – The sacrifice of Isaac
- ✓ Genesis 49:11 - **Shiloh** the hope of Jacob, coming from the tribe of Judah
- ✓ Exodus 11 - **the Passover lamb** – the blood of a lamb, sheltering the people from death
- ✓ The Levitical sacrificial system
- ✓ Deuteronomy 18 - The prophet God would rise cf. Acts 7
- ✓ The prophets testified of the Gospel: Isaiah’s, Hosea and Zechariah – **The Branch** -
- ✓ Ezekiel’s **Son of Man** and Jeremiah’s **New Covenant**. Daniel’s stone and the King of Kings.

II = THE CONTRAST: vs 21 “but now”

c) This righteousness points to the fact that only one person has been able to keep the Law and live by it.

The NT is very emphatic in pointing this truth.

- ✓ John 1:29 "Behold the Lamb of God." / 39 times the Law mentions that the lamb for the sin offering had to be without defect
- ✓ John 8:46 "Which one of you convicts Me of sin?"
- ✓ Hebrews 4:15 "...we have a high priest who has been tempted in all things as we are, yet without sin."
- ✓ Hebrews 5:8-9 "Although He was a Son, He learned obedience ... ⁹And having been made perfect, He became...the source of eternal salvation"
- ✓ 2 Corinthians 5:21 "God made Him who knew no sin, to be sin on our behalf."
- ✓ 1 Peter 2:22 "Who [speaking of Jesus] committed no sin, nor any deceit was found in His mouth."
- ✓ 1 John 3:5 "And you know that He appeared in order to take away sins; and in Him there is no sin."

Without the sinlessness of Christ, there is no Gospel!

The Law had to be kept and vindicated.

II = THE CONTRAST: vs 21 “but now”

d) Why is this other form necessary?

verse 23 “for all have sinned and fall short of the Glory of God.”

- **All** no exception
- **Have sinned** perfect tense. The action and effects continue forever.
- The problem with trying to live by the Law, once you become aware of guilt lies here. *We have already sinned... too late now!*
- **Fall short** missing the mark, lacking, coming late or coming short.

III - Three technical terms related to the gospel:

²⁴**being justified** as a gift by His grace through the **redemption** which is in Christ Jesus; ²⁵whom God displayed publicly as a **propitiation** in His blood through faith. This was to demonstrate His righteousness, because in the **forbearance of God** He **passed over** the sins previously committed

a) **Justified / Justification:**

- This is a **forensic** term. It means to be **declared** righteous.
- In our text **dikaio,menoi** (dikaiousmenoi) is a PRESENT PARTICIPLE, PASSIVE voice.
- The subject is “ALL” who sinned. The action of justification is ongoing (it never stops) and it is done by another.
- “As a gift by His grace” and the “His” is a pronoun replacing God (from verse 23).

III - Three technical terms related to the gospel:

b) Redemption is qualified by a preposition: “through”.

- The method by which God justifies sinners is “the redemption which is in Christ Jesus.”
- Redemption is another “technical term” that Paul’s audience connected with. It was “purchasing a slave” from the “Agora” (the market).
- Paul is saying that the way God justifies sinners by grace, is through the payment Jesus issued for them.

III - Three technical terms related to the gospel:

c) Expiation/Atonement/Propitiation/Reconciliation: ἰλαστήριον (ilasterion) implies all of these concepts.

- God publicly presented Jesus as the atoning sacrifice, and as the “Propitiation” (the mercy seat in the tabernacle where the blood of the lamb was sprinkled). (Wrath bearing)
- God put forward Jesus, as the one who through His blood, would bring reconciliation with God (cf. 2 Corinthians 5:17).
- The Roman gentiles would relate to the concept of being reconciled, after the court declared the person acquitted and without guilt.

END