
a *Grace Notes* course

The Epistle to the ROMANS

an expositional Bible study

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Lesson 3

Romans 3:1-31

Grace Notes

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Chapter 3

Romans 3:1-8

INTRODUCTION

Paul's statements to the Jews in Romans 2 could be taken to mean that there is no advantage to having the heritage of Israel.

He has stated that:

1. The possessions of the law cannot save man
2. That the ritual of circumcision cannot save
3. That their position in Abraham cannot save

So chapter three opens with a question

Romans 3:1

Then what advantage has the Jew? Or what is the benefit of circumcision?

There are advantages to being a Jew, in each of the categories above. Spiritual possession is an advantage if it is used

Circumcision is an advantage to the OT Jew if this mechanic leads to faith and the reality of what the ritual meant.

And being of the family of Abraham provided a spiritual heritage that was of benefit, if renewed in each generation.

The word ADVANTAGE, which is PERISSON, means excess or surplus.

Romans 3:2

Great in every respect. First of all, that they were entrusted with the oracles of God.

Paul answers his own question. This is often his style of teaching. He takes the position of his objectors..."what advantage then is it to be a Jew?"

Then he answers so as to leave no opportunity for anyone to twist what would have been an assumed an easy answer. Paul was always having his words twisted by men of legalistic mentality, so he opens the possible objections in advance.

We see something here that is very subtle. In Chapter Two the word YOU is used as Paul addresses these religious Jews.

But here he uses a the verb in the third person, THEY. He removes the entrusting of the oracles of God, God's Word, from the Jews of his day and places it with the Jews of the past.

The word ORACLE refers to that which is spoken by God to man, His word, His message.

This was ENTRUSTED to the nation of Israel and those among the nation who by faith were saved.

ENTRUSTED is the aor, passive of PISTEUW, "faith."

With the passive it is translated COMMITTED, OR ENTRUSTED. It has the idea of God entrusting or trusting us with something.

In I Thessalonians 2:4 we see what our attitude and action should be since we too have been entrusted with the word of God. But just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God, who examines our hearts.

NOTE: Paul says they were APPROVED, and then ENTRUSTED; and because of that they have a RESPONSIBILITY to please Him.

II Corinthians 10:17-18, But he who boasts, let him boast in the Lord. For not he who commends himself is approved, but whom the Lord commends.

APPROVAL comes from God not men and not from self. It is a divine approval upon those who walk by faith. To them God gives even more...

PRINCIPLE: Whatever God entrusts to us is designed that we might please Him.

Paul seems to be starting a list in this verse. First of all, but then does not continue. He does not add anything to the list until:

Romans 9:4,5

"Who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen."

So the one thing Paul emphasizes now is that they have the Word of God entrusted to them and that is an ADVANTAGE.

But the advantage of the Word is only as it brings you to faith. Without faith in God and in His provisions of Grace and Power the word can be abused, misused, misinterpreted, and mis-applied.

The Word of God is such that you can get out of it what you want and need. Without embracing the Word as the greatest reality of life, which is done by faith in the writer of the Word (God Himself), you can get works, legalism, anger, malice, even evil out of the Word. But by faith in the Word you will see the glory of God and His love, His grace, that can be in you.

These Jews had the Word of God, a potential for tremendous advantage. Without the Word of God there is no advantage. And the Jews did not profit from the advantage they had. Why? Because they would rather embrace their religion and legalism that they could see than put faith in God whom they could not see.

Romans 3:3

What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?

So Paul refers to the ones who had the oracles of God but did not believe:

We have an introductory interrogative, "what"?

Today there are believers who do not set the Word of God as a priority in their lives. They are no different from the Jews in this passage.

What does it mean to "not believe the Word of God?"

1. Man can say he believes the Bible exists. Yet that is observation not faith.
2. Man can say the Bible is accurate in what it presents. Yet that is good scholarship, not faith.
3. Man can say the Bible contains good principles for living. Yet that is only common sense and not faith.
4. Man can say the Bible is from God and it is true in its entirety, revealing God's Word for

man. And yet that is not believing the Word of God.

