

Forum of Four

Bible Verse Analysis (#1)

Romans 3:21-24

Stephen Hustedde

READ

What does the verse say?

But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; **(NASB)**

But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, **(ESV)**

But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. **(NIV)**

3:21 But now²⁶ apart from the law the righteousness of God (which is attested by the law and the prophets)²⁷ has been disclosed – ^{3:22} namely, the righteousness of God through the faithfulness of Jesus Christ²⁸ for all who believe. For there is no distinction, ^{3:23} for all have sinned and fall short of the glory of God. ^{3:24} But they are justified²⁹ freely by his grace through the redemption that is in Christ Jesus. **(NET)**

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: **(KJV)**

²⁶ ²⁶ **tn** Νυνὶ δέ (*Nuni de*, “But now”) could be understood as either (1) logical or (2) temporal in force, but most recent interpreters take it as temporal, referring to a new phase in salvation history.

²⁷ ²⁷ **tn** *Grk* “being witnessed by the law and the prophets,” a remark which is virtually parenthetical to Paul’s argument.

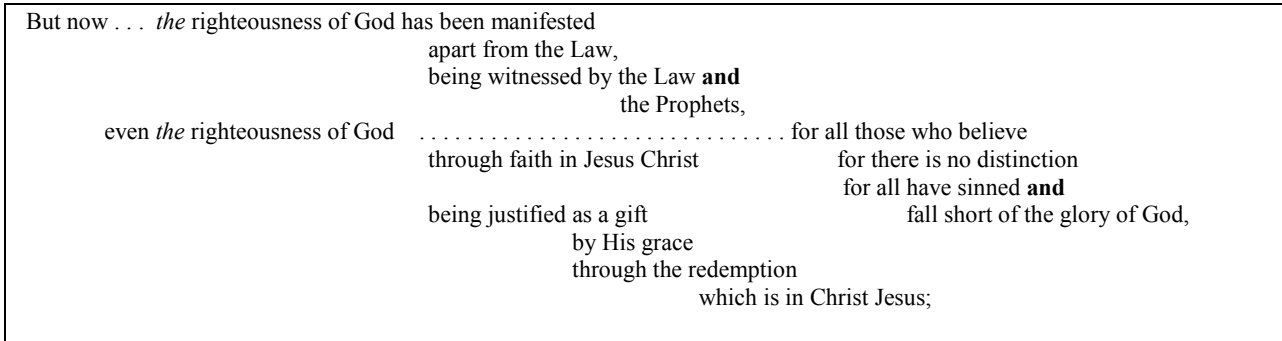
²⁸

²⁸ **tn** Or “faith in Christ.” A decision is difficult here. Though traditionally translated “faith in Jesus Christ,” an increasing number of NT scholars are arguing that πίστις Χριστοῦ (*pistis Christou*) and similar phrases in Paul (here and in v. 26; Gal 2:16, 20; 3:22; Eph 3:12; Phil 3:9) involve a *subjective* genitive and mean “Christ’s faith” or “Christ’s faithfulness” (cf., e.g., G. Howard, “The ‘Faith of Christ,’” *ExpTim* 85 [1974]: 212-15; R. B. Hays, *The Faith of Jesus Christ* [SBLDS]; Morna D. Hooker, “Πίστις Χριστοῦ,” *NTS* 35 [1989]: 321-42). Noteworthy among the arguments for the subjective genitive view is that when πίστις takes a personal genitive it is almost never an objective genitive (cf. Matt 9:2, 22, 29; Mark 2:5; 5:34; 10:52; Luke 5:20; 7:50; 8:25, 48; 17:19; 18:42; 22:32; Rom 1:8; 12; 3:3; 4:5, 12, 16; 1 Cor 2:5; 15:14, 17; 2 Cor 10:15; Phil 2:17; Col 1:4; 2:5; 1 Thess 1:8; 3:2, 5, 10; 2 Thess 1:3; Titus 1:1; Phlm 6; 1 Pet 1:9, 21; 2 Pet 1:5). On the other hand, the *objective* genitive view has its adherents: A. Hultgren, “The *Pistis Christou* Formulations in Paul,” *NovT* 22 (1980): 248-63; J. D. G. Dunn, “Once More, ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ,” *SBL Seminar Papers*, 1991, 730-44. Most commentaries on Romans and Galatians usually side with the objective view.

sn *ExSyn* 116, which notes that the grammar is not decisive, nevertheless suggests that “the faith/faithfulness of Christ is not a denial of faith *in* Christ as a Pauline concept (for the idea is expressed in many of the same contexts, only with the verb πιστεύω rather than the noun), but implies that the object of faith is a worthy object, for he himself is faithful.” Though Paul elsewhere teaches justification by faith, this presupposes that the object of our faith is reliable and worthy of such faith.

²⁹ ²⁹ **tn** Or “declared righteous.” *Grk* “being justified,” as a continuation of the preceding clause. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

What are the relationships of the words to each other? (Mechanical Layout)



How is the righteousness of God manifested? It is manifested apart from the law. It is manifested by the witness of the Law and the Prophets. It is manifested through faith in Jesus. It is manifested as a gift, by His grace, through Christ's redemption. **Who is it manifested (made known) to?** God's righteousness is manifested to all who believe. The middle part looks at the "how", the end part looks at the "who" in this diagram. **Why was this necessary?** For all (cause & effect) have sinned and fall short of God's standard.

The "But now" makes a contrast with verse 20 and the preceding – that under the Law, no one was made righteous.

Larger Context: What is the background and message of the book as a whole?

BOOK: Written by the Apostle Paul toward the end of his third missionary journey (winter 57 AD) while staying in Corinth. Paul had never been to Rome, but the church was well established, most likely from Jewish believers perhaps visiting Jerusalem on the Day of Pentecost or Jerusalem believers who resettled in Rome.

