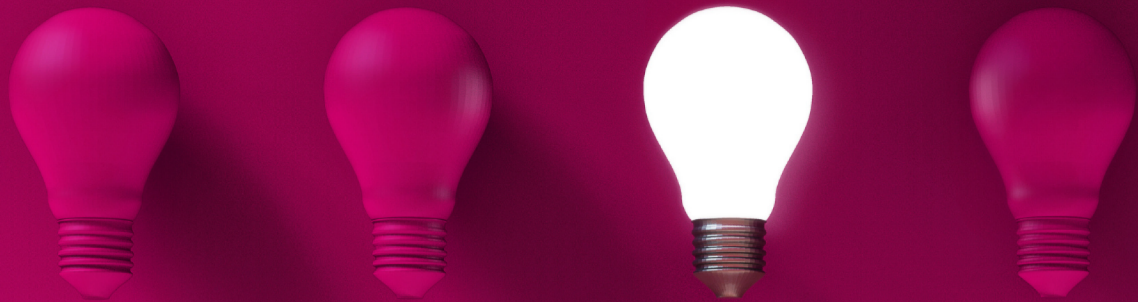
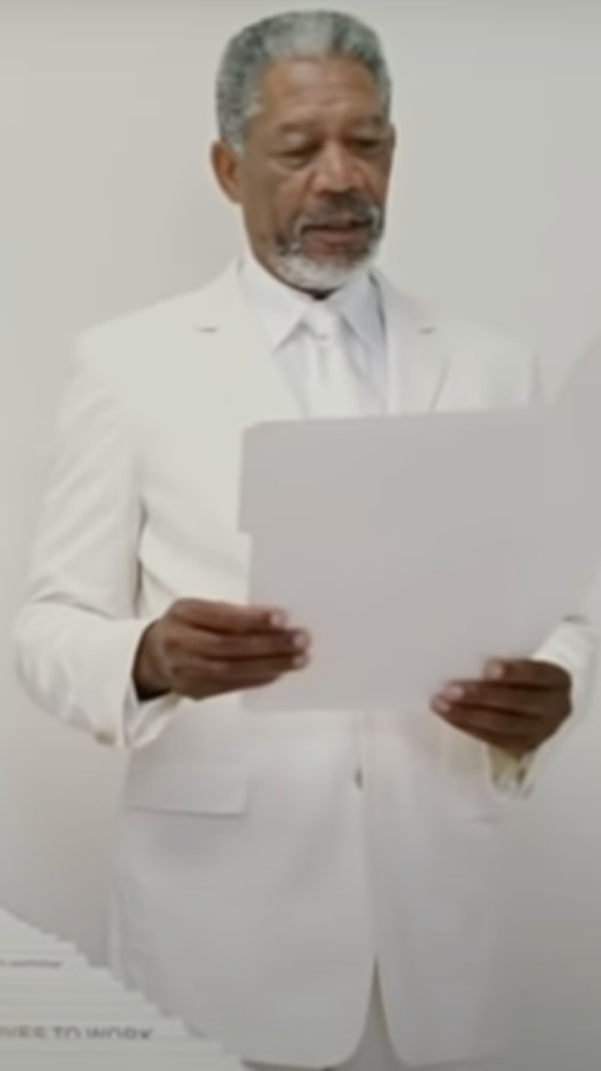


Romans







TAKES EYES

WINDS UP

WINDS UP

POWERS TO WIND



“What comes into our minds when we think about God is the most important thing about us.”



~A.W. Tozer, *The Knowledge of the Holy*



Free Pass









This Week's Sermon

"God is Just and Justifier"

Romans 3:25b-26

The Big Idea:

God wants to show us something. As his plan of redemption plays out, God is desirous to show us something about who he is, namely that he is “just and justifier” of the one who has faith in Jesus. *How can God be just and justifier? How can God punish sin AND let the guilty go free?* God has painted himself into a corner, and the paradox of God as “just and justifier” can only be resolved in one way. We will see how God works out his plan of redemption in a way that changes forever how we think about Him.

Today's Message

1. Romans 3:25b-26 in Context
2. God is Just
3. God is Justifier

Romans 3:21-26

21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus,

Romans 3:21-26

25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

Romans 3:25a

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Last Week's Passage

1. Publicly Displayed
2. Propitiation
3. By His Blood
4. By Faith

Romans 3:25b-26

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To Show, To Demonstrate

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Romans 1:18-20

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. 19 For what can be known about God is plain to them, because God has shown it to them. 20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made.

Romans 2:11

11 For God shows no partiality.

Romans 3:25a-26

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Genesis 3

→ The Cross

“Violence thrives today, secretly nourished by the belief that God refuses to take the sword...It takes the quiet of a suburb for the birth of the thesis that human nonviolence is a result of a God who refuses to judge. In a scorched land—soaked in the blood of the innocent, the idea will invariably die...if God were NOT angry at injustice and deception and did NOT make a final end of violence, that God would not be worthy of our worship.

-Miroslav Volf, *Exclusion and Embrace*, p. 222-223



Romans 2:4

4 Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?

Romans 3:25a-26

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1535

W. G.

Luther's Hated Verse

17 For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

-Romans 1:17

“I hated that word ‘righteousness of God,’ which, according to the use and custom of all the teachers, I had been taught to understand philosophically of the formal or active justice, as they called it, by which God is righteous and punishes sinners and the unrighteous. Though I lived as a monk without reproach, I felt I was a sinner before God with a most disturbed conscience. I could not believe that he was placated by my satisfaction. I did not live, indeed, I hated the righteous God who punishes sinners. Secretly, if not blasphemously, certainly murmuring greatly, I was angry with God.”

