

Philippians Series

Lesson #071

April 18, 2024

Dean Bible Ministries

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Faith alone IN Christ alone

Philippians 3:8–11; Romans 3:24–31



What is the important question?

Job 9:2 “... But how can a man be righteous [צַדִּיק (*ṣādēq*) be just, righteous] before God?”

The issue is how do we obtain righteousness.

**What the Bible
Teaches About**

**Imputation of
Righteousness**



**What the Bible
Teaches About**

Justification



Types of Righteousness in the New Testament

- 1. Righteousness from works of the law or human good, might benefit others, but has no benefit before God. This is –R.**
- 2. The righteousness of God with reference to His divine essence. Rom. 3:25, 26**
- 3. The righteousness of God imputed to the believer. Rom. 3:21, 22; Php. 3:9, “and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God [*ek theou*] by faith;”**

“Works of the Law”

What is meant by “law” [*nomos*]

- 1. The phrase “works of the law” occurs in Rom. 3:20, 28; Gal. 2:16; 3:2; 3:5; 3:10.**
- 2. All are contexts dealing with the false idea that obedience to the Mosaic Law (circumcision, feast days, shabbat) produced righteousness.**
- 3. In only Rom. 2:15 using a different Greek construction, does “law” refer to a more general law.**

Rom. 3:21, “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,” [NKJV]

In Romans alone the word *nomos* appears some 76× from 2:17ff.

Rom. 2:17, “Indeed you are called a Jew, and rest on the law, and make your boast in God,

Rom. 2:18, “and know His will, and approve the things that are excellent, being instructed out of the law,”

Rom. 2:25, “For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision.”

Rom. 2:26, “Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?”

Rom. 2:27, “And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law?”

Rom. 3:19, “Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

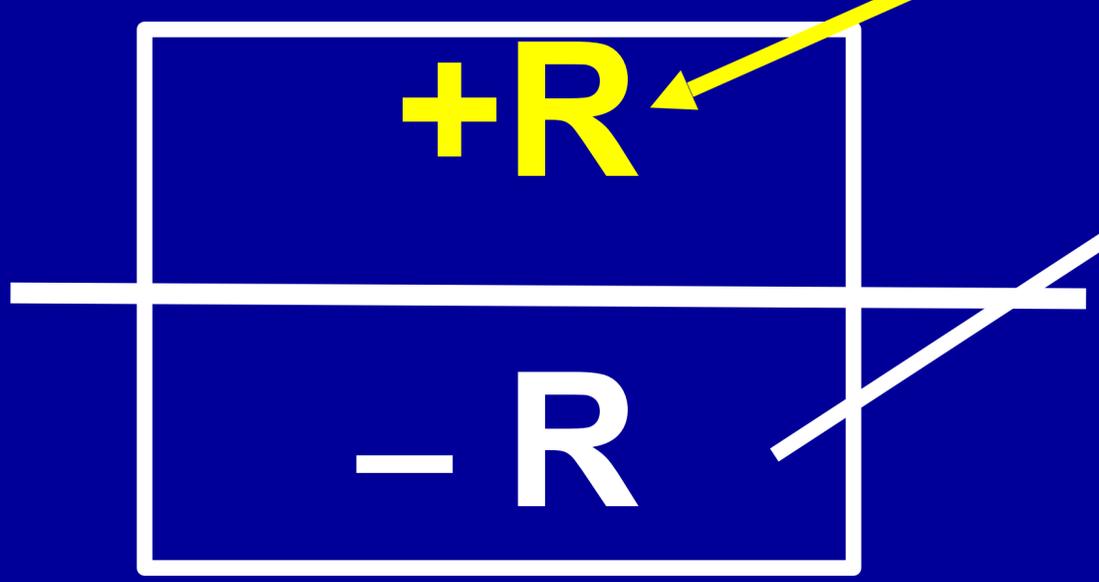
Rom. 3:20, “Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

Rom. 3:21, “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,”

Php. 3:9, “and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;”

Romans 3:23–24, “For, though [or while] all being declared righteous in the present have sinned [in the past] and are falling short [in the present] of the glory of God are still being declared righteous freely by His grace through the redemption that is in Christ Jesus.”

