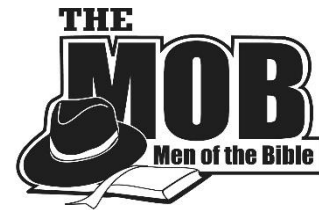


For I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

Romans 1:16-17



Announcements



- **Welcome to the MOB!** Website: www.ibcmob.net
- [Couples Dessert Night at IBC, Featuring comedian and musician Mark Cable, Saturday, November 18, 7:00 PM](#)
- [Thanksgiving Food Drive for Families in Need, Boxes are due in IBC Atrium, Sunday, Nov 19, 8:00 AM - 12:00 noon](#)
- **No MOB November 21st - Thank God for His many blessings**
Next MOB meeting: November 28th (Small Group F food)
- ["Sing We Now Noel" Christmas Musical Celebration at IBC, December 8-10, 2017, Purchase Tickets \(\\$5.00\) Online](#)



Memory Verse



Romans 3:23 (NASB)

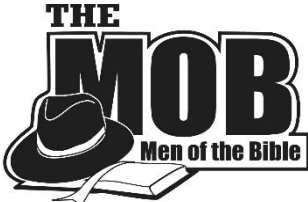
²³ for all have sinned and fall short
of the glory of God,

Romans 3:23 (NASB)



Romans

Outline

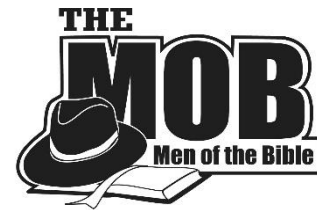


Focus	Revelation of God's Righteousness			Vindication of God's Righteousness			Application of God's Righteousness	
	Reference	1:1 – 3:20	3:21 – 5:21	6:1 – 8:39	9:1-29	9:30 – 10:21	11:1-36	12:1 – 13:14
Division	Need for God's Righteousness	Imputation of God's Righteousness	Demonstration of God's Righteousness	Israel's Past: Election	Israel's Present: Rejection	Israel's Future: Restoration	Christian Duties	Christian Liberties
Topic	Sin	Salvation	Sanctification	Sovereignty			Service	
	Doctrinal						Behavioral	
Location & Time	Probably written in Corinth (Greece) around 57 AD							





Last Meeting



Key Thought

“The backbone of this section is found in two verses: verse 9, where Paul places all human beings under the power of sin; and, verse 20, where... no one can be justified by obeying the law”

– Moo, p.56

Encountering the Book of Romans

Chapter 6: “The Universal Power of Sin”

- Jewish Privileges and their limitations ([Romans 3:1-8](#))
- Concluding Indictment: All are “under sin” ([Romans 3:9-20](#))

Read

- [Romans 3:1-20](#)

Supplemental Reading

- *Encountering Romans*, Chapter 6, pages 55-61

As it is written,

“There is none righteous, not even one;”

- Romans 3:10

See also:

[Psalm 14:1-7](#)

[Psalm 53:1-3](#)

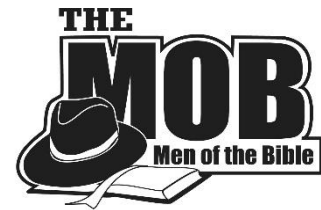
[Ecclesiastes 7:20](#)

[Isaiah 53:6](#)

[Isaiah 64:6](#)



“Sandwich” Approach



Good News

[Romans 1:1-17](#)

Bad News

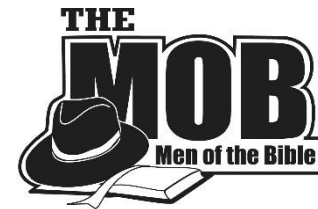
[Romans 1:18 – 3:20](#)

Good News

[Romans 3:21 – 16:27](#)



This Meeting



Key Thoughts

- Righteousness comes through faith in Christ, not the Law (vv21-22),
- Sinners are redeemed by the blood of Jesus (vv23-25),
- Justification comes by faith, not by works of any law (vv27-28),
- God justifies us by faith alone (vv29-30)

