

In Romans 1:15-18 the apostle Paul wrote of his eagerness to preach the Gospel, because in it the righteousness of God is revealed. Now in Romans 3:21-31 Paul describes how God in an amazing manifestation of that righteous by grace through faith justifies those who cannot achieve righteousness for themselves.

Every aspect of God’s justification of sinners is wondrous.

The Westminster Shorter Catechism says this about Justification:

Q. 33. What is justification?

A. Justification is an act of God’s free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.

1. Paul sets forth the Gospel of Justification by Grace Through Faith on the basis of Christ’s atoning death: Vs. 21-25a

a. The righteousness of God is manifested for men and women, as a righteousness that we do not possess ourselves by achievement of law obedience. Vs. 21.

b. This righteousness of God is received as a gift by grace through faith in Jesus Christ by all who believe. There is no distinction between different people or peoples, since all have sinned and come short of God’s glory. Vs. 22-24

As a GIFT this blessing is just received, not earned or deserved

GRACE indicates the source of this blessing

God

FAITH, which itself is God’s gift, is the way we receive this blessing. It is a God-given trust and obedience.

c. This justification, imputation of God’s righteous to men and women, is made possible by the redeeming death of Jesus Christ, whom God gave as a propitiation of His just wrath. Vs. 24-25a; Cf. II Corinthians 5:21

2. Paul addresses implications of this Gospel of Justification by Grace Through Faith on the basis of Christ’s atoning death: Vs. 25b-31

a. This way of justification, vindicates God’s righteousness in that He had “passed over former sins”, so that He could be both just and justifier. Vs. 25b-26; Cf. Hebrews 9:15-17 & 10:1-18

b. This way of justification eliminates any reason for boasting on the part of those who are thus justified. Vs. 27-28, cf. Ephesians 2:8-9

c. This way of justification serves to erase the distinction between Jews and Gentiles before God as recipients of God’s grace. Vs. 29-30

d. This way of justification upholds the law rather than eliminates it. Vs. 31; Cf. Romans 8:3-4

How do we respond to this wondrous God and His amazing grace?