

**Romans (16):
God's Righteousness in the Death of Jesus
(Rom. 3:21-31)**

Introduction:

Please turn in your Bibles to Romans 3, where we will read once again the verses that we began to address last Lord's Day. Let us read Romans 3:21-31:

²¹But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it-- ²²the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: ²³for all have sinned and fall short of the glory of God, ²⁴and are justified by His grace as a gift, through the redemption that is in Christ Jesus, ²⁵whom 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. ²⁶It was to show His righteousness at the present time, so that He might be just and the justifier of the one who has faith in Jesus.

²⁷Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. ²⁸For we hold that one is justified by faith apart from works of the law. ²⁹Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, ³⁰since God is one--who will justify the circumcised by faith and the uncircumcised through faith. ³¹Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law. (Rom. 3:21-31, ESV)

Paul wrote of the righteousness of God having been manifest, or made known. God has purposed to make known His righteousness in various ways in various times in history. In the *past*, before the coming of Jesus Christ, ***God's righteousness was manifest to the world through His law***. He did so in at least two ways. First, the law revealed what His righteousness entailed—His commandments manifested that quality of being and living in conformity to God's holiness. But second, God's righteousness was also manifested through His law in His just punishment of lawbreakers. God shows Himself as righteous, or just, in His punishment, even damnation of sinners. **Jonathan Edwards**, the 17th century Puritan pastor in Northampton, once preached a sermon entitled rather forthrightly, "***The Justice of GOD in the Damnation of Sinners***." The sermon was based on the text of **Romans 3:19**, which reads: "Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God." Here are some of his comments:

The things that the law says are sufficient to stop the mouths of all mankind, in two respects.

1. To stop them from boasting of their righteousness, as the Jews were wont to do; as the apostle observes in the 23rd verse of the preceding chapter. That the apostle has respect to stopping their mouths in this respect, appears by the 27th verse of the context, "Where is boasting then? It is excluded." The law stops our mouths from making any plea for life, or the favor of God, or any positive good, from our own righteousness.
2. To stop them from making any excuse for ourselves, or objection against the execution of the sentence of the law, or the infliction of the punishment that it threatens. That it is intended, appears by the words immediately following, "That all the world may become guilty before God." That is,

that they may appear to be guilty, and stand convicted before God, and justly liable to the condemnation of his law, as guilty of death, according to the Jewish way of speaking.

And thus the apostle proves, that no flesh can be justified in God's sight by the deeds of the law; as he draws the conclusion in the following verse; and so prepares the way for establishing of the great doctrine of justification by faith alone, which he proceeds to do in the following part of the chapter, and of the epistle.¹

And so, the righteousness of God was seen in the past, prior to the coming of Jesus Christ, in the manifestation of His wrath upon sinners for having transgressed His law.

God will also display His righteousness in the *future*. Paul had mentioned this in Romans 2:5ff

⁵But because of your hard and impenitent heart you are storing up wrath for yourself on *the day of wrath when God's righteous judgment will be revealed*. ⁶He will render to each one according to his works: ⁷to those who by patience in well-doing seek for glory and honor and immortality, He will give eternal life; ⁸but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. (Rom 2:5-80, ESV)

God will reveal His righteousness on the Great Day of Judgment of all mankind. That revelation of God's righteousness will also be a manifestation of His judgment based upon His law.

But we thank God that at this present time, in this *present* age, even 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" (Rom. 3:21f). This is the gift of righteousness that God gives freely to all who believe in God's Son, Jesus Christ, as the ground of their faith and confidence before God.

We considered last Lord's Day how God had set forward His Son as a "propitiation by His blood", that is, God's righteous wrath toward lawbreakers was appeased through the death of Jesus. Jesus dying on the cross in the believer's place, satisfied God's holy demand that sin be punished. Moreover, Christ dying in the manner that He did as an atonement for sinners vindicated God from the charge of unrighteousness for having passed over the sins of His people during the Old Testament period. As Romans 3:25 declares: "This was to show God's righteousness, because in His divine forbearance He had passed over former sins." Christ's atonement for sinners "was to show His righteousness at the present time, so that He might be just and the justifier of the one who has faith in Jesus" (Rom. 3:26).

