

Justified by Grace

📖 Romans 3:21-26

👤 Pastor Jeremy Thomas

📅 August 24, 2014

🌐 fbgbible.org

📍 Fredericksburg Bible Church

107 East Austin Street

Fredericksburg, Texas 78624

(830) 997-8834

In the great Epistle of Romans we have completed Romans 1:18-3:20, Paul's section on Condemnation. The whole world is condemned, meaning each and every individual stands under the just penalty of sin and is subject to the dominion of sin. We all walked according to the course of this world. Paul begins his systematic theology with bad news but if you didn't know yourself as God once knew you then now you know yourself as God knew you and you know every other man as God knows them. None of us had a character that commended us to God. None of us had speech that gave us merit before God. None of us had conduct that would render us righteous before God. We all stand condemned. But at this point, if you are like me, having heard the bad news you are ready to move on and to hear if there is any good news. Fortunately there is a lot of good news and the good news vastly outweighs the bad news.

If you recall, Paul has already prepared us for the good news by telling it briefly in Romans 1:16-17. I think he did this in advance so that we could make it through the bad news. I hope you made it through, not everyone did. Let's review the good news that Paul revealed in Romans 1:16-17, for here we have a statement of the entire gospel in summary form. "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS SHALL LIVE BY FAITH." Our exposition of verse 16 showed that the gospel is the power of God unto salvation to everyone who believes in all three tenses. There is the past tense of salvation, we have been saved, when we were unbelievers we were under the penalty of sin but when we believed the gospel we were saved. This is our position before Him. This is the past tense of salvation which is salvation from the penalty of sin when we believe the gospel. Then there is the present tense of salvation, we are being saved from the power of sin as we believe the gospel because we still have the flesh and are still subject to temptation. This is our experience. It is the present tense of salvation which is salvation from the power of sin as we continue to believe the gospel. Finally there is the future tense of salvation, we shall be saved, when we as believers are transformed to our resurrection body we will be saved from the

presence of sin altogether. This is our ultimate salvation. So verse 16 is the good news of our salvation in all three tenses; past, present and future and in each phase salvation is enjoyed through faith. In verse 17 he specifies that this salvation really centers on one great word; righteousness. We don't have a righteousness that enables us to be pleasing to God so we need righteousness in order to have a position before Him, in order to experience fellowship with Him and in order to dwell with Him! The gospel is of righteousness because Jesus Christ is the righteous one who died on the cross for our sin. Through faith in Him we access His righteousness. Remarkably we don't access it just one time, we access it from faith to faith, meaning in all three tenses as we exercise faith; first we access it when we put simple faith in Jesus Christ and at that instant in time His righteousness is imputed to us so that we have an eternal position before God. Second, we access it each time we live by faith because through faith He imparts His righteousness through us producing good fruit; and then at the last we access it one last time through faith when He makes us righteous entirely by transforming us into resurrection bodies, never to sin again. That my friend is a gospel! The gospel is God's power that saves in the past, present and future those who believe from the penalty, the power and the presence of sin by imputing, imparting and making you righteous.

Paul is now going to expand on these three tenses and today we come to the first of the three tenses. The first one is the past tense, where Christ's righteousness is imputed to us through faith. This is justification and from 3:21-5:21 Paul is going to talk about justification or how we get a right standing with God, how a sinner can be in a relationship with God. He doesn't look at us as sinners but looks at us as He looks at Jesus Christ, that is, as righteous. In justification you may not feel righteous, you may feel like a sinner! Feelings are not the issue. You may even accuse yourself, but in this section God defends you! He defends you because Christ makes intercession for you. Every time Satan stands up and prosecutes you in heaven saying, uh, God, did you see that sin, Jesus Christ stands up as your Lawyer and says, I paid for that and the verdict is righteous. You have His righteousness. You may find that hard to believe but it's true whether you feel like it or not. Many have found it hard to believe. Luther, the great restorer of the doctrine of justification by grace through faith, clarified the twin truths when he said, "insofar as I am a Christian, I am truly righteous, devout and belong to Christ. But to the extent I look at myself and my sin, I am miserable and a great sinner." He considered this a wonderful and deep truth and because of it coined a famous Latin formula to sum it up; *peccator in re, iustus in spe!* Do you know what that fancy Latin means? "Sinner in reality, righteous in hope!" You are a sinner in experience but in position you are perfectly righteous. He also had another Latin phrase, more well-known, *simil iustus et peccator*, "at the same time just and a sinner." This is what you are and this is what I am if you have believed in Jesus Christ! And I hope you come to understand this truth and to love this truth because once you understand it and love it you will be set free as you have never been free before. God wants you to be free. He does not want you to be in bondage. So many Christians are living in bondage