5. To believe the Word of God is to not only attest to it as true but it is to trust in it as truth.
6. Believing the Word is trusting in it for the very substance of our lives.
7. We believe the Word of God when we trust in it as the greatest priority and reality in our lives.

But the Jews' unbelief will not nullify the faithfulness of God, will it?

Paul addresses the Jews and asks if Israel's unfaithfulness justifies the withdrawal of God's faithfulness.

Yet the Old Testament is the story of Israel's unfaithfulness and God's faithfulness. Even when God's people had sunk to the lowest forms of idolatry, God remained faithful to His chosen nation.

PRINCIPLE: The faithfulness of God is not determined by man's faithfulness or lack of faithfulness, by man's trust in God or lack of trust, by man's faith or lack of faith.

God, in essence and action, is faithful to His chosen people.

This is a strong verse for the eternal security of Israel, God's chosen people. It verifies that He still has a plan for Israel and when we relate this aspect of His character to the believer today we know that:

His faithfulness to us is not dependent upon our faithfulness to Him.

Hebrews 13:5 God says: I will never leave you nor forsake you.

II Timothy 2:13, If we are faithless, He remains faithful; for He cannot deny Himself.

Romans 3:4

May it never be! Rather, let God be found true, though every man be found a liar, as it is written (Psalm 51:4), That Thou mightest be justified in Thy words, And mightest prevail when Thou art judged.

This verse begins with what is the first of ten violent denials Paul makes in Romans.

The phrase id MJ GENOITO , which translates "May it never be!".

FOUR FALSE IDEAS PAUL STANDS AGAINST:

1. Here, that man's unbelief cancels out God's faithfulness, may it never be.
2. Romans 5:20-6:2 Man's sin causes God's grace to be magnified. May it never be.
3. Romans 6:14-15 Since we are under grace and no longer under the law we are free to sin as we please, may it never be.
4. Romans 7:6-7 We are freed from the law so there must have been something sinful about the law, may it never be.

EACH OF THESE FALSE conclusions is wrong and irreverent.

Here in Romans 3:4 Paul uses this strong phrase to express his fear that anyone would draw a false conclusion from what he says.

Paul had to put up with many of the things he said being twisted and misunderstood either through ignorance or evil. He makes this strong statement to cut off any misunderstanding.

He states that man's unbelief cannot cancel out the faithfulness of God. He contrasts the word TRUE for God with the word LIAR for man.

Then he quotes from the confession Psalm of David: "Against Thee, Thee only, I have sinned, And done what is evil in Thy sight, So that Thou art justified when Thou dost speak, And blameless when Thou dost judge."

It is God who is offended when we sin. He is righteous and our unrighteousness offends His Holiness.

Therefore God is justified and blameless when He judges man's sin.

And all of the lies of man cannot change that!

Romans 3:5

But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.)

Here Paul even tells us that he asks the question from human viewpoint.

This question for the unbelieving religious man is similar to what Paul will deal with in Romans 6 for the believer.

Since we are told that where sin increases, grace abounds, even more (Romans 5:20), then it seems to follow that we should sin more so that grace will abound more.

But this would make God the initiator of sin and an approver of sin.

But we are reminded that the God who inflicts wrath, judgment, is not at the same time unrighteous.

Romans 3:6

May it never be! For otherwise how will God judge the world?

We already have seen in Romans 2 that God will judge in His good and perfect time. His judgment will be the judgment of righteousness. Again, this is a reference to the Great White Throne judgment as in chapter 2.

Romans 3:7

But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?

Here Paul assumes the position of the one who is a liar, as mentioned in verse 4.

Paul assumes the logical proposition.

Through, or as a result of, his lie God's grace abounded to the point God was glorified, why is Paul (as the assumed unbeliever) still facing the judgment of God?

