

May 05, 2024



Oaks Early Risers Bible Class

The Oaks Baptist Church
Grand Prairie, Texas

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FOOD FOR THOUGHT

THOUGHT FOR THE WEEK:
The only permanent covering for sin is the blood of Christ

COMMENT FOR THE WEEK:
Jesus, the Lamb, sacrificed Himself and shed His blood. He makes us righteous, which places us in right relationship with God

SCRIPTURE FOR THE WEEK:
Blessed is he whose transgression is forgiven, Whose sin is covered
(Ps 32:1 NKJV)

(from "Our Daily Bread", May 19, 2021)

Series: Examining Our Faith
UNIT 3: The Measure of Faith

NEXT WEEK

Counted as Righteous
(Rom 4:13-25)

Justified by Faith **Rom 3:21-30**

Lesson Background and Introduction

Paul's letter to the Romans was written in about AD 58, most likely from Corinth during his third missionary journey. He had not planted the Roman church, and the letter's origins are something of a mystery. It could be that believers who were present at the first Pentecost brought it back from their Jerusalem pilgrimage to their home in Rome (Acts 2:10). The nature of the church in Rome was influenced by an edict, issued by Emperor Claudius in about AD 49, that had forced Jews living in the city to leave (18:2). The Roman historian Suetonius tells us that Claudius "banished from Rome all the Jews, who were continually making disturbances at the instigation of one Chrestus," the word Chrestus likely referring to Christ. This experience probably fostered a certain division within the Roman church between Gentile and Jewish believers, with each group contending that it had a better claim of salvation in Christ than the other (compare Romans 11:13-24). The expulsion of Jews from Rome resulted in Gentile Christians being in the majority in the church there, if they had not been the majority already (1:5-6, 13). Their majority status seems to have continued even after the death of Claudius in AD 54 allowed Jews to return to the imperial city (compare Acts 18:2 with Romans 16:3-5). Much of Paul's letter was therefore directed specifically to the Gentile believers there (11:13). Paul hoped to visit Rome soon, so his letter served as an introduction of himself and the gospel he would teach in Rome and abroad, God willing. Part of Paul's purpose in writing to the Roman Christians was to inform them of his desire to meet them (Romans 1:11-15) and to gain support for his planned travel to Spain (15:23-28). But the body of the letter is all gospel, making Romans perhaps the closest thing in the Bible to a systematic exploration of Christian doctrine. Our lesson today cuts straight to the heart of the matter: what is required for salvation.

All human brokenness and sorrow can be traced back to sin. That's something that everyone has in common. Rumors of wars create us-versus-them mentalities and the potential of violence through stoked hatred; war makes that violence a state-sanctioned reality and sows fear and destruction, reducing people to statistics of the dead and displaced. Even in times of relative peace, the seemingly conflicting hopes and fears for a nation's future can become polarizing calls to action, preventing the respect and cooperation necessary for cooperation and thriving within communities. Even when we are not facing existential threats of war or violence, we are all broken by sin. It's sad that we are all united in this, but fortunately, the cure is also something we all have in common. Our own efforts cannot heal us. Like Sisyphus, we can make every effort to roll our stones to the top of a hill. Nevertheless, those sins we try to conquer through constant effort will always drag us back down, always requiring us to try again, unless we call on Jesus, who removes the stone and gives our efforts a whole new meaning. We all need Jesus. He is the one person we can all have in common and in whom we can find unity outside of our sinfulness (John 17:20-23). He is the only one who can transform our efforts from futility in sin and death to Spirit-led works of hope and life.

(Adapted from the NIV Standard Lesson Commentary)

NOTES AND CROSS-REFERENCES

Justification through Righteousness (Rom 3:21-22)

Righteousness apart from the Law (21)

- A righteousness that brings eternal life (Rom 5:21)
- A righteousness that we have in Jesus (1 Cor 1:30)
- A righteousness that God made through Jesus (2 Cor 5:21)
- A righteousness that we have faith and hope in (Gal 5:5)

Righteousness of God (22)

- Righteousness from God that allows knowledge of Jesus (Phil 3:7-9)
- Righteousness from being a part of the Kingdom of God (Rom 14:17)
- Righteousness from God through the gospel (Rom 1:17)
- Righteousness from God through Jesus taking our sins (2 Cor 5:21)

Grace and Justification (Rom 3:23-24)

Grace and justification because all have sinned (23)

- All sinned because there are none who are righteous on earth (Eccl 7:20)
- All sinned because all are under sin (Rom 3:9)
- All sinned because the whole world is a prisoner of sin (Gal 3:22)
- All sinned because no one can claim to be without sin (1 John 1:8)
- All sinned because sin entered the world through one man (Rom 5:12-13)
- All sinned because all are slaves to sin (Rom 6:20)

Need for justification (24)

- Justification to fulfill God's promise (Rom 4:16)
- Justification through faith in Jesus (Gal 2:16)
- Justification through faith that is accompanied by works (James 2:24)
- Justification for those who believe in Jesus (Acts 13:39)

Need for grace (24)

- Need for grace because grace reigns over the law (Rom 5:20-21)
- Need for grace because we are under grace not the law (Rom 6:13-18)
- Need for grace because God has chosen His remnant by grace (Rom 11:5-6)
- Need for grace because God makes grace abound in us (2 Cor 9:8)
- Need for grace because God's grace is sufficient in all things (2 Cor 12:9)
- Need for grace because we are saved by grace (Eph 2:8-9)

Declaration of God's Righteousness (Rom 3:25-26)

Righteousness through Jesus' blood (25)

- God defined the blood as the atonement vehicle for sins (Lev 17:11)
- Jesus' blood justifies (Rom 5:9)
- Jesus' blood reconciles man to God (Col 1:19-20)
- Blood of the new covenant (Matt 26:28)
- Blood that brings redemption (Eph 1:7)
- Blood that cleanses our conscience from dead works (Heb 9:14)
- Blood that brings us near to God (Eph 2:13)

Righteousness through God's patience (25)

- God's patience is manifested through grace (Ps 103:8)
- Patience that should lead to our repentance (Rom 2:4)
- Patience because God wants all to repent (2 Peter 3:9)

Righteousness judgment (26)

- Because God's judgment is based on truth (Rom 2:2)
- Because God judges in righteousness and justice (Ps 9:7-8)
- Because God is righteous in all His ways (Ps 145:17)
- Because God will judge the world through Jesus (Acts 17:31)
- Because God's judgment is right (2 Thess 1:5)

Faith and Righteousness (Rom 3:27-30)

Righteousness not by works (27)

- Because if God kept a record of works and sins, no one would be saved (Ps 130:3-4)
- Because no one can be justified by works (Acts 13:38-39)
- Because if by works, there would be no value in faith (Rom 4:13-14)
- Because it is only through God's mercy anyone is justified (Titus 3:4-7)
- Because works of the law never made anyone perfect (Heb 7:18-19)

Righteousness is by faith (28)

- Righteousness by faith because God's faithfulness cannot be nullified (Rom 3:3)
- Righteousness by faith because it is through faith that God is pleased (Heb 11:6)
- Righteousness by faith because it provides hope (Heb 11:1-2)
- Righteousness that is lived by faith (Rom 1:17)

Righteousness for all by faith (29-30)

- For all because God wants everyone to come to repentance (2 Peter 3:9)
- For all because God wants all men to be saved (1 Tim 2:1-4)
- For all because Jesus came to save the lost (Luke 19:10)
- For all because Jesus was sacrificed to justify all men (Rom 5:18)
- For all because God's grace brings salvation before all men (Titus 2:11)