The Epistle to the Romans is a great theological treatise in which Paul lays forth the gospel message. The Apostle Paul writes to the believers in Rome (there were probably many house churches similar to that of Aquilla and Priscilla (Romans 16:5), and so Paul no doubt expected this letter to be circulated to the various groups meeting in or near the city. These churches would include both Jew and Gentile believers, and as evident in other cities, there may have been some disunity between these groups. Paul sets forth that all are on equal footing with regards to the Gospel and that all have need of it. Paul addresses major theological themes of sinfulness, salvation, sanctification, and God's sovereignty within the whole process.

Immediate Context: What is the author's focus before and after this verse?

All men were given indication of God's existence through creation itself and the wonder of nature. But the Jew was given special revelation. If God is impartial towards all men (2:11), and all men are condemned by the Law or the instinctive law written within their hearts (2:12ff), then is there any advantage to being a Jew? Paul starts the third chapter of Romans with this question. Being a Jew, means that there is knowledge of God and His law and thus there is accountability to God. The Law makes us cognizant of our sinful nature (3:10 – no one is righteous), **but the Law is unable to make us righteous according to God's standards. (3:20).**

KNEAD

Looking at the author's language, word meanings, and culture

ESV Reverse Interlinear

21 But now the righteousness of God has been manifested apart from the law, although
δέ νυνί δικαιοσύνη θεός φανερώω χωρίς νόμος

the Law and the Prophets bear witness to it—
ὑπό ὁ νόμος καί ὁ προφήται μαρτυρέω

22 • the righteousness of God through faith in Jesus Christ for all who believe. For
δέ δικαιοσύνη θεός διά πίστις Ἰησοῦς Χριστός εἰς πᾶς ὁ πιστεύω γάρ

there is no distinction:
εἰμί οὐ διαστολή

23 for all have sinned and fall short of the glory of God,
γάρ πᾶς ἁμαρτάνω καί ὑστερέω ὁ δόξα ὁ θεός

24 and are justified by his grace as a gift, through the redemption that is in Christ
δικαιώω αὐτός ὁ χάρις δωρεάν διά ὁ ἀπολύτρωσις ὁ ἐν Χριστός

Jesus,
Ἰησοῦς

Key Words [references from Spiros Zodhiates "The Complete Word Study Dictionary, New Testament" unless otherwise noted.]

Righteousness - δικαιοσύνη: righteousness, justice (92x)

fem. noun from *dikaïos* (1342), just, righteous. Justice, righteousness. It is the essence of *tó dikaion*, that which is just, or *dikaïos*, of him who is just or righteous

In both the OT and NT, **righteousness is the state commanded by God and standing the test of His judgment (2 Cor. 3:9; 6:14; Eph. 4:24)**. It is conformity to all that He commands or appoints. Since God Himself is the standard of the believers, the righteousness of God means the righteousness which belongs to God or to oneself from God, or God-like righteousness (Matt. 6:33; James 1:20). **Thus righteousness, in general, is God's uprightness or standard, without reference to any particular form of its embodiment, to which man is expected to conform.**

The righteousness of God is the claim which God has upon man. In order for man to recognize and fully submit to that claim of God upon his life, he must receive God as He offers Himself and His righteousness to him as a gift (Rom. 5:17). Man can only accept the claims of God upon his life as he repents of his sin and receives Christ as His Savior by faith. He thus becomes a child of God, realizing God's claims upon him by the miraculous regenerating action of the Holy Spirit (John 1:12; Rom. 4:11–13; 5:21; 6:16; 8:10; 9:30; 10:6; 2 Cor. 6:7, 14; Eph. 4:24; 6:14; 2 Pet. 1:1).

The recognition and acceptance of God's claim upon man, realized through faith, stands in opposition to the righteousness which is of the Law (Rom. 10:5; Gal. 3:21) and which is man's acceptance of the claims of the Law upon his life. Man in his natural, fallen condition tends rather to accept his own set of standards, creating his own righteousness (Rom. 10:3; Phil. 3:6). In reality, however, such a set of standards is not righteousness (Rom. 10:3, 5; Gal. 3:21) and does not satisfy God. God's righteousness is imputed and imparted as a gift to man and not earned. It results in God's act of justification by faith through Christ.

Now - νυνί: now, the present (20x)

adv., **identical to *nún*** (3568), **now, strengthened by the demonstrative *i* (iota) for emphasis**. Just now (Rom. 6:22; 7:6, 17; 15:23, 25; 1 Cor. 5:11; 12:18; 13:13; 14:6; 15:20; 2 Cor. 8:11, 22; Eph. 2:13; Col. 1:21, 26; 3:8; Phile. 1:9, 11; Heb. 8:6; 11:16). **With *dé* (1161), and, but** (Rom. 3:21; 6:21; 1 Cor. 5:11; 2 Cor. 8:11; Phile. 1:11). *Nuní dé* after *ei* (1487), if (Rom. 7:17; Heb. 11:16). For syn. and ant. see *nún* (3568), now.

νῦν *nún*; adv. Now, also *nuni* (3570) as strengthened by the demonstrative *i* (iota).

(I) Used as an adv. of time:

(A) Now, at the actual present time (Luke 6:21, 25; John 4:18; 12:27; 16:22; 17:5, 7; Acts 2:33; 10:33; 26:6; 1 Cor. 16:12; Gal. 2:20; 1 John 2:18; Sept.: Josh. 14:11; Is. 48:7).

(B) Used as a direct antithesis to something done in time past with the particle *dé*

(II) Used as a particle of transition or continuation meaning now.