Encountering the Book of Romans

Chapter 7: "God's Righteousness in Christ"

- The New Era of Righteousness ([Romans 3:21-26](#))
- Justification and the Law ([Romans 3:27-31](#))

Read

- [Romans 3:21-31](#)

Supplemental Reading

- *Encountering Romans*, Chapter 7, pages 65-72



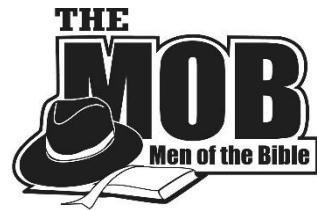
Very Good News!





Romans 3:21-31

The Righteousness of God through Faith

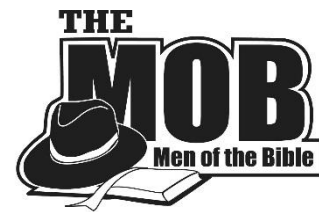


²¹ But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it — ²² the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: ²³ for all have sinned and fall short of the glory of God, ²⁴ and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 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 3:21-31

The Righteousness of God through Faith

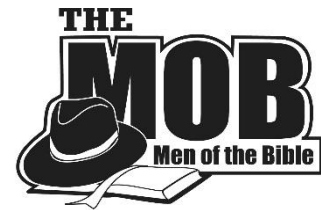


²⁷ Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. ²⁸ For we hold that one is justified by faith apart from works of the law. ²⁹ Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰ since God is one who will justify the circumcised by faith and the uncircumcised through faith.

³¹ Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.



Outline



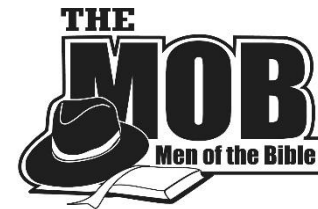
Moo Chapter 7: God's Righteousness in Christ

- The New Era of Righteousness (3:21-26)
- Justification and the Law (3:27-31)



Romans 3:21-26

The New Era of Righteousness



Observation: ²¹ But now

Interpretation: What follows is in contrast to what preceded

Observation: the righteousness of God has been manifested apart from the law,

Interpretation: God has made clear His solution for man's sin: His righteousness (i.e., the righteousness only He can provide) apart from our performance (i.e., keeping God's Law)

righteousness: δικαιοσύνη [dikaiosynē](#) justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness



Romans 3:21-26

The New Era of Righteousness



Observation: although the Law and the Prophets bear witness to it –

Interpretation: God's reveals His plan for our justification – being made right again before God – first in [Genesis 3](#) and throughout the Old Testament (“the Law and the Prophets”)

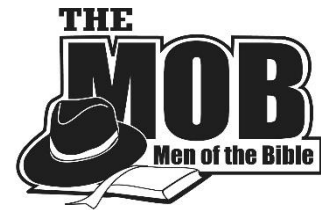
Observation: ²² the righteousness of God through faith in Jesus Christ for all who believe.

Interpretation: God's solution for man's sin – His righteousness, made available to us because of the perfect, completed work of Jesus Christ – is now available to everyone (all) who, by faith, believes, but not for those who refuse to believe – if you don't accept and receive God's gift of salvation (paid in full by Jesus), then you don't have it! No faith in Jesus Christ; no salvation.



Romans 3:21-26

The New Era of Righteousness



Observation: For there is no distinction: ²³ for all have sinned and fall short of the glory of God,

Interpretation: Both Jew and Greek (all people) have sinned against God (missed the mark) and need to be made right with God again in order to be in His presence

have sinned: ἥμαρτον [hēmarton](#) originally: I miss the mark, hence (a) I make a mistake, (b) I sin, commit a sin (against God); sometimes the idea of sinning against a fellow-creature is present.



Romans 3:21-26

The New Era of Righteousness



Observation: 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.

