

Atonement Words	Justification Words
Atonement Redeem Propitiation takes away Describes the world	Justification = declared righteous Save Forgive Absolve Reconcile Describes believers

Apology IV

The Lord Jesus forgave sin for/to all and...
 donavit... peccatum... omnibus..
 hat... geschenkt... uns die Sünde
 and by His blood blotted out the writing.
 Colossians 2:13-15

Rom 5:20 quoted

John 1:29 quoted

... because he was justified after the law.
 Faith, therefore,...

Colossians 2:13-15

Romans 5:20

John 1:29

Psalms 32:1 ——— Cited in Rom 4:7-8

Galatians 3:13-14

Rom 3:21-26

Apology IV, 102-104

“102] But Scripture is full of such testimonies since, in some places, it presents the Law and in others the promises concerning Christ, and the remission of sins, and the free acceptance of the sinner for Christ’s sake.

103] Here and there among the Fathers similar testimonies are extant. For **Ambrose** says in his letter to a certain Irenaeus:

Moreover, the world was subject to Him by the Law for the reason that, according to the command of the Law, all are indicted, and yet, **by the works of the Law, no one is justified**, i.e., because, by the Law, sin is perceived, but guilt is not discharged. The Law, which made all sinners, seemed to have done injury, **but when the Lord Jesus Christ came, He forgave to all sin which no one could avoid, and, by the shedding of His own blood, blotted out the handwriting which was against us.** This is what he says in Rom. 5, 20: “The Law entered that the offense might abound. But where sin abounded, grace did much more abound.” Because after the whole world became subject, **He took away the sin of the whole world**, as he [John] testified, saying John 1, 29: “Behold the Lamb of God, which taketh away the sin of the world.” And on this account let no one boast of works, because no one is justified by his deeds. But he who is righteous has it given him because **he was justified after the laver** [of Baptism]. Faith, therefore, is that which frees through the blood of Christ, because he is blessed “whose transgression is forgiven, whose sin is covered,” Ps. 32, 1.

But the world was subjected to him through the law; for by the commandment of the law all are accused and by the works of the law none is justified, that is, by the law sin is recognized but its guilt is not relieved. The law would seem to be harmful since it has made all men sinners, but when **the Lord Jesus came he forgave all men the sin that none could escape and by shedding his blood canceled the bond that stood against us** (Col. 2:14). This is what Paul says, ‘Law came in, to increase the trespass; but where sin increased, grace abounded all the more’ (Rom. 5:20) through Jesus. For after the whole world was subjected, **he took away the sin of the whole world**, as John testified when he said (John 1:29), ‘Behold the Lamb of God, who takes away the sin of the world!’ So let no one glory in his works since no one is justified by his deeds. But he who is righteous has it as a gift **because he was justified after being washed**. It is faith therefore that frees men through the blood of Christ; for ‘blessed is he whose transgression is forgiven, whose sin is covered’ (Ps. 32:1).” (Tappert)

104] These are the words of Ambrose, which clearly favor our doctrine; **he denies justification to works, and ascribes to faith that it sets us free** **105]** **through the blood of Christ.** Let all the Sententiarists, who are adorned with magnificent titles, be collected into one heap. For some are called angelic; others, subtile, and others irrefragable [that is, doctors who cannot err.] When all these have been read and reread, they will not be of as much aid for understanding Paul as is this one passage of Ambrose.” (English Triglotta)

Galatians 3:13-14, "Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), 14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith."

Romans 3:21-26

21But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; 23for all have sinned and fall short of the glory of God, 24being justified freely by His grace through the redemption (τῆς ἀπολυτρώσεως) that is in Christ Jesus, 25whom God set forth as a propitiation(ἱλαστήριον) by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Romans 4:3-9

3For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." 4Now to him who works, the wages are not counted as grace but as debt.

5But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, 6just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:

7 "Blessed are those whose lawless deeds are forgiven,
And whose sins are covered;

8 Blessed is the man to whom the Lord shall not impute sin."

9Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.

Romans 4:22-5:2

22And therefore "it was accounted to him for righteousness." 23Now it was not written for his sake alone that it was imputed to him, 24but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, 25who was delivered up because of our offenses, and was raised because of our justification.

5:1Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

Romans 5:1-21

1Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. 3And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; 4and perseverance, character; and character, hope. 5Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

The Doctrine of Justification in St. Paul's Epistle to the Romans: By Works or by Faith (*Tertium Non Datur*)

A cursory exegesis of Romans 3 and 4, based solely on the Biblical text, with special emphasis given to passages that have been used to support "Objective Justification"

INTRODUCTION

Much time has been spent in our circles over the past two years studying and explaining the Lutheran (that is, apostolic, Christian, catholic, Scriptural) doctrine of justification by faith alone in Christ. Much attention has naturally been paid to Martin Luther, Martin Chemnitz, Aegidius Hunnius, Johann Gerhard, et al., as some of the principal fathers of the Lutheran Church in order to establish that our doctrine is the same as theirs in both form and content. Additionally, many of their writings have been elucidated in order to expose the modern aberration called "Objective Justification" that falsely traces its lineage to these Lutheran fathers.

But the foundation of our faith, the rule of our confession is and has always been the Word of God alone. In every case, as we formulated our Theses on Justification and subsequent articles, and as we weighed the arguments against them, we did not rely on the Lutheran fathers or even the Lutheran Confessions as the source of our doctrine. *Sola Scriptura* remains our unaltered position; we rely only on the Holy Spirit's inspired words to define and dictate our beliefs. If a doctrine is presented in the Holy Scriptures, it is to be believed and confessed by all God's people; if not, then not. We know this. We are convinced of it. And now again, with renewed vigor, we turn *ad fontes* to let the Holy Spirit's own words teach us about the article of justification.

Specifically, this essay will focus on St. Paul's presentation of the doctrine of justification in the first part of his Epistle to the Romans, and with good reason. This epistle is, as Luther says, "really the chief part of the New Testament, and is truly the purest gospel...In this epistle we thus find most abundantly the things that a Christian ought to know, namely, what is law, gospel, sin, punishment, grace, faith, righteousness, Christ, God, good works, love, hope, and the cross."¹ Additionally, Romans is the Biblical book most cited in the Book of Concord. And since we are chiefly investigating the Scriptural teaching of justification, Romans is a natural starting point, because, of the 222 uses in the New Testament of the δικαί- root, half are attributed to St. Paul, and more than half of those are found in this one epistle.²

¹ Martin Luther. *Luther's Works*, Vol. 35: *Word and Sacrament*, eds. J. J. Pelikan, H. C. Oswald, & H. T. Lehmann (Philadelphia: Fortress Press, 1999), 380.

² We are, of course, aware that the Scriptures often teach the same truth using other words and phrases. For example, Chemnitz points to John 3:16-18 as describing the doctrine of justification without using the word: "John, therefore, often speaks like this, John 3:16-18: 'He who does not believe is condemned already He who believes shall not be judged.... He does not come into judgment [John 5:24].... He sent His Son not to judge the world, but that the world might be saved through Him ... that whoever believes in Him should not perish but have