

Chapter Thirty  
Studies in the Epistle of Paul to the Romans  
**The Explanation of Justification through Faith in the  
Propitiatory Work of Jesus Christ**

“<sup>26</sup> To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. <sup>27</sup> Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. <sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law. <sup>29</sup> *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: <sup>30</sup> Seeing it *is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. <sup>31</sup> Do we then make void the law through faith? God forbid: yea, we establish the law” (Romans 3:26-31).

Justification is a judicial act of God whereby He removes the condemnation of sin upon the believer (by paying the believer’s death sentence substitutionally in Jesus Christ) and imputes to that believer the righteousness of Christ. Justification is the positional restoration of the believing sinner to mankind’s original position before God (“in Christ”) of Edenic innocence.

Through the incarnation, God met the demands of the Law and fulfilled them for all of mankind. On the Cross God met the curse of the Law and paid its death sentence by being substitutionally executed for the sins all of mankind. Through the righteous life and substitutionary death of Jesus Christ, God is openly declared to be just.

The word “declare” (Romans 3:26) is from the Greek word *endeixis* (en-dike-sis), which means demonstrable proof. God could not be righteous if He did not execute His death sentence. Neither could He be righteous if His actions were inconsistent with the demands of His Law. Jesus is the representative man. His righteous life and substitutionary death is demonstrable proof that God is just.

The intent of this lesson is to provide an inductive presentation of what the Word of God teaches regarding the doctrine of justification. In doing so, we teach both the doctrine of justification and an inductive methodology; “that in the mouth of two or three witnesses every word may be established” (Matthew 18:16).

**Justification is born of God’s grace.**

“Being justified freely by his grace through the redemption that is in Christ Jesus” (Romans 3:24).

“<sup>4</sup> But after that the kindness and love of God our Saviour toward man appeared, <sup>5</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; <sup>6</sup> Which he shed on us abundantly through Jesus Christ our Saviour; <sup>7</sup> That being justified by his grace, we should be made heirs according to the hope of eternal life” (Titus 3:4-7).

**Justification is available because of the shed blood of Christ (redemption, v 24) and the propitiatory work of Christ in the satisfaction of the execution of the Law’s death sentence.**

“Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God” (Romans 3:25).

“<sup>8</sup> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him” (Romans 5:8-9).

## **Justification is a gift received through faith (as opposed to religious rituals or human effort).**

“<sup>27</sup> Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. <sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law” (Romans 3:27-28).

“<sup>3</sup> For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. <sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works” (Romans 4:3-6).

“<sup>1</sup> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: <sup>2</sup> By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Romans 5:1-2).

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified” (Galatians 2:16).

## **The believer’s justification is secure and eternally settled in the heavens in that the only Person Who can charge us with a sin is the God Who justifies the believing sinner before His court of heaven.**

“<sup>1</sup> <<To the chief Musician for the sons of Korah, A Song upon Alamoth.>> God *is* our refuge and strength, a very present help in trouble. <sup>2</sup> Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; <sup>3</sup> *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah. <sup>4</sup> *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High. <sup>5</sup> God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early. <sup>6</sup> The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. <sup>7</sup> The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah. <sup>8</sup> Come, behold the works of the LORD, what desolations he hath made in the earth. <sup>9</sup> He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. <sup>10</sup> Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth. <sup>11</sup> The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah” (Psalm 46:1-11).

This is the sixth Psalm of the Second book of Psalms 42-72. There are five books of Psalms. Psalm 46 is one of the seven Psalms in this Second Book of Psalms addressed to the “sons of Korah. King David set these individuals “over the service of song in the house of Yahweh;” I Chronicles 6:31-32. As the “sons of Korah,” they represent the remnant of faithful Israel. All seven of these Psalms addressed to the “sons of Korah” deal with the future promise of a faithful God in the restoration of the nation of Israel through His faithful remnant (see Numbers 16).

“<sup>31</sup> What shall we then say to these things? If God *be* for us, who *can be* against us? <sup>32</sup> He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? <sup>33</sup> Who shall lay any thing to the charge of God’s elect? *It is* God that justifieth. <sup>34</sup> Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Romans 8:31-34).

**God's purpose in the incarnation and substitutionary sacrifice of Jesus Christ is to provide justification for all mankind universally (Romans 3:29-30).**

In that man is universally condemned in Adam (Romans 3:23 and 5:12); man requires a universal remedy to his predicament. The argument of Romans 3:29 is that God gave the Law to the Jews. If man is justified by the Law, only Jews can be saved. God is more than a Jewish God. He is the Creator of all mankind and is drawing all men unto Himself (John 12:32). The Jew ("circumcision") is saved "by faith" as a contrast (v 28) to being justified through keeping and doing the works of the Law. Keeping the Law was an expression in action of a Jew's faith in God. The saved Jew attempted to keep the Law because of his faith in God (James 2:18).

The Gentile ("uncircumcision") is saved "through faith." The idea of these two phrases ("by" and "through") can best be understood by the analogy that because of the covenant promise of God to Abraham the Jew was brought into a relationship with God. The Jew still needed to be saved "by" the door of faith already available to him in the Abrahamic covenant (the promised "seed," Gal. 3:16). The Gentile stood without the covenant. Gentiles had no relationship with God. Therefore, they needed to enter into a relationship "through" the door of faith.

<sup>11</sup> Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; <sup>12</sup> That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; <sup>13</sup> But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; <sup>15</sup> Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; <sup>16</sup> And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup> And came and preached peace to you which were afar off and to them that were nigh. <sup>18</sup> For through him we both have access by one Spirit unto the Father" (Ephesians 2:11-18).

Chapter Thirty  
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**The Explanation of Justification through Faith in the  
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1. Define justification. \_\_\_\_\_  
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2. Discuss the meaning of the Greek word *endeixis* (en-dike-sis), translated “declared” in Romans 3:26.  
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3. Discuss the importance of understanding an inductive methodology in Biblical interpretation. \_\_\_\_\_  
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4. List and explain the verses given for each part of the following outline.

A. Justification is born of God’s grace.

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B. Justification is available because of the shed blood of Christ (redemption, V 24) and the propitiatory work of Christ in the satisfaction of the execution of the Law's death sentence.

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C. Justification is a gift received through faith (as opposed to religious rituals or human effort).

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D. The believer’s justification is secure and eternally settled in the heavens in that the only Person Who can charge us with a sin against Him mankind is the God Who justifies the believing sinner before His court of heaven.

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E. God’s purpose in the incarnation and substitutionary sacrifice of Jesus Christ is to provide justification for all mankind universally (Romans 3:29-30).

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