Interpretation: all who place their faith in the saving work of Jesus Christ are redeemed by His blood shed for our sins ([Hebrews 9:22](#))

being justified: δικαιούμενοι [dikaiousmenoi](#) I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous. [note the use of passive voice – God does it to us]

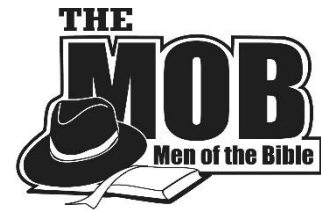
redemption: ἀπολυτρώσεως [apolytrōseōs](#) release effected by payment of ransom; redemption, deliverance.

propitiation: ἱλαστήριον [hilastērion](#) (a) a sin offering, by which the wrath of the deity shall be appeased; a means of propitiation, (b) the covering of the ark, which was sprinkled with the atoning blood on the Day of Atonement.



Romans 3:21-26

The New Era of Righteousness



Observation: 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.

Interpretation: God suspended punishment for all sins committed prior to Jesus' sacrificial death on the cross in order to place ALL sins for ALL time on Jesus ([2 Corinthians 5:21](#)) and punish them ALL fully so that now we can be made right with God (justified). In this way, God can be BOTH JUST and LOVING. Only our God is this way.

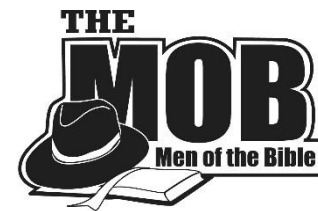
forbearance: πάρεσιν [paresin](#) overlooking, suspension, remission of punishment for.

passed over: ἀνοχη̄ [anochē](#) forbearance, suspense or delay (of punishment), patience.



Romans 3:27-31

Justification and the Law



Observation: ²⁷ Then what becomes of our boasting? It is excluded.

Interpretation: Q&A addressing the common tendency of self-righteous people to be proud and boast. Jesus Christ did the work, not you. Therefore, you can only boast in Jesus Christ. ([Galatians 6:14](#))

Observation: By what kind of law? By a law of works? No, but by the law of faith. ²⁸ For we hold that one is justified by faith apart from works of the law.

Interpretation: Q&A addressing our tendency to want to achieve or merit God's favor through our own performance (i.e., put God in our debt by performing well – "I performed well so now you owe me"). The only "law" that will result in our salvation is the "law" of faith in Jesus Christ as our Savior and Lord. ([Ephesians 2:8-9](#))



Romans 3:27-31

Justification and the Law



Observation: ²⁹ Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰ since God is one who will justify the circumcised by faith and the uncircumcised through faith.

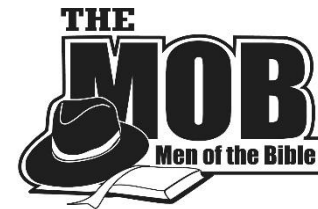
Interpretation: Q&A addressing an apparent lack of unity in the church(es) in Rome (i.e., divisions between circumcised Jewish and uncircumcised Gentile believers). There is only one true God. God created all men ([Genesis 1:26-28](#)). Therefore, God – and only God – can save all men from their sins and God’s righteous judgement.

Observation: ³¹ Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Interpretation: Q&A affirming the validity of God’s Law. ([Matthew 5:17-20](#), [James 1:19-27](#), [James 2:14-26](#))



This Meeting



Key Thoughts

- Righteousness comes through faith in Christ, not the Law (vv21-22),
- Sinners are redeemed by the blood of Jesus (vv23-25),
- Justification comes by faith, not by works of any law (vv27-28),
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Encountering the Book of Romans

Chapter 7: "God's Righteousness in Christ"

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- [Romans 3:21-31](#)

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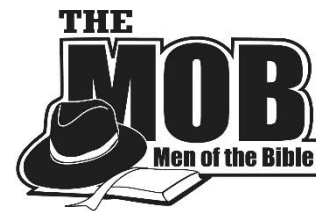


Very Good News!