(A) As marking a present condition, in the present state of things, as things are (Luke 2:29; 11:39; Acts 3:17; 20:25; Rom. 5:9; 2 Cor. 7:9; Col. 1:24). Used also in antithesis, *nuni dé* (3570), (1 Cor. 13:13); also preceded by *ei* (1487), if (Luke 19:42; John 8:40; 1 Cor. 7:14).

(B) Used to imply that one thing follows now out of another, thus marking a conclusion, inference, equal to “now then,” “now therefore,” equivalent to “since these things are so” (Acts 12:11; 16:36; 22:16; 23:15). Used interrogatively (Acts 15:10); as a conclusion, *nún ára* (686), therefore, now therefore (Rom. 8:1).

(C) Also for emphasis in commands and exhortations implying that what is to be done should be done now, at once, on the spot (Matt. 27:42, 43; John 2:8; Acts 7:34; James 4:13; 5:1; 1 John 2:28).

WUEST: “Now” is *nuni* (νῦν); Vincent says, “Logical, not temporal, *In this state of the case*. Expressing the contrast between two relations—dependence on the law and non-dependence on the law.” Vincent explains the words “without the law,” “In a sphere different from that in which the law says, ‘Do this and live.’” Which reminds us of the words, “Do this and live, the law commands, but gives me neither feet nor hands. A better word the gospel brings. It bids me fly and gives me wings.”¹

Manifested - φανερώω: **to make visible, make clear** (49 x)

φανερώω *phanerōō*; contracted *phanerōō*, fut. *phanerōōsō*, from *phanerós* (5318), manifest, visible, conspicuous. **To make apparent, manifest, known, show openly.**

WUEST: “Is manifested” is perfect in tense, literally, “has been manifested and lies open to view” (Vincent).

perfect tense — The verb tense used by the writer to describe a completed verbal action that occurred in the past but which produced a state of being or a result that exists in the present (in relation to the writer). **The emphasis of the perfect is not the past action so much as it is as such but the present ‘state of affairs’ resulting from the past action**

SFH: See “justified” below. **Verbs which end in -*ōō* generally indicate bringing out that which a person is or that which is desired**, but not usually referring to the mode in which the action takes place

Apart from - χωρίς: **separately, separate from** (41 x)

As an adverb it means separately, by itself, apart (John 20:7). As a prep. governing a gen. it means:

(I) **Separately from, without** (Matt. 13:34; Mark 4:34; Luke 6:49; John 1:3; **Rom. 3:21**, 28; 4:6; 7:8, 9; 10:14; 1 Cor. 4:8; 11:11; Eph. 2:12; Phil. 2:14; 1 Tim. 2:8; 5:21; Phile. 1:14; Heb. 4:15, “yet without sin,” either without having sinned or apart from sin (see II below); 7:7, 20, 21; 9:7, 18, 22, 28; 10:28; 11:6, 40; 12:8, 14; James 2:20, 26)

Law - νόμος: **that which is assigned, hence usage, law** (194 x)

masc noun from *némō* (n.f., see *aponémō* [632]), **to divide among, parcel out, allot**. Etymologically something parceled out, allotted, what one has in use and possession; hence, usage, custom (Sept.: 2 Sam. 7:19). **In the NT, law**

(III) **The Law, i.e., a code or body of laws. In the NT used only of the Mosaic code.**

(A) Specifically in Matt. 5:18; 22:36; Luke 16:17; John 1:17; 7:19; Acts 7:53; Rom. 2:13ff.; 5:13; 1 Cor. 15:56; Gal. 3:10ff.; 1 Tim. 1:8; James 2:9, 11). Works of the Law (Rom. 2:15; Gal. 2:16; 3:10) **meaning those of the Law, in the Law, or under the Law, i.e., the Mosaic law** (Rom. 2:12; 3:19; 4:16; 1 Cor. 9:20; Sept.: Deut. 1:5; 4:44).

Being witnessed - μαρτυρέω: **to bear witness, testify** (76 x)

from *mártus* (3144), witness. **To be a witness, bear witness.**

concerning, with the gen. meaning **to bear witness concerning a person or thing** (John 1:7, 8, 15; 2:25; 5:31, 32; 8:13, 14, 18; 15:26; 21:24) . . . Rom. 3:21, pass. with *hupó* [5259], by. **With the meaning of to prove by testimony** (John 18:23).

WUEST: “Being witnessed” is *martureō* (μαρτυρεω) in a **present passive participle**; literally, “is having witness or testimony borne to it” or “is being attested” by the law and the prophets.

¹Wuest, K. S. (1997, c1984). *Wuest's word studies from the Greek New Testament : For the English reader* (Ro 3:21). Grand Rapids: Eerdmans.

Prophets - προφήτης: **a prophet (an interpreter or forth-teller of the divine will) (144 x)**

masc. noun from *próphēmi* (n.f.), to tell beforehand, which is from *pró* (4253), before or forth, and *phēmi* (5346), to tell. A prophet, a foreteller of future events, also an interpreter, what the Greeks called *ho mántis* (n.f.), the one who received the oracle. **In the NT *prophētēs* corresponds to the person who in the OT spoke under divine influence and inspiration. This included the foretelling future events or the exhorting, reproving, and threatening of individuals or nations as the ambassador of God and the interpreter of His will to men (Ezek. 2). Hence the prophet spoke not his own thoughts but what he received from God, retaining, however, his own consciousness and self-possession (Ex. 7:1; 2 Pet. 1:20, 21; especially 1 Cor. 14:32).** In a general sense, *prophētēs* is used for any friend of God to whom He makes known His will, such as Abraham (Sept.: Gen. 20:7) and the patriarchs (Sept.: Ps. 105:15).

faith - πίστις: **faith, faithfulness (243 x)**

fem. noun from *peíthō* (3982), to win over, persuade. Faith. **Subjectively meaning firm persuasion, conviction, belief in the truth, veracity, reality or faithfulness (though rare). Objectively meaning that which is believed, doctrine, the received articles of faith**

all - πᾶς: **all, every (1243 x)**

Includes the idea of oneness, a totality or the whole, the same as *hólos* (3650), the whole. In this sense, the sing. is used with the noun having the art. The pl. also stands with the art. when a def. number is implied, or without the art. when the number is indef.