If this was the case man's defense would merely be that through his sin God's glory was even more revealed to mankind. And thus God should not judge man.

Romans 3:8

And why not say (as we are slanderously reported and as some affirm that we say), Let us do evil that good may come? Their condemnation is just.

This of course is not true, it is a slanderous lie that has come against what Paul has taught regarding the greatness of the grace of God.

Do EVIL that GOOD may come? For GOOD he uses AGAQOS, the intrinsic, incomparable good of God.

God's goodness is not relative, it is not comparable, His glory is absolute.

It is not sin that glorifies God but His solution to the problem of sin...the Cross!

NOW PAUL IS READY TO SUMMARIZE

v 9 All are under sin

v 10 There is none who are righteous, not one.

v 11 There are none who seek after God

PRINCIPLE: Mankind has a need that he cannot fulfill

Paul presents this summary like the opening argument in a court case. He makes a charge in verse 9 and then follows it up with a fourteen count indictment.

In verse 19 there is even an opportunity given for the accused to give a defense but every mouth is closed, the defense has nothing to say.

Finally then, in verses 19b and 20 the verdict is announced:

All the world is accountable to God, because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

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;

WHAT THEN: The interrogative with the inferential indicates that Paul is now going to draw a conclusion regarding what has been said.

ARE WE BETTER THAN THEY? This looks back at verse 1 in which Paul asks if there is any advantage to being a Jew.

While there is advantage in what God has made available, this advantage is lost without application by faith. Without applying the provision of God by faith the advantage of position is nullified.

So Paul answers his own question: Not at all; for we have already charged that both Jews and Greeks are all under sin.

CHARGED is a legal term used in the courts to level a criminal charge.

All are under sin is an infinitive phrase indicating that man's position under sin is a result of something. The result is the fall of man not our personal acts of sin.

We sin because we are sinners...we are not sinners because we sin.

THREE TYPES OF SIN:

1. Imputed sin. The entire human race was counted guilty when Adam sinned, 1 Cor 15:22; Rom 3:23b, 5:12, in Adam all die.
2. Inherent sin, Romans 5:12a.

When Adam sinned he acquired an old sin nature. Therefore the old sin nature was brought into existence by Adam.

The human race inherits the old sin nature through physical birth through the chromosomes of the father, Psalm 51:5.

Every member of the human race retains the old sin nature after salvation.

Therefore Adam is a sinner and saved through grace just as any other member of the human race.

3. Personal sin is a manifestation and result of having an old sin nature, I John 1:8-10. There are two kinds of personal sin: known sins and unknown sins, or sins we commit in cognizance and ones committed in ignorance.

PERSONAL ACTS OF SIN CAN BE DIVIDED INTO THREE CATEGORIES:

1. Mental Attitude Sins: Thinking sins, this can be mental attitude hatred, adultery, vindictiveness.

As in Jesus' day with the religious crowd, we today often over look the mental attitude.

2. Sins of the Tongue: Gossip, lying, slander, maligning. Making false statements, exaggerations (other than hyperbole as a teaching method).

Described in James 3:2-10. The tongue is unruly, evil, full of deadly poison.

3. Overt sins: That which you do which is counted as sin in the Scriptures.

Sins listed in the Bible: Galatians 5:17-21, Romans 1:29-31, Proverbs 6:16-19, I Corinthians 6:9-10 and other passages

CONCLUSION: All are under sin, all are sinners, all sin.

Romans 3:10-18

As it is written, there is no one righteous, no, not one. There is none that understands, there is none that seeks after God. They are all gone out of the way, they are together become unprofitable.

Their throat is an open grace, with their tongues they have used deceit, the poison of asps is under their lips. Their mouths are full of cursing and bitterness.

Their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes.

