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## The Universal Solution: Justification 3:21 to 5:11



**Romans 1:18 to 3:20** (to see link click [Aj](#) - **The Universal Need of Mankind**), while important in its own right, is nevertheless preliminary to the main point that **Paul** wants to establish in this part of **his** letter: the availability of **the righteousness** of **ADONAI** to all who respond in **faith**. **The Good News**, announced in **1:17** is now elaborated on. The essential points are packed into **3:21-16**, a passage Martin Luther called, “The chief point, and the very central place of the letter, and the whole Bible.” The remainder of **Chapter 3** develops one major element of this extraordinary rich passage: **faith is the only basis for justification**.<sup>71</sup>

In **Chapter 4**, **Paul** shifts gears and demonstrates that **God** alone can provide that righteousness. To illustrate this truth, **Paul** devotes the entire chapter to **Abraham** (see [Bc](#) - **The Example of Justification**). This **man**, who is at the forefront of the righteous of the TaNaKh in the Scriptures, is a shining example of the central biblical truth that a person can become **justified** only by **faith** in response to the grace of **ADONAI**, never by works.<sup>72</sup>

Up to this point, **Paul** has proved that the whole world is guilty before **YHVH**, and that no one can be saved by works. **He** has explained that **God’s** way of salvation has always been **by grace through faith (Ephesians 2:8-9)**, and **he** has used **Abraham** as **his** illustration. If the reader stopped at this point, he would know that he needed to be saved and could be

saved. But there is much more the sinner needs to know about **justification** by **faith**. Is his salvation eternal or merely temporary? How is it possible for **Ha'Shem** to save a sinner through the death of **Messiah** on the cross? In **Chapter 5**, **Paul** reveals **the fruits of our justification**, and **the basis for our justification**.<sup>73</sup>

**Paul** teaches about our salvation in three phases: the past, or **justification**, here; the present, or **sanctification** (see [Ca](#) - **The Spiritual Battle**); and the future, or **glorification** (see [Cj](#) - **The Completed Redemption**).