

The Solution (vv. 21-31)

The Manifestation of Attainable Righteousness (vv. 21-26)

VERSE 21 But now apart from *the* [a] Law *the* [a] righteousness of God has been

manifested, being witnessed by the Law and the Prophets (Νυνὶ δὲ χωρὶς νόμου

δικαιοσύνη θεοῦ πεφανέρωται μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν [*adv nuni*

emphatic form of nun, now + conj de + prep. choris apart from + noun gen.m.s. nomos + noun

nom.f.s. dikaiosune + noun gen.m.s. theos + pf.pass.ind.3s. phanero reveal +

pres.pass.part.nom.f.s. martureo witness + prep hupo + d.a.w/noun gen.m.s. nomos + conj kai +

d.a.w/noun gen.m.p. prophetes]),

VERSE 22 even *the* [a] righteousness of God through faith in Jesus Christ for all

those who believe; for there is no distinction (δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ

Χριστοῦ εἰς πάντας τοὺς πιστεύοντας. οὐ γάρ ἐστιν διαστολή [*noun nom.f.s. dikaiosune + conj.*

de + noun gen.m.s. theos + prep dia + noun gen.f.s. pistis faith + noun gen.m.s. Jesus + noun

gen.m.s. Christ + prep eis + adj.acc.m.p. pas all + d.a.w/pres.act.part.acc.m.p. pisteuo believer

+ neg ou + conj gar + pres.act.ind.3s. eimi + noun nom.f.s. diastole distinction, difference]);

VERSE 23 for all have sinned and fall short of the glory of God (πάντες γὰρ ἥμαρτον

καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ [*adj.nom.m.p. pas + conj gar + aor.act.ind.3p. hamartano*

sin + conj kai + pres.pass.ind.3p. hustereo fall short + d.a.w/noun gen.f.s. doxa glory +

d.a.w/noun gen.m.s. theos]),

VERSE 24 being justified as a gift by His grace through the redemption which is

in Christ Jesus (δικαιοούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ

Ἰησοῦ [*pres.pass.part.nom.m.p. dikaiio declare righteousness; “being justified” + adv. dorean*

without cost, as a free gift + d.a.w/noun dat.f.s. charis grace + pro.gen.m.s. autos + prep dia +

d.a.w/noun gen.f.s. apolutrosis setting free; “the redemption” + d.a.gen.f.s. “which is” + prep en + noun loc.m.s. Christ + noun loc.m.s. Jesus]);

VERSE 25 whom God displayed publicly as a propitiation in His blood through faith (ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι [*pro.acc.m.s. hos whom + aor.mid.ind.3s. protithemai “displayed publically + d.a.w/noun nom.m.s. theos + noun acc.nt.s. hilasterion propitiation, mercy seat [Heb. 9:5] + conj. dia + noun gen.f.s. pistis + prep en + d.a.w/noun loc.nt.s. haima blood + pro.gen.m.s. autos + prep dia + noun gen.f.s. pistis faith* Note: the Greek word order reads: “as a propitiation through faith in His blood”]).

This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed (εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ θεοῦ [*prep eis + noun acc.f.s. endeixis evidence, proof “to demonstrate” + d.a.w/noun gen.f.s. dikaiosune + pro.gen.m.s. autos + prep dia “because” + d.a.w/noun acc.f.s. paresis overlooking; “He passed over” or “the overlooking”; 1x + d.a.w/pf.act.part.gen.nt.p. proginomai happen previously; “previously committed” + noun gen.nt.p. hamartema sin; at: Mk. 3:28, 29; 1 Cor. 6:18 + prep en in + d.a.w/noun loc.f.s. anoche forbearance, tolerance; 2x at 2:4 regarding divine restraint + d.a.w/noun gen.m.s. theos]);*

VERSE 26 for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus (πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ [*prep. pros + d.a.w/noun acc.f.s. endeixis evidence “the demonstration” + d.a.w/noun gen.f.s. dikaiosune + pro.gen.m.s. autos + prep en + d.a.w/noun loc.m.s. kairos time + adv. nun now; “present” + prep eis + d.a.w/pres.act.infin. eimi +*

pro.acc.m.s. autos + adj.acc.m.s. dikaios fair, honest; “just” + conj kai + pres.act.part.acc.m.s. dikaioo acquit; declare righteous; “the justifier” + d.a.acc.m.s. “the one” + prep ek “from” indicating source, that is, by means of + d.a.w/noun gen.f.s. pistis faith + noun gen.m.s. Jesus]).

