

The Gift of Righteousness contn.

Justified **Freely** by His Grace

- Romans 3:21–26 (NKJV)
- 21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; 23 for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation by His blood, through faith, to **demonstrate** His **righteousness**, because in His forbearance God had passed over the sins that were previously committed, 26 to **demonstrate** at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.
- 24 being **justified freely** by His grace through the redemption that is in Christ Jesus
- **justified :remember justified means being declared righteous: to be or become judicially vindicated as having complied with the requirements of the (law of God).**
- **freely**
- 22 even the **righteousness** of God, through... :**righteous** (state) - a status of legal rectitude that satisfies the moral requirements of God's character.

v25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His **righteousness...justice (quality) - the quality of being free from favoritism, self-interest, bias, or deception; especially conforming to established standards or rules. although the greek word for righteousness is the same in both verses the definition is different**

- 1. **in the broad sense, the state of him who is such as he ought to be, righteousness** (Germ. Rechtbeschaffenheit); the condition acceptable to God (Germ. Gottwohlgefälligkeit);
- a. univ.: λόγος τῆς δικαιοσύνης (like λόγος τῆς καταλλαγῆς, λ. τοῦ σταυροῦ), the doctrine concerning the way in which man may attain to a state approved of God
- Hebrews 1:9 You have loved **righteousness** and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.”
 - Psalm 33:5 He loves righteousness and justice; The earth is full of the goodness of the Lord.
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 - **righteousness : adherence to what is required according to a standard; for example, a moral standard, though not always.**
 - **demonstrate** - the act of presenting something to sight or view to establish the validity of something.

Psalm 22:30–31 (NKJV)

30 A posterity shall serve Him. It will be recounted of the Lord to the next generation, 31 They will come and declare His righteousness to a people who will be born, That He has done this.

Romans 5 (KJV 1900)

- 1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

- 25 whom God set forth as a propitiation by His blood, through faith, to **demonstrate** His **righteousness, because in His forbearance God had Passed over the sins that were previously committed.**

Romans 5:13-14 (NKJV)

13 (For **Until** the law sin was in the world, but Sin is not imputed **When there is no law.** 14 Nevertheless death reigned from **Adam to** Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

duration of time/era

Passed over: a deliberate act of leaving out or passing over something. = remission

Romans 3:25 (KJV 1900)

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 (previously committed), through the **f**orbearance of God;

Acts 17:30 (NKJV)

30 Truly, these times of ignorance God Overlooked, but now commands all men everywhere to repent,

Luke 24:46-48 (NKJV)

46 Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, 47 and that repentance and **remission** of sins should be preached in His name to all nations, beginning at Jerusalem. 48 And you are witnesses of these things.

remission: forgiveness (absolution) - a formal release from an obligation or debt; especially understood of the debt of sin.

Acts 10:43 (NKJV)

43 **To Him all the prophets witness that, through His name, whoever believes in Him will receive remission** of sins."

Acts 26:22 (NKJV)

22 Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, **saying no other things than those which the prophets and Moses said would come—**

Jeremiah 31:34 (NKJV)

34 No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more."

Daniel 9:24 (NKJV)

24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.

Micah 7:18 (NKJV)

18 Who is a God like You, Pardoning iniquity And **passing over the transgression** of the remnant of His heritage? He does not retain His anger forever, Because He delights in mercy.

Leviticus 16:15 (NKJV)

15 "Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat.

Leviticus 16:20–22 (NKJV)

20 "And when he has made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat. 21 **Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man.** 22 The goat shall bear on itself all their iniquities to an uninhabited land; and he shall **release** the goat in the wilderness.

in our society the scapegoat is the one who pays the price for the offense and the guilty like Barabbas goes free

John 18:39–40 (NKJV)

39 "But you have a custom that I should **release someone** to you at the Passover. Do you therefore want me to **release** to you **the King of the Jews?**" 40 Then they all cried again, saying, "Not this Man, but **Barabbas!**" Now **Barabbas was a robber.**

Luke 23:16–25 (NKJV)

