

3/29/26

Sermon Title: Why Did the Son of God Come and Die?

Preacher: Pastor Kim Soonbae

Scripture Passage: Romans 3:19--31

<sup>19</sup> Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God.

<sup>20</sup> Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin.

### **Righteousness Through Faith**

<sup>21</sup> But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify.

<sup>22</sup> This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile,

<sup>23</sup> for all have sinned and fall short of the glory of God,

<sup>24</sup> and all are justified freely by his grace through the redemption that came by Christ Jesus.

<sup>25</sup> God presented Christ as a sacrifice of atonement,<sup>[b]</sup> through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—

<sup>26</sup> he 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.

<sup>27</sup> Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of the law that requires faith.

<sup>28</sup> For we maintain that a person is justified by faith apart from the works of the law.

<sup>29</sup> Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too,

<sup>30</sup> since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.

<sup>31</sup> Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.

It is Palm Sunday, the day when the suffering of Jesus on the cross begins.

Palm Sunday commemorates the moment when Jesus entered Jerusalem to bear the cross, and the crowds waved palm branches, confessing and praising Him as the Messiah and the King of Israel.

Jesus entered the city of Jerusalem riding on a donkey, a symbol of peace.

The crowds rejoiced at His entry with great expectations.

They believed that if Jesus—who raised the dead, healed the sick and the weak, cast out demons, and performed the miracle of the five loaves and two fish—became the King of Judah, then their nation would once again become a great power like it was in the days of King David, economically, politically, and militarily. They thought that under His rule, they would have no more worries about their livelihood.

However, unlike the crowds, the Jewish religious leaders had already decided to kill Jesus and were secretly carrying out their plan.

As Jesus' popularity grew among the people, they feared losing their own power and privileges.

Eventually, on that very week when Jesus entered Jerusalem, they arrested Him on Thursday night after He finished praying in the Garden of Gethsemane.

They brought Him to the house of the high priest for trial, and then handed Him over to the Roman court, where He was sentenced to crucifixion by the governor, Pontius Pilate, and put to death on the cross.

But there is something we must consider here.

Who is Jesus?

He is the Son of God—God Himself.

Do you think that people could simply decide to kill Him and succeed?

Absolutely not.

Jesus died because it was the will of God.

He came into this world with the purpose of dying, having already made this covenant with God.

Why?

God created human beings.

But humanity disobeyed Him and, as a result of sin, fell under the sentence of death.

God grieved over the fact that the people He had lovingly created were destined to perish.

So He gave the Law and commanded them to keep it in order to be saved.

However, because the sin of Adam had already been passed down to all humanity, no one could perfectly keep the Law.

Therefore, no one could be saved by the Law.

The God of love determined to open another way of salvation for humanity—not a way based on human works, but a way in which salvation is given entirely by God's grace.

To uphold His justice and yet save humanity, God sent His one and only Son, Jesus, into this world.

And He made a covenant with His Son in heaven: that the sinless Jesus would come down to this lowly world and die as a substitute for human sin, and in return, God would grant Him the authority to reign over all the world.

Jesus fulfilled this covenant by obeying the Father even to the point of death.

And according to that covenant, God gave Him authority so that every knee would bow before Him.

Now, through the work of the cross of Jesus Christ, anyone who believes that He died in their place for their sins can receive forgiveness and be saved.

The Apostle Paul is explaining this very truth in the passage.

He emphasizes that no human being can be justified before God by their own works.

<sup>19</sup> Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God.

“The ones under the law” refers to all people under God’s rule—that is, the whole world.

In the phrase “so that every mouth may be silenced,” the word “silenced” comes from the Greek *phragē*, meaning to stop or to make silent.

Therefore, “every mouth may be silenced” describes the condition of all humanity as sinners who cannot offer even the slightest defense before God’s judicial declaration.

The Apostle Paul also explains the role of the Law.

The Law does not save people; rather, it reveals sin.

The Law has no power to save human beings from sin.

<sup>20</sup> Therefore no one will be declared righteous in God’s sight by the works of the law; rather, through the law we become conscious of our sin.

The Law does not serve to defend those standing before the judgment seat and set them free from sin.

Rather, it exposes sin for what it is and brings those under the Law to stand accused before the judgment seat.

Therefore, all who are under the Law remain under God’s judgment, yet are completely unable to resolve the penalty of that judgment on their own. For this reason, the whole world has become subject to condemnation.

The Apostle Paul reaffirms that there is no one righteous—not even one. There is no one who can be justified and saved by perfectly keeping the Law.

Then why was the Law given?

It was given to expose human sin in detail, so that people might come to realize that they are sinners.

It leads people to recognize their sin before the Law, acknowledge that they are sinners, and come before God to be clothed with His righteousness.

Paul goes on to declare that apart from the righteousness of the Law, the righteousness of God—revealed in the Old Testament—has now been made known.

<sup>21</sup> But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify.

That righteousness of God is an absolute and objective righteousness that can never be attained through human obedience to the law or good works, and it has already been revealed through the Law and the Prophets.

And this righteousness of God comes to all who believe in Jesus Christ.