ANALYSIS: VERSES 21-26

1. The “but now” that begins v. 21 is an adverb that expresses a contrast between two periods of time.
2. The “now” is the manifestation of justification by faith guaranteed by the appearing of Jesus Christ.
3. “Has been manifested” (pf.pass.ind. *phaneroo*) refers the coming of Christ and His suffering for the sins of humanity.
4. The words “apart from law” draws our attention to “a righteousness” that is available to mankind that is attainable.
5. There is an extreme contrast between justification “through law” (which is unattainable) and that which is “apart from law.”
6. The righteousness that is easily attainable is the provision of the gospel.
7. This contrast between the past and the present does not mean that this attainable righteousness was now for the first time revealed, or that in an earlier period men were justified by the works of the law.
8. Paul says that this attainable righteousness (via imputation of +R) was witnessed by the Law and the Prophets.
9. This establishes harmony and continuity between the Old and New Testaments.
10. The Mosaic Law through the sacrificial code taught through the blood sacrifices the way of salvation.
11. And the Prophets spoke of a coming suffering savior (e.g., Isa. 53, etc.).
12. When Paul says “apart from law” or “without law” he means this unequivocally.
13. This means that in Ph 1 justification there is no contribution whatsoever by the works of the law.
14. “The righteousness of God” that is manifested is that which was first noted in 1:17.
15. “The righteousness of God” in v. 22 is the same as that of v. 21 and 1:17.
16. The words “through faith in Jesus Christ for all who believe” has the same force as “from faith to faith” of 1:17 (both Ph 1 and Ph 2 faith).
17. In presenting Jesus Christ as the object of faith Paul for the first time brings to the forefront that which has not been expressly stated thus far in this epistle.
18. So it is Jesus Christ who is the object of justifying faith which is the righteousness that qualifies the individual for eternal salvation.
19. Furthermore, the righteousness that comes via faith is effective whoever the individual is who believes (“for all who believe”).
20. Having demonstrated that both Jews and Gentiles are under sin and therefore all equally subject to condemnation.
21. The glory of God’s plan of salvation is that “there is no distinction” based on any variable among humans.
22. All are equally in need of justifying faith, and all who exercises saving faith are granted justification (+R).

23. “For all have sinned” (v. 23) indicates the all have violated the moral code exemplified in the Ten Commandments whatever differences exist in aggravation—all are sinners.
24. The phrase “and fall short of the glory of God” refers to His perfect righteousness.
25. Only Jesus Christ was without sin and so maintained a perfect life as a human.
26. “Being justified” (v. 24) should be construed in sequence with “a righteousness of God through faith in Jesus Christ, to all who believe” (v. 22a).
27. So verse 24 resumes the subject of v. 22a.
28. In v. 24 Paul asserts the fact that justification is totally unmerited.
29. It is a “gift” and it is based on God’ “grace.”
30. Salvation via the gospel is a gift of free grace.
31. Man cannot add anything to it!
32. The emphasis on free grace came at a price, that is, “through the redemption which is in Christ Jesus.”
33. The price paid magnifies the free gift of grace offered to all who believe in the designated object of salvation.
34. The root meaning of “redemption” is to ransom by the payment of a price.
35. Our redemption from the slave market of sin is said to be “in Christ Jesus” which is positional sanctification (1 Cor. 12:13 “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.” e.g., eternal life; also Rom. 6:3 “Do you not know that all of us have been baptized into Christ have been baptized into His death.”; and Gal. 3:27 “For all of you who were baptized into Christ have clothed yourself with Christ.”).
36. In v. 25a Paul cites the basis for our justification and redemption—Christ’s work on the cross to remove the sin barrier.
37. This was “displayed publically” (aor.mid.ind. *protithemai* to plan in Rom. 1:13 & Eph. 1:9, but here in the middle it should be understood as ‘to set forth publically’ and this usage is frequently found in the papyri) before eyewitnesses (cp. Acts 26:26).
38. God publically displayed His Son “as a propitiation” which is an atoning sacrifice (one that is satisfactory).
39. This noun (ἰλαστήριον) occurs only here and in Heb. 9:5 where it is translated “mercy seat.”
40. God’s perfect righteousness was propitiated (satisfied) as all sins were judged in the body of Jesus Christ.
41. In His blood” refers to what transpired during the three hours of darkness when Jesus’ humanity was under the wrath of God.
42. “His blood” does not refer to the blood that Jesus shed before and during His time on the cross.
43. All references to the atoning blood of Christ constitute a representative analogy and not a direct analogy.
44. A direct analogy would require that He died by bleeding to death which is not the case.
45. Sacrificial animals all died by bleeding to death.
46. Jesus not only did not bleed to death, He never lost consciousness through loss of blood, and He had blood in His body after His physical death (spear thrust in His side right under His heart and out came blood and serum).
47. “Through faith” does not refer to Jesus’ faith, but rather the faith one must have to gain the benefit of propitiation (+R satisfied via a substitute).

48. In v. 25b something else was accomplished and that was God's righteousness in providing salvation (forgiveness of sins) to all those who lived before God was propitiated.
49. "Sins previously committed" refers to OT times until Jesus' spiritual death on the cross.
50. Divine forbearance (hapax *πάρεσις*) here indicates overlooking something.
51. Here we have an example of the exercise of divine justice (God is fair).
52. "To demonstrate His righteousness" is related to assert in v. 25b that by passing over sins prior to Christ's dying for sins God is seen to be vindicated.
53. The repeated use of "for the demonstration" in v. 26 deals with the situation in the post-propitiation times ("at the present time").
54. His righteousness demonstrated is that God does not violate His justice when He functions as "the justifier of the one who has faith in Jesus."
55. From forbearance during pre-cross times to subsequent history to the end, God's +R is kept in tact.