

**"The Doctrine of Justification"**

**Romans 3:21-5:11**

**Part 1**

**Introduction:** Last week in our study we finished looking at the Doctrine of Condemnation and in that study we looked at Romans 3:19-20.

**Notice Romans 3:19-20**

Here in these verses Paul made it very clear that man cannot be justified by the Law because the Law was never given to save anyone. The Law was given for showing man that he is under the control of sin and for that reason man is unable to keep the Law. There are some who believe that if man does his best in keeping the Law then he will be accepted.

**James 2:10**

*<sup>10</sup> For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*

James reminds us that **if** we were able to keep the Law and we were to offend in just one point then in God's eyes we are guilty of breaking all the Law. The Bible is very clear that we cannot be saved by keeping any part of the Law for the Law was given to show us our need of a Savior.

**Galatians 3:24-25**

*<sup>24</sup> Wherefore **the law was our schoolmaster to bring us unto Christ**, that we might be justified by faith.*

*<sup>25</sup> But after that faith is come, we are no longer under a schoolmaster.*

The Law was given to point us to Jesus Christ and it was never given as a means of salvation. There is a wonderful picture of this in the book of Ruth that I want you to see.

Remember when Naomi and Ruth returned from Moab and they were bankrupt? Naomi's husband had owned a parcel of land but lost it due to debt. Naomi had a near kinsman whose name was Boaz and he had the opportunity to redeem the land and marry Ruth. But to do the part of a kinsman redeemer he needed to be next of kin to Naomi and the problem was there was a nearer kinsman.

**Ruth 3:12-13**

<sup>12</sup> And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.

<sup>13</sup> Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.

He next morning Boaz waited for the nearer kinsman.

**Ruth 4:1-6**

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

<sup>2</sup> And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

<sup>3</sup> And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:

<sup>4</sup> And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

<sup>5</sup> Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

<sup>6</sup> And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

Boaz is a picture of Jesus Christ and the nearer kinsman here is a picture of the Law. The TEN WITNESSES who Boaz chose were a picture of the Ten Commandments. The near kinsman could not do the part of the kinsman redeemer and the ten witnesses testified to his inability. This is a picture of how the Law cannot redeem even one person and the Ten Commandments testify to the Law's inability to save us because we have all broken the Ten Commandments.

**All of this leaves us with the most important question that has ever been ask, "How can sinful man be justified before a Righteous God?"**

This is the very question which Paul is about to answer as we step into the Doctrine of Justification.

I. **The Provision for Man's Greatest Need**

**Part 1**

In Romans 3:21-26 we find probably the greatest verses in the Bible. Let me show you the words of Barnhouse on these verses.

*"I am convinced today, after these many years of Bible study, that these verses are the most important in the whole Bible. Understand them and you will understand the whole Bible. Fail to comprehend their true meaning, and you will be in darkness concerning most of Scripture. For here is the revelation of the being of God and the nature of His being; here is the revelation of sin and of the depths of sin; here is the revelation of God's righteousness and the infinite demands and provisions of that righteousness; here is one of the keys of human history and the explanation of much that happened before the time of Christ, as well as the revelation of the principles that were to prevail in God's dealings with men since Christ; here the mouths of those that would slander God because of His free pardon of sinners are closed forever; here is the vindication of the nature and character of God, righteous in all that He does."*

**Notice Romans 3:21**

The first two words of this verse are so very important. They introduce the glorious transition from the judgment of God to the justification of sinful man. The focus of this verse is on the **RIGHTEOUSNESS OF GOD**. In the Bible the statement "The Righteousness of God" is used in various ways.

1. **It refers to God's Character.**
2. **It refers to the standards of right living.**

Then there is a third way it is used, and this is what we find in this verse.

3. **It refers to the gift that is given to every sinner who receives Jesus Christ as their Savior.**

This is the very righteousness that man needs for man has no righteousness of his own to claim! This righteousness is not attained by keeping the Law, but it is testified of by the Law and the Prophets.

**Notice Romans 3:21 again.**

The Law and the Prophets make up two reliable witnesses.

**Matthew 18:16b**

*...in the mouth of two or three witnesses every word may be established.*

The point that Paul is making here is that God's gift of righteousness was fore shadowed by both the Law and the Prophets. The sacrifices of the Law and the ceremonies of the Law all pointed to Jesus Christ. The Prophets all spoke of Jesus Christ. Their message was fragmented in that they did not have the complete picture but they all pointed to His sacrificial work on our behalf. Isaiah probably had the clearest picture of all the prophets.

