

"The Doctrine of Justification"

Romans 3:21-5:11

Part 4

Introduction: In our past two lessons we have been looking at Romans 3:24-26. In these verses we have looked at two very important words. They were "justification" and "propitiation".

Notice Romans 3:24

Justified means "to declare righteous". When we rested our faith in the finished work of Jesus Christ God declared that we are now righteous. God has removed our sins from our account and He has imputed to our account the righteousness of Jesus Christ. So, in our standing before God we are PERFECT because we stand before God in the righteousness of Jesus Christ.

This justification is free to you and me because it was made possible because of the redemption which Jesus paid upon the cross when He shed His blood as the payment for sin. The word "redemption" means "to buy with a price". It carries the idea from Paul's day of the slave market. Slaves could be bought for a price and then the one who paid the price could chose to set them free. This is a picture of what Jesus Christ did for us. We were slaves to sin and Satan and Jesus bought us with His blood and then set us free. We have been redeemed by the blood of the Lamb.

Notice Romans 3:25

In this verse we see that Jesus Christ is the "propitiation" for ours sins and He became the propitiation through the shedding of His blood. This means that Jesus Christ satisfied the righteousness demands of God concerning sin. When God declared us to be righteous He did not do so by setting our sins aside and ignoring them like they never happened. He could not do that because His Word demands that sin **MUST** be paid for. He would not be a just God if He just simply set our sins aside. In order for our sins to be forgiven God's righteous demands had to be satisfied. That is where the cross comes in. Jesus died on the cross to satisfy the righteous demands of God and to satisfy His wrath toward sin and the sinner. Now God can justify the sinner because His righteousness was satisfied when Jesus Christ died on the cross. Now, Jesus was not just the propitiation for the sins of you and me, but He was the propitiation for the sins committed in the Old Testament as well.

Notice Romans 3:25 again.

"Remission" means **"passed over"**. Reading through the Old Testament it would appear the God "passed over many sins" and He did. But when Jesus went to the cross He paid for every one of the sins which God had passed over.

Acts 17:29-31

²⁹ Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

³⁰ And the times of this ignorance **God winked at**; but now commandeth all men every where to repent:

³¹ Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Here Paul tells us that in times past God "winked" at certain sins which means He passed over them, but they were eventually paid for at the cross. Today God commands that all men everywhere are to repent because their sins will be judged by Jesus Christ if they die in their sins.

Now, getting back to Romans, Jesus died to DECLARE that God is JUST (because the death of Jesus satisfied the righteous demands of God) and He is the JUSTIFIER of the sinner who believes in Jesus Christ.

Notice Romans 3:26

Last week I had made mention of something that I want you to keep in your minds. Jesus Christ died for you and me, but He died for God first. In order for our sins to be forgiven and in order for us to be JUSTIFIED, the righteousness of God had to be satisfied.

This Truth is glimpsed in the offering of Isaac.

Genesis 22:7-8

⁷ And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

⁸ And Abraham said, My son, **God will provide himself a lamb for a burnt offering**: so they went both of them together.

The words of Abraham were ultimately fulfilled at the cross when Jesus died to satisfy the righteous demands of God the Father.

This now brings us to where we are in our study tonight.

**I. The Provision for Man's Greatest Need
Part 4**

Notice Romans 3:27

Now let us understand that when Paul addressed the three different types of sinners in the Doctrine of Condemnation there would be two within the group of three that would long to boast of their own good works.

1. The Reformed sinner.

Romans 2:1-3

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

² *But we are sure that the judgment of God is according to truth against them which commit such things.*

³ *And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?*

This is the person who stands back and looks at the Rational sinner and boasts because he or she does not practice the same sins. This Reformed sinner is just as guilty, but they are a little more refined in their sinful ways. The point is this person would be quick to boast of their "good works" as they compare their lives with the Rational sinner.

2. The Religious sinner.

Romans 2:17-20

¹⁷ *Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,*

¹⁸ *And knowest his will, and approvest the things that are more excellent, being instructed out of the law;*

¹⁹ *And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,*

²⁰ *An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.*

This person boasts in their religious back ground and because this was pointed at the Jews of Paul's day, this would picture the Scribes and the Pharisees who prided themselves in keeping the Law.

Notice Romans 3:27 again.

With this statement and what Paul has recorded in the previous verses, he is destroying the foundation of "sand" which anyone has built and is standing on who claim they are saved by works.

God's plan of salvation has no room for boasting for it has nothing to do with our righteous deeds.

