

**April 12, 2026**

**God's Good News Story: The Church Alive & Growing**  
**Romans: For Today's World – Part 5 Rom 3:21-4:25**  
***From Death to Glorious Eternal Life:***  
***The Anatomy of Salvation***

Paul's letter to the Romans, written around A.D. 57 while he was in the city of Corinth, Greece. It was written to a diverse group of Jewish and Gentile Christians in Rome, addresses the challenges of unity and faithfulness in a multicultural, often hostile environment. It appears that this letter was hand delivered by a faithful servant and friend of Paul, a lady by the name of Phoebe, from a nearby port city town of Cenchrea. The Letter to the Romans centers on humanity's universal need for salvation, justification by faith in Jesus Christ, the transformative power of grace, emphasizes unity between Jewish and Gentile believers and the call to live by the Spirit. "*Romans For Today's World*" highlights how these foundational truths call the modern church to embrace grace, pursue righteousness, break down barriers of division, and embody Christlike love and service in a complex world. In other words, Romans is a life changing, purpose directing book that hopefully will bring a great effect upon us today in 2026.

**Introduction:** Imagine standing before a holy God, feeling the weight of your shortcomings and realizing that no amount of good deeds, religious rituals, or moral striving could ever make you right in His sight. Many of us know what it's like to try to earn someone's approval—whether it's a parent, a boss, or even God—only to find that our best efforts never seem to be enough. The standard of God's righteousness seems impossibly high, and the burden of trying to measure up can be overwhelming.

Yet, in Romans 3:21–4:25, the Apostle Paul delivers a radical message: the gospel is not about what we can achieve, but about what God has already accomplished for us in Jesus Christ. God's acceptance—His righteousness—is not something we earn by our works, but a gift we receive by faith. In these verses, Paul unveils the heart of the gospel: justification, propitiation, and redemption—all accomplished by Jesus and offered freely to those who trust in Him. Today, we'll discover how salvation is not earned by our efforts but is a gift of grace. We will trace the *Anatomy of Salvation from 'Death to Eternal Life'*. We will delve into some rather unusual and maybe unfamiliar terms like Propitiation, Redemption, Justification, Righteousness, Sanctification and Glorification.

**Key Verses Set The Foundation:**

**Romans 3:21–24 (ESV):**

***“But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by His grace as a gift, through the redemption that is in Christ Jesus, Whom God put forward as a propitiation by His blood, to be received by faith.”***

**Romans 4:3 (ESV):**

*“For what does the Scripture say? ‘Abraham believed God, and it was counted to him as righteousness.’”*

**Romans 4:23–25 (ESV):**

*“But the words ‘it was counted to him’ were not written for his sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord Who was delivered up for our trespasses and raised for our justification.”*

**I. Introduction: Sin is the Problem; Christ is the Solution.**

- Paul in the Chapter 1-3:20... Lays out his passion for the Good News Gospel and contrasts it with the Bad News of sin and failure of people. As I mentioned before... imagine standing in a courtroom, guilty with no defense, but suddenly the judge declares you righteous—not because of what you’ve done, but because someone else took your place. Paul has just established that all humanity—Jew and Gentile alike—stands guilty before God (Romans 3:9–20).

- **Transition:**

Now, Paul turns to the good news: God’s righteousness is revealed apart from the law. *“But now apart from the Law the righteousness of God has been revealed...”* (Romans 3:21 NASB)

- **Big Idea:**

No one is exempt—regardless of background, status, or effort. Paul now reveals God’s answer to humanity’s greatest need. God’s answer to humanity’s deepest need is found in faith, justification, propitiation, and redemption—all centered in Jesus Christ.

**Anatomy of Salvation (Romans 3:21–4:25)**

- **FAITH**

- **Definition:** Trusting in Christ alone for salvation; the means by which we receive God’s gift
- **Biblical Image:** Open hands; trust  
**Stanley:** *“Salvation is not achieved, it is received.”*
- **Means/Agent:** The believer, responding to God’s grace
- **Contrast:** Not works, not self-effort
- **Interlinking in Salvation:** The channel through which all the benefits of salvation are received
- **Key Verse(s):** Romans 3:22, *the righteousness of God through faith in Jesus Christ for all who believe.* 4:3, 4:5; Eph. 2:8–9

## PROPIVIATION

<2435> ἱλαστήριον *hilasterion* Usage: mercy seat(1), propitiation(1).