because they think freedom means the freedom to sin. They have yet to understand the meaning of freedom. They are living like the Israelites who God brought out of Egypt so they could go to the Promised Land. Yet they only wanted to go back to Egypt. In their position they were God's righteous people but in their experience they were still in chains to Pharaoh. They didn't really understand the freedom that lay ahead in the Promised Land. They kept looking back to that sinful life and wanting to go back. But the Spirit through Moses was pushing them ahead, trying to show them freedom and at the last they only ended up wandering around in a wilderness, in a halfway house between the life that lay behind and the life that lay ahead. Learn the lesson of that generation and take hold of the fact that you are no longer enslaved to sin, you are no longer in bondage, there is no freedom in sin; true freedom is the freedom from sin and the freedom unto righteousness. God wants you to go forward in sanctification and that is where you will find true life. But before we get to sanctification let us first look at what God has done for us in justification which lays the legal groundwork for sanctification.

You will recall that in 3:9-20 we were in a courtroom. Paul used many legal words in the case that God had against us which ended in verse 20 with the verdict of guilty! Now in 3:21 He continues with the legal setting and returns to the word that he used in 1:17 which is the very heart of the gospel; righteousness. This is legal righteousness, not character righteous. Paul is not talking about how a man becomes righteous in his character but how a man is declared righteous in God's court. This word, so often misunderstood, was the word that struck terror into the heart of Luther, even in the year 1516, the year before he nailed the 95 theses to the door at Wittenberg. The word to Luther caused intense anguish and terror simply because he was an honest monk. He knew how sinful and wretched he was and if God is righteous then that meant he was under the just condemnation of this wrathful God. How could he be right with God? He longed to be right with God. As he studied the Epistle of Romans in the original language (for he was a brilliant German, virtually the father of the German language, did more for it than any other single individual and truly the genius behind the Reformation), it broke upon him a very important truth. He says, "For a long time I was lost and did not know how to get in. I knew something, of course, but still did not know what it would be till I came to the passage in Romans 1: 'The just shall live by faith.' This helped me. Then I saw what 'righteousness' Paul is talking about. Since 'righteousness' stood first in the text, I combined the abstract and concrete and became certain of my argument. I learned to distinguish between the righteousness of the law and the gospel. Before this I wanted for nothing except that I made no separation between law and gospel, took it all to be the same and said that Christ differs from Moses only in time and perfection. But where I discovered the difference, that the law is one thing and the gospel another, then I broke through." This was the key for Luther. When he saw that there was a righteousness of God that was *separate* from righteousness according to Law, that's when he understood and was set free. You see, Luther had for years been trying to live according to the law of God in order to become righteous. But the more he tried the worse he

became. Luther learned what Paul taught at the end of 3:20, that righteousness does not come through law, only a knowledge of sin comes through the law. In that light verse 21 states the wonderful truth that there is a righteousness of God that is apart from the Law. Luther did not know of this righteousness before; he found it in Romans.

Note **apart from**, *χωρις*, meaning “independent from.” It stands entirely separate from a righteousness that comes by doing works and keeping law. It is a righteousness that verse 22 says is through faith. Faith is the key that opens the door to righteousness. It was this change in Luther’s thinking that led him to love the word **righteousness**. Luther scholar Ilwand says, “It is this Word at which the final decision concerning an understanding of the righteousness before God is made. The fact that Luther is able to re-conquer this concept for theology and to make it the fundamental basis of faith was something that he regarded as his life-long mission, by God’s grace and design. The theologian Martin Luther stands in the history of the church as a great sign, erected by God, who stands far beyond the boundaries of what we call today confession and confessionalism as the man who continued to point, drive, push, and to circle around this one point and toward this single word: righteousness.”¹

Now technically the expression **the righteousness of God** should be translated **a righteousness of God** because there is no definite article. It is not God’s attribute of righteousness. We cannot share in the righteousness of God. He will not share His glory with another. But we can receive what A. T. Robertson called a God-kind of righteousness, one that makes us fit to be in a legal relationship with Him who is righteous. And that is what He has done for us in Jesus Christ. He has provided for us a God-kind of righteousness.

