

2013 Basic Doctrines (08) **(Doctrine of Justification)**

The Book of Romans can be divided into three sections of studies: chs. 1-8; 9-11; and 12-16.

Romans 1-8 (1st section) can be further divided into three sections of studies: chs.1-3; 4-5; and 6-8.

- Romans chs. 1-3 could be entitled, "Salvation by grace not law" (Rom.1:14-17)
- **Romans chs. 4-5 could be entitled, "Justification by faith not law" (Rom.5:18-21)**
- Romans chs. 6-8 could be entitled, "Spirituality by Holy Spirit not law" (Rom.8:11-17)

In Romans **ch.4**, Paul used two OT believers to teach Justification by faith not law: **Abraham** (Rom.4:1-5) and **David** (Rom.4:6-8).

In Romans **ch.5**, Paul used two more OT believer. This time he used **Adam** (Rom.5:14) **and Moses** (Rom.5:19-21) to teach the reason for Justification by faith and not by law,

Both the Reformation of Europe (Luther) and the Great Awakening in America (Edwards and Whitefield) were based upon the revelation of "Justification by faith not law."

This lesson will study <u>four aspects</u> of Justification by faith not law.
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The Christian church today is divided into two schools of theology: Justification by faith or Justification by law.

1. Paul opened Romans ch.4 with a rhetorical debater's technique to address this theological problem before it "got legs" within the Roman church.

(Rom.4:1-2) "**What (tis)** [Interrogative pronoun/ asn] then shall we say that Abraham, our forefather according to the flesh, has found? For if (1cc) [true / meaning let us assume for sake of argument] Abraham was justified (dikaioo / a.p.ind.3ps) by works (ek+abl.) [of source] (ergon / abl.pln) [Merit system], he has something to **boast about, but not before God.**"

Note Paul's approach to resolving theological problems in (Rom.4:3 a) "For **what (tis / asn)** does the **Scriptures say?**"

The unbeliever who rejects justification by faith, for works, will stand before The Great White Throne Judgment.

(Rev.20:10-15) "the dead were judged from the things which were written in the books, according to their deeds (works).".

(Rom.3:27-28) "**Where then is boasting?** It is excluded. By what kind of law? Of works? No, but by a law of faith. For we maintain that **a man is justified by faith apart from works of the law.**"

2. Like every OT believer, Abraham believed the prophetic gospel of Christ for grace salvation.

(Rom.4:3) "**For what does the Scriptures say?** 'Abraham believed God, and it was credited to him as righteousness.'" (Gen.15:6; Gal.3:6; 2 tim.3:15)

(Gal.3:8-9) “**The Scriptures**, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘All the nations will be blessed in You. So then those who are of faith are blessed with **Abraham, the believer.**” (Gen.12:3; Gal.3:16, 24-29; Rom.4:13-14).

3. Paul taught that any form of meritorious work added to faith in the gospel amounts to debt and wages, nullifying the grace gift.

(Rom.4:4-5) “Now to the one who **works, his wage is not credited** (logizomai / p.p.ind.3ps) **as favor** [Grace] [Unmerited favor], **but as what is due** [Merited]. But to the one who **does NOT work, but BELIEVES** in Him who justifies (dikaioo / p.a.ptc.asm) the ungodly, his faith is credited (p.p.ind.3ps) as righteousness (dikaiosune).”

Wages are credited to work and do not constitute a gift. Wages are a debt owed to the worker.

The full wages of sin was paid by Jesus Christ on the cross so that gospel salvation could be given a grace gift.

(Eph.2:8-9) “For **by grace** you have been saved **through faith**; and that not of yourselves, it is the **gift of God**; not as a result of works, so that no one may boast.”

(Acts 13:39) “And through Him **everyone who believes** is freed from all things, from which you could not be freed through the Law of Moses.”

(Gal.2:24) “Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.”

(Gal.2:21) Therefore any form of meritorious works added to faith **nullifies** grace salvation – “**I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.**”

(Rom.11:6) “But **if it is by grace**, it is no longer on the basis of works; **otherwise** grace is no longer grace.”

4. As a result of Justification, God’s Righteousness (+R) is imputed to every believer.

“Justification is a declaration that the demands of God’s justice have been satisfied (Hodge, Systematic Theology, pg.294)

Justification (**dikaiosis**) and Righteousness (**dikaosune**) are the head and tails of the same theological coin (**dike**). Once a person is judicially justified (dikaioo / passive voice) (Gal.2:16), he is declared judicially righteous. (2 Cor.5:21).

Justification is the legal acquittal from the guilt of AOS by God as Judge who then declares the one who has believed the gospel of grace salvation, **as Righteous**.

(Rom.4:25) **Justification** is the legal acquittal from the 13 judicial charges of AOS (**Rom.5:15-18**). “

He was **delivered** over because of our transgressions, and was **raised** because of our justification.”

(Rom.5:1) “Therefore, **having been justified by faith**, we have peace with God through our Lord Jesus Christ.”

(Titus 3:7) “So that **being justified by His grace** we would be made heirs according to the hope of eternal life.”