

Justified by Faith without the Law

Romans 3:21 But now the **righteousness of God** without the law is manifested, **being witnessed** by the law and the prophets; 22 Even **the righteousness of God** *which is by faith of Jesus Christ* unto all and upon all them that believe: for **there is no difference:** 23 **For all have** sinned, and come short of the glory of God; 24 Being **justified freely by his grace** through the **redemption** that is in Christ Jesus: 25 Whom God hath set forth *to be* a **propitiation through faith** in his **blood**, to **declare his righteousness** for the remission of sins that are past, through the **forbearance of God;** 26 To declare, *I say*, at this time **his righteousness: that he might be just, and the justifier** of him which believeth in Jesus. 27 Where *is* **boasting** then? It is **excluded.** By what law? of works? Nay: but by the law of faith. 28 Therefore **we conclude that a man is justified by faith without the deeds of the law.** 29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing *it is* one God,

which shall justify the circumcision **by faith**, and uncircumcision **through faith**. 31 Do we then make void the law through faith? God forbid: yea, **we establish the law**.

- Justification is the act of God whereby **He declares** the believing sinner righteous in Christ **on the basis of the finished work of Christ on the cross**.
- Justification is an *act*, not a process.
- There are no degrees of justification; each believer has the same right standing before God. There are degrees in sanctification, and it does change depending on how you live out who you are
- Justification is something *God* does, not man.
- No sinner can justify himself before God.
- Justification does not mean that God *makes* us righteous, but that He *declares* us righteous.
- Justification is a legal matter.
- God puts the righteousness of Christ on our record in the place of our own sinfulness.
- Nobody can change this record.

1. Getting right is not based on merit [Romans 3:21](#) But now the **righteousness of God** without the law is manifested, being witnessed by the law and the prophets;
 - a. Righteousness was not based on the law, without the law [Galatians 2:21](#) I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.
 - b. Nothing you did to please God [Philippians 3](#)
 - i. The law stirs up wrath [Romans 4:15](#) Because **the law worketh wrath**: for where no law is, *there is* no transgression.
 - ii. The law causes a curse to come on us [Galatians 3:10](#) **For as many as are of the works of the law are under the curse**: for it is written, Cursed *is* every one that **continueth not in all things** which are written in the book of the law to do them. [11](#) But that **no man is justified by the law in the sight of God**, *it is* evident: for, The just shall live by faith.
 - iii. Salvation comes by grace not what you do [Ephesians 2:8](#) For by grace are ye saved through faith;

and that **not of yourselves: it is** the gift of God: **9 Not of works, lest any man should boast.**

iv. It is not by works of righteousness that we do **Titus 3:5**

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

c. No way to be saved by keeping the law **Galatians 2:16**

Knowing that a **man is not justified by the works of the law,** but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and **not by the works of the law: for by the works of the law shall no flesh be justified.**

d. This is not a new doctrine but was taught in the Old

Testament by the prophets and the law **Psalm 32:1**

Blessed is he whose transgression is forgiven, whose sin is covered. **2** *Blessed is the man unto whom the Lord imputeth not iniquity, And in whose spirit there is no guile.*

- i. Every time they had a sacrifice they were showing that they weren't able and it had to be a blood sacrifice
- ii. The story of Abraham that follows in [Romans 4](#) was to show them that they were saved the same way in the Old Testament [Romans 4:1](#) **What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works,**

he hath *whereof* to glory; but not before God. 3
For what saith the scripture? **Abraham believed God,** and it was counted unto him for righteousness.

- e. Salvation and Christianity are not performance based but rather faith based

2. The means is faith in Jesus Christ [22](#) **Even the righteousness of God which is by faith of Jesus Christ** unto all and upon all them that believe: for **there is no difference:**

- a. It is not believing in God or trusting Him. Even the devils do that-it is Jesus Christ [James 2:19](#) **Thou believest that**

there is one God; thou doest well: the devils also believe, and tremble.

- b. It is trusting in Jesus Christ [John 14:6](#) Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
 - i. True faith involves obeying God [Romans 6:17](#) But God be thanked, that ye were the servants of sin, but ye **have obeyed from the heart that form of doctrine which was delivered you.**
 - ii. True faith is not about an emotional feeling. There will be feelings but that is not salvation
 - iii. True salvation is understanding the truth about Jesus Christ in your heart [Romans 10:13](#) For **whosoever shall call upon the name of the Lord shall be saved.** [14](#) **HOW** then shall they call on him in whom **they have not believed?** and how shall they believe in him of whom **they have not heard?** and how shall **they hear without a preacher?** [15](#) And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! [16](#) But

they have not all **obeyed the gospel**. For Esaias saith,
Lord, who hath believed our report? **17 So then faith
cometh by hearing, and hearing by the word of
God.**

