



Welcome

- **The overall sequence of thought in Romans**
- **The sequence in Romans 1-4**
- **The key passages in each subdivision**
- **Romans 3:21-26**
- **Teaching: justification and faith**
- **Conclusion**

Overall sequence of thought

- **Need of grace** (1-4) **Abraham**
- **Gift of grace** (5-8) **Adam / Israel**
- **Grace to Jews and Gentiles** (9-11) **Israel**
- **Grace in practice** (12-15)

Sequence of 1-4

- SECTION 1 **Idolatry and immorality**
(1:18-32)
- SECTION 2 **Judging others / God shows no partiality**
(2:1-29)
- SECTION 3 **Is there any advantage in being a Jew?**
(3:1-20)
- SECTION 4 **Faith**
(3:21-4:25)

Sequence of 1-4

- Language
- Frames
- Rivets
- Link to Romans 1:16-17

Vocabulary

- Faith (pistis), belief (pistis) and unfaith (apistos)
- Unrighteousness and ungodliness
- “Gentiles” present throughout 1-4 and absent from 5-8
- To write (at the beginning and the end)
- Jesus / Christ: 1-4 (infrequent) and 5-8 (frequent)

“Frames”

Rom 1:16 For I am not ashamed of the gospel, for it is God’s power for salvation to everyone who **believes**, to the Jew first and also to the Greek. 17 For the **righteousness** of God is revealed in the gospel from **faith** to **faith**, just as it is **written**, “The righteous by faith will live.”

Rom 4:23 But the statement it was credited to him was not **written** only for Abraham’s sake, 24 but also for our sake, to whom it will be credited, those who **believe** in the one who raised Jesus our Lord from the dead. 25 He was given over because of our transgressions and was raised for the sake of our **justification**.

“Rivets”

Rom 4:23 But the statement it was credited to him was not written only for Abraham's sake, 24 but also for our sake, to whom it will be credited, those who **believe** in the one who raised **Jesus our Lord** from the dead. 25 He was given over because of our transgressions and was raised for the sake of our **justification**.

Rom 5:1 Therefore, since we have been declared **righteous** by **faith**, we have peace with God through **our Lord Jesus Christ**, 2 through whom we have also obtained access by **faith** into this grace in which we stand, and we rejoice in the hope of God's glory.

Thesis

Rom 1:16 For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek.

17 For the righteousness of God is revealed in the gospel from faith to faith, just as it is written, "The righteous by faith will live."

Thesis	1:16-17	Justification by faith
Proof 1	Sub-thesis 1:18 Steps: A-D	Idolatry and immorality <i>Gentiles are held responsible</i>
Proof 2	Sub-thesis 2:1 Steps: A-F	Judging others: God shows no partiality <i>Jews are held responsible</i>
Proof 3	Sub-thesis 3:1 Steps: A-B	Is there any advantage in being a Jew? <i>Yes and No! Not really.</i>
Proof 4	Sub-thesis 3:21-4:25 A-C (i-v)	Faith <i>Jews and Gentiles (in that order!) have access to justification by means of faith Argument from Abraham.</i>

Romans 1:18-32

Rom 1:20 For since the creation of the world his invisible attributes—his eternal power and divine nature—have been clearly seen, because they are understood through what has been made. So people are without excuse.

21 For although they knew God, they did not glorify him as God or give him thanks, but they became futile in their thoughts and their senseless hearts were darkened.

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Romans 2:1-29

Rom 2:1 Therefore you are without excuse, whoever you are, when you judge someone else. For on whatever grounds you judge another, you condemn yourself, because you who judge practice the same things.

2 Now we know that God's judgment is in accordance with truth against those who practice such things. 3 And do you think, whoever you are, when you judge those who practice such things and yet do them yourself, that you will escape God's judgment?

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Romans 3:1-20

Rom 3:19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world may be held accountable to God.

20 For no one is declared righteous before him by the works of the law, for through the law comes the knowledge of sin.

Thesis	1:16-17	Justification by faith
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Proof 4	Sub-thesis 3:21 A-C (i-v)	Faith <i>Jews and Gentiles (in that order!) have access to justification by means of faith Argument from Abraham.</i>

Romans 3:21-4:25

Romans 3:27 Where, then, is boasting? It is excluded! By what principle? Of works? No, but by the principle of faith! **28** For we consider that a person is declared righteous by faith apart from the works of the law. **29** Or is God the God of the

Jews only? Is he not the God of the Gentiles too? Yes, of the Gentiles too! **30** Since God is one, he will justify the circumcised by faith and the uncircumcised through faith. **31** Do we then nullify the law through faith? Absolutely not! Instead we uphold the law.

Romans 3:21-4:25

Subthesis: Romans 3:21a

(A) Romans 3:21b-26:

(B) Romans 3:27-31:

(C) Romans 4:1-24

Synthesis:

Link with Christ:

Title for this entire section

The faithfulness of Jesus

Question 1 (v.17)

Question 2 (v. 31)

Question 3 (v.1)

Question 4 (v.9)

Question 5 (v.10)

Romans 4:13-22

Romans 4:23-25

Romans 3:21-26: NRSV

Romans 3:21 But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, **22** the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, **23** since all have sinned and fall short of the glory of God; **24** they are now justified by his grace as a gift, through the redemption that is in Christ

Jesus, **25** whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; **26** it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

Romans 3:21-26: NET

Romans 3:21 But now apart from the law the righteousness of God (although it is attested by the law and the prophets) has been disclosed— **22** namely, the righteousness of God through the faithfulness of 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** But they are justified freely by his grace through the redemption

that is in Christ Jesus. **25** God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed. **26** This was also to demonstrate his righteousness in the present time, so that he would be just and the justifier of the one who lives because of Jesus' faithfulness.

