

**Romans (15):
God's Righteousness in the Death of Jesus
(Rom. 3:21-31)**

Introduction:

In my absence last Lord's Day, our brother David addressed the teaching of Romans 3:9-20. These verses were the last of the first major section of this epistle, which began with Romans 1:18 and was completed with 3:20. Paul gave a conclusion to all that he had argued earlier, that the entire world, all human beings, are under sin and therefore under the wrath of God. God had revealed His righteousness through His law that He had made known to the inhabitants of this world, to the Jews specifically and most completely (cf. 2:2), but also to the Gentiles, God having written His upon their hearts (cf. 2:15). The purpose for God having revealed His righteousness through His law was in order to show people their sinful and damned condition before God. And so, in this summation of his indictment of the human race, Paul had declared that "all, both Jews and Gentiles, are under sin" (Rom. 3:9). He then called upon Holy Scripture to substantiate his charge (3:10-18), for "by the mouth of two or three witnesses every word shall be established" (2 Cor. 13:1). Paul closed his argument by saying that no one is capable of bringing remedy to his own sinful condition. God had never given a law whereby a sinner may save himself from sin. God had given His law in order that all might see themselves as needy, guilty sinners. A prerequisite to being saved from sin is to know that one is a guilty sinner.

Here is an outline that reflects what we have considered in these first 2½ chapters.

- I. Introduction
 - A. Salutation (1:1-7)
 - B. Thanksgiving and Prayer for Paul to visit Rome (1:8-15)
 - C. The Theme of the Epistle: the Gospel of the Righteousness of God (1:16, 17)
- II. God's Righteousness in His wrath against Sinners (1:18 – 3:20)
 - A. The Unrighteousness of Idolaters (Gentiles) (1:18-32)
 - B. The Unrighteousness of Those Who Judge Others but do the Same Things (Jews) (2:1-3:8)
 - C. The Unrighteousness of All People (3:9-20)

We now arrive to the second major section of this epistle (apart from the Introduction). Beginning here with Romans 3:21 and continuing through the end of chapter 4, we learn of "God's Righteousness in the Sinner's Justification." God reveals to us through the pen of the apostle Paul how it is that guilty sinners may come into a right relationship with God. Having shown the impossibility of sinners to attain to the perfect righteousness of God demanded by God's law, here Paul teaches how God has provided the gift of righteousness through faith alone in Jesus Christ. The outcome of this gift of righteousness is to enjoy a righteous relationship with God as one who has been justified from his guilt of sin.

Here is an outline of the subject matter that we will consider in this section of Holy Scripture.

- III. God's Righteousness in the Sinner's Justification (3:21-4:25)
 - A. The righteousness of God in the believer's justification through faith (3:21-26)
 - B. The righteousness of God through faith and the law of God (3:27-31)
 - C. Abraham as the Father of All who have Faith (4:1-25)

Let us read the opening verses of this second major division of this epistle, Romans 3:21-31.

²¹But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it-- ²²the 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.

²⁷Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. ²⁸For we hold that one is justified by faith apart from works of the law. ²⁹Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, ³⁰since God is one--who will justify the circumcised by faith and the uncircumcised through faith. ³¹Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law. (Rom. 3:21-31, ESV)

I. Understanding the Text

A. The righteousness of God in the believer's justification through faith (3:21-26)

Paul opens his address on the manner in which God brings salvation to sinners by declaring that the righteousness of God had now been manifested to mankind in a manner that had not previously occurred. **Verse 21** reads:

²¹But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it-- ²²the righteousness of God through faith in Jesus Christ for all who believe.

Paul had earlier in his epistle set forth the righteousness of God that had been revealed in the past in the revelation of God's law. But with the ministry of Jesus Christ, specifically with His death upon the cross, "the righteousness of God has been manifested *apart from the law.*" By the word "righteousness", here Paul is referring to the quality of God being right in all of His ways and dealings with mankind. God had been righteous (and continues to be righteous) in His dealings with mankind according to His law. When God judges and damns sinners, God is manifesting His righteousness. But God also manifests His righteousness in the manner in which He justifies guilty sinners through faith alone in Jesus Christ. This is what is introduced at this point in the epistle. And so, when Paul uses the adverb, "now", he is contrasting the nature and manner of God's righteousness that God had manifested in the past--through God's law, with that which had been recently manifested through faith in Jesus Christ.

There is richness of biblical ideas and themes in these few verses that are difficult to grasp, yet alone express. But to give us a better idea of some of what is suggested here, consider this summary of **Thomas Schreiner**, whose commentary I have valued highly in our study.

The saving promises of God have not been fulfilled via keeping the law, for both Jews and Gentiles have fallen short of the glory of God. They have replicated the sin of Adam in their own history. Nonetheless, God has fulfilled his saving promises through the death of Jesus Christ (Rom. 3:21-26). His saving righteousness is now available for all, both Jew and Gentile, who place their faith in Jesus. Israel longed for the day of vindication and redemption from their enemies. Paul maintains that the vindication and redemption of his people has been realized in the cross of Jesus Christ. Indeed, both the saving and judging righteousness of God meet at the cross of Christ. His saving righteousness is revealed because believers are now vindicated through the death of the Messiah. His judging righteousness is manifested because Jesus took upon himself the wrath of God that the whole world deserved.¹

¹ Thomas Schreiner, *Romans* (Baker Academic, 1998), p. 176.