Next Meeting



The Faith of Abraham – Part 1

Review:

- [Romans 3:21-31](#)

Study:

- [Genesis 12:1-3; 15; 17; 21:1-7; 22:1-18](#)
- [Hebrews 11:8-10,17-19](#)

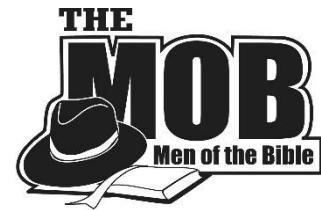
Reminder: No MOB November 21st - Thank God for His many blessings!

Next MOB meeting: November 28th (Small Group F food)



Romans 3:21-31

Discussion & Application



1. In what ways does the idea of “righteousness by works” still prevail today?
2. How would you respond to the assertion that faith in Jesus Christ is not enough to save you?
3. How do you share your understanding that faith in Jesus Christ is more important than obedience to God’s Law and/or works?
4. What must happen for you to boast more in Christ and less in self (i.e., your performance or credentials)?
5. If people are “justified by faith,” where / how do “works” fit in?
6. What do you say to people who believe in “different god’s for different people” or “there are many paths to god”?
7. What value does the Law of Moses have in the lives of Christians today?



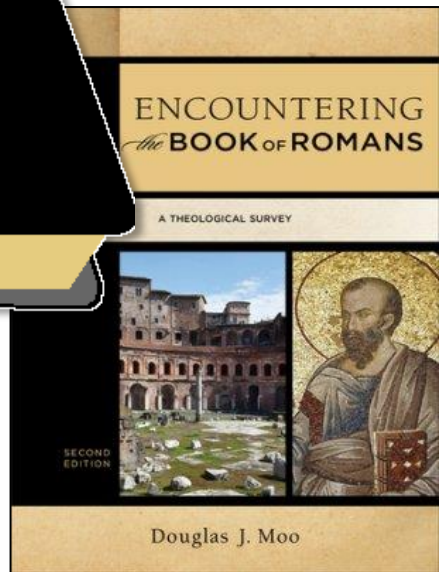
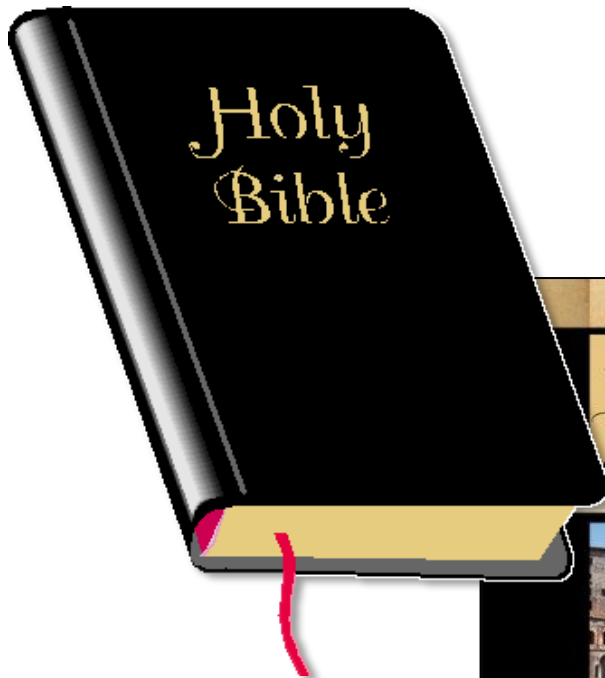
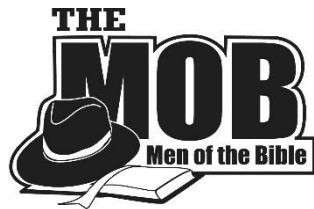
Closing



- Questions?
- Comments?
- Closing Prayer



Resources



- <http://www.ibcmob.net/resources.html>
- <http://biblegateway.com>
- <http://biblehub.com> (includes Strong's Definitions)
- <http://www.preceptaustin.org>

Supporting Reference (Paul's)

Notes on Romans
2017 Edition
Dr. Thomas L. Constable

Introduction

WRITER AND DATE

Throughout the history of the church, from post-apostolic times to the present, Christians have regarded Romans as having been one of the Apostle Paul's epistles. Not only does the title claim that it was written by Paul, but the opening words of the letter itself make the same statement; that appear in Paul's earlier writings (e.g., Gal. 2: 1 Cor. 12: 7 Col. 4: 5-9).