Isaiah 64:6

⁶ But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

We are saved because of the righteousness of Jesus Christ and not by our own righteousness for we have none.

Romans 3:10

¹⁰ As it is written, There is none righteous, no, not one:

Romans 7:18

¹⁸ For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Paul tells us here in Romans 3:27 that salvation is not of the law of works but it is of the law of faith. The word "law" here means principle. He is simply stating that the principle of works has NOTHING to do with our JUSTIFICATION, but our JUSTIFICATION has everything to do with the principle of faith in the finished work of Jesus Christ.

Notice the words of Wiersbe;

"If salvation is through the Law, then men can boast; but the principle of faith makes it impossible for men to boast. The swimmer, when he is saved from drowning, does not brag because he trusted the lifeguard. What else could he do? When a believing sinner is justified by faith, he cannot boast of his faith, but he can boast in a wonderful Saviour."

Notice Romans 3:27 again.

The word "excluded" here is very interesting. It means "to be shut out".

Newell illustrates the "shutting out of boasting/pride this way;

"The Feast of Mercy was on, and the damsel Grace was at the door, admitting everyone who came on the ground of mercy alone. Old Mr. Boasting, in a high hat and fine suit, presented himself. 'Oh, 'said Grace, as she quickly shut the door in his face, 'There is no room for you here! The people here are feasting on the free gifts of God.' So, Mr. Boasting was shut out!"

Salvation has no room for boasting/pride/self- righteousness.

Matthew 7:13-14

¹³ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

¹⁴ Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

The "strait gate" is the way of salvation and here in the Sermon on the Mount Jesus says it is "narrow". The idea is the way of salvation is like going through a turnstile at a security check. They are narrow, and you cannot carry your baggage through. The same is true of salvation. A man cannot come to Christ clinging to good works or his salvation. He must come totally strip of all of this. He must come in complete humility.

Matthew 19:16-22

¹⁶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

¹⁷ And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

¹⁸ He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

¹⁹ Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

²⁰ The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

²¹ Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

²² But when the young man heard that saying, he went away sorrowful: for he had great possessions.

This man came right up to the gate but could not enter because he carried two things in his hand. In one hand was self-righteousness and in the other was a love for the world. The Words of Jesus were meant to strip him of both so that he would be able to enter in. This is a difficult place for anyone to get to because we are a prideful people.

Luke 13:23-24

²³ Then said one unto him, Lord, are there few that be saved? And he said unto them,

²⁴ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

There are many who cannot enter through the "narrow gate" because they are carrying their own self-righteousness and there is NO place for BOASTING/PRIDE in salvation. Jesus said that a man is to strive to enter in because humility does not come naturally or easy for the sinner.

Notice Romans 3:28

Paul puts his thoughts into one verse here and sums it all up. No man or woman is JUSTIFIED by works but all who are JUSTIFIED are JUSTIFIED through faith in the finished work of Jesus Christ.

I have heard **justified** defined by some as "Just as if I never sinned". It sounds good because it somewhat rhymes but it's not a doctrinally sound definition.

Notice the words of C H Spurgeon;

"I said that clothed in the righteousness of Christ, we are accepted as if we had never sinned. I correct myself—had we never sinned, we could only have stood in the righteousness of man. But this day by faith we stand in the righteousness of God himself. The doings and the dying of our Lord Jesus Christ make up for us a wedding dress more glorious than human merit could have spun, even if unfallen Adam had been the spinner."

Paul has CONCLUDED. This means that God's Word being the Final Authority makes it very clear that salvation is ONLY THROUGH FAITH IN CHRIST and NOT in any works that we can do.

Ephesians 2:8-9

⁸ For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

⁹ Not of works, lest any man should boast.

Now let me be very clear that salvation is by FAITH and FAITH alone. It is only through the blood of Jesus Christ and it is NOT by His blood PLUS our works as many teach today. There are those who say that Jesus did His part now we must do our part. That is NOT Biblical!! That is adding to the Doctrine of Salvation. To add works to salvation is to preach another gospel.

Galatians 1:9

⁹ *As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.*

Now there is something else here that I need to make very clear. There are those who point to what James wrote and say that we are saved by works plus faith.

James 2:14-20

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

¹⁵ *If a brother or sister be naked, and destitute of daily food,*

¹⁶ *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?*

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

¹⁸ *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.*

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

²⁰ *But wilt thou know, O vain man, that faith without works is dead?*

James is addressing easy believism. He is stating that when a person is truly saved that True salvation will be manifest by the way they live their lives. If there are no righteous works, then we can conclude there is no TRUE saving faith.