All of Romans 1 through 3 shows forth the truth that God would be just in the damnation of sinners. Especially with regard to those who have had the privilege of God's law being proclaimed to them and have had the Gospel remedy set before them, their damnation will be most just for God to execute. But what of those who have heard God's law but have also heard and refused to embrace Jesus Christ as Lord and Savior? **Edwards** stated in the sermon I cited earlier:

Consider how often you have refused to hear God's calls to you, and how just it would therefore be, if he should refuse to hear you when you call upon him. You are ready, it may be, to complain that you have often prayed, and earnestly begged of God to show you mercy, and yet have no answer of prayer: One says, I have been constant in prayer for so many years, and God has not heard me. Another says, I have done what I can; I have prayed as earnestly as I am able; I do not see how I can do more; and it will seem hard if after all I am denied. But do you consider how often God has called, and you have denied him? God has called earnestly, and for a long time; he has called and called again in his word, and in his providence, and you have refused. You were not uneasy for fear you should not show regard enough to his calls. You let him call as loud and as long as he would; for your part, you had no leisure to attend to what he said; you had other business to mind; you had these and those lusts to gratify and please, and worldly concerns to attend; you could not afford to stand

¹ Jonathan Edwards, *The Works of Jonathan Edwards*, vol. 1 (The Banner of Truth Trust, 1992), p. 668f.

considering of what God had to say to you. When the ministers of Christ have stood and pleaded with you, in his name, sabbath after sabbath, and have even spent their strength in it, how little were you moved! It did not alter you, but you went on still as you used to do; when you went away, you returned again to your sins, to your lasciviousness, to your vain mirth, to your covetousness, to your intemperance, and that has been the language of your heart and practice, Exodus 5:2, “Who is the Lord, that I should obey his voice?” Was it no crime for you to refuse to hear when God called? And yet is it now very hard that God does not hear your earnest calls, and that though your calling on God be not from any respect to him, but merely from self-love? The devil would beg as earnestly as you, if he had any hope to get salvation by it, and a thousand times as earnestly, and yet be as much of a devil as he is now. Are your calls more worthy to be heard than God’s? Or is God more obliged to regard what you say to him, than you to regard his commands, counsels, and invitations to you? What can be more justice than this, Proverbs 1:24, &c. “Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I will also laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.”²

Edwards spoke of those who rejected Christ:

If you should forever be cast off by God, it would be agreeable to your treatment of Jesus Christ. It would have been just with God if he had cast you off for ever, without ever making you the offer of a Saviour. But God hath not done that; he has provided a Saviour for sinners, and offered him to you, even his own Son Jesus Christ, who is the only Saviour of men. All that are not for ever cast off are saved by him. God offers men salvation through him, and has promised us, that if we come to him, we shall not be cast off. But if you have treated, and still treat, this Saviour after such a manner, that if you should be eternally cast off by God, it would be most agreeable to your behaviour towards him; which appears by this, viz. “That you reject Christ, and will not have him for your Saviour.”

If God offers you a Saviour from deserved punishment, and you will not receive him, then surely it is just that you should go without a Saviour. Or is God obliged, because you do not like this Saviour, to provide you another? He has given an infinitely honourable and glorious person, even his only begotten Son, to be a sacrifice for sin, and so provided salvation; and this Saviour is offered to you: now if you refuse to accept him, is God therefore unjust if he does not save you? Is he obliged to save you in a way of your own choosing, because you do not like the way of his choosing? Or will you charge Christ with injustice because he does not become your Saviour, when at the same time you will not have him when he offers himself to you, and beseeches you to accept of him as your Saviour?³

Let us now turn our attention to the second paragraph of the section of our text. Here we read an explanation of...

B. The righteousness of God through faith alone and it impinges on the believer’s relation to the law of God (3:27-31)

²⁷Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. ²⁸For we hold that one is justified by faith apart from works of the law. ²⁹Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles

² Ibid., p. 673f.

