

# Memory Verse

***Romans 3:26***

**It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.**

GRACELIFE



CHURCH



*A Great*

**SALVATION**

*Part 3*

*Justification*

*Romans 3:20-26*

The Gospel is *5 things*: **1.** Christ *died* for our sins, **2.** He was *buried*, **3.** He *physically arose* again on the *third day*, **4.** Was *seen* by many and, **5.** According to the *Scriptures*.

We also looked at some false gospels last time...

## **A. Justification**

There are 3 “tenses” of *salvation*: **1. I am** saved from the *penalty* of sin: **Justification**, **2. I am being** saved from the *power* of sin: **Sanctification**, **3. I will be** saved from the *presence* of sin: **Glorification**...

**Justification** is God’s declaration in a one-time event, where He declares the sinner, **not guilty!**

In the New Testament, "**justification**" and "**justify**" were frequently used terms in a court of **law** to describe the act of acquitting or vindicating someone. The Greek noun for "justification," *dikaiosis*, is derived from the Greek verb *dikaioo*, meaning "to acquit" or "to declare righteous..." It is a legal term used for a **favorable verdict** in a trial. The word depicts a courtroom setting, with God

presiding as the Judge, determining the faithfulness of each person to the Law... The Law was not given to "**justify**" sinners, but to expose their sin. To remedy this deplorable situation, God sent His Son to die for our sins, in our place. When we believe in Jesus, He **credits His righteousness to us**, and we are **declared righteous** or "not guilty" before God. - *Holman Treasury of Bible Words - Justification*, p. 315

## ***A. Justification***

While this is the **definition**, *justification goes beyond this*, to God bringing the guilty party into **His family** through adoption, which we will look at in the future. A Christian, is *declared righteous, clean or innocent, though guilty.*

Doctrine of *imputation*... put to an account.

## ***B. Justification in Romans***

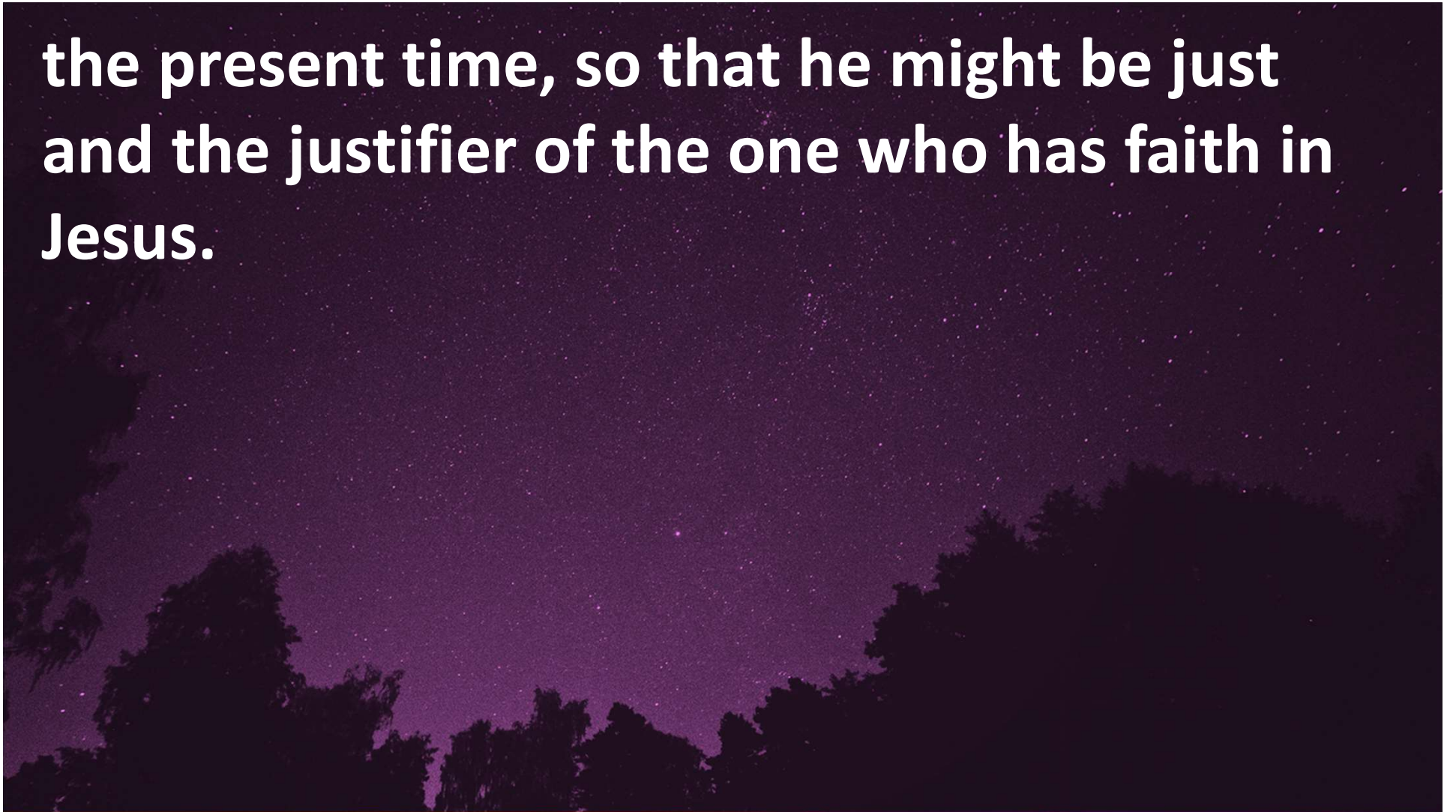
*Romans* is full of theological truth, application and more, and answers the question – *How can a holy God declare a sinner “not guilty” without compromising His character?* In ***chapters 1-3***, Paul shows Jews are **condemned** under God’s Law and those without the Law, Gentiles, rebel against what they know is right. ***Everyone is guilty.***