- Definition: Christ's atoning sacrifice that satisfies God's wrath against sin.  
MacArthur: "At the cross, God's justice and love are perfectly satisfied."
- Biblical Image: Temple: mercy seat/atonement
- Means/Agent: Christ's blood (sacrifice)
- Contrast: Not appeasing an unwilling God; God provides the sacrifice Himself
- Interlinking in Salvation: The means by which God's justice is satisfied, enabling redemption and justification.
- Key Verse(s): Romans 3:25... *(Jesus Christ) 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.;* 1 John 2:2

## REDEMPTION <629> ἀπολύτρωσις *apolutrosis*

Meaning: a release effected by payment of ransom

Usage: redemption(9), release(1).

- Definition: Liberation from captivity through a ransom paid—Christ's death
- Biblical Image: Slave market: bought back
- Means/Agent: Christ's blood (sacrifice)
- Contrast: Not self-liberation; not by human effort
- Interlinking in Salvation: The price paid for our freedom from sin; makes justification possible
- Key Verses: Romans 3:24... *Being justified freely by his grace through the redemption that is in Christ Jesus:*..... Ephesians 1:7... <sup>7</sup> *In Christ we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace.*

## JUSTIFICATION

<1344> δικαιώω *dikaioo*. Meaning: to show to be righteous, declare righteous. Usage: acknowledged...justice(1), acquitted(1), freed(3), justified(24), justifier(1), justifies(2), justify(4), vindicated(3).

- Definition: Judicial act of God declaring the believer righteous; pardoned from penalty of sin  
Wiersbe: "Justification is not a process; it is a once-for-all event."
- Biblical Image: Courtroom: declared righteous
- Means/Agent: God, by grace through faith in Christ
- Contrast: Not a process of becoming righteous, but a declaration; not by works or law
- Interlinking in Salvation: The result of Christ's redemptive and propitiatory work; received by faith; grants right standing before God
- Key Verses: **Romans 3:26... <sup>26</sup> God did it to demonstrate His righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus., Romans 4:25... He was delivered over to death for our trespasses and was raised to life for our justification.**

## RIGHTEOUSNESS

<1343> δικαιοσύνη *dikaiousune*. Meaning: righteousness, justice

Usage: right(1), righteousness(90).

- Definition: The believer's new standing before God—Christ's righteousness credited to us
- Biblical Image: Robe/clothing of righteousness
- Means/Agent: Christ's work, received by faith
- Contrast: Not earned, not self-produced
- Interlinking in Salvation: The status given to the justified; basis for relationship with God
- Key Verses: Romans 4:3, **Romans 4:5 And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness...** 4:22–24

## SANCTIFICATION

<38> ἁγιασμός *hagiasmos*. **Meaning:** consecration, sanctification

**Usage:** sanctification(8), sanctifying work(1), sanctity(1).

- **Definition:** The ongoing process of being made holy, set apart for God.
- **Biblical Image:** Growth, journey, transformation.
- **Means/Agent:** Holy Spirit in the believer.
- **Contrast:** Not instant perfection; not justification.
- **Interlinking in Salvation:** The ongoing result of justification; evidence of salvation; lifelong transformation.
- **Key Verses:** Romans 6:19, **6:22**... *But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life....* 1 Thess. 4:3.

## GLORIFICATION

<4888> συνδοξάζω *sundoxazo*. **Meaning:** to join in approving, hence *to glorify together*. **Usage:** glorified(1).

<1392> δοξάζω *doxazo*. **Meaning:** to render or *esteem glorious* (in a wide application) **Usage:** full of glory(1), glorified(20), glorifies(1), glorify(19), glorifying(12), had glory(1), has...glory(1), honor(1), honored(2), magnify(1), praised(1), praising(1).

- **Definition:** The final transformation of believers into Christ's likeness, free from sin and death.
- **Biblical Image:** Resurrection, radiant Glory.
- **Means/Agent:** God's power at Christ's return.
- **Contrast:** Not experienced in this life; not partial.
- **Interlinking in Salvation:** The completion and fulfillment of salvation; eternal life with God.
- **Key Verses:** Romans 8:17...*Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in His sufferings in order that*

*we may also be glorified with Him.*; 8:30; Philippians 3:20–21; 1 Corinthians 15:49, 52–53.

## How They Interlink in Salvation (Rom. 3:21–4:25)

- **Faith** is the channel by which we receive all the benefits of Christ's work.
- **Propitiation** is Christ's sacrifice that satisfies God's justice.
- **Redemption** is the price Christ paid to set us free from sin.
- **Justification** is God's verdict of declaration that we are righteous, based on Christ's work, received by faith.
- **Righteousness** is the new standing we have before God as a result of justification.
- **Sanctification** is the ongoing process of being made holy, following justification.
- **Glorification** is the final transformation of believers into Christ's likeness, free from sin and death.