- c. It is the grace of God **24 Being justified freely by his
grace** through the redemption that is in Christ Jesus:
 - i. It is a gift, not something we earn
 - ii. It is not something we achieve or accomplish
 - iii. The law shows how perfect God is and how wicked we
are
 - iv. Grace is God giving His righteousness to us
 - v. Redemption is Jesus paying the price for our sins
- d. You must come to God knowing that you could never save
yourself and only Jesus can
- e. You believe what He says about paying your sin debt and
trust that He has done so

3. The promise is for all mankind **22 Even the
righteousness of God which is by faith of
Jesus Christ** unto all and upon all them that believe: for

there is no difference: 23 For all have sinned, and come short of the glory of God;

- a. Salvation is for all those that believe. There is no difference between Jew and Gentile, man or woman, etc **Acts 13:39** And by him all that believe are justified from all things, from which ye **could not be justified by the law** of Moses.
 - b. All that come to Him will be saved **John 6:37** All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.
 - c. No one is so evil that they can't be saved, for all have sinned
 - d. All sinned and failed. He died for all. All that believe will be saved
 - e. Knowing that it is for all who believe we should tell everyone and beg God to work in their hearts
4. Mercy seat where the propitiation was offered **24 Being justified freely by his grace** through the redemption that is in Christ Jesus: **25** Whom God hath set forth *to be* a **propitiation through faith** in his blood, to declare his

righteousness for the remission of sins that are past,
through the forbearance of God;

- a. Notice the words used here of the price He pays, propitiation, redemption, and blood [I Peter 1:18](#)
Forasmuch as ye know that ye were **not redeemed with corruptible things**, as silver and gold, from your vain conversation *received* by tradition from your fathers; [19](#)
But **with the precious blood of Christ**, as of a lamb without blemish and without spot:
- b. Propitiation is satisfying God's holy law by meeting its just demands so that God can freely forgive those who come to Christ [I Timothy 2:5](#) *For there is one God, and one mediator between God and men, the man Christ Jesus; 6*
Who gave himself a ransom for all, to be testified in due time. [Hebrews 10:10](#) *By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 14* For by one offering he hath perfected for ever them that are sanctified.
- c. Redemption is the purchasing of the sinner and then setting him free
- d. All this is pictured in the story of the Day of Atonement [Leviticus 16](#)

- i. One goat was killed and his blood taken to the holy of holies and sprinkled on the mercy seat, the golden cover on the ark over the stone tablets of the Law. The blood met the demands of the law
 - ii. The priest put his hands on the second goat and confessed the sins of the people. That goat was taken to the wilderness and set free to picture the carrying away of our sins **Psalm 103:12 As far as the east is from the west, So far hath he removed our transgressions from us.**
 - e. When we sin we can pay for our sin with our own blood or the blood of a substitute can be taken in our place
5. The mediator was how God could be just and justifier **25 Whom God hath set forth to be a propitiation through faith in his blood,** to declare his righteousness for the remission of sins that are past, through the forbearance of God; **26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.**
- a. God is love without a doubt. He loves all! **I John 4:8 He that loveth not knoweth not God; for God is love.**

- b. God is also light **I John 1:5** This then is the message which we have heard of him, and declare unto you, that **God is light, and in him is no darkness at all.**
 - c. God is just or right and so the demands of holiness must be met
 - d. God wants to justify so He pays the price of our sins Himself
 - e. Actually Jesus dying on the cross proves the righteousness, goodness and grace of God
 - f. God is a God of patience. He has held off on giving us what we deserve
 - g. Only those that believe in Jesus will be justified. This is not universalism
6. God's method of establishing the law **27** *Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28* Therefore **we conclude that a man is justified by faith without the deeds of the law.** **29** *Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30* Seeing *it is* one God, which shall justify the

circumcision **by faith**, and uncircumcision **through faith**.

31 Do we then make void the law through faith? God forbid: yea, **we establish the law**.

- a. Since salvation is something He does there is no room for boasting
 - b. The law is so perfect that no one could ever keep it
 - c. God works the same way with all people
 - d. All are saved by faith
 - e. Nobody could ever keep the Law so Jesus keeps the Law and applies it to us
 - f. Actually knowing you can't keep the Law shows far more respect for the Law than trying to lower its standards to where you can keep it
- Have you recognized your failure to obey the Law fully
 - Do you see that without God's mercy and grace there will be no hope of salvation
 - Do you realize that Jesus paid your sin debt. He became the payment for sin on the mercy seat for you