(A) **Sing.** before a substantive (*word(s) that function as a noun*) with the art. (Matt. 6:29; 8:32; Mark 5:33; Luke 1:10; 4:25; John 8:2; Acts 1:8; Rom. 3:19; 4:16) **SFH: “Every one” even tho’ the word is plural ???**

believe - πιστεύω: **to believe, entrust (241 x)** See “faith” above for related word.

pisteúō, from *pístis* (4102), faith. To believe, have faith in, trust. NT meanings:

(I) Particularly, to be firmly persuaded as to something, to believe, followed by the inf. (Rom. 14:2); by *hóti* (3754), that (Mark 11:23; Rom. 6:8; 10:9). With the idea of hope and certain expectation (Acts 18:8).

SFH: Used substantively as a noun – “who believes”

distinction - διαστολή: **a separation, a difference (3 x)**

fem. noun from *diastéllō* (1291), to put asunder, set apart. Distinction, difference (Rom. 3:22; 10:12; 1 Cor. 14:7).

Syn.: *diáiresis* (1243), a distinction, division, difference, variety; *diákrisis* (1253), discernment, disputation.

Romans 10:12 For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call upon Him; **(NASB)**

1 Corinthians 14:7 Yet *even* lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp? **(NASB)**

WUEST: “Difference” is *diastolē* (διαστολή). The verbal form is *diastellō* (διαστελλω), literally “to send two ways,” thus, “to draw asunder, divide, distinguish.” The idea is, “There is not a distinction.”

sinned - ἁμαρτάνω: **to miss the mark, err, sin (43 x)**

To sin, to miss a mark on the way, not to hit the mark. One who keeps missing the mark in his relationship to God is *hamartōlós* (268), sinner.

WUEST: “Have sinned” is constative aorist, **presenting a panoramic view of the human race as doing nothing except committing sin.**

aorist — The aorist verb tense is used by the writer to present the action of a verb as a “snapshot” event. The verb’s action is portrayed simply and in summary fashion without respect to any process. **In the indicative mood, the aorist usually denotes past time**, while an aorist participle usually refers to antecedent time with respect to the main verb. **SFH:** Indicative here.

Fall short - ὑστερέω: **to come late, be behind, come short (16 x)**

from *hústeros* (5306), last. **To be last, behind, posterior in place or time.** In the NT, figuratively of dignity, condition, strength and the like, **to be behind, inferior, to lack.** In later usage, also mid. deponent *husteroúmai*, to lack.

Of dignity, used in an absolute sense, meaning to be the worse (1 Cor. 8:8). Followed by the gen. depending on the idea of comparison contained in the verb (2 Cor. 11:5, behind the “super” apostles).

(II) Generally meaning to lack, fail.

(A) **To fail in something, come short of, miss, not to reach**, followed by the gen. expressed or implied (Rom. 3:23, “all . . . come short of that glory which is from God” [a.t.], have failed to obtain the divine favor, fall short of the true recognition of God; Heb. 4:1). Followed by *apó* (575), from, with the gen. (Heb. 12:15).
 (B) To want, be without, lack.

WUEST: “Come short” is **present** tense, “**right now come short.**” The verb is *hustēreō* (ὕστηρεω), “**to be left behind in the race and so fail to reach the goal.**” to fall short of the end, to lack.”

ILLUSTRATION: running for a TD on the last play of the game only to be stopped inches short.

glory - δόξα: opinion (always good in N.T.), hence praise, honor, glory (166 x)

fem. noun from *dokéō* (1380), to think, recognize. Glory.

A look at the root word of *dóxa*, i.e., *dokéō* (1380), to think or suppose, is necessary. Etymologically, the word primarily means thought or opinion, **especially favorable human opinion**, and thus in a secondary sense reputation, praise, honor (true and false), splendor, light, perfection, rewards (temporal and eternal). **Thus the *dóxa* of man is human opinion and is shifty, uncertain, often based on error, and its pursuit for its own safety is unworthy. But there is a glory of God which must be absolutely true and changeless.** God’s opinion marks the true value of things as they appear to the eternal mind, and God’s favorable opinion is true glory. This contrast is well seen in **John 5:44** as the Lord speaks of the glory that the people were receiving among themselves and the only glory that comes from God (see John 12:43). **Glory, therefore, is the true apprehension of God or things. The glory of God must mean His unchanging essence. Giving glory to God is ascribing to Him His full recognition.** The true glory of man, on the other hand, is the ideal condition in which God created man. This condition was lost in the fall and is recovered through Christ and exists as a real fact in the divine mind. The believer waits for this complete restoration. **The glory of God is what He is essentially; the glory of created things including man is what they are meant by God to be, though not yet perfectly attained** (Heb. 2:10; Rom. 8:18–21).

(I) Spoken of honor due or rendered, i.e., praise, applause (Luke 14:10; John 5:41, 44; 7:18; 8:50, 54; 2 Cor. 6:8; 1 Thess. 2:6); of God, e.g., to the honor and glory of God, i.e., that God may be honored, glorified (John 11:4; Rom. 3:7; 15:7; Phil. 1:11). In Rev. 4:11, “to receive the glory” (a.t.) means to be extolled in praises. In ascriptions of glory or praise to God (Luke 2:14; Rom. 11:36; Gal. 1:5; 1 Pet. 4:11; Sept.: 1 Chr. 16:28, 29 [cf. Ps. 29:9; 104:35; 106:48]). By metonymy, spoken of the ground, occasion or source of honor or glory (1 Cor. 11:15; 2 Cor. 8:23; Eph. 3:13; 1 Thess. 2:20).

