

“Justification by Faith – Part 2”  
Romans 1:16-17  
(Preached at Trinity, March 4, 2007)

I’m supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord’s Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

**Disclaimer:** These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I’ll make immediate correction giving credit.

1. We’ve been looking at **Verses 16-17**. As I’ve stated, they are the most important verses in the entire letter. They provide the theme – How a man or woman might be made right before God.
2. In **Verse 17** Paul is making a fantastic statement that is the very foundation of all Christianity. All of Christianity rests upon it. It is so important that Paul uses the next eight chapters speaking about it.  
**Romans 1:17** – “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”  
Paul is speaking about the glorious doctrine of **Justification by Faith Alone**.
3. Last week we began looking at this great doctrine. It is an essential doctrine. You must be clear here. Your eternal soul rests upon your view of this doctrine.
4. As I stated last time, the doctrine of justification by faith there is a presupposition of sin
  - A. Every man stands condemned before God  
The issue is this: There will be a judgment. It will be a righteous judgment. We are not righteous. We will stand condemned.
    1. No flesh will stand justified before God. All are guilty
    2. The greatest issue of man is how shall he deal with issue of his guilt
  - B. God has provided a perfect righteousness through Christ
    1. Jesus became unto us all that was necessary for our salvation
    2. God is perfectly just and will execute perfect justice  
Jesus satisfied God’s demand for justice by taking our place. He bore the penalty for our guilt  
But we need more than a removal of our guilt – we need God’s perfect righteousness.
    3. Jesus has given us His righteousness
      1. The nature of justification involves receiving the righteousness of another – imputed righteousness. The imputed righteousness of Christ  
**Romans 4:3-5** – “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.”
      2. The word for “counted” is λογίζομαι - to reckon, to take into account, to pass to one's account, to impute
  - C. God justly and legally considers us just on account of the righteousness of Christ  
The glorious thing about imputed righteousness is even while we are still sinners, we are considered righteous based on the righteousness of Christ

1. Luther captured this with the Latin phrase:  
*“simul iustus et peccator”* – “At the same time just and sinner”
  2. It does not affect the *condition* of the sinner but the *state* of the sinner in which he is declared righteous through the righteousness of Christ.
5. This morning I want to address the all important question,  
**How does one receive such a blessing?**  
 As we consider this question we find the wonder and mystery of salvation
6. Salvation from start to finish is a supernatural work of God. He planned it and He accomplishes it.  
 There are elements of salvation, however, in which great responsibility is placed upon the human being. In fact, they are given in the imperative. God commands every man to repent of his sin and He commands every man to believe on the Lord Jesus Christ. Even in these, however, we are still dependant upon the mighty power of God.
7. As we consider the subject of justification, how a man is justified or made right before God it is a work of God from start to finish, but God demands that the sinner receive it by faith – “The just shall live by faith”
- I. Saving Faith is a Grace From God  
**Ephesians 2:8** – “For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:”
- A. The Reformers embraced sola Fide – faith alone  
 They also embraced Sola Gratia – by Grace alone  
 1689 Confession – “The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts. . .”
  - B. Sin has left humanity incapable of belief to the saving of the soul
    1. Because of spiritual blindness no man will ever desire to surrender himself to Christ. God commands all men to believe but no man left to himself is able to believe  
**John 6:44** – “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”  
**John 6:65** – “And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.”
    2. The lost man lacks faith – he cannot and will not believe  
**2 Thessalonians 3:1-2** – “Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.”
    3. The lost man will always have a greater love for the world than for Christ
    4. In **Chapter 8** Paul describes the lost man as being in a constant state of antagonism and hostility with God  
**Romans 8:5-8** – “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.”
    5. Saving Faith demands a radical change wrought by the Spirit of God