This righteousness is the gospel and cannot be conceived apart from it. As Luther says, “not until both the gospel and God’s righteousness come together—not until we seek them both in the gospel—and not until God’s righteousness is for us the content of the Good News that calls us to faith will we have understood the whole gospel.”²

This all explains why Paul began verse 21 with **But now**. This expression is used six times in Romans (cf Rom 3:21; 6:22; 7:6, 17; 15:23, 25), the majority of which indicate a transition from “a dark, gloomy picture to something wonderful God does for us.”³ The wonderful thing God has done for us we now know is provide a God-kind of righteousness in the gospel, apart from Law, such that the gospel is by faith alone and not by faith plus works. This is such wonderful news that Alva McClain, in his commentary on Romans, said that if he could just have six verses from the entire Bible he would select verses 21-26 and he encouraged all Christians to memorize these six verses.

Paul says this **righteousness of God has been manifested**, perfect tense, meaning it has been manifested and now lies open to view. It refers to the revealing of the person and work of Christ; which was hidden beforehand in the sense He had not come.

However, before it was manifested it was **being witnessed by the Law and the Prophets**, the two headings **Law and Prophets** stand for the entirety of the OT. Paul means this righteousness was predicted in the OT. It was predicted in two ways: by provision and by application. By provision, when man fell in Genesis 3 he lost his standing with God but God revealed the good news that the seed of the woman would come to resolve man's dilemma. This seed was traced from the woman to Abraham, to Isaac, to Jacob, to Judah, to David and finally to Jesus Christ Himself. He is the seed of righteousness. By application it was predicted in that this righteousness was credited to those who believed in the seed promise prior to the seed's arrival. Abraham believed and it was credited to him as righteousness (Gen 15:6). To Habakkuk it was revealed, "But the righteous by faith shall live." Righteousness in the OT was always by faith looking forward to the righteous seed who would come and provide the answer for man's condemnation under sin.

Verse 22, **even the righteousness of God through faith**, or, more correctly, **a righteousness of God through faith**. Note how the righteousness comes to us, not by works of the Law but **through faith**. *δια* is "through" with the genitive of *πιστις* which is faith, showing that faith is an instrument. Faith is not the cause of why we are counted righteous. No one is counted righteous because of faith. That would lead to the unbiblical notion that somehow our faith makes a contribution to our salvation and has some merit. Faith does not do anything. Faith receives something. Until this is grasped faith itself is not grasped. Faith is receiving a gift.⁴ The gift itself is salvation and God alone saves. "Many writers have described faith as the hand of the heart. It does no work to earn salvation but only accepts a gift that someone else provides."⁵ Luther said "...there is only one way to receive a new life and that is through faith which is nothing less than pure receptivity; the acceptance of that which God promises in his Word to man."⁶ Over and over we only see faith as the condition for salvation. The writers of the NT state 150 times that faith is the sole condition for salvation. For example, in John 6:47 Jesus said, "Truly, truly I say to you, he who believes has everlasting life." In John 1:12 it says, "But as many as received Him to them He gave the right to become children of God, even to those who believe in His name." To receive is to believe. Faith is receptive. In Acts 16:31 when the Philippian jailer asked, "Sirs, what must I do to be saved?" Paul and Silas answered, "Believe in the Lord Jesus Christ and you shall be saved." In Eph 2:8-9 Paul stated, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast." Salvation is the gift; faith is the instrument through which we are saved. Over and over the NT sets forth but one condition for being saved and that condition is faith. I would say that this faith is alone. Some point out that Paul did not say faith alone but the word faith is alone in this verse. It does not say through faith in Jesus Christ and works!

Nor does it say through a faith in Jesus Christ that works. The simple fact is it is a faith alone apart from any works. Luther says, "Faith that comes from God is faith that is devoid of any work to which a person brings nothing to it; no accomplishment, no glory, no sacrifice, no knowledge, no law. Faith that comes from God is found in the hand that receives, the ear that hears, the heart that believes and loves and hopes. This kind of faith is satisfied with what God gives, namely, his Son Jesus Christ."⁷

What is the object of our faith? Paul states **faith in Jesus Christ**. The only proper object for our faith is **Jesus Christ**. It is not faith in faith, having the right kind of faith, either you have it or you don't; but even then faith does not save. Jesus Christ saves, it is faith in Him. The object is what is important. Again it does not say faith in Jesus Christ alone but Jesus Christ is alone in this verse. We are not told to place our faith in anything other than Jesus Christ. So then it is faith alone in Jesus Christ alone. How you could come to any other conclusion from these verses would be strange indeed.