**Summary:** Salvation begins with Faith, is accomplished by Christ's Propitiation and Redemption, results in Justification and a new Righteous standing, and continues with Sanctification by the Spirit, and concludes with our Glorification, all by grace, not by works.

## **Conclusion:**

Brothers & Sisters of FBC Broussard, hear this: Salvation is not a ladder we climb, not a prize we earn, not a burden we bear. It is a gift—pure, unearned, and undeserved—flowing from the heart of God to the hands of faith. Faith is the channel, the empty hand that receives the fullness of Christ. At the cross, Christ became our propitiation—His sacrifice satisfying the justice of a holy God, His love and righteousness meeting in a moment of mercy. Redemption—blessed Redemption! — The price paid in blood, the chains of sin shattered, the captives set free. And in that freedom, God declares us justified—not just forgiven, but counted righteous, clothed in Christ, standing in a new place before the throne. As we close, let's remember that salvation is not a reward for the righteous, but a gift for the guilty—offered to us by the grace of God in Jesus Christ. Through faith in Him, God justifies us, declaring us righteous apart from anything we could ever do. Christ's sacrifice is our propitiation, fully satisfying God's justice and turning away wrath, while His redemption pays the price to set us free from the bondage of sin. All of this is ours, not because of our own efforts, but because of what Christ has accomplished on our behalf. So let us lay down our striving to earn God's favor, rest in the finished work of Jesus, and boast only in His amazing grace. Let us boast only in the cross and invite others to experience the freedom and assurance

that comes from trusting in Jesus alone. May we live in the freedom and assurance that comes from trusting in Him alone and invite others to receive this same gift of salvation by faith. Warren Wiersbe reminds us: "*Justification is not a process; it is a once-for-all event.*" James Boice calls it the salvation triangle—justification, redemption, propitiation—showing the fullness of God's saving work. John MacArthur says, "*At the cross, God's justice and love are perfectly satisfied.*" Adrian Rogers declares, "*Justification is more than pardon; it is a new standing before God.*" Charles Stanley proclaims, "*Salvation is not achieved, it is received.*" And Tony Merida reminds us, "*Faith is the empty hand that receives the fullness of Christ.*"

So, as we walk from this place, let us rest in this gift, rejoice in this freedom, and live as those who have been redeemed, justified, and made new. All by grace. All by Christ. All for the glory of God.

## **INVITATION:**

Friend, if you're weary from striving and longing for true freedom, come—put your trust in Jesus Christ today and receive the gift of salvation that only He can give. And for those who have received this gift, let us rise to the call—living as devoted disciples and boldly sharing the hope of Christ, so that others may experience the same transforming grace we have found.

Full scripture verse section follows: Romans 3:21-4:25

Chapter 3...<sup>21</sup> But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,<sup>22</sup> even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;<sup>23</sup> for all have sinned and fall short of the glory of God,<sup>24</sup> being justified as a gift by His grace through the redemption which is in Christ Jesus;<sup>25</sup> 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;<sup>26</sup> 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.<sup>27</sup> Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.<sup>28</sup> For we maintain that a man is justified by faith apart from works of the Law.<sup>29</sup> Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,<sup>30</sup> since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.<sup>31</sup> Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

Chapter 4...<sup>1</sup>What then shall we say that Abraham, our forefather according to the flesh, has found? <sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup> For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."<sup>4</sup> Now to the one who works, his wage is not credited as a favor, but as what is due. <sup>5</sup> But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,<sup>6</sup> just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:

<sup>7</sup> "BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED. <sup>8</sup> "BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT."<sup>9</sup> Is this blessing then on the circumcised, or on the uncircumcised also? For we say, "FAITH WAS CREDITED TO ABRAHAM AS

RIGHTEOUSNESS."<sup>10</sup> How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;<sup>11</sup> and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them,<sup>12</sup> and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

<sup>13</sup> For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. <sup>14</sup> For if those who are of the Law are heirs, faith is made void and the promise is nullified;<sup>15</sup> for the Law brings about wrath, but where there is no law, there also is no violation. <sup>16</sup> For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,<sup>17</sup> (as it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. <sup>18</sup> In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "SO SHALL YOUR DESCENDANTS BE."<sup>19</sup> Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;<sup>20</sup> yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God,<sup>21</sup> and being fully assured that what God had promised, He was able also to perform. <sup>22</sup> Therefore IT WAS ALSO CREDITED TO HIM AS RIGHTEOUSNESS. <sup>23</sup> Now not for his sake only was it written that it was credited to him,<sup>24</sup> but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead,<sup>25</sup> He who was delivered over because of our transgressions, and was raised because of our justification.