

**“What it Means to be Reformed”; Session # 57, Sola Fide - “Justification is by Faith Alone”, Prepared by Pastor Paul Rendall for the Adult Sunday School Class on November 15<sup>th</sup>, 2015.**

**Charles Spurgeon said:** “But there are one or two doctrines which we will try to deduce from this. Is the carnal mind at “enmity against God?” Then salvation cannot be by merit, it must be by grace. If we are at enmity with God, what merit can we have? How can we deserve anything from the being we hate? Even if we were pure as Adam, we could not have any merit; for I do not think Adam had any desert before his Creator. When he had kept all his Master’s law, he was but an unprofitable servant; he had done no more than he ought to have done, he had no surplus-no balance. But since we have become enemies, how much less can we hope to be saved by works! Oh, no; the whole Bible tells us, from beginning to end, that salvation is not by the works of the law, but by the deeds of grace. Martin Luther declared that he constantly preached justification by faith alone, “because,” said he, “the people would forget it; so that I was obliged almost to knock my Bible against their heads, to send it into their hearts.” So it is true we constantly forget that salvation is by grace alone. We always want to be putting in some little scrap of our own virtue; we want to be doing something. I remember a saying of old Matthew Wilkes: “Saved by your works! you might as well try to go to America in a paper boat!” Saved by your works! It is impossible! Oh no; the poor legalist is like a blind horse going round and round the mill, or like the prisoner going up the treadmill, and finding himself no higher after all he has done; he has no solid confidence, no firm ground to rest upon. He has not done enough-“never enough.” Conscience always says, “this is not perfection; it ought to have been better.” Salvation for enemies must be by an ambassador-by an atonement-yea, by Christ.” Metropolitan Tabernacle Pulpit, Vol. 1, Sermon # 20, Romans 8: 7 – “The Carnal Mind is enmity against God.”

**1. It is God the Father who justifies the person who does not work, but believes in Jesus for salvation.**

Romans 3: 24-31 – “...being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. “Where is boasting then?” “It is excluded.” “By what law?” “Of works?” “No, but by the law of faith.” “Therefore we conclude that a man is justified by faith apart from the deeds of the law.” “Or is He the God of the Jews only?” “Is He not also the God of the Gentiles also, since there is one God who will justify the circumcised by faith and the uncircumcised by faith. Do we then make void the law through faith?” “Certainly not!” “On the contrary, we establish the law.”

**John Gill says:**

“The moving cause of justification is the free grace of God.”

“The meritorious cause of justification is the redemption that is in Jesus Christ.”

Christ is the propitiation to God for sin; which must be understood of his making satisfaction to divine justice, for the sins of his people; these were imputed to him, and being found on him, the law and justice of God made demands on him for them; which he answered to satisfaction, by His obedience and sacrifice; and which, as it could not be done by any other, nor in any other way, is expressed by “reconciliation”, and “atonement”: whence God may be said to be pacified, or made propitious; not but that He always loved his people, and never hated them; nor is there,

nor can there be any change in God, from hatred to love, any more than from love to hatred: Christ has not, by his sacrifice and death, procured the love and favor of God, but has removed the obstructions which lay in the way of love's appearing and breaking forth; there was, a law broken, and justice provoked, which were to be attended to, and Christ by His sacrifice has satisfied both; so that neither the wrath of God, nor any of the effects of it, can fall upon the persons Christ is the propitiation for, even according to justice itself; so that it is not love, but justice that is made propitious: for this is all owing to the grace and goodness of God, who "hath set Him forth", for this intent, in His eternal purposes and decrees; in the promises of the Old Testament, in the types, shadows, and sacrifices of the old law; by the exhibition of Him in our nature, and in the ministration of the Gospel; and this is said to be through faith in his blood. The "blood" of Christ is that, by which Christ is the propitiation; for without the shedding of that blood, there is no redemption, no peace, no reconciliation, or remission of sin; and "faith" in His blood is the means by which persons become partakers of the benefits of his propitiation; such as peace, pardon, atonement, justification, and adoption: and the end of Christ's being set forth as a propitiation