<sup>22</sup> This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile,

The judicial declaration by which God pronounces a person “righteous” is a gift given to those who receive Jesus Christ as Savior by faith.

The righteousness of Jesus Christ that is imputed to believers becomes the driving force of a new life and the governing principle of that life.

However, sinful humanity cannot even possess this faith on its own and therefore cannot come to God by itself.

We can only depend on God's calling and His work in us.

For this reason, even faith cannot be considered a human merit or achievement.

Just as the Law places all people under God's judgment and charges them as guilty, the newly revealed righteousness also makes no distinction in accomplishing God's salvation.

Just as all people are sinners, all who believe can partake in God's salvation.

God's grace, given to all, is the same and is a free gift.

The Apostle Paul declares that Jesus Christ, who became the atoning sacrifice as the Redeemer of humanity and accomplished salvation, is the righteousness of God revealed apart from the Law.

<sup>23</sup> for all have sinned and fall short of the glory of God,

<sup>24</sup> and all are justified freely by his grace through the redemption that came by Christ Jesus.

<sup>25</sup> God presented Christ as a sacrifice of atonement,<sup>[b]</sup> through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—

<sup>26</sup> he 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.

The phrase “in his forbearance he had left the sins committed beforehand unpunished” means that sinful humanity had its sins covered because of God's patience.

This does not violate God's justice, because God ultimately resolved this issue by having His one and only Son become the atoning sacrifice and the propitiation, bearing the wrath and curse required by His justice.

Therefore, through the death of Jesus Christ, God's justice has been satisfied.

As a result, for those who believe in His substitutionary death, the righteousness of God is imputed to them—bringing about a change in status, where sinners are now regarded as righteous.

The Apostle Paul describes this as a gift given to those who partake in the redemptive shedding of Jesus Christ's blood.

Paul concludes that a person is justified not by works of the Law, but by faith. He then states that since this is not something achieved by human effort, there is nothing for anyone to boast about.

He also declares that both Jews and Gentiles, the circumcised and the uncircumcised alike, are justified by faith.

This statement was made especially with the Jews in mind, who took pride in having received the Law.

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<sup>28</sup> For we maintain that a person is justified by faith apart from the works of the law.

<sup>29</sup> Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too,

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The Apostle Paul criticizes the Jews' mistaken belief that made God into their own exclusive deity, while ignoring their calling as a priestly nation to live for the sake of the nations.

He makes the striking declaration that God is also the God of the Gentiles.

This was not merely Paul's personal conviction, but something already foretold by the prophets of the Old Testament.

This is the prophecy of the prophet Isaiah:

(Isa11:10) And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

The salvation of the Gentiles would be accomplished when the Messiah comes as the true light and brings salvation to the world.

(Isa42:6) I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles,

(Isa42:7) to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.

(Isaiah 49:6) he says: “It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth.”

Through the atonement of Jesus Christ, the Gentiles who have shared in the blessing given to Abraham have become the true Israel, and have also become the spiritual children of Abraham—the people who worship God.

Paul, who declares that the righteousness of God has been revealed apart from the Law and that no one can be justified before God by works of the Law but only by faith, also makes it clear that the New Testament and the Law are not in conflict with one another.

Rather, he says that faith upholds and establishes the Law.

<sup>31</sup> Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.

How, then, does faith uphold the Law?

The Jews received the Law, yet they were unable to keep it firmly.

Because they did not live according to the principle of the Law, they could not be justified before God.

However, those who believe in the righteousness of God, testified by the Law and the Prophets, receive that righteousness and are justified.

Therefore, they are the ones who truly live according to the principle of the Law as witnessed in the Old Testament.

To live by the principle of faith is to confirm more fully the testimony of the Law and to accomplish completely the purpose toward which the Law points.

Beloved members of the Church of Godly Dreams,  
All humanity has been placed under the destiny of death because of Adam's sin of disobedience.

For the wages of sin is death.

God gave the Law as a way for human beings to manifest righteousness, but there is no one who can keep it perfectly and be justified before Him.

Because of the sinful nature of Adam that flows deep within us, we do not have the ability to fully keep the Law.

In the end, the Law only leads us to realize that we can never be justified before God by works.

Yet the God of love did not leave us in that state, but opened a new way for us, as He had spoken through the Law and the Prophets.

He sent His Son, Jesus Christ—who is without sin—into this world, and through His shedding of blood on the cross, made atonement for human sin so that we might receive the righteousness of God.

This way is not based on human works, but is the way of salvation by grace through faith alone.

Through the death of Jesus Christ on the cross, God's justice has been satisfied, and to those who believe in His substitutionary sacrifice, the righteousness of God is imputed, granting them the amazing grace of being justified.

We are those who have received God's righteousness and have been saved by this amazing grace.

Therefore, let us live as those who have received grace—holding deeply in our hearts the cross of Jesus Christ and the righteousness of God.

Let us live lives that fulfill God's will and accomplish the true purpose of the Law.

May we live each day remembering this grace with gratitude, sharing it with the world, and building up the kingdom of God.

May all of us live such lives, in the name of Jesus Christ, I pray.