**Isaiah 53:4-6, 11**

<sup>4</sup> *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

<sup>5</sup> *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

<sup>6</sup> *All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*

<sup>11</sup> *He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*

We see also the righteousness of God in the Law.

**Genesis 7:1**

*And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.*

In the book of Hebrews, we are told how Noah attained this righteousness.

**Hebrews 11:7**

<sup>7</sup> *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*

Abraham also was righteous before God.

**Genesis 15:6**

*<sup>6</sup> And he believed in the LORD; and he counted it to him for righteousness.*

The word "COUNTED" here means "CREDITED". Abraham, as well as all the Old Testament Saints were save by faith ON CREDIT. The payment was made when Jesus died upon the cross. Let us not forget the blood of bulls and goats could not take away sin it only covered it. But when Jesus died their sins were taken away/removed from their account.

The point we need to see is that none of the Old Testament Saints were saved by keeping the Law, but they were saved by grace through faith. The Law and the Prophets both testified of the righteousness of God made available for sinners. We read of God's righteousness in the Psalms also.

**Psalm 71:15-16, 19**

*<sup>15</sup> My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.*

*<sup>16</sup> I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.*

*<sup>19</sup> Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!*

**Notice Romans 3:22**

Here in this verse we see IMPUTED RIGHTEOUSNESS. God's righteousness is given to everyone who rests their faith in the finished work of Jesus Christ. When a sinner accepts Jesus Christ as their Savior God then credits to our account His righteousness.

Notice the words of MacDonald on this verse,

*"Faith here means utter reliance on the living Lord Jesus Christ as one's only Savior from sin and one's only hope for heaven... Faith is not a meritorious work by which a man earns or deserves salvation. A man cannot boast because he has believed the Lord; he would be a fool not to believe Him. Faith is not an attempt to earn salvation, but is the simple acceptance of the salvation which God offers as a free gift."*

No one gains or earns righteousness by keeping the Law, but he is freely given the righteousness of God when he or she rests their faith in Jesus' death, burial and

resurrection. There are many people today who have "FAITH" but it is not a saving faith. Let me show you the words of one Bible teacher:

*"False faith may be faith in good works, faith in ritual, faith in a religious experience or system, faith in one's own goodness, or simply a nebulous faith in faith that is so common in our day. A person is saved through faith in Jesus Christ alone, apart from anything else. But Scripture makes clear that saving faith is immeasurably more than simply making a verbal declaration of believing about Him."*

The question then enters our minds, "How do I know that my faith is saving faith?"

The Bible answers that question very plainly. The Bible tells us that true saving faith is evident through a changed life.

### **2 Corinthians 5:17**

*<sup>17</sup> Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

What are the changes that happen within a true believer's life?

1. **Works of righteousness.**

### **Ephesians 2:10**

*<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

### **James 2:14-19**

*<sup>14</sup> What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?*

*<sup>15</sup> If a brother or sister be naked, and destitute of daily food,*

*<sup>16</sup> And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?*

*<sup>17</sup> Even so faith, if it hath not works, is dead, being alone.*

*<sup>18</sup> Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.*

*<sup>19</sup> Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*

a. **Obedience to the Word of God.**

**1 John 2:3-6**

<sup>3</sup> *And hereby we do know that we know him, if we keep his commandments.*

<sup>4</sup> *He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.*

<sup>5</sup> *But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.*

<sup>6</sup> *He that saith he abideth in him ought himself also so to walk, even as he walked.*

b. **Sin's pattern broken in our lives and sensitivity to sin.**

**1 John 3:6-10a**

<sup>6</sup> *Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.*

<sup>7</sup> *Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.*

<sup>8</sup> *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

<sup>9</sup> *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

<sup>10</sup> *In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God,*

c. **Love for the brethren.**

**1 John 3:14-16**

<sup>14</sup> *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*

<sup>15</sup> *Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*

<sup>16</sup> *Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.*

**Conclusion:**

These are just some of the evidences of true saving faith. When a person is truly saved Christ will be seen in their lives for when we are saved we are given the Holy Spirit and the Spirit's ministry is to glorify Jesus Christ.