-Martin Luther







Flick it

Twist it

Pull it

Spin it

Bop It
EXTREME

Luther's Realization on Righteousness

1. Infused vs. Imputed
2. Justificare vs. Dikaio

—

make unrighteous people righteous vs.

declare unrighteous to be righteous

A Changed View: Romans 1:17

17 For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

“Finally by the mercy of God, as I meditated day and night, I paid attention to the context of the words, ‘In it the righteousness of God is revealed, as it is written, ‘He who through faith is righteous shall live.’” Then I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith. This, then, is the meaning: the righteousness of God is revealed by the gospel, viz. the passive righteousness with which the merciful God justifies us by faith, as it is written, ‘The righteous one lives by faith.’

Here I felt that I was altogether born again and had entered paradise itself through open gates. There a totally other face of all Scripture showed itself to me. And whereas before 'the righteousness of God' had filled me with hate, now it became to me inexpressibly sweet in greater love."



-Martin Luther, "Preface to Latin Writings [1545]," in Luther's Works 34:336-37; WAusg 54.185-86)

Romans 3:21-24

21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— **22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus,**

Justification - John Stott

'Justification' is a legal term, borrowed from the law courts. It is the exact opposite of 'condemnation.' To condemn is to declare somebody guilty; to justify is to declare him not guilty, innocent or righteous. In the Bible it refers to God's act of unmerited (undeserved) favor by which he puts a sinner right with Himself, not only pardoning or acquitting him, but accepting him and treating him as righteous."



Romans 3:25b-26

25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. **26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.**

What is the main question in Romans?

Paul's Question:

*“How can a just God allow anyone in
heaven?”*



holiness

justice

righteousness

goodness

love

grace

mercy

patience

“Where do we find in Scripture the fullest expression of the love of God? In the cross. Where do we find the most awful manifestation of the wrath of God? Is it not also in the cross, where he pours out wrath upon his own Son? That same act shows that God judges sin, and yet is a loving and merciful God.”



-Sproul, R. C. (1994). *The Gospel of God: An Exposition of Romans* (p. 78). Great Britain: Christian Focus Publications

2 Corinthians 5:21

21 For our sake he made him to be sin who knew no sin,
so that in him we might become the righteousness of
God.

Luke 15: The Parable of the Prodigal Son

11 And he said, "There was a man who had two sons. 12 And the younger of them said to his father, 'Father, give me the share of property that is coming to me.' And he divided his property between them. 13 Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. 14 And when he had spent everything, a severe famine arose in that country, and he began to be in need. 15 So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs.

16 And he was longing to be fed with the pods that the pigs ate, and no one gave him anything. 17 “But when he came to himself, he said, ‘How many of my father's hired servants have more than enough bread, but I perish here with hunger! 18 I will arise and go to my father, and I will say to him, “Father, I have sinned against heaven and before you. 19 I am no longer worthy to be called your son. Treat me as one of your hired servants.”’



20 And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him.

21 And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.'

“As the prodigal returned to the village he expected his father to remain aloof in the house while he made his way through the village. To say the least, he would be "subdued" in the process by the crowd in the street. As soon as they discovered that the money had been lost among the Gentiles the Kezazah ceremony would be enacted. The son would then be obliged to sit for some time outside the gate of the family home before being allowed to even see his father. Finally he would be summoned. With the boy already rejected by the village, the father would be very angry, and the boy would be obliged to apologize for everything as he pleaded for job training in the next village.”

“But this is not what happens. No one in the village thinks or acts as a separate person but as a part of the tightly knit village society. The individual's solidarity with that community is unshakable. The father, however, reacts in a very countercultural manner. He breaks all the rules of oriental patriarchy as he runs down the road to reconcile his son to himself.”

“The word run in Greek (dramon) is the technical term used for the footraces in the stadium. Paul uses this word a number of times in this sense (1 Corinthians 9:24, 26; Galatians 2:2; 5:7; 2 Thessalonians 3:1; Hebrews 12:1). Luke is a well-educated man who chooses his words carefully. Thus we can translate the phrase, "His father saw him and had compassion and *raced*." It is not just a slow shuffle or a fast walk-*he races!* In the Middle East a man of his age and position always walks in a slow, dignified fashion. It is safe to assume that he has not run anywhere for any purpose for forty years. No villager over the age of twenty-five ever runs. But now the father *races* down the road. To do so, he must take the front edge of his robes in his hand like a teenager.”

“When he does this, his legs show in what is considered a humiliating posture. All of this is painfully shameful for him. The loiterers in the street will be distracted from tormenting the prodigal and will instead run after the father, amazed at seeing this respected village elder shaming himself publicly. It is his "compassion" that leads the father to race out to his son. He knows what his son will face in the village. He takes upon himself the shame and humiliation due the prodigal.”

~Excerpt From *The Cross and the Prodigal: Luke 15 Through the Eyes of Middle Eastern Peasants* Kenneth E. Bailey, p. 73-74



22 But the father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. 23 And bring the fattened calf and kill it, and let us eat and celebrate. 24 For this my son was dead, and is alive again; he was lost, and is found.'

And they began to celebrate.

Justified by Grace

22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood to be received by faith.





"I'm okay in Jesus."



forgiveness

seeking justice

comparison

relationships



Gospel Response

Is God your justifier?

See God as Just & Justifier and enjoy that good news