(II) In the NT, spoken also of that which excites admiration or to which honor is ascribed.

(A) **Of external conditions meaning dignity, splendor, glory** (Heb. 2:7 quoted from Ps. 8:5; 1 Pet. 1:24). By metonymy that which reflects, expresses or exhibits dignity (1 Cor. 11:7). Spoken of kings, regal majesty, splendor, pomp, magnificence, e.g., the expected temporal reign of the Messiah (Mark 10:37 [cf. Matt. 20:21 where the word *basileía* {932}, kingdom, is used]); of the glory of His Second Coming (Matt. 19:28; 24:30; Mark 13:26; Luke 9:26; 21:27; Titus 2:13; Sept.: 1 Sam. 2:8; 1 Chr. 29:25; Is. 8:7; Dan. 11:21); of the accompaniments of royalty, e.g., splendid apparel (Matt. 6:29; Luke 12:27; Sept.: Ex. 28:2, 36; Esth. 5:1; Is. 61:3); of wealth, treasures (Matt. 4:8; Luke 4:6; Rev. 21:24, 26; Sept.: Gen. 31:1; Is. 10:3). By metonymy spoken in the pl. of persons in high honor, e.g., *dóxai*, dignities, i.e., kings, princes, magistrates (2 Pet. 2:10; Jude 1:8 [cf. Is. 5:13]).

(B) **Of an external appearance as luster, brightness, dazzling light:** “The glory of that light” (Acts 22:11); the sun, stars (1 Cor. 15:40, 41); Moses’ face (2 Cor. 3:7; Sept.: Ex. 34:29, 30, 35); the celestial light which surrounds angels (Rev. 18:1), or glorified saints (Luke 9:31, 32; 1 Cor. 15:43; Phil. 3:21; Col. 3:4). Spoken especially of the celestial splendor in which God sits enthroned and His divine effulgence, dazzling majesty, radiant glory (2 Thess. 1:9; 2 Pet. 1:17; Rev. 15:8; 21:11, 23 [cf. 22:5]); as visible to mortals (Luke 2:9; John 12:41, see Is. 6:1; Acts 7:55); as manifested in the Messiah’s Second Coming (Matt. 16:27; Mark 8:38; Sept.: Ex. 16:10; 24:17; 1 Kgs. 8:11 [cf. Ps. 104:1ff.; Ezek. 1:26–28]). In Heb. 9:5, “cherubim of glory” means the representatives of the Divine Presence (cf. Ex. 25:22; Num. 7:89; 2 Sam. 6:2).

(C) **Of internal character, i.e., glorious moral attributes, excellence, perfection. As spoken of God, infinite perfection, divine majesty and holiness** (Acts 7:2; Rom. 1:23; Eph. 1:17, “the Father of glory” means the One possessing infinite perfections; Heb. 1:3); of the divine perfections as manifested in the power of God (John 11:40; Rom. 6:4; 9:23; Eph. 1:12, 14, 18; 3:16; Col. 1:11; 2 Pet. 1:3); of Jesus, as the brightness (*apaúgasma* [541]) (Heb. 1:3); of the divine character (John 1:14; 2:11); of things in place of an adj. as excellent, splendid, glorious (2 Cor. 3:7–9; Eph. 1:6).

(D) **Of that exalted state of blissful perfection which is the portion of those who dwell with God in heaven. As spoken of Christ and including the idea of His royal majesty as Messiah** (Luke 24:26; John 17:5, 22, 24; 2 Thess. 2:14; 2 Tim. 3:16; 1 Pet. 1:11); of glorified saints, i.e., salvation, eternal life (Rom. 2:7, 10; 8:18; 1 Cor. 2:7; 2 Cor. 4:17; 1 Thess. 2:12; 2 Tim. 2:10; Heb. 2:10; 1 Pet. 5:1). In Rom. 5:2; 1 Pet. 5:10, the glory of God means the glory which God will bestow. By metonymy, the author or procurer of this glory for anyone, i.e., the author of salvation (Luke 2:32), the same as the Lord of glory (1 Cor. 2:8 [see v. 7]). Other references: Matt. 6:13; 25:31; Luke 17:18; 19:38; Acts 12:23; Rom. 4:20; 9:4; 16:27; 1 Cor. 10:31; 2 Cor. 1:20; 3:10, 11, 18; 4:4, 6, 15; 8:19; Eph. 3:21; Phil. 2:11; 3:19; 4:19, 20; Col. 1:27; 2 Tim. 1:11, 17; 2 Tim. 4:18; Heb. 2:9; 3:3; 9:5; 13:21; James 2:1; 1 Pet. 1:7, 21; 4:13; 5:11; 2 Pet. 3:18; Jude 1:24, 25; Rev. 1:6; 4:9; 5:12, 13; 7:12; 11:13; 14:7; 16:9; 19:1, 7. In brief, *dóxa* can mean appearance, reputation, glory.

