

# Romans 3:19-28 - Questions

## The Righteousness of God in the Gospel

1. The book of Romans is comprehensive and technical discourse on Salvation by grace through faith in Christ, and on the Gospel message.
2. The section of the book of Romans from chapter 1:18 through chapter 3:20 establishes the condemnation of God upon all mankind and the need for God's \_\_\_\_\_. In that section Paul established not only the \_\_\_\_\_ of the Gentiles, but the \_\_\_\_\_ of the Jews as well.
3. In chapter one Paul tells us that "*the Gospel is the \_\_\_\_\_ of God unto salvation*" (v-16) and he then tells us that it \_\_\_\_\_ the "*righteousness of God*" (v-17).
4. In chapter 3:19-28, Paul explains this "*righteousness of God*" which is revealed in the Gospel in very \_\_\_\_\_ terms.
5. What does Paul mean by the expression, "*every mouth may be closed*"?  
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6. Who is accountable to God?  
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7. What is meant by the expression, "*no flesh*"?  
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\_\_\_\_\_
8. Is it possible to be justified before God by obeying His Law?  
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9. If the Law does not bring justification, what then was its purpose?  
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\_\_\_\_\_
10. Mankind has failed not only at \_\_\_\_\_ what the Law forbids (penal sanctions), but also at \_\_\_\_\_ what it commands (preceptive requirements).
11. The Law has indeed caused the sin of mankind to be \_\_\_\_\_ with utmost \_\_\_\_\_ and it \_\_\_\_\_ us all as guilty before God's judgment bar. It has given us a measuring line that \_\_\_\_\_ our treason and rebellious refusal to submit to our Creator in His commands to love Him and our neighbor.
12. Romans 3:20 establishes two important elements of the Gospel...
  - 1) The \_\_\_\_\_ of the guilt of mankind before God (Jew and Gentile).

- 2) The inability for \_\_\_\_\_ to be justified before God by good works or obedience to the Law of God because of their utter failure to fulfill it. It is \_\_\_\_\_.
13. Here he tells us that this “*righteousness of God* \_\_\_\_\_ *manifested*,” and this “\_\_\_\_\_ *from the Law*.”
14. When Paul speaks of the righteousness of God here, he does not speak of that righteousness which God requires only, but a righteousness which of itself comes \_\_\_\_\_ God and is an \_\_\_\_\_ reality that has now been “*revealed*” (v-1:17) or “*manifested*.” This was Martin Luther’s great discovery, that is, that the righteousness of God was a \_\_\_\_\_ righteousness apart from our own works and \_\_\_\_\_ from the very Law of God itself.
15. Now this is the \_\_\_\_\_ part of the Gospel, and of the Christian Faith, the principle of \_\_\_\_\_, that is, that the righteousness of God is an objective foreign reality \_\_\_\_\_ by God and received by faith, not \_\_\_\_\_ of our own works.
16. Here see also, that God’s righteousness “\_\_\_\_\_ *manifested*.” It is an \_\_\_\_\_ reality that we observe from outside, that is, the life and death of the great God and Savior Jesus Christ! The life and death of Jesus Himself, is the “*manifested*” \_\_\_\_\_ of God. Jesus \_\_\_\_\_ our righteousness. This righteousness “*has been manifested*” in Jesus! It is \_\_\_\_\_.
17. See also, that it is the righteousness of \_\_\_\_\_, that is, it is \_\_\_\_\_. It is that righteousness that God BOTH \_\_\_\_\_ *and* \_\_\_\_\_.
18. The expression “*the Law and the Prophets*” is a reference to what?  
\_\_\_\_\_  
\_\_\_\_\_
19. Paul is saying that the entire Old Testament \_\_\_\_\_ and \_\_\_\_\_ that the righteousness of God “*has been manifested apart from the Law!*” See then another important element in the Gospel, it is \_\_\_\_\_.
20. **Romans 3:22** - 22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; NASB ..... God has \_\_\_\_\_ the righteousness that He requires in Jesus Christ, and that we can possess it through \_\_\_\_\_ alone in Christ \_\_\_\_\_!
21. Make no mistake, here the sinner is told \_\_\_\_\_ how he/she can be made right with God, “*through \_\_\_\_\_ in Jesus Christ*.” Here is another element then, the GOSPEL is \_\_\_\_\_. Jesus Christ is the center of the Gospel, it is Christocentric.
22. Here we see a great paradox in the Gospel. It is both, all \_\_\_\_\_ and very \_\_\_\_\_! It makes “*no distinction*” between Jew and Gentile, but “\_\_\_\_\_” mankind can be included in being “*justified*” before God. However, this righteousness of God is very exclusive because it is provided \_\_\_\_\_ for those who “\_\_\_\_\_.”
23. See then that God’s righteousness is \_\_\_\_\_ in its scope, but given \_\_\_\_\_ to those who believe (have faith) in Jesus Christ!