³ Ibid., p. 674.

also, ³⁰since God is one—who will justify the circumcised by faith and the uncircumcised through faith. ³¹Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law. (Rom. 3:21-31,

Here Paul asserts some implications drawn from the truth of God’s free justification of sinners by grace through faith. He *first* states that as a result of being freely justified through faith alone, the believer is to be humble, not assuming any credit, or thought of any privilege, for having received God’s grace so freely. **Verse 27** reads, *“Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith.”* If we were saved through our own works, then we would have reason to think more highly of ourselves than of those who did not work for their salvation. We would think that we earned God’s favor, which indebted God to be gracious to us. But faith in something that someone else has done for us removes any basis of self-exaltation. The very essence of the Gospel as taught in the Holy Scriptures promotes humility before God and others, and gratefulness to God. The law or principle of faith is the means God uses to save His people so as to prevent their taking credit for anything they receive from God.

“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. (Eph. 2:8f)

Paul makes the statement of **verse 28**, *“For we hold that one is justified by faith apart from works of the law.”* This is a declaration that God regards a sinner to be justified before Him through faith alone apart from doing any good works. In other words, good works in no way contributes to God’s accepting us as righteous persons before Him.

We must see that justification by grace through faith alone is absolute. There can be no compromise here. No works contribute the grounds or means of our acceptance. Our right standing before God is through Jesus Christ alone, whose life and death is counted as ours when we put our faith in Him. This is important.

When Paul says “without the law” the absoluteness of this negation must not be toned down. He means this without any reservation or equivocation in reference to the justifying righteousness which is the theme of this part of the epistle. This implies that in justification there is no contribution, preparatory, accessory, or subsidiary, that is given by works of law. This fact is set forth here both by the expression itself and by its emphatic position in the sentence. And it is borne out by the sustained polemic of the epistle as a whole. To overlook this accent is to miss the central message of the epistle. To equivocate here is to distort what could not be more plainly and consistently stated.⁴

This doctrine of the sinner’s justification through faith alone is one of the five great teachings of the Word of God respecting our salvation that was the foundation of the Protestant Reformation that took place in Europe in the 16th century. Prior to **Martin Luther** and others, Roman Catholicism dominated Christendom. But because of the dissemination of the Bible in the common language of the people, and a renewed interest and effort for the clergy to read and study the Scriptures in their original languages of Hebrew and Greek, and of course all due to the grace of God working in history, a great change transformed the world. Turning to the Holy Scriptures led much of Europe to embrace five great truths, or principles. They were discovered and affirmed to have been taught in God’s written Word, but that Rome had long denied and had failed, even refused, to teach the people. These five truths or principles are commonly identified by five Latin phrases or slogans that emerged during the Protestant Reformation, each containing the word “sola”, being translated in English as “alone” or “only.” They are as follows: *Sola scriptura*, *Sola fide*, *Sola gratia*, *Solus Christus*, and *Soli Deo Gloria*. These five expressions are translated as the following: *by Scripture alone*, *by faith alone*, *by grace alone*, *Christ alone*, and *glory to*

⁴ John Murray, *The Epistle to the Romans*, vol. 1 (Eerdmans, 1959), p. 109.

God alone. These are the main tenants and principles that were espoused through the Protestant Reformation.⁵

Here in Romans 3:28, the principle of **Sola Fide**, faith alone, is taught. Sinners are justified, that is, sinners are forgiven and regarded as righteous by God through faith alone apart from any works that we have done, are doing, or will do. Sinners are justified through faith in Jesus Christ alone. Again, this sets us apart from Roman Catholicism, for Rome denies this teaching. In order to counter the influence of the Reformation in the 16th century, Rome convened **The Council of Trent**. It met for years, concluding in 1563. Its statements are regarded by Rome as infallible, authoritative truth that Rome will never change or modify. It made very clear statements repudiating the Protestant teaching of justification through faith alone. There were a number of canon laws issued by Rome that rejected the biblical teaching of *Sola Fide*, that sinners are justified through faith alone. Here are a few of these:

Canon 9: “If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema.”

But our text reads, “Therefore we conclude that a man is justified by faith without the deeds of the law” (Rom. 3:28).

Canon 12: “If any one shall say that justifying faith is nothing else than confidence in the divine mercy pardoning sins for Christ’s sake, or that it is that confidence alone by which we are justified ... let him be accursed.”

However, we read of Abraham’s justification through faith alone: “For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness” (Rom. 4:3).

Canon 24: “If any one saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema.”