Now, when Paul wrote, “But now the righteousness of God has been manifested apart from the law”, describing it as a new manifestation of God’s righteousness in history, he was not saying that the righteousness of God through faith alone was unknown in the Old Testament. Indeed, the manifestation of God’s righteousness was now manifest clearly and fully, but Paul made it clear that it was known and experienced prior to the coming of Jesus Christ. All sinners who have ever been saved have been saved from their sins through the righteousness of God through faith alone. Paul does not say that this matter was novel or new, for he declared that the Old Testament Scriptures spoke of the righteousness of God through faith alone. Again, Paul wrote, “But now the righteousness of God has been manifested apart from the law, *although the Law and the Prophets bear witness to it...*” We will see in Romans 4 that the apostle followed his manner of citing Old Testament Scripture to demonstrate this matter. The fact is the entire Bible bears witness to “the righteousness of God through faith in Jesus Christ for all who believe.”

Earlier Paul had argued that all were guilty, whether Jewish or Gentile, here he states that justification by God’s grace is available to all sinners, whether Jew or Gentile. He declared at the end of verse 25: “For there is no distinction.” The reason that there is no distinction between Jew and Gentile regarding the way of salvation from sin is because all are equally guilty as sinners. No one is privileged due to their race. Earlier in history things had been different. God had purposed to show favor to Israel in distinction from all the Gentile nations. God had bound Himself in a covenant relationship with Israel to bless them. In doing so, God had set the Gentiles apart from His blessing. We may read of this in numbers of places, but we will consider this special relationship between God and the nation of Israel as it is revealed in Deuteronomy 7. Here God addressed His people, Israel.

⁶“For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. ⁷It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, ⁸but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

⁹“Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, ¹⁰and repays to their face those who hate him, by destroying them. He will not be slack with one who hates him. He will repay him to his face. ¹¹You shall therefore be careful to do the commandment and the statutes and the rules that I command you today.

¹²“And because you listen to these rules and keep and do them, the LORD your God will keep with you the covenant and the steadfast love that he swore to your fathers. ¹³He will love you, bless you, and multiply you. He will also bless the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your herds and the young of your flock, in the land that he swore to your fathers to give you. ¹⁴You shall be blessed above all peoples. There shall not be male or female barren among you or among your livestock. ¹⁵And the LORD will take away from you all sickness, and none of the evil diseases of Egypt, which you knew, will he inflict on you, but he will lay them on all who hate you. ¹⁶And you shall consume all the peoples that the LORD your God will give over to you. Your eye shall not pity them, neither shall you serve their gods, for that would be a snare to you.” (Deut. 7:6-16)

When God had given Israel the Ten Commandments at Mount Sinai, He entered into a special covenant with Israel. Those Ten Commandments, the two tablets of stone, were the covenant that God established and maintained with Israel designating them as the chosen and privileged people of God. And when Israel entered that covenant with God at Sinai, the same Ten Commandments that bound God and Israel together, stood as a great separator between the Jewish people of privilege and the Gentiles who were without hope. But because Israel had broken its covenant made at Sinai, God was just to bring the promised curses of the covenant upon Israel. And when Jesus Christ died on the cross, thereby sealing the onset of a new covenant relationship between God and His people, the distinction between Jew and Gentile ceased to

exist in the plan and purpose of God. The people of God are comprised of any and all who have faith in Jesus Christ.

Paul set forth the removal of the former covenantal wall that separated Jew from Gentile through the death of Jesus Christ in his Epistle to the Ephesians. There we read:

¹¹Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands-- ¹²remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. ¹³***But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.***

¹⁴For He himself is our peace, who has made us both one and has broken down in His flesh the dividing wall of hostility ¹⁵by abolishing the law of commandments expressed in ordinances, that He might create in Himself one new man in place of the two, so making peace, ¹⁶and ***might reconcile us both to God in one body through the cross***, thereby killing the hostility. ¹⁷And He came and preached peace to you who were far off and peace to those who were near. ¹⁸***For through Him we both have access in one Spirit to the Father.*** ¹⁹So then you are no longer strangers and aliens, but ***you are fellow citizens with the saints and members of the household of God***, ²⁰built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, ²¹in Whom the whole structure, being joined together, grows into a holy temple in the Lord. ²²In Him you also are being built together into a dwelling place for God by the Spirit. (Eph. 2:11-22, ESV)

We return to **Romans 2:22-25** in which we read of the same removal of distinction between Jew and Gentile through faith in Jesus Christ, all due to His death upon His cross.

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.

All people are sinners. All people are guilty before God. Therefore any and all may be justified, that is, pardoned of their sin and brought into a right relationship with God by God’s free grace. The redemption that Jesus Christ secured for His people may be “received by faith.” It is all of God’s free grace. Justification before God is granted freely and fully by a gracious God to all who believe in His promise and provision of Jesus Christ.

It is declared that the believer’s justification by and before God is “through the redemption that is in Christ Jesus.” Redemption is a term that depicts the purchase of someone from bondage, which results in his being set at liberty. The idea of redemption is associated with God’s deliverance from Egypt of His people Israel in the great event of the Exodus.² Through the “price” of the Passover lamb that was slain, God secured the release of His people from slavery to the Egyptians. This Old Testament event was a type of the great work of redemption when Jesus paid the price of redemption for His people—His own blood—when He died upon Calvary. With His death Jesus Christ paid the price owed by all of God’s people to God’s justice. Jesus Christ’s death was of such sufficient value, that it can cover your debt, my debt, and anyone’s debt, who embraces Jesus Christ through faith alone. The Israelite in his home