(III) **Basically, in the Bible it refers to the recognition, honor or renown belonging to a person. When we read in Rom. 3:23 that they “come short of [or lack] the glory of God,” it means they are not what God intended them to be. They**

lack His image and character. **The predominant meaning of the noun *dóxa* in Scripture is recognition.** It may denote form, aspect, or that appearance of a person or thing which catches the eye, attracts attention, or commands recognition. It is thus equivalent to splendor, brilliance, glory attracting the gaze, which makes it a strong syn. of *eikōn* (1504), image (Rom. 1:23).

justified - δικαιόω: **to show to be righteous, to declare righteous** (Occurrences x)

from *dikaíos* (1342), just, righteous. To justify. Verbs which end in *-ōō* generally indicate bringing out that which a person is or that which is desired, but not usually referring to the mode in which the action takes place. In the case of *dikaiōō*, it means to bring out the fact that a person is righteous.

grace - χάρις: **grace, kindness** (155 x)

fem. noun from *chairō* (5463), to rejoice. Grace, particularly that which causes joy, pleasure, gratification, favor, acceptance, for a kindness granted or desired, a benefit, thanks, gratitude. A favor done without expectation of return; the absolutely free expression of the loving kindness of God to men finding its only motive in the bounty and benevolence of the Giver; unearned and unmerited favor. *Cháris* stands in direct antithesis to *érge* (2041), works, the two being mutually exclusive. God's grace affects man's sinfulness and not only forgives the repentant sinner, but brings joy and thankfulness to him. It changes the individual to a new creature without destroying his individuality (2 Cor. 5:17; Eph. 2:8, 9).

(I) *Cháris*, when received by faith, transforms man and causes him to love and to seek after the righteousness of God. *Cháris* is initially regeneration, the work of the Holy Spirit in which spiritual life is given to man and by which his nature is brought under the dominion of righteousness. **The maintenance of this condition requires an unbroken and immense supply of grace.** Grace remains constant in, and basic to, a believer's fight without against the devil and his struggle within against sin. Renewal is stimulated and impelled by God's illuminating and strengthening of the soul, and will continue and increase so long as the soul perseveres. God's grace insures that those who have been truly regenerated will persevere until the end of life. **This entire work is called sanctification, a work of God "whereby we are renewed in the whole man and are enabled more and more to die daily unto sin and to live unto righteousness"** as is stated by the *Westminster Shorter Catechism* (Rom. 12:2; 2 Cor. 4:16; Eph. 4:23; Col. 3:10).

gift - δωρεάν: **a gift** (9 x)

adverb., the acc. of *dōreá* (1431), gift. **Freely, gratis, as a free gift** (Matt. 10:8; Rom. 3:24; 2 Cor. 11:7; 2 Thess. 3:8; Rev. 21:6; 22:17; Sept.: Gen. 29:15; Num. 11:5). **In John 15:25, it means undeservedly, without cause;** in Gal. 2:21, that Christ's sufferings and death has been useless, or in vain. For a full discussion of all the cognate words see *dōron* (1435), a gift.

Syn.: *eikē* (1500), in vain, without a cause; *mátēn* (3155), in vain, to no purpose.

Dōreá (1431), a free gift, stresses its gratuitous character, while *dōma* (1390), a gift, emphasizes the gift itself. **From *dōreá* we have the adv. *dōreán* (1432), freely, without charge** (Matt. 10:8; John 15:25; Rom. 3:24; 2 Cor. 11:7; Gal. 2:21; 2 Thess. 3:8; Rev. 21:6; 22:17). *Dōreá* in the NT is spoken of as a supernatural gift (John 4:10; Acts 2:38; 8:20; 10:45; 11:17; Rom. 5:15, 17; 2 Cor. 9:15; Eph. 3:7; 4:7; Heb. 6:4).

redemption - ἀπολύτρωσις: **a release effected by payment of ransom** (10 x)

apolútrōsis; gen. *apolutrōseōs*, fem. noun from *apolutrōō* (n.f.), to let go free for a ransom, which is from *apó* (575), from, and *lutróō* (3084), to redeem. Redemption. The recalling of captives (sinners) from captivity (sin) through the payment of a ransom for them, i.e., Christ's death. Sin is presented as slavery and sinners as slaves (John 8:34; Rom. 6:17, 20; 2 Pet. 2:19).

Deliverance from sin is freedom (John 8:33, 36; Rom. 8:21; Gal. 5:1).

(I) **Deliverance on account of the ransom paid** as spoken of the deliverance from the power and consequences of sin which Christ procured by laying down His life as a ransom (*lútron* [3083]) for those who believe (Rom. 3:24; 1 Cor. 1:30; Eph. 1:7, 14; Col. 1:14; Heb. 9:15 [cf. Matt. 20:28; Acts 20:28]).

(II) Deliverance from calamities and death without the idea of a ransom being paid (Luke 21:28; Heb. 11:35)

WUEST'S WORD STUDIES IN THE GREEK NEW TESTAMENT: This grace shown the believing sinner is made possible, Paul says, through the redemption which is in Christ Jesus. "Redemption" is *apolutrōseōs* (ἀπολυτρωσεως), the verbal form of which is *apolutrōō* (ἀπολυτρωω), "to redeem by paying the *lutron* price." There are three words translated "redeem," *agorazō* (ἀγοραζω), "to buy in the slave market" (1 Cor. 6:20, 7:23, II Pet. 2:1), Christ bought us in this slave market of sin by His own blood; believers are His bondslaves; *exagorazō* (ἐξαγοραζω), "to buy out of the slave market" (Gal. 3:13, 4:5), the redeemed are never to be put up for sale in any slave market again; and *lutroō* (λυτρωω), "to set free by paying a price" (Tit. 2:14, I Pet. 1:18); the believer is set free from sin and free to live a life pleasing to God in the power of the Holy Spirit. The redemption price, the precious blood of Jesus, makes it possible for a righteous God to justify a believing sinner on the basis of justice satisfied. This Paul proceeds to explain in the next two verses.

Key References: What else does the Bible have to say about this?