- C. Saving faith is inseparably linked to Regeneration
1. Jesus says that without regeneration a man shall not even see the kingdom of God - neither with the eyes, nor with the perception or understanding. Regeneration is the supernatural work of God in which He brings us from spiritual death to spiritual life.
    - a. Paul describes it in terms of creation  
**2 Corinthians 4:6** – “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.”
    - b. We become new creatures  
**2 Corinthians 5:17** – “Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.”
  2. Regeneration or the new birth occurs according to the will of God  
**John 3:7-8** – "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth (*where ever it pleases*), and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."  
**John 1:11-12** – "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."
  3. It is through the new birth that God imparts saving faith although the imparting of Saving Faith is mysterious to us  
 "I know not how this saving faith to me He did impart,  
 Nor how believing in His Word Wrought peace within my heart.  
 I know not how the Spirit moves, Convincing men of sin,  
 Revealing Jesus through the Word, Creating faith in Him."
  4. For saving faith to occur there must be a real change in the person – His perception of Christ is transformed – this demands regeneration
  5. Faith and repentance flows from regeneration – they are the immediate result. (we never refer to an unbeliever as being regenerate)  
 We choose Christ, We receive Christ, We embrace Christ, We love Christ
- II. Faith is supernaturally introduced into the soul by the sovereign grace of God – but all men have the duty to believe and trust which is faith
- A. The sinner must embrace the truth of the Gospel and rests upon its promises
    1. As I've preached many times, saving faith demands knowledge
    2. I've preached notitia, assensus, fiducia
    3. You must believe the truths presented in the Gospel
    4. The study of knowledge is called **epistemology**  
 As you consider the idea of knowledge there is a difference between belief and truth.  
 For example, a man comes to a bridge and thinking it to be safe he ventures to cross the bridge. Half way across the bridge collapses and the man falls to his death.

- a. He *believed* the bridge was safe but he was obviously mistaken.
  - b. You cannot say that he *knew* that the bridge was safe because it plainly was not.
  - c. For something to count as knowledge it must indeed be true.
5. Christian salvation demands that we possess certain knowledge—that we know certain truths – these truths are contained in the Gospel.
  6. We must rest upon these truths believing them, trusting them  
The Gospel demands that we trust in Christ alone. Our only hope is in His righteousness. We have NONE of our own. The only righteousness that will justify us before God is the righteousness of Christ.
- B. This faith is the channel through which God applies justification
1. God applies His justifying grace to the sinner through saving faith  
**Galatians 2:16** – “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.”
  2. God convinces the sinner of his sin and then imparts the faith necessary for him to embrace the salvation of Christ.  
**Ephesians 2:8** – “For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:”  
**Romans 1:17** – “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”
- III. Faith is the duty of every human being.  
Every human being has the duty to trust Christ
- A. All are responsible for their own soul.
1. Faith is given as a command of God  
KJV **Romans 1:5** – “By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:”  
NAS **Romans 1:5** – “through whom we have received grace and apostleship to bring about *the* obedience of faith among all the Gentiles, for His name's sake,”
  2. The Righteousness of God is applied only to those who believe  
**Romans 1:16** – “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth”
    - a. **Romans 1:17** – “For therein is the righteousness of God revealed from faith to faith”  
Literally “By faith to faith”  
The righteousness of God is revealed by faith to those who believe.
    - b. What must we do to be saved? “Believe.” So then does this belief save us? No! Christ saves us. Faith is the means by which the righteousness of Christ is applied to us.
    - c. This faith is a full standing upon the promises of God through Christ Jesus. It is all a part of God’s work of redeeming His own. We must be clear that it is God who enables us to believe.

- d. Justification comes by faith but we must be careful that we do not make faith a work.

### Conclusion:

1. Those who trust in Christ have the righteousness of Christ – the righteousness that restores us to God, the righteousness that brings life.  
**Romans 1:17** – “The just shall live by faith.”  
Following the word order of the original it reads, “The just (or righteous) by faith shall live”
2. This was the passage that brought hope and confidence to Martin Luther. He was brought to the peace that he no longer had to struggle to make himself right before God through the keeping of the law. No one can meet this standard. Instead he could rest in the One who did keep the Law – the perfect Son of God – the Righteousness of God revealed.
3. Upon what do you rest for your salvation? Where does your assurance rest?
4. If you have not trusted in Christ upon what do you place your hope?  
**Acts 16:31** – “Believe on the Lord Jesus Christ, and thou shalt be saved”
5. If you feel your need of Christ, Come, Come – He will save you"  
"Come ye sinners poor and needy, Weak and wounded, sick and sore  
Jesus ready stands to save you, full of pity, love and power.  
Come ye thirsty, come and welcome, God's free bounty glorify;  
True belief and true repentance, Every grace that brings you nigh.  
Come ye weary, heavy laden, Lose and ruined by the fall;  
If you tarry till you're better, you will never come at all.  
Let not conscience make you linger, Nor if fitness fondly dream;  
All the fitness He requireth Is to feel your need of Him."
6. One final thing. God has saved us unto holiness. Those to whom He has imputed righteousness He also imparts righteousness. This is the fruit of regeneration. In other words, Justification is never separated from Sanctification.  
**Ephesians 2:8** – “For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: <sup>9</sup> Not of works, lest any man should boast. <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.”
7. God is continuing to perfect us.  
**Philippians 1:6** – “Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:”