Paul goes on to say this is true **for all those who believe**, which in context is referring to both the Jew and the Greek; **for there is no distinction** Paul says. Why is there no distinction in this respect? Because verse 23 reminds us, **for all have sinned and fall short of the glory of God**. The Jew had more privileges, he had the Law and circumcision and these were revelatory of God, but they **sinned** anyway, **all have sinned**, so then all are justified before God the same way, both the Jew and the Greek are justified through faith alone in Christ alone. There can be no distinction. This is what was so amazing to Peter and his Jewish companions at Cornelius' house. The Spirit fell upon them and yet they were uncircumcised. But who was I to argue with the Spirit says Peter. So then both they and we are justified through faith. Yet even Peter denied this later when he caused trouble at Galatia by separating from eating with uncircumcised Gentiles, implying that they had some deficiency. So we see that we are all subject to fall into the dangerous trap of proclaiming a false gospel. Fortunately for Peter, Paul called him on the carpet and Peter turned back to the truth that because all have sinned and fall short of the glory of God then all are justified in the same manner.

Now when it says **all have sinned** it does not mean that all sin the same amount or to the same extent. Some may sin more, others may sin less, but all did sin and that is the point! How much sin is enough to condemn us? Just one sin is enough to condemn us forever and yet in all honesty we have all sinned hundreds of thousands of times and yet even that is not the entire picture because we are not only condemned for personal sin but we are condemned for our sin in Adam. We are sinners by nature and by that fact alone we are condemned.

Not only did we all sin but we all fall short, present tense, meaning we continually fall short. This word means to "fail to reach." What did we fail to reach? **The glory of God**. What is the glory of God? It is His full essence. The essence of who and what God is. We fail to meet the criteria of who and what God is. The word **glory**, Greek *δοξα* and Hebrew *kabod* mean "weight, heaviness." If we walked into a room

with Frank Sinatra we'd be in the presence of his glory, we'd say he carried weight; but if we walked into a room with God we'd be in the presence of the Almighty! Everyone failed to reach the glory of God. We might all go down to the beach and look out into the ocean and see an island several miles out.

Someone might say I bet I can jump farther than you. We would all run across the sand and jump at the water's edge; you might jump farther than me but it would not make much difference. We would both be wet! Neither one of us would make it to the island, no matter how many times we tried. The point is that we all fall far short. This is our predicament because God's glory is so great and this is why there can be but one way to be justified. It can't be by works because that is trying to jump to reach that island, it must be through faith in the only one who did reach the glory of God, Jesus Christ.

Here in verse 24 he says it, **being justified as a gift by His grace**. If you choose not to memorize vv 21-26 memorize just this phrase. It is a wonderful one; **being justified as a gift by His grace**. Sometimes a participle is very forceful in the Greek. Here the participle **being justified** is powerful, it means each one being set right. When you have broken your arm you go to the doctor and he sets it right. When you are justified by God's grace He sets you right. That is what it means, when you believe, when each one of you believes you are set right with God. It is a legal term; you were under legal condemnation but now being justified you are legally righteous. In the court of God you are in the right. That is good news!

Note it is a **gift**. **A gift** cannot be earned or else it is no longer a gift. If you do something for it, it is not a gift but a payment for what is due! A gift also comes with no strings attached. It is just that, a gift. It is not given with thought of return. It is freely given and freely received. God justifies us freely. It is a gift. Another translation of this word is "without a cause." If that is what is meant here then Paul is saying God justifies us without a cause. There is no explanation in us. God doesn't say, look at that wonderful person, I just have to have him. God never said that about anyone. There is nothing in us that would cause Him to justify us. There is no cause.