+R
J
Declared
Righteous
Blessing



+R

2 Corinthians 5:21
Isaiah 54:6
21 For all of us have
become like one who is
unclean,
And our righteous
deeds are like a filthy
garment;



**What the Bible
Teaches About**

Redemption



**What the Bible
Teaches About**

Propitiation



Rom. 3:24, “being justified [while they are justified] freely [as a free gift] by His grace through [*dia*] the redemption [*apolutrosis*] that is in Christ Jesus,

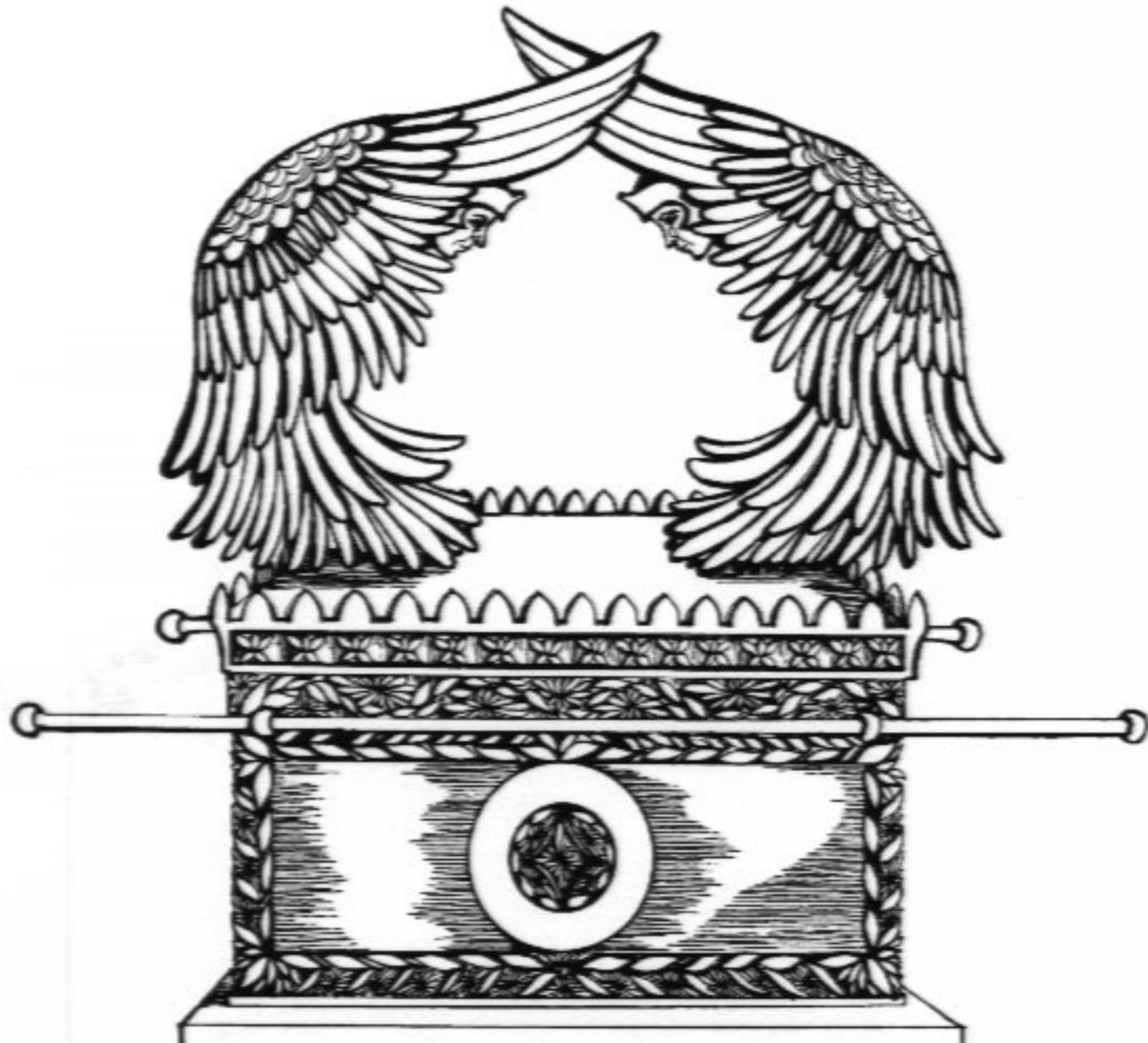
Rom. 3:25, “whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,”

Redemption = payment of a price; payment of a price to set free

Propitiation = satisfaction; God's +R and J were satisfied by the sin penalty payment (redemption) of Christ on the Cross.

