

Being Justified Freely By His Grace

(Rom 3:24)

- Read Rom 3:21-31
 - This section (3:21-31) is written to show that salvation must be by grace through faith because of God's righteousness
 - Rom 3:21-24- General description of salvation, Rom 3:25-31- Characteristics of that salvation
- I. Paul here shows that God has provided a way of salvation totally apart from Law-keeping
- A) This does not mean that salvation had ever been by works, but is only so in the mind of every believer prior to his justification
1. Gal 4:1-5- Under the pedagogue
 - i. Remember the microcosm structure of scripture
- B) Rom 3:24- In many ways, one of the greatest verses in all the bible
1. This is Paul's version of John 3:16
 2. We cannot go on in this epistle if we do not have an understanding of this verse
- II. Division of verse
- A) What salvation is
1. Salvation is "being justified" (here in the present tense)
 - i. Justified- "Declared righteous" (while not actually yet "made righteous")
 - ii. God proclaims us to be righteous, He regards us as righteous, treats us as righteous
 - a) Almost in prophetic manner, justifying His election and His assertions about them, clearing His Own name in the process
 - 1) Rom 4:17- Declaring those things which be not as though they were
 - 2) Rom 5:6-11- God justifies the ungodly
 - (a) He pronounces us righteous and then sets about doing that which He prophesied from before the foundation of the world
 - (b) Num 23:19- Hath God said, and shall He not do?
 - b) We say, "but I am yet a corrupt and vile sinner, with so much indwelling sin remaining within"
 - 1) Rom 8:33- Who shall charge God's elect, whom He Himself has declared justified?
 - (a) What is more powerful, my knowledge of self, or God's declaration and word?
 2. "Being justified" is in the Passive voice (we are not doing something, something is being done to us)

- i. Our justification is not just future, where at some point “we will be justified”
 - a) We are justified by faith the moment we accept that fact by faith
 - 1) In other words, we must look at ourselves the way God has looked at us from before the foundation of the world
 - 2) Rom 5:1- I am the moment I believe and accept I am because God has declared me such
 - (a) Here the “being justified” is in the past tense and refers to that which I became by faith the moment I accepted it
 - (b) Martin Luther is the great example of this
 - (1) He went from “I hope to be justified at the throne of God” to “I am now justified because God has said so”
 - (2) From “I hope so” to “I know”
 - (3) He was set free from bondage that very moment “by faith”

B) How salvation becomes ours

- 1. We are saved “freely by His grace” (a gift completely outside ourselves)
 - i. “Freely”- This has to do with the man
 - a) Freely means is is completely without any work (law-keeping) on my part, salvation is mine in spite of me, and all I have ever been and all I currently am
 - b) John 15:25- They hated me “without a cause” (same word as “freely”)
 - 1) We are saved without any cause to be found in us
 - ii. “By His grace”- This has to do with God
 - a) This is the cause of the gift, the source that made it possible
 - b) Grace- “unmerited favor or kindness of God shown to the most utterly undeserving, and brought forth freely by His love, and nothing else”
 - c) “His grace”- The grace of the grossly offended party (John 1:17)
 - 1) Law reveals sin and offense of man, grace reveals the love of God
 - d) Paul understood as a former Pharisee the hold that legalism had on the Jewish mind, as well as the minds of all naturally religious men, and therefore is always reinforcing this point of grace and not “law”
 - 1) Thus in ch 4 he makes this point using Abraham and David, and continues with this subject in ch 5-7

C) How it is that God has been able to make salvation available?

- 1. How can God justify the ungodly, and not mar His Own righteousness?
 - i. “Through the redemption that is in Christ Jesus”
 - a) Through- “by means of, by way of, by the instrument of”
 - 1) This word implies a process, or an action or series of actions, in other words, something had to take place to make this salvation possible

- 2) God's salvation is not made available to man simply through the forgiveness and pardon of God, it is not by His love only and ability to forgive. It is by means of an action: Christ Jesus
 - (a) "By grace" is the cause and "through" is the means
 - (b) Christ and His work are the instrumental cause
 - (1) Christ didn't just come to announce "the way," He came to make "the way"
- b) Redemption- This is a compound word (prefix means "away") which comes from a word which originally meant "to loosen" (like armor or clothing)
 - 1) Etymology:
 - (a) This word then began to be used to refer to setting an animal free, or loosening his burden
 - (b) Then is began to be used to refer to the freeing of prisoners and eventually to the price paid for their freedom, their "ransom"
 - (c) In Koine Greek (that at the time of the NT) it meant "to loosen a prisoner away from his bondage by the payment of the ransom price"
 - (1) Num 18:15- Firstborn all belonged to God, and could be redeemed by the sacrifice of a substitute
 - (2) Consider the "kinsman redeemer"
 - 2) To "redeem" is also to "purchase release of a slave by the payment of the ransom price"
 - (a) The Higher Criticism has tried to change the meaning of "redemption" to mean simply "to deliver"
 - (1) But the next 2 verses (25-26) make this idea void
 - (2) There are also those that say "only Paul used such legalistic words" as he was a radical Pharisee
 1. Mark 10:45- "To give His life a ransom"
 2. 1 Pet 1:18- "Redeemed by the precious blood of Christ"
 3. Heb 9:11-12- "By His blood obtained eternal redemption for us"
 - 3) If I need ransoming, then I am a captive
 - (a) Redemption also includes the idea of liberty, of being set free by the ransom paid
 - (1) Sin is so bad and such a horrible thing in the sight of God, that even the power and purity of Christ's life could not save man, it took His sacrificial death