“the righteousness of God”

- **Genesis 15:6** Then he believed in the LORD; and He reckoned it to him as righteousness. (NASB)
- **Isaiah 61:10** I will rejoice greatly in the LORD, My soul will exult in my God; For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness, As a bridegroom decks himself with a garland, And as a bride adorns herself with her jewels. (NASB)
- **Jeremiah 23:5** “Behold, *the* days are coming,” declares the LORD, “When I shall raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. (NASB)
- **Daniel 9:24** “Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy *place*. (NASB)
- **Romans 1:17** For in it *the* righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH.” (NASB)
- **Romans 5:19** For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. (NASB)
- **Romans 10:4** For Christ is the end of the law for righteousness to everyone who believes. (NASB)
- **1 Corinthians 1:30** But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, (NASB)
- **2 Corinthians 5:21** He made Him who knew no sin *to be* sin on our behalf, that we might become the righteousness of God in Him. (NASB)
- **Galatians 5:5** For we through the Spirit, by faith, are waiting for the hope of righteousness. (NASB)
- **Philippians 3:9** and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith, (NASB)

“being witnessed by the Law and the Prophets”

- **Deuteronomy 18:15-19** “The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. “This is according to all that you asked of the LORD your God in Horeb on the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, lest I die.’ “And the LORD said to me, ‘They have spoken well. ‘I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. ‘And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require *it* of him. (NASB)
SFH: “will require it of him” - God would require full obedience to His prophets. Failure to live up to their words 100% would result in failed righteousness, the expectations of God (Rom 3:21-24). Disobedience to the words of the words of the prophets (including Jesus Himself) would bring condemnation from God.
- **Luke 24:44** Now He said to them, “*These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.*” (NASB)
- **John 1:45** Philip *found Nathanael and *said to him, “We have found Him of whom Moses in the Law and *also* the Prophets wrote, Jesus of Nazareth, the son of Joseph.” (NASB)
- **John 3:14-15** “*And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whoever believes may in Him have eternal life.* (NASB)
- **John 5:46-47** “*For if you believed Moses, you would believe Me; for he wrote of Me, But if you do not believe his writings, how will you believe My words?*” (NASB) (see Deut 18:15-19)

- **Acts 3:21-25** whom heaven must receive until *the* period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time. “Moses said, ‘THE LORD GOD SHALL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED in everything He says to you. ‘And it shall be that every soul that does not heed that prophet shall be utterly destroyed from among the people.’ “And likewise, all the prophets who have spoken, from Samuel and *his* successors onward, also announced these days. “It is you who are the sons of the prophets, and of the covenant which God made with your fathers, saying to Abraham, ‘AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.’ (NASB) **SFH: cf. Deuteronomy 18:15-19**
- **Acts 10:43** “Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins.” (NASB)
- **Acts 26:22** “And so, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place; (NASB)
- **Acts 28:23** And when they had set a day for him, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God, and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening. (NASB)
- **Romans 1:2** which He promised beforehand through His prophets in the holy Scriptures, (NASB)
- **Romans 16:26** but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading* to obedience of faith; (NASB)
- **Galatians 3:8** And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, “ALL THE NATIONS SHALL BE BLESSED IN YOU.” (NASB)
- **Hebrews 10:1-14** FOR the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near. Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? But in those *sacrifices* there is a reminder of sins year by year. For it is impossible for the blood of bulls and goats to take away sins. Therefore, when He comes into the world, He says, “SACRIFICE AND OFFERING THOU HAST NOT DESIRED, BUT A BODY THOU HAST PREPARED FOR ME; IN WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN THOU HAST TAKEN NO PLEASURE. “THEN I SAID, ‘BEHOLD, I HAVE COME (IN THE ROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO THY WILL, O GOD.’” After saying above, “SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN THOU HAST NOT DESIRED, NOR HAST THOU TAKEN PLEASURE *in them*” (which are offered according to the Law), then He said, “BEHOLD, I HAVE COME TO DO THY WILL.” He takes away the first in order to establish the second. By this will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. For by one offering He has perfected for all time those who are sanctified. (NASB)
- **1 Peter 1:10** As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful search and inquiry, (NASB)

“righteousness of God through faith in Jesus Christ”

- **Romans 4:3-13** For what does the Scripture say? “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.” **Now to the one who works, his wage is not reckoned as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness**, just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works: “**BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED. “BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT.”** Is this blessing then upon the circumcised, or upon the uncircumcised also? For we say, “FAITH WAS RECKONED TO ABRAHAM AS RIGHTEOUSNESS.” How then was it reckoned? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them, and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised. **For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.** (NASB)

- **Romans 4:20-22** yet, with respect to the promise of God, he (Abraham) did not waver in unbelief, but grew strong in faith, giving glory to God, and being fully assured that what He had promised, He was able also to perform. Therefore also IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. **(NASB)**
- **Romans 5:1** THEREFORE having been justified by faith, we have peace with God through our Lord Jesus Christ, **(NASB)**
- **Romans 8:1** THERE is therefore now no condemnation for those who are in Christ Jesus. **(NASB)**
- **Philippians 3:9** and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith, **(NASB)**

“for all who believe”

- **Galatians 2:16** nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified. **(NASB)**
- **James 2:23** and the Scripture was fulfilled which says, “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS,” and he was called the friend of God. **(NASB)**

“there is no distinction”

- **Romans 10:12** For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call upon Him; **(NASB)**
- **Acts 15:9** and He made no distinction between us and them, cleansing their hearts by faith. **(NASB)**
- **Galatians 3:7-9** Therefore, be sure that it is those who are of faith who are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, “ALL THE NATIONS SHALL BE BLESSED IN YOU.” So then those who are of faith are blessed with Abraham, the believer. **(NASB)**
- **Galatians 3:28** There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. **(NASB)**
- **Colossians 3:11** —*a renewal* in which there is no *distinction between* Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all. **(NASB)**

“for all have sinned and fallen short”