This is why it must be as Paul says **by grace**. **Grace** is God's unmerited favor. There was no merit in us so it couldn't be merited. If it was merited it would be by works but it is by grace, God's unmerited favor. We don't know why He showed us unmerited favor other than to say that He is loving. If there is any cause for our justification it is because He is love. Grace is God's love in action. To polish off this thought observe that we are justified by grace and not by faith. Once I listened to S. Lewis Johnson, the great Greek scholar, give a lesson titled Justification by Grace, simply because I had never heard it put that way before. It is always said that we are justified by faith but the Scriptures teach we are justified by grace through faith. We must be careful not to think that our faith justifies us. It is not our faith that justifies us; it is His grace. And if you think about it, your faith cannot set you right with God. Only God's grace can do that. So then we say that grace is the unmerited favor of God working through our faith that justifies us, sets us right with God, gives us a legal standing with God.

This grace does not just arbitrarily come to us, rather, it comes to us **through redemption**. This is the great long word *απολυτρωσις* and it refers to buying a slave out of the slave market of sin. We, you and I, were slaves to sin, duty bound to obey sin. Jesus Christ paid the price to purchase us out of the slave market of sin so that we don't have to serve sin anymore; now we can serve righteousness. Christ has paid the redemption price for all men but many choose to stay in the slave market of sin. But those who believe are taken out of the slave market of sin. This is the basis or ground of God justifying us. God doesn't justify arbitrarily. That is not how God is. God must have a basis for justifying and that basis is Christ's redemption.

There is no one else who paid the redemption price for you. Mohammed didn't pay the redemption price. Joseph Smith didn't pay the redemption price. Moses himself didn't pay the redemption price. Only Jesus Christ paid the redemption price. When God looked at these other men He saw the same thing He saw when He looked at you and me, a slave in the market of sin. But that is not what He sees when He looks at Jesus Christ. He sees a Redeemer. One who purchases slaves out of the slave market of sin. And when He sees you and me He sees the redeemed! And all of that simply through faith. That is all He requires of you, the open hand of faith, simply receiving the gift. Then He will look at you completely differently, as blood bought. You may feel like a sinner and you may still sin but your position is in Jesus Christ, and that means you are perfectly righteous. You see then that justification is not just-as-if-you'd-never sinned but just-as-if-you'd-perfectly-obeyed. That is how God looks at you. Just-as-if-you'd-always-obeyed. Isn't that good news? Isn't His grace wonderful? It was His grace that brought Him to look at you that way.

Verse 25, continuing to speak of **Christ Jesus** Paul says, **whom God displayed publicly as a propitiation in His blood through faith**. The public display is the display of Jesus Christ on the cross outside the walls of Jerusalem. It didn't take place in a corner. It wasn't a private display. It was public, for all the world to see. The human realm and the angelic realm and let me tell you, if humans weren't looking angels were looking because they knew the importance of what was happening. Scholars break the period of Christ into his birth, life, death and resurrection but which one do they emphasize? Not the birth, only 3% of the gospels concern the birth. Not the life, only about 25% of the gospels focus on His life. The death. Over 60-70% focuses on the death. Christ's cross work. The death is the key and it was a bloody death. The life is in the blood so when you see the blood you are seeing something very important. Some play down the blood, saying it's not literal blood. That is nonsense. If it is not literal blood then it is not literal life and it IS literal life. Jesus laid down His life. This isn't a metaphor. He gave His literal life for you and for me.

However, I'll tell you that He did not do this first and foremost for you and for me. First and foremost He did it for His Father. The Father needed to be propitiated. This is another great long word, *ιλαστηριον*, it

means satisfaction. God had to be satisfied. He's holy, He can't compromise His holiness. His holiness must be satisfied. That is what Christ's cross did first and foremost. It satisfied God's holiness. Now if you want a word picture the same word referred to the mercy seat that was in the OT tabernacle and temple. The mercy seat was the lid of the Ark of the Covenant and there were cherubim mounted with their wings reaching over the mercy seat and their faces shielding under their wings in order to hide them from the holiness of God. Once a year the high priest would go into that Most Holy Place with blood and He would pour that blood on the mercy seat and God would be satisfied for one year. Then a year later he would have to go back and do it again and every year he had to go again and again. But Jesus Christ came and He is the mercy seat. He is our Propitiation. He is our satisfaction and His satisfaction is once and for all. He doesn't have to go back there again and again, year after year. Once a friend of mine and I were talking about the gospel and what Christ did on the cross and he thought Jesus would need to come back and go to the cross again for all those who lived after the cross. No friend, God has been satisfied once for all. He will never go back. He has no need to go back. His work is finished. God is satisfied.