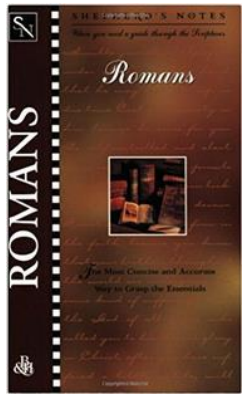
Following his conversion on the Damascus Road (A.D. 34), Paul preached in Damascus, spent some time in Arabia, and then returned to Damascus. Next he travelled to Jerusalem where he met friends with Peter and James. He then traveled on to Tarsus, which was evidently his base of operations from where he ministered for about six years (A.D. 37-43). In response to an invitation from Berea, he sailed to Athens in 47, where he ministered for about five years (A.D. 43-48). He and Barnabas then set out on their so-called "second missionary journey" to Asia Minor (A.D. 48-49) starting in Antioch. Paul wrote the Epistle to the Galatians to strengthen the churches that he and Barnabas had just planted in Asia Minor (A.D. 49).

After the Jerusalem Council (Acts 15), Paul took Silas and began his second missionary journey (A.D. 50-52) through Asia Minor, and further westward into the Roman provinces of Macedonia and Achaia. From Corinth, Paul wrote 1 and 2 Thimotheians (A.D. 53). He then proceeded to Ephesus by ship, and finished the second journey at Rome. From there he set out on his third missionary journey (A.D. 53-57). Passing through Asia Minor, he arrived in Ephesus where he labored for three years (A.D. 54-56). During this time he wrote 1 Corinthians (A.D. 54). Finally, Paul left Ephesus and traveled by land to Macedonia, where he wrote 2 Corinthians (A.D. 55). He continued south and spent the winter of A.D. 56-57 in Corinth. There he wrote the Epistle to the Romans, and sent it by Phoebe (16:1-2) to the Roman church.¹

The epistle then proceeded from Corinth, by land, clockwise around the Aegean Sea back to Thess. In Asia, where he finished a long and eventful ministerial ministry. In Jerusalem, the Jews arrested Paul and imprisoned him (A.D. 57). Three years later he was released.

See C. E. Cranford, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 1:1-2; UCC '77; Constable, in *The Life and Epistles of St. Paul*, p. 497; James D. G. Dunn, *Romans 1-4*, pp. 48-50.

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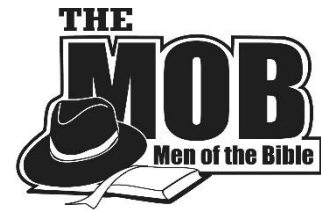
Bible Study Notes
Disciplers International
Bart Physioc, Director

<http://www.disciplersinternational.com/studies.php>

MOB Reference Material



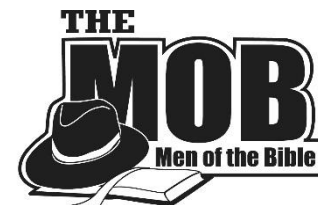
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Scripture Interpretation



NoLiGHtS

- **N**ormal - *understanding the words of Scripture in their common usage unless otherwise indicated by the context.*
- **L**iteral - *understanding the meaning of Scripture in its ordinary sense unless the context requires a figurative interpretation.*
- **G**rammatical - *using the recognized rules of grammar to interpret the text.*
- **H**istorical - *understanding the words of Scripture in the context of the times in which they were written.*
- **S**ystematic - *categorizing and comparing the teaching of the Scriptures with the whole of Scripture in view.*

<http://immanuelbible.net/discover/teach>