***Romans 3:20-26*** - For by works of the law no human being (*flesh*) will be justified in his sight, since through the law comes knowledge of sin. 21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it - 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no

distinction: 23for all have sinned and fall short of the glory of God, 24and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. 26It was to show his righteousness at

**the present time, so that he might be just  
and the justifier of the one who has faith in  
Jesus.**



## ***B. Justification in Romans***

God **imputes** or **gives righteousness** to a sinner through their **faith** alone in Jesus alone who **satisfied** (*propitiated*) our offense or sin towards God. *Romans 4* tells us Abraham was **justified** or **declared righteous** by faith *before* God gave the Law and circumcision. *The Promise* was given and believed on by faith...

## ***B. Justification in Romans***

***Romans 5:18-19*** – Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the gift came to all men, resulting in **justification** of life. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be **made righteous**.

## ***B. Justification in Romans***

***1 Corinthians 6:11b*** – ...But you were **washed**, but you were sanctified (set apart), but you were **justified** in the Name of the Lord Jesus and by the Spirit of our God.

## ***B. Justification in Romans***

Paul uses the illustration of washing to refer to sanctification and being *justified* or cleansed from our sins.

Paul's letter to the *Galatians* deals with those who thought and still think they can be declared righteous by works:

## ***B. Justification in Romans***

***Galatians 2:16*** – knowing that a man is not **justified** by the works of the Law but **by faith** in Jesus Christ, even we might be **justified by faith** in Christ and not by the works of the Law; for by the works of the Law no flesh shall be **justified**.



## ***B. Justification in Romans***

***Galatians 3:8*** – And the Scripture, foreseeing that God would **justify** the Gentiles by **faith**, preached the Gospel to Abraham beforehand, *“In you all the nations shall be blessed.”*

Quoting *Genesis 12:3*.

## ***B. Justification in Romans***

***Galatians 3:11*** – But that no one is **justified** by the Law in the sight of God *is evident*, for *“the just shall live by **faith**.”*

Quoting *Habakkuk 2:4*.

## ***B. Justification in Romans***

***Titus 3:4-7*** – But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the **washing** of the regeneration and renewing of the Holy Spirit, whom he poured out on us abundantly through Jesus Christ our Savior, that having been **justified**



***B. Justification in Romans***

**by His grace we should become heirs  
according to the hope of eternal life.**

## ***B. Justification in Romans***

**Justification** is God, the Eternal Judge, **declaring a sinner righteous**, is by His **grace**, not based on anything we could do, try to do or hope to do, but only through faith in Jesus. *Anyone who says you must add baptism, works, prayer, church membership, dietary laws or anything else perverts the Gospel of grace, **pervert's salvation and dishonors and blasphemes God.***

## ***B. Justification in Romans***

While we were sinners, Christ died in our place and through faith in Him, God **justifies** us, and gives or **imputes** to us the righteousness of Christ and puts on Christ our sin, the ***greatest transaction*** that has ever or will ever take place.