Some Christians think that they have to do something to satisfy God and if they do then they will get something more, a second blessing of sorts. God is not going to get more satisfied than He already is. He is so satisfied that when I believed in Him I got everything He has to give at that moment in time. I already have every spiritual blessing in the heavenlies in Christ Jesus (see Eph 1:3). Don't go around thinking that you need something more and if you could just satisfy God you could get it. You already have it and Satan is only tricking you into not realizing that because of the blood of Christ you already have everything!

Now Paul says, **This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; 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.** He compares the past and what God did in the past, with the present and the cross is the dividing point; the cross stands at the center and what was at stake with the cross? God's righteousness. The cross is entirely about God's righteousness. If someone asks you, why did Jesus have to die on the cross the answer is God's righteousness. They may not understand that answer, you may not understand that answer but it is an answer worth understanding. God is righteous. The passage has not spoken of this before, before in vv 21-22 it was a God-kind of righteousness made available to us as creatures. But this is God's righteousness proper. May I say that this attribute sets the Triune God of the Bible far apart from the phony Allah? Allah's righteousness is defined by his might. Might makes right in Islam. That is why they are so violent. At least that is one reason. They don't have a God who is righteous in the sense that God is. What does it mean? It means that God's character is consistently flawless to Himself. His character determines what is right and wrong and so you are looking at the whole character of God.

One author put it this way, "The righteousness of God is that righteousness which God's righteousness requires Him to require." That is a deep definition and I'm not sure I understand it all, but what I do understand is that it means He never compromises His righteousness. He is not going to accept you or me as unrighteous or partially righteous. He is only going to accept us as perfectly righteous.

How is He going to do that? Paul says there was a demonstration of His righteousness and that demonstration was the cross. Jesus Christ was not being killed by Herod and Pontius Pilate and the Gentiles and the Jews. Oh, of course he was in one sense, but in an ultimate sense it occurred by the predetermined plan and foreknowledge of God. That's Acts 2:23. God put in history the cross work of Jesus Christ because He wanted to demonstrably prove that He is righteous. He doesn't compromise. We stole life and someone had to pay God back. Since no one here had anything to give Him He gave His own Son. That is what it means For God so loved the world that you see at every football game. It means He gave His Son. That is love. God was not going to ever go around declaring people righteous, some arbitrary caprice like Allah. No, there had to be a righteous sacrifice. Islam rejects Christ's sacrifice, it's just good outweighing bad and Allah is a big compromiser. That's why these Muslims can lie. It gets back to their doctrine of Allah. Not so with the God of the Bible. God is righteous. He never compromises. John Calvin said, "There is probably not in the whole Bible a passage which sets forth more profoundly the righteousness of God in Christ." I agree with Him. This passage profoundly shows that what was going on at the cross was a demonstration of God's righteousness. He doesn't compromise. He is who He is and He never changes and so Jesus died.

This had to be done Paul insists **because in the forbearance of God He passed over the sins previously committed.** This means God's justice was not being enacted against the sins committed during the OT. He was letting them go unpunished. This could not go on forever, of course, the debt was building. Nevertheless, during this time God justified them through faith. However, the actual righteousness that was credited to them was credited to them on the certainty that Jesus Christ would actually come and die on the cross to provide the righteousness. When He was successful it served as a visible demonstration that God was righteous in justifying them ahead of time.

Verse 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.** God is never not just. The death of Christ is how God remains **just and the justifier.** God's holiness has been satisfied; the redemption price has been paid; His righteousness has been demonstrated. He is set free to justify each and every one who believes in Jesus Christ. Justification is by grace alone, through faith alone, in Christ alone! Sola gratia, sola fide, sola Christos!

¹ Hans J. Iwand, *The Righteousness of Faith According to Luther*, ed. Virgil F. Thompson, trans. Randi H. Lundell (Eugene, OR: Wipf & Stock, 2008), 69.

² Hans J. Iwand, *The Righteousness of Faith According to Luther*, ed. Virgil F. Thompson, trans. Randi H. Lundell (Eugene, OR: Wipf & Stock, 2008), 70.

³ Alva McClain, *Romans: The Gospel of God's Grace*, p 101.

⁴ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Ro 3:22.

⁵ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Ro 3:22.

⁶ Hans J. Iwand, *The Righteousness of Faith According to Luther*, ed. Virgil F. Thompson, trans. Randi H. Lundell (Eugene, OR: Wipf & Stock, 2008), 62.

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