- **Ecclesiastes 7:20** Indeed, there is not a righteous man on earth who *continually* does good and who never sins. **(NASB)**
- **Romans 1:28-32; 2:1** And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful; and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them. THEREFORE you are without excuse, every man *of you* who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things. **(NASB)**
- **Romans 3:9** What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; **(NASB)**
- **Romans 3:19** Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; **(NASB)**
- **Romans 11:32** For God has shut up all in disobedience that He might show mercy to all. **(NASB)**
- **Galatians 3:22** But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe. **(NASB)**

- **1 John 1:8-10** If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. **(NASB)**

“being justified as a gift of His Grace”

- **Romans 4:16** For this reason *it is* by faith, that *it might be* in accordance with grace, in order that the promise may be certain to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, **(NASB)**
- **Romans 5:16-19** And the gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. **(NASB)**
- **1 Corinthians 6:11** And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. **(NASB)**
- **Ephesians 2:7-10** in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; not as a result of works, that no one should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. **(NASB)**
- **Titus 3:5-7** He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, that being justified by His grace we might be made heirs according to *the* hope of eternal life. **(NASB)**

“through the redemption which is in Christ Jesus”

- **Isaiah 53:11** As a result of the anguish of His soul, He will see *it* and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. **(NASB)**
- **Matthew 20:28** *just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”* **(NASB)**
- **Romans 5:9** Much more then, having now been justified by His blood, we shall be saved from the wrath *of God* through Him. **(NASB)**
- **Ephesians 1:6-7** to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, **(NASB)**
- **Colossians 1:14** in whom we have redemption, the forgiveness of sins. **(NASB)**
- **1 Timothy 2:6** who gave Himself as a ransom for all, the testimony *borne* at the proper time. **(NASB)**
- **Titus 2:14** who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds. **(NASB)**
- **1 Peter 1:18-19** knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, *the blood of* Christ. **(NASB)**
- **Revelation 5:9** And they **sang* a new song, saying, “Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood *men* from every tribe and tongue and people and nation. **(NASB)**

Other Observations & Implications

- The manifestation of God’s righteousness is a past act (GR: perfect tense – a past act with present implications or results). “being witnessed” is in the present tense. The Law is still valid as it currently bears witness of the Son. God’s plan for saving mankind through Jesus had been foretold throughout the Old Testament. But the Law cannot justify you. It can only bring one to the realization that you are a sinner who is in need of a Savior.
- A ransom price was paid for our salvation. (The gift was costly.)
- Constable on Justification & Sanctification: “**The word never means to make one righteous, or holy; but to account one righteous. Justification is not a change wrought by God in us, but a change of our relation to God.**” (Newell) **Justification describes a person’s status in the sight of the law, not the condition of his or her character.** The condition of one’s character and conduct is that with which sanctification deals. “Do not confuse justification and sanctification. Sanctification is the process whereby God makes the believer more and more like Christ. Sanctification may change from day to day. Justification never changes. When the sinner trusts Christ, God declares him righteous, and that declaration will never be repealed. God looks on us and deals with us as though we had never sinned at all!” (Wiersbe)

Interpretation: Paraphrase in your own words

Having been foretold in the Old Testament, God has now made right-standing with Him known to all those who believe in Jesus as a gift of grace. He bought us out of slavery-to-sin market by the payment made by Jesus Christ. This is true for both Jew and Gentile. We are all sinners and fail to meet God’s standard, thus we all have need of a Saviour.

HEED

How do I apply this to my life?

Sins to Avoid

Promises from God

1.) My salvation is a gift from God! It’s not based on any thing I do or fail to do, but on the redemptive price of the blood of Jesus. **WHAT ARE THE IMPLICATIONS OF THIS?**

- Nothing I do earns salvation, therefore nothing I do can cause me to lose it.
- Caution of being saved by grace but trying to earn God’s favor post-salvation (walk by grace)

2.) I’ve been set free from sin and am now a bondservant of Christ.

Examples to Follow

Commands to Obey

Knowledge about God

God doesn’t play favorites – there is no distinction between people.

FEED

How would I teach this truth?

Issue: None of us can measure up to God's standard. Salvation is not an issue of how good or how bad we are. If it were, how good do you have to be? Will keeping the Ten Commandments get you into heaven? The Bible never promises that!

Truth:

1. Salvation is not by anything we do.

Q: "What are things people do to "earn" their salvation?"

A: Good works, sacraments, "all will be saved", "no eternity", going to church, giving (sacrifice), observing rituals, asceticism

Q: What does Rom 3:21-24 say about these attempts?

A: The all fall short.

Q: If the Law is unable to save, what then is the purpose of the Law?

A: To show us our need for a Savior.

2. Salvation is supplied 100% by God.

Ransom payment – **redemption**

3. A gift only becomes ours when we accept it. Our responsibility is to accept the gift of grace by acting in faith and trust and thankfulness.

4. Explain **Justification** and **Sanctification**

Action: Offer opportunity to receive Christ after presenting the gospel.

Illustration: Florida State had not lost to an ACC rival since joining the conference in 1992. They were 29-0 in their conference. Ranked #1 in the nation, they found themselves trailing Virginia on Oct. 26, 1995 by a score of 33-28 with 6:13 to play. Led by QB Danny Kanell, the Seminoles made it to the 6 yard line with 4 seconds to go. They handed the ball off to Warrick Dunn, one of the nation's top running backs. But he is stopped at the goal line an inch short as time runs out and Virginia hangs on to defeat Florida State, 33-28 in a game on Nov. 2, 1995. The loss cost FSU a shot at the national title and an undefeated season.

An inch short didn't count for a score according to the NCAA rules. Like Dunn, we fall short in life of reaching God's scoring standards. Some of us may miss the goal line by yards, other by inches. But Romans 3:23 says we ALL "fall short". In the Greek, the term Paul uses that is rendered "fall short" is ὑστερέω (Husterero). It means to fail to reach a goal, but on the flip side is also translated to be left wanting, or to be destitute, or to lack excellence or worth.