## ***B. Justification in Romans***

***2 Corinthians 5:21*** – For He (the Father) made Him who knew no sin (Jesus) sin for us (our sacrifice in our place), that we might **become the righteousness of God in Him.**

Not only does Jesus take my sin making me innocent, but He gives me His righteousness.

## **C. What About...**

### **1. James 2:21-25**

**James 2:21-25** - Was not Abraham our father **justified by works** when he offered up his son Isaac on the altar? 22You see that faith was active along with his works, and faith was **completed** by his works; 23and the Scripture was fulfilled that says, "Abraham **believed** God



## **C. What About...**

### **1. James 2:21-25**

and it was **counted to him** as righteousness” -  
and he was called a friend of God. 24You see  
that a person is **justified** by works and not by  
faith alone. 25And in the same way was not also  
Rahab the prostitute **justified** by works when  
she received the messengers and sent them out  
by another way?

## **C. What About...**

Paul said we are **justified by faith** and James, the ½ brother of Jesus said we are **justified by works**. There is a *Biblical principle of interpretation* - look at **difficult passages** in the light of the **passages that are clear**. This *is* God's word. He does **not** contradict Himself. He wants us to understand His word.

## ***C. What About...***

James was probably the **first** New Testament book/letter written, and the audience was *Jewish followers of Jesus*. Their **focus was works**, as they were still following **the Law!** In *chapter 1*, James speaks of trials and obedience to God. In the early part of 2 he warns the readers of “*playing favorites*” and says *love is expressed in actions*. That is the

## **C. What About...**

context. 2:21-25 continues the thought of **expressing love**. In the context, he's not *talking about God justifying the sinner*. He **contrasts** *true faith that saves and is expressed* and *lying faith that destroys and is lacking*. The use of Abraham as an example is perfect and while we **read it forwards**, we **understand it backwards**.

## ***C. What About...***

*Paul* refers to our ***position in Christ***, declared by God, while *James* refers to our ***practice in Christ***, in the sight of others. John MacArthur puts it well in his *Study Bible*, p. 1930, “James’ teaching perfectly complements Paul’s writing; salvation is **determined** by faith alone (Eph. 2:8, 9) and **demonstrated** by faithfulness to obey God’s will alone (Eph. 2:10).”

## **C. What About...**

### **2. Romans 2:13**

**Romans 2:13** - For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified...

The **context** is *God's judgment on Jews, who had the Law, and Gentiles, while not possessing the Law, rebelled against what they knew was right in their conscience.*

## **C. What About...**

There are a *few possibilities*, but Paul was **probably** using a belief Jews held historically at this time - *salvation or justification came by **knowing** the Law*. Paul tells them, no, it's not knowing the Law that brings justification, but *doing it* that brings **justification**. In which case, we all **fail**, because *3:20b ...by the Law is the knowledge of sin* and *3:23 for all have sinned and fall short of the glory of God...*

## ***C. What About...***

### **3. Grace is a License to Sin**

***Romans 6:1-4*** - What shall we say then? Are we to continue in sin that grace may abound? 2By no means! How can we who died to sin still live in it? 3Do you not know that all of us who have been baptized into Christ Jesus were baptized into his



## ***C. What About...***

death? 4We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

## C. What About...

Because justification brings **freedom** from the **penalty** of sin, Paul anticipated that readers would think, “Because we are free from sin, let’s **sin more** to **get more grace!**”

**Not!** He’s not saying that and uses the strongest Greek phrase to deny that: “*God forbid*” or “*Certainly not*” or “*May it never be...*”

## **Results of Justification:** Study *Romans 5:1-11*:

1. ***Peace*** with God.
2. ***Access*** to God.
3. ***Hope*** which we rejoice in.
4. ***Glory*** in tribulations.
5. Have ***God's love poured out*** in our *heart* through the *Holy Spirit*.
6. ***Saved*** from God's wrath.
7. ***Reconciled*** to God.
8. ***Rejoice*** in God through Christ.