Paul will develop a fourteen count indictment from the Old Testament: Psalm 5, 14, 36, 53, 59, 140 are all quoted as part of this indictment:

The indictment can be divided into three categories:

First, the extent of sin: Romans 3:10-12

1. There is none righteous, not even one: Paul quotes from Psalm 14:1 and then adds the word, "not even one". There is a dramatic absoluteness about this negative. God's perfect righteousness is the criterion by which sin is judged and no man can produce the righteousness of God from his flesh.
2. There are none who understand: This conclusion was made by God Himself in Psalm 53. From the flesh no one will seek after God to understand Him or His will.

The best man can do is come up with religion and ritual which is a feeble attempt to understand the vast magnificence of God.

3. There is none who seek for God: Man from the flesh will eventually conclude that God is not worth seeking after.
4. All turn aside: This is from Psalm 14:3 and 53:4. The verb means to incline towards, to lean against. In the negative as here it means that man in the flesh is inclined away from God, leaning by his tendencies and patterns of the Sin Nature away from God.
5. All have become useless: The word USELESS is used in Matthew and Luke and in secular Greek for an unworthy salve. It was also used for damaged products and spoiled fruit. We are damaged, we are rotten creatures, we are unworthy of God's presence.
6. There is none who does good: The inability of man from the flesh to produce that which is acceptable to God.

Second, Paul looks at the depth of the involvement of sin: Romans 3:13-17.

Figures of speech: Throat, tongue, lips, mouth, feet, eyes are used to show how man is totally engulfed in sin.

1. The throat is an open grave: In the simple analogy the open grave gives off a stench. Here we can also see the analogy of Jeremiah 5:16 where the open grave is a pit, waiting for someone to fall in. Out of the throat comes corruption and decay ready to swallow up the victim.
2. The tongues keep deceiving: In the Hebrew there was an idiom that referred to the smoothed tongues which were filled with sweet words but intent upon deception. The verb DECEIVING is from DOLIOW which was a word used for fish bait intended to lure the fish so it could be caught.
3. Poison under the lips: This is parallel to the asp, the deadly snake of Egypt and is a quote from Psalm 140:3.
4. Mouth full of Cursing and Bitterness: Psalm 10:7. This is to speak a curse on someone, to damn them, to malign them with intense animosity.
5. Feet Swift to shed Blood: From Isaiah 59:7-8. The feet carry the whole body towards sin.

Here the idiom looks not only at literal murder but the thought of murder.

How many of us have given others those Looks that could kill.

6. Destruction and Misery in their Paths: This is a picture of someone running over others, crushing them, bringing misery to others who are in their path.

Third we have the source of sin: Romans 3:18.

1. And the path of peace they have not known: They are in darkness, living out anger, fear, and shame. And peace is far from them.

As seen in the prophets, the people call for peace, peace, but there is no peace.

2. There is no fear of God before their eyes...

Proverbs 1:7, "The fear of the Lord is the beginning of knowledge; Fools despise wisdom and instruction."

Without the fear of the Lord there is no knowledge, there is no wisdom, there is no instruction.

So it is something not known and something not possessed that is the source that intimates sin for the unbeliever. They do not know the peace and they do not have a fear of God. For the believer we might ask...what is our excuse?

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;

"Now we know" - A known principle in the minds of the Jews.

The Gentiles were very unconcerned about the Law of Israel, the Law of Moses. It was in its inception, given to a nation. The ones under the Law are the Jews.

But because it reveals the holiness of God and the sinfulness of man, it also speaks to the whole world by way of judgment.

The word JUDGMENT is UPODIKOS and is a legal word used for the person who has been found guilty or who has lost his civil suite. He is judged and found guilty with no course of appeal.

The verb MAY BECOME is an aorist tense and is a MIDDLE voice and that means that this judgment is of benefit to the world because it puts the world under condemnation.

Here we begin to see a logical thread that Paul employs throughout Romans. Man is condemned and that is good because in his helplessness he then must depend upon the greater work of God.

PRINCIPLE: If there was any merit in man whatsoever, he could depend upon that rather than upon God.