But Paul taught against this kind of reasoning in **Galatians 3:1-3**, “O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?”

Canon 30: “If any one saith, that, after the grace of Justification has been received, to every penitent sinner the guilt is remitted, and the debt of eternal punishment is blotted out in such wise, that there remains not any debt of temporal punishment to be discharged either in this world, or in the next in Purgatory, before the entrance to the kingdom of heaven can be opened (to him); let him be anathema.”

But Paul wrote, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

⁵These five principles are not to be confused with the five doctrines of grace, commonly known as the five points of Calvinism. These five solas were embraced by all leading Protestants across Europe from the onset of the Reformation in the early to mid 1500’s. The truths of the five doctrines of grace were formulated at the beginning of the 17th century at **The Synod of Dort**.

Let us return to our Romans 3 passage. We next read in **verses 29 and 30** that the teaching of justification by God's grace through faith alone abolishes any Jewish and Gentile distinction in the plan of God.

“Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,³⁰ since God is one—who will justify the circumcised by faith and the uncircumcised through faith.”

Paul gives a more full explanation of this in his discussion of Abraham in Romans 4. We will defer until then to address the matter more fully. However, we might simply say this by way of application. Since “Paul emphasizes that faith rather than circumcision is decisive for entrance into the people of God”⁶, it decimates, in my opinion, the position and practice of our paedo-baptist friends. They regard infant baptism as the New Testament practice that answers to Old Testament circumcision. They regard the children of believers to be “covenant children”, for just as circumcision caused people to become numbered among the people of God, so infant baptism of believers identifies them also as members of the people of God. But Paul makes it clear that faith, not circumcision, and we would argue, not baptism, is that which brings people into formal relationship with God and with one another as God's people.

Now notice the future tense of the expression “will justify” in **verse 30**. He did not write, “since God is one—who *does* justify the circumcised by faith and the uncircumcised through faith”, but rather, “*will* justify.” Paul has been speaking of the believer's *present* justification before God. When the guilty sinner believes on Jesus Christ, his eternal standing with God is changed, from one moment to the next. Here he was as an unbeliever, damned and condemned before God due to his sin. He believes the gospel, believes on Jesus Christ alone for the forgiveness of sins and for his righteousness before God. He then at that point of time becomes fully justified. He will be no more justified ten thousand years from now than the moment after he first believed on Jesus Christ. But we should always remember that our present justification is also declaration of our *future* justification or exoneration from God's condemnation on Judgment Day. And Paul, that is, the Holy Spirit who was inspiring Paul's writing, was subtly keeping this before his readers, and so he uses the present tense in verse 30. On the great Day of Judgment at the end of the age, when the one who truly believed on Jesus Christ for his justification in this life, on that Day God “will justify the circumcised by faith and the uncircumcised through faith.” The true believer will never hear the sentence of condemnation pronounced regarding himself, but rather, “This one is justified from all charges of law-breaking, for He belongs to Jesus Christ and He stands forward on his behalf and in his defense.

We read lastly in this portion of Holy Scripture that Paul declared the truth of justification by God's grace through faith alone does not overthrow God's law. **Verse 31** reads, “*Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.*” Justification through faith alone affirms all that God's law has ever said respecting salvation. Paul will later show how the believer's relationship to the law has undergone change, but the law itself and its role in the life of the believer are preserved in those who believe on Jesus Christ for salvation. “The moral norms of the law still function as the authoritative will of God for the believer.”⁷

There are great and yet often subtle dangers to the great truths of the gospel. And here Paul hints at correcting one of them. There is the problem of *legalism*, which seeks to combine faith in Christ along with the believer's works as the ground of our justification. We would argue this is the error of historic *Roman Catholicism*. In his presentation of justification by God's grace through faith alone, he is adamant, that the believer's justification is apart from any works performed. Our justification is due

⁶ Thomas Schreiner, *Romans* (Baker Academic, 1998), p. 206.

⁷ This is a quotation of John Murray, but is quoted approvingly in Thomas Schreiner, *Romans* (Baker Academic, 1998), p. 208.

solely to God's work in and through His Son, Jesus Christ. He affirms this so strongly because there are always those who want to add the good works of believers to the work of Jesus Christ, because they think wrongly that the combination of these, or the cooperative effort of both Jesus and the believer, contribute to the obtaining of justification. Paul has repudiated this idea in every way possible.