16 I will therefore chastise Him and **release Him**" 17 (for it was necessary for him to **release** one to them at the feast). 18 And they all cried out at once, saying, "Away with this Man, and **release** to us **Barabbas**"—19 **who had been thrown into prison for a certain rebellion made in the city, and for murder.** 20 Pilate, therefore, wishing to release Jesus, again called out to them. 21 But they shouted, saying, "Crucify Him, crucify Him!" 22 Then he said to them the third time, "Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let Him go." 23 But they were insistent, demanding with loud voices **that He be crucified. And the voices of these men and of the chief priests prevailed.** 24 So Pilate gave sentence that it should be as they requested. 25 And he **released to them the one they requested, who for rebellion and murder had been thrown into prison;** but he delivered Jesus to their will.

Matthew 27:15–21 (NKJV)

15 Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. 16 And at that time they had a **notorious prisoner** called Barabbas. 17 Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" 18 **For he knew that they had handed Him over because of envy.** 19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him." 20 But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. 21 The governor answered and said to them, "Which of the two do you want me to release to you?" They said, "Barabbas!"

Romans 5:6–11 (NKJV)

6 **For when we were still without strength,** in due time Christ died for **the ungodly.** 7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. 8 But God **demonstrates** His own love toward us, in that **while we were still sinners,** Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him. 10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having

been reconciled, we shall be saved by His life. 11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

demonstrates: to put together by way of composition or combination, to teach by the combining and comparing, hence to show, prove, establish, exhibit

- Romans 3:26 to demonstrate at the present time His righteousness, that He might be **just** and the justifier of the one who has faith in Jesus.
- **just: -being legally or ethically right, proper, or fitting; especially as free from favoritism, self-interest, bias or deception.**
- **justifier: -to judge, declare, pronounce, righteous and therefore acceptable, Luke 16:15 (NKJV)**
 - **Luke 16:14 (NKJV)**
 - **14 Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. 15 And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.**
- **declared God to be righteous, i.e. by receiving the baptism declared that it had been prescribed by God rightly, - Lk. 7:29**
 - **Luke 7:20-30 (NKJV)**
 - 20 When the men had come to Him, they said, "John the Baptist has sent us to You, saying, 'Are You the Coming One, or do we look for another?'" 21 And that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight. 22 Jesus answered and said to them, "Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them. 23 And blessed is he who is not offended because of Me." 24 When the messengers of John had departed, He began to speak to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? 25 But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in kings' courts. 26 But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. 27 This is he of whom it is written: 'Behold, I send My messenger before Your face, Who will prepare Your way before You.' 28 For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he." **29 And when all the people heard Him, even the tax collectors justified God, having been baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.**
- **is it important to show the contrast of the Pharisees and the tax collectors? doesn't it show the will of God more clearly?**
- **John 9:24-34 (NKJV)**
- 24 So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner." 25 He answered and said, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see." 26 Then they said to him again, "What did He do to you? How did He open your eyes?" 27 He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?" 28 Then they reviled him and said, "You are His disciple, but we are Moses' disciples. 29 We know that God spoke to Moses; as for this fellow, we do not know where He is from." 30 The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! 31 Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. 32 Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. 33 If this Man were not from God, He could do nothing." 34 They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out.

- **John 9:35-41 (NKJV)**
- 35 Jesus heard that **they had cast him out**; and when He had found him, He said to him, "Do you believe in the Son of God?" 36 He answered and said, "Who is He, Lord, that I may believe in Him?" 37 And Jesus said to him, "You have both seen Him and it is He who is talking with you." 38 Then he said, "Lord, I believe!" And he worshiped Him. 39 And Jesus said, "For **judgment** I have come into this world, that those who do not see may see, and that those who see may be made blind." 40 Then some of the **Pharisees** who were with Him heard these words, and said to Him, "**Are we blind also?**"
- **41 Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.**
- **judgment:**condemnation of wrong, the decision (whether severe or mild) which one passes on the faults of others:Matthew 7:1-3 (NKJV)
- 1 "Judge not, that you be not judged. 2 For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. 3 And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye?"
 - **to be able to discern a matter is not the same as passing a sentence of judgment**