Romans 3:20

Because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

The OT Law was never intended to justify man. It was intended to condemn man.

Yet no sooner was it given that Israel started trying to do it:

Exodus 24:7, "Then he (Moses) took the book of the covenant and read it in the hearing of the people; and they said, All that the Lord has spoken we will do, and we will be obedient!"

The word JUSTIFIED is used seven times in this chapter and then eight additional times in the remainder of Romans. It is, along with faith, one of the major themes of Romans.

How is man justified? Romans 3:26 God is the one who justifies us, the one who have faith in Jesus.

RELIGIONS

It has been said that between Romans 3:20 and 3:21 lies the greatest separation, the deepest canyon, the widest gap imaginable by man. Man is a sinner and God is Holy. On the one side of that canyon is the wrath of God and on the other side is the acceptance and love of God. How can we bridge the gap? How can we go from one side to the other? We cannot. But when we are justified by God we find ourselves on the other side.

In examining Justification Paul does so in three parts:

1. Romans 3:21-31 The Definition of Justification

2. Romans 4:1-25 The Illustration of Justification

3. Romans 5:1-11 The Results of Justification

Romans 3:21 through 31 the Definition and Explanation of Justification.

Most agree that this is the very heart of Romans but so go even further and say these verses are the very heart of the whole Bible. For it is here that we see what we are, what God is, and what God had done for us who could do nothing.

Romans 3:21

But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,

The words BUT NOW introduce a dramatic contrast. Paul will often paint a very black picture and then dramatically show us the joyful present.

The word APART is very strong showing that the Righteousness of God is not Law dependent. The Law then nor legalism today can aid or enhance the Righteousness of God in any way.

The OT Law taught the fact of sin to man (verse 20). It gave cognizance to sin but this cognizance could only lead man to recognize his helpless condition.

This path ended at faith in God's provision. In the OT in what God had promised, a redeemer. In the NT, faith in the One who came and accomplished our redemption from sins.

God's OT Law demands that certain conditions be met prior to blessing. But man cannot meet the conditions.

Grace announces that Christ has met the conditions on our behalf.

HERE WE HAVE THE great distinction between religion and grace. Religion wants to earn, to achieve, to do, to accomplish and then receive its blessings due.

GRACE says we cannot do it. God must do it for us and then we must rest in what He has done though faith.

ILLUSTRATION: You go for a hike and tell friends that you are going to follow this very specific trail. You tell them you will be back well before tomorrow noon. If not they should come

looking for you. As you hike you fall, twisting your ankle. You cannot walk on it. But you have food, your tent, all you need. And you know that tomorrow at noon your friends will come looking for you when you do not show up. Are you going to panic or rest? And why are you going to rest? Because you have faith in your friends.

Religion says hustle, Grace says "rest though faith".

Religious systems imply that God will compromise His righteousness or that man can somehow satisfy God's righteousness through good works. And neither religious system works!

The OT Law and the Prophets witnessed the manifestation or revealing of God's righteousness. This is nothing new. There is a harmony to the Scriptures that is found in the Law revealing God's Righteousness and in the prophets as they wrote of a Holy God.

Jeremiah 23:6, And this is His name by which He will be called, The Lord our righteousness.

Isaiah 53:11, By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.

Romans 3:22

Even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

God's righteousness and man's sinfulness are very far apart. How are they brought together? First, God does not condescend nor does He compromise:

The conjunction EVEN is in contrast to what was revealed and is now realized through faith in Christ.

This is the same Righteousness of God but is now specific in its appropriation:

Through faith in Jesus Christ...

Paul has already offered the idea of faith but has been general in the development of his argument. He talked about faith but did not give faith a specific object. Now he does.

Man is not saved by some random faith or a faith that describes some merit on the part of man. Man

is saved by specific faith, not merely in God, but in Jesus Christ.

The French expositor Godet called faith the hand of the heart, taking what God has to offer and adding nothing to His free gift.

So the Righteousness of God through faith is appropriated by all who believe.

ALL...there is no distinction. Pagan, moral man, religious Jew...there is not distinction.

The repeating of the word FAITH as a verb, BELIEVE, shows God's perfect righteousness is given to anyone and everyone who believes.

The word BELIEVE is a pres, act, participle and with the article as here may better be translated The Believeing ones...or BELIEVERS.

The idea is one of faith alone in the right object of faith, Jesus Christ.

Romans 3:23

For all have sinned and fall short of the glory of God.

In verse 22 we ended with, "For there is no distinction."

Which both looked back to the ones who believed and ahead to the universal need for justification .

In this one verse we have man's worst and best described.

- The worst part of man is that he is a sinner
- The best part of man is that even in his doing good he falls short of the glory of God.

Middle voice, to man's benefit to fall short because he is now helpless but not hopeless. He must depend upon God.

The GLORY is DOXA and looks at that which is spoken well of so even what man does by way of good deeds falls short (present tense-keeps on falling short), or is inferior, deficient, when compared to the glory of God.

When used of God the word GLORY looks at that which is revealed of His character and His perfection.

Exodus 33:18-19, Then Moses said, I pray Thee, show me Thy glory! And He said, I Myself will make all My goodness pass before

you, and will proclaim the name of the Lord before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.

THUS: Man's need is established by sin and the fulfillment of the need is taken out of the ability of man by his inferior good works. They just don't work.

Justification of self is so impossible for every member of the human race that we could liken it to all of lining up on the East Coast and trying to jump to England. Some may get farther out than others but all will fall short.

Romans 3:24

Being justified as a gift by His grace through the redemption which is in Christ Jesus;

Redemption: Three Greek concepts:

1. AGOPAZW : To be purchased as a slave in the salve market but not removed. Emphasis on the price being paid and on the fact that Christ died for the entire human race.
- II Peter 2:1 **But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.**
2. EXAGORAZW : Means to be purchased and removed from the slave market. Looks at being redeemed from one thing to another. From the Law to Christ. Galatians 3:13
3. LUTPOW : Means to be bought, taken out, and then set free. Emphasis is on the believers position in Christ as a free agent.

Ephesians 1:7, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Here we have the last word used but with a prefix, APO which intensifies the act of taking us away from the slave market of sins once and for all. We are set free because the ransom has been paid. The emphasis is on the RANSOM being paid by Christ. We were held captive in sin but he wages of sin being death were paid by Christ.

In the next verse we are told of the ransom price

This REDEMPTION can be found in only one person, in Christ Jesus. The dative of advantage.

This REDEMPTION was a result of GRACE and brings about the gift of JUSTIFICATION:

What Justification is not:

1. Justification is not forgiveness. It is more than forgiveness. While forgiveness is a part of it, it is not all of it. A child may throw a rock through a window and admitting wrong be forgiven, but he is still guilty. Justification removes the guilt.
2. Justification is not a pardon. It is more than a pardon. A pardon covers sins of the past. No judge has ever issued a pardon for future crimes. Justification deals with the sins of the past, present, and the future.
3. Justification is not a change in character. It is a change in position. Men and woman who have been justified by faith remain sinners. Sanctification is the process of dealing with changing the believer into an imitator of Christ. Justification provides a new position and not a new person.
4. Justification is not a return to innocence. It is not "just as if I'd never sinned". It is a state of righteousness not innocence. The fact that we have sinned and fallen so short is the basis for greatness of what God had done in justification.

Justification is a legal term and looks at the pronouncement of a verdict. God declares the believing sinner righteous on the single condition of faith in His Son. It is a declaration of a verdict, not the infusion of a quality.

It does not build a holy and righteous character in the believer. That is process of sanctification:

Romans 3 deals with Justification

Romans 5 deals with Sanctification

Romans 3:25

Whom 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;

God is the one who is offended by our sins and thus He alone is the one who must be propitiated. That word means satisfaction and through the ransom paid by Christ at the Cross to the Father, the Father's righteous demands were paid.

The Cost: The Blood of Christ...

The phrase Blood of Christ or (Colossians 1:20) Blood of the Cross refers to the sum total of the violent deaths experienced by Christ on the Cross.

The word blood is used as a METONYMY, a figure of speech in which a noun is used to describe a larger event or whole.

ENGLISH EXAMPLE: I was reading Shakespeare the other evening...what was I doing?

OR He wrote a bad hand...means his grammar, style, form left much to be desired.

The use of the word blood then should remind the reader of the total violence of the Cross.

We are saved by the finished work of Christ on the Cross and that work was finished when he said It is finished (John 19:30).

After that he voluntarily gave up His spirit into the hands of the Father.

John 19:30 Jesus...said, It is finished: and he bowed his head, and gave up his spirit.

The two deaths of Jesus Christ are mentioned in the plural use of the word death in Colossians 1:18 and in Isaiah 53:9

Our salvation is related to the Spiritual Death of Christ while our future resurrection is related to the physical death of Christ.

The death of Christ upon the Cross demonstrated God's righteousness. In the OT economy God passed over sins.

There was an atonement but not a taking away of sins.

When John the Baptist saw Christ and said "Behold the Lamb of God who takes away the sins of the World", he introduced something so new that it was unknown in the OT. The taking away of sins, not merely the covering up of sins as in the Ark, but the taking away once and for all of all sins.

Romans 3:26

For 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.

In the past the perfect righteousness of God was demonstrated in His covering of the sins of His people.

But now, His righteousness is demonstrated in that He is both just and the justifier of the one who has faith in Jesus.

In Justification, God's great character is demonstrated in that He was able to save us and make us a part of His family:

The Doctrine of Justification

The source of justification is God the Father: He is the highest of all the courts and all the judges and He has ruled that by His supreme power that we are righteous. Who can over turn his ruling.

The nature of justification is that it is a free gift: The word used in v 24 indicates that which is without payment and totally undeserved.

In John 15:25 this word is used in a negative way: Jesus said They hated me without cause.

There was nothing in Jesus that deserved hatred and in there is nothing in us that deserves salvation.

The principle of justification is grace: Grace is the single principle by which God bestows blessing on man. Grace is unaffected by the merit and demerit of the object of blessing.

God saves apart from any merit or demerit on our part.

The basis of justification is the Cross: The Cross was the place where the full demands of God were met. Sin with its guilt and penalty was poured out upon Christ who said YES to every sin of every member of the human race.

The issue then is faith in Christ and what He did.

The condition of justification, the only condition is faith:

Romans 3:28 For we maintain that a man is justified by faith apart from works of the Law.

Faith is our decision that we make to trust in the Cross work of Christ.

The agent of justification is the Holy Spirit: At salvation it is the Holy Spirit who applies justification to us.

I 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.

The Father initiates justification, the Son executes justification, and the Holy Spirit applies justification to the believing sinner.

The position of justification is union with Christ:

II 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.

Romans 3:27-28

Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. For we maintain that a man is justified by faith apart from works of the Law.

The result of understanding justification is that it should humble us.

BOASTING looks more at self congratulation rather than bragging but there is not room to congratulate self when we are justified by God.

EXCLUDED is an aorist tense verb and conveys three concepts:

1. It has a summarizing force: it is the bottom line.
2. It is a decisive force: Right here, right now.
3. It has a final force: This is once and for all.

BY WHAT KIND OF LAW:

The question is: What kind of law excludes boasting, a law of work? NO!

A law of works would lead to boasting, to bragomies, to emphasis on self.

Only by the law of faith is boasting excluded.

Romans 3:29-31

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

Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

Do we then nullify the Law through faith?

May it never be! On the contrary, we establish the Law.