Romans 3:21 But now²⁵ apart from the law the righteousness of God (although it is attested by the law and the prophets)²⁶ has been disclosed— **22** namely, the righteousness of God through the faithfulness of Jesus Christ²⁷ for all who believe. For there is no distinction, **23** for all have sinned and fall short of the glory of God. **24** But they are justified²⁸ freely by his grace through the redemption that is in Christ Jesus. **25** God publicly displayed²⁹ him³⁰ at his death³¹ as the mercy seat³² accessible through faith.³³ This was to demonstrate³⁴ his righteousness, because God in his forbearance had passed over the sins previously committed.³⁵ **26** This was³⁶ also to demonstrate³⁷ his righteousness in the present time, so that he would be just³⁸ and the justifier of the one who lives because of Jesus' faithfulness.³⁹

Romans 3:21 But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, **22** the righteousness of God through faith in Jesus Christ^a for all who believe. For there is no distinction, **23** since all have sinned and fall short of the glory of God; **24** they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, **25** whom God put forward as a sacrifice of atonement^a by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; **26** it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.^a

Romans 3:21 But now apart from the law the *righteousness (dikaiosynē)* of God (although it is attested by the law and the prophets) has been *disclosed (pephanerōtai)*— **22** namely, the *righteousness (dikaiosynē)* of God through the *faithfulness (pisteōs)* of Jesus Christ for all who *believe (pisteuontas)*. For there is no distinction, **23** for all have sinned and fall short of the glory of God.

24 But they are *justified (dikaioumenoi)* freely by his grace through the redemption that is in Christ Jesus. **25** God publicly

displayed (proetheto) him at his death as *the mercy seat (hilastērion)* accessible through *faith (pisteōs)*. This was to *demonstrate (endeixin)* his *righteousness (dikaiosynēs)*, because God in his forbearance had passed over the sins previously committed.

26 This was also to *demonstrate (endeixin)* his *righteousness (dikaiosynēs)* in the present time, so that he would be *just (dikaion)* and the *justifier (dikaionta)* of the one who lives because of Jesus' *faithfulness (pisteōs)*.

Words used

- Disclosed, displayed, demonstrated (x2)
- Righteousness (x5), justified, just, justifier
- Believe, faith/faithfulness (x3)
- Mercy seat

Disclosed...

- Something is being demonstrated...but what?

Righteousness

- NB density of the word in Romans 3:21-16
- Righteousness = right relationship
- Righteousness = covenant faithfulness, love and mercy
- As she was being brought out, she sent word to her father-in-law, “It was the owner of these who made me pregnant.” And she said, “Take note, please, whose these are, the signet and the cord and the staff.” Then Judah acknowledged them and said, “She is more in the right (**ṣāḍqâ / dedikaiōtai**) than I, since I did not give her to my son Shelah.” And he did not lie with her again. (Genesis 38:25-26)

Faith / Faithfulness

...yet we know that no one is justified by the works of the law but by **the faithfulness of Jesus Christ**. And we have come to believe in Christ Jesus, so that we may be justified by **the faithfulness of Christ** and not by the works of the law, because by the works of the law no one will be justified. (Galatians 2:16)

But the scripture imprisoned everything under sin so that the promise could be given—**because of the faithfulness of Jesus Christ**—to those who believe. (Galatians 3:22)

...and be found in him, not because I have my own righteousness derived from the law, but because I have the righteousness that comes by way of Christ's faithfulness —**a righteousness from God that is in fact based on Christ's faithfulness.** (Philippians 3:9)

Faithfulness

- **In a word, the “word of the cross” is faithfulness**
- **Faithfulness of God**
- **Faithfulness of Jesus**
- **Faithfulness of Abraham**
- **Faithfulness of the one who has faith**

hilastērion / Mercy Seat



Conclusion

- **The faithfulness of God is disclosed...**
- **...in the faithfulness of Jesus' Christ and...**
- **...in God's faithfulness to him in resurrection;**
- **...the cross is the new mercy seat....**
- **...to which all have access through faith/faithfulness**

Conclusion

- **Need for God is experienced by, morally and existentially, by both Gentiles and Jews: “There is no distinction” (= Roman 2 and 3)**
- **The real “circumcision” is the moral life, written on the human heart (Romans 3)**
- **God offers salvation through Christ, specifically through his faithfulness (Romans 3 and 4)**
- **Abraham’s faith and justification preceded his circumcision (Romans 4)**
- **We, Jews and Gentiles, all access this grace it through the faithfulness of Jesus, the faithful one who fulfilled the promises to Abraham, our father in faith (Romans 4)**

Conclusion

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**Loving and faithful God,
open our hearts to know our need of your grace
in the circumstances of our lives.
In the faithfulness of Jesus your Son
we see your faithfulness
to everyone without distinction,
disclosed and offered to all alike.
As we accept your gift in Christ,
may we follow the example of Abraham,
our father in faith,
by placing all our trust in you.
Through Christ our Lord. Amen.**