## Romans 3:19-28 - Questions

### The Righteousness of God in the Gospel - *Continued*

24. “\_\_\_\_\_ *have sinned and fall short of the \_\_\_\_\_ of God.*” In this context the word “*all*” means what?

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25. Sin is a \_\_\_\_\_ of the “*glory of God*” and an offense to His holy perfection.

26. Here is the GOSPEL, that in spite of the fact that “*all*” mankind have “*sinned and fall short of the glory of God,*” they can be “\_\_\_\_\_” by God as a FREE “\_\_\_\_\_.”

27. If justification is a gift, is it merited(earned) or freely given?

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28. By FREE we mean \_\_\_\_\_ to the \_\_\_\_\_ who receives it, but very \_\_\_\_\_ to the One who gives it! Now this is what we mean when we speak about “*grace!*” GRACE is \_\_\_\_\_ (not earned) and \_\_\_\_\_ (freely given).

29. No one can \_\_\_\_\_ the “*justification*” or “*righteousness of God,*” because, “*all*” have \_\_\_\_\_ it by sinning against God and offending His Glory, \_\_\_\_\_ against His holy commands and \_\_\_\_\_ His threats to punish.

30. Therefore, “*justification*” is provided as a “*gift*” by “*grace*” \_\_\_\_\_ and \_\_\_\_\_ by any form of merit. This is why we say that salvation is by Grace ALONE. It is unmerited by the recipient, but rather freely given as a \_\_\_\_\_ from God.

31. The “Solas” of the reformation express the \_\_\_\_\_ role of each one of the elements of salvation.

- *Sola* \_\_\_\_\_ – GRACE ALONE – not merited by works, but freely given
- *Sola* \_\_\_\_\_ – FAITH ALONE – received only by belief and trust, apart from works
- *Sola* \_\_\_\_\_ – CHRIST ALONE – the righteousness provided by His merit ONLY

32. Faith is the \_\_\_\_\_ or vehicle by which grace is received. **Ephesians 2:8-9** - 8 For by grace you have been saved \_\_\_\_\_ faith; and that not of yourselves, it is the \_\_\_\_\_ of God; 9 \_\_\_\_\_ as a result of works, that no one should boast. NASB

33. Where now does the merit come from before God?

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34. Paul now points to the redemption price which was \_\_\_\_\_ by Christ Jesus. The “*whom*” speaks of \_\_\_\_\_. But notice here that it was “\_\_\_\_\_” who “*displayed publically*” Christ. It was “*God*” reconciling us to \_\_\_\_\_ by “*a propitiation in His blood.*”
35. Here “*propitiation*” speaks of an atoning \_\_\_\_\_ which was placed on an altar. This atoning sacrifice propitiates God’s holy wrath towards sin, which means it \_\_\_\_\_ or appeases God’s holy anger because of sin. To state this another way, God sacrificed Christ publically, to \_\_\_\_\_ His own holy wrath.
36. The terms “*in His blood*” speak of Christ being a blood sacrifice that appeases the holy God to \_\_\_\_\_ the justification that is received by faith. God is “*He who requires blood*” (Psalm 9:12) because the wages of sin is \_\_\_\_\_ and without the death of someone, sin cannot be atoned for, because without the shedding of blood, there is \_\_\_\_\_ forgiveness or remission of sins (Heb 9:22).
37. Faith is the vehicle “\_\_\_\_\_” which the “*propitiation*” is applied. God’s wrath is appeased and satisfied for every individual who \_\_\_\_\_ the satisfaction “*through faith.*” No one can \_\_\_\_\_ this appeasement of wrath without becoming the appeasement themselves. This is why salvation is \_\_\_\_\_ of works, but rather “*through faith*” in Christ who worked it for \_\_\_\_\_.
38. Now this blood sacrifice was God making a “\_\_\_\_\_ *of His righteousness.*” This is the “*manifested righteousness of God*” (v-21). Consider here, God has something to demonstrate, His \_\_\_\_\_. How did He do that? He sacrificed Christ Jesus \_\_\_\_\_ to “*demonstrate His righteousness.*”
39. Here Paul describes that Christ’s \_\_\_\_\_ was a demonstration of God’s righteousness “*at the present time*” to explain that it is now fulfilled at the advent of Christ. This is the “*fullness of time*” when God has \_\_\_\_\_ for all time (Heb 10:10-14) demonstrated His righteousness through the \_\_\_\_\_ (propitiation) of Christ.
40. **Galatians 4:4-5** - 4 But when the \_\_\_\_\_ of the time came, God sent forth His Son, born of a woman, born under the Law, 5 in order that He might \_\_\_\_\_ those who were under the Law, that we might receive the adoption as sons. NASB
41. Who is the “*justifier*”?  
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42. Who is it that is justified? (ref v-26)  
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43. Who then can boast of the justification before God on the basis of their own works?  
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44. Justification before God is by God’s Grace \_\_\_\_\_, and received by faith \_\_\_\_\_, because of what Christ \_\_\_\_\_ has done.