Rom. 3:25, “whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;”

ἱλαστήριον *hilastērion* “mercy seat”







Tabernacle Ark of the Covenant with cherubim

**On top of the ark was the solid gold mercy seat,
Ex. 25:17–22.**

**The two cherubs of gold represent the righteousness and
justice of the Integrity of God.**

Ex. 25:22, “There I will meet with you.”

**11. Propitiation is the Godward side of salvation.
Reconciliation is the manward side and redemption is
the inward side [pays the price demanded by God's +R
and J].**

Romans 3:23–24, “For, though [or while] all being declared righteous in the present have sinned [in the past] and are falling short [in the present] of the glory of God are still being declared righteous freely by His grace through the redemption that is in Christ Jesus.”

1. We are justified, declared righteous, as a free gift by God's grace through the redemption, the payment of the sin penalty, that is in Christ.

2. Redemption is “in Christ.”

Then Paul says that *this* Christ, God set forth *purposefully*, as a propitiation, as the mercy seat, the one who would satisfy God’s sin.

Rom. 3:25, “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,

Rom. 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.” [NKJV]

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evidence of something, as in
evidence in a courtroom, a term
for a legal demonstration or proof**

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**ἀνοχή *anochē*,
delay, limited period,
restraint, forbearance
OED: 2 Law
abstention from
enforcing the payment
of a debt.**

Col. 2:13, “And you, when you were spiritually dead in your trespasses [rebellious acts against God’s justice] and the uncircumcision of your flesh [spiritually uncircumcised], He has made alive together with Him, because He had already graciously forgiven you all trespasses, [~RD enhanced translation]

Col. 2:14, “when he wiped out [cancelled] the certificate of debt that was against us, which was contrary to us. And He took it out of the way, by or when He nailed it to the cross.” [~RD enhanced translation]

Rom. 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.”

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**δικαιοσύνη *dikaioṣunē*
fem sing gen
righteousness, justice**

**δίκαιος *dikaios*
masc sing acc
right, fair;
righteous, just**

**δικαιόω *dikaioō*
pres act part
masc sing acc to
pronounce
righteous, justify**

SIX Rhetorical Questions

Rom. 3:27, “Where is boasting then? It is excluded.

By what law? Of works? No, but by the law of faith.” [NKJV]

FIVE Rhetorical Questions

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1. Where is boasting then?

FIVE Rhetorical Questions

Rom. 3:27, “Where is boasting then? It is excluded.

**By what law? Of works? No, but by the law of faith.”
[NKJV]**

- 1. Where is boasting then?**
- 2. By what law? i.e., law of works**

What is the Law of Faith?

**Faith in Christ,
Faith ALONE, not accompanied with anything else, like
ritual, church alliance, good deeds, etc.**

Faith ALONE in Christ ALONE

**Not faith in Christ along with something else, i.e., baptism,
morality, avoidance of certain sins.**

Conclusion in Romans 3:28

Rom. 3:28, “Therefore we conclude that a man is justified by faith apart from the deeds of the law.” [NKJV]

λογίζομαι *logizomai*

1 plur pres mid indic to count, think, calculate, we logically conclude based on the above revealed information

Conclusion in Romans 3:28

Rom. 3:28, “Therefore we rationally conclude that a man is declared righteous by faith apart from the deeds of the law.”

λογίζομαι *logizomai*

1 plur pres mid indic to count, think, calculate, we logically conclude based on the above revealed information

**Rom. 3:29, “Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,”
[NKJV]**

3. Is He God of the Jews only?

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3. Is He God of the Jews only?

Answer: NO!

**Rom. 3:29, “Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,”
[NKJV]**

3. Is He God of the Jews only?

Answer: NO!

4. Is He not also God of the Gentiles?

**Rom. 3:29, “Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,”
[NKJV]**

3. Is He God of the Jews only?

Answer: NO!

4. Is He not also God of the Gentiles?

Answer: YES, of the Gentiles also.

Rom. 3:30, “since there is one God who will declare righteous the circumcised by faith [*ek*, “*from faith*”] and the uncircumcised through faith [*dia* with the genitive, intermediate means, “by” or “through” faith].” [NKJV]

**Rom. 3:31, “Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.”
[NKJV]**

5. Does faith void the law? NO!

Rom. 4:1, “What then shall we say that Abraham our father has found according to the flesh?” [NKJV]

6. What did Abraham find according to the flesh?

Stay tuned ...