But on the other hand, there are those who commonly believe that all they need for salvation is to believe only, in that works don't count so they don't matter. They believe wrongly that since the law cannot condemn them, they are free from the necessity and obligation to be governed by God's law. Here in **verse 31**, Paul states the truth that he later expounds. Again, **verse 31** reads, "***Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.***" When we argue vehemently that our works in no way contribute to the obtaining of our justification before God, we are not saying that good works need not be present if we have to have salvation on the last day, we are simply saying that they are in no way meritorious or contribute to the ground of our justification.

The error of this kind of thinking has been called *antinomianism*. Where legalism is the great error of Roman Catholicism, antinomianism is the great error of much of *evangelicalism*, those who claim to be "Bible believers", including many who call themselves *Baptist*. This word, antinomianism, is the combination of **anti**, meaning "against" and the Greek word, **nomos**, which is the word for "law". The person who claims to be a believer but disregards the necessity and importance of living according to God's law, has fallen into the error of antinomianism.

The Lord Jesus Himself taught against this error. He taught His disciples at the outset of His ministry among them:

¹⁷"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. ¹⁸For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. ¹⁹Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. ²⁰For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven." (Matt. 5:17-20)

Our Lord's half-brother, Jude, also addressed this problem of antinomianism.

³Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. ⁴For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ. (Jud 3, 4)

False teachers had led the people to believe that they could be saved and stand in a right relationship with God even while they continued to live in immorality. The Scriptures in many places and in many ways repudiate this idea. Good works cannot contribute in any way to your justification before God, for justification is through faith alone. But good works must be present for they are the evidence that true faith in Jesus is possessed by the one who claims to believe. The one who believes but orders his life contrary to the law of God will be sorrowfully exposed as an unconverted hypocrite on the Day of Judgment.

And so, what Paul is intimating here in Romans 3:21 is the necessity for the believer's sanctification in addition to his justification before God, if the believer aspires to receive the fullness of salvation that God freely bestows. But before Paul addresses this matter fully, he will first underscore and confirm his doctrine of justification through faith alone by citing Scriptural proof that his teaching is consistent with the historic dealings of God among His people.

Now, for the purpose of our understanding the overall message of the epistle, let us remember that the major section of Paul's Epistle to the Romans in which we are now studying began with Romans 3:21 and continues through Romans 4. The theme of this section is "God's Righteousness in the Sinner's Justification." It contains three discernable divisions, and we have now covered two of these. They are: A. The righteousness of God in the believer's justification through faith (3:21-26), and B. The righteousness of God through faith and the law of God (3:27-31). We now arrive to the third division, which includes all 25 verses of the fourth chapter of Romans. It is described as:

C. Abraham as the Father of All who have Faith (4:1-25)

As Paul's common manner, after he declares a teaching, he demonstrates that it is consistent with and even taught in the Old Testament Scriptures. Here in Romans 4, Paul shows in a number of ways that Abraham, as well as King David, showed forth the teaching of justification through faith alone.

What then shall we say was gained by Abraham, our forefather according to the flesh? ²For if Abraham was justified by works, he has something to boast about, but not before God. ³For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." ⁴Now to the one who works, his wages are not counted as a gift but as his due. ⁵And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, ⁶just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

⁷"Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;
⁸blessed is the man against whom the Lord will not count his sin."

⁹Is this blessing then only for the circumcised, or also for the uncircumcised? We say that faith was counted to Abraham as righteousness. ¹⁰How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. ¹¹He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, ¹²and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

¹³For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. ¹⁴For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵For the law brings wrath, but where there is no law there is no transgression.

¹⁶That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring--not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, ¹⁷as it is written, "I have made you the father of many nations"--in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. ¹⁸In hope he believed against hope, that he should become the father of many nations, as he had been told, "So shall your offspring be." ¹⁹He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. ²⁰No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, ²¹fully convinced that God was able to do what he had promised. ²²That is why his faith was "counted to him as righteousness." ²³But the words "it was counted to him" were not written for his sake alone, ²⁴but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, ²⁵who was delivered up for our trespasses and raised for our justification.