



***Romans 3:21-26 (NASB)***

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

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

***23 for all have sinned and fall short of the glory of God,***

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

***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;***

***26 for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.***

<sup>24</sup> *being justified* as a gift by His grace through the redemption which is in Christ Jesus;

God having brought the whole world into His courtroom and pronounced them guilty (vs. 19), — “*under sin*”

He now shows Himself in absolute sovereign grace towards the guilty!

Being declared [or accounted] righteous—is being justified.

*Justification, or accounting righteous*, is **God’s reckoning** to one who believes the whole work and effect before Him of the perfect redemption of Christ.

**Justification** is not a change worked by God in us, but a change of our relation to God.

<sup>24</sup> *being justified as a gift by His grace through the redemption which is in Christ Jesus;*

The Greek word **dorean** means, for nothing, gratuitously, a free gift.

### **MOTIVE:**

**"Grace" is *Charis* which signified in classical authors a favor done out of the spontaneous generosity of the heart without any expectation of return.**

- Of course, this favor was always done to one's friend, never to an enemy.
- **But when *Charis* comes into the New Testament, it takes an infinite leap forward, for the favor God did at Calvary was for those who hated Him.**

<sup>24</sup> *being justified as a gift by His grace through the redemption which is **in** Christ Jesus;*

**"Redemption"** is *apolutrōseōs*, the verbal form of which is *apolutroō*, "to redeem by paying the *lutron* price."

*apolutrōseōs* "to set free by paying a price" ([Tit. 2:14](#), [1 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.

**IN** - a primary preposition denoting (fixed) position. We were fixed in the position of sin; now we are fixed in the position of Christ.

<sup>25</sup> 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;

**“Display publicly” “Set forth” is *protithēmi*, “to place before, to set forth to be looked at, expose to public view.”**

Vincent says, “**Publicly, openly, correlated** with *to declare*. He brought Him forth and put **Him** before the public.”

Bengel: ‘placed before the eyes of all’ unlike the ark of the covenant which was veiled and approached only by the high priest.

<sup>25</sup> *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;*

**Classical form** was used of the act of appeasing the Greek gods by a sacrifice of rendering them favorable toward the worshipper. In other words, the sacrifice was offered to buy off the anger of the god and buy his love.

**Such a use is not brought over into the New Testament, for our God does not need to be appeased nor is His love for sale.**

The word *hilastērion* is used in Lev. 6:14 to refer to the **golden cover on the Ark of the Covenant.**

In the Ark, under the cover, were the tablets of stone upon which were written the ten commandments which Israel had violated. LAW

Before the Ark stood the High Priest representing the people.

When the sacrificial blood is sprinkled on this cover, it ceases to be a place of judgment and becomes a place of mercy.

The blood comes between the violated law and the violators, the people.





<sup>25</sup> 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;

The words, "**an expiatory satisfaction**" seem to be the words rather than "**propitiation**" to adequately translate *hilastērion*.

- *Hilastērion* is the place of satisfaction.
- *Hilasmōs* ([1 John 2:2](#), [4:10](#)) that which provides that satisfaction for the broken law.
- Therefore, the Lord Jesus **is both the Mercy Seat and the Sacrifice which transforms the former from a judgment seat to one where mercy is offered a sinner on the basis of justice satisfied.**



Three points here

1. Elements of God's Demands. There are 2:
  - a. The Demands of God the Father necessitated by His
    - i. Righteousness and
    - ii. Justice and demands Holiness from man.
  - b. Sin must be punished.
  
2. The cross of Christ:
  - a. Where He took man's place
  - b. Where He satisfied God's demands
  
3. The faith of man the sinner makes it effective, applies to, works for man.

The cross of Christ is the reason why God does not execute punishment to the believing sinner.

McCalley

On the great Day of Atonement (Leviticus 16) the high priest presented before Jehovah these two goats:

- One was slain, and its blood brought by the high priest into the tabernacle, through the holy place, and past the second veil into the holy of holies.
- There the high priest sprinkled the blood upon “**the mercy-seat**” (the covering of the ark of the covenant, where the Shekinah glory of God’s presence was above the cherubim), and also before the mercy-seat, seven times.
- This was the blood of the goat upon which the lot fell “*for Jehovah*”; therefore, we have here first the holy and righteous claims of the throne of God as to sin completely met.

<sup>25</sup> *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;*

Paul is careful to explain that the benefits of Christ's sacrifice **are only available to one when he places his faith** in the worth of that blood which was shed.

Now our faith is that one act of our hearts and wills that appropriates the work of Christ; and we stand, by virtue of that work alone in the immediate presence of the infinitely holy God.

**It is the bold believing use *for ourselves* of the Scripture we learn, that God desires; and not merely the knowledge of Scripture.**

Romans Verse-by-Verse.

*<sup>25</sup> 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 set forth our Lord “***to declare His righteousness.***”

Problem: God cannot overlook sin; His righteousness shows the impossibility of passing over sin. In the past He is accused of forgiving sin without His justice being satisfied.

It was to prove or demonstrate to the human race, **God's righteousness in the remission of sins before the Cross,** that is, **before they were actually paid for.**

**The Cross is an eternal fact in the reckoning of God.** The Cross had to come, for a righteous God could not pass by sin, but must require that sin be paid for. His justice must be satisfied.

*<sup>25</sup> 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;*

“Passed over or Remission” is the A.V. translation of *paresin*. There are two words closely allied in meaning:

- *aphesis* The former means literally "to put off" or "put away" and is used in such places as [Matthew 26:28](#); [Ephesians 1:7](#); [Colossians 1:14](#); [Hebrews 9:22](#), and is translated correctly "remission or forgiveness."
- *Paresis*, used only here in the New Testament, means "passing over, letting pass," and should be translated "left undone."

The Cross not only exonerated God from the charge that He passed by sin before the crucifixion,

1. But also demonstrated that when He declared a believing sinner righteous, He all the time maintained His righteousness.
2. It was a just as well as a merciful act for God to save a sinner, **for mercy was bestowed upon the basis of justice satisfied.**
3. The demands of the broken law were satisfied. Sin was paid for, not condoned.
4. **Consequently, the believing sinner is saved**
  - a. **not only by the mercy of God,**
  - b. **but by the righteousness of God, for his salvation rests upon the fact that his sins are paid for and justice has been maintained.**

*<sup>26</sup> for the demonstration, I say, of His righteousness **at the present time**, so that He would be just and the justifier of the one who has faith in Jesus.*

“*at this present time*” God directs our gaze back to the cross, where Christ was publicly set forth and judged for our sin; and also He covers this whole “season” of grace the present dispensation.

Nevertheless, God did not take up man’s sin for judgment according to His own being, until the cross.

The cross of Christ resolved two problems:

1. The challenge to God’s character of righteousness. That He might be **just**.
2. What He did at the cross to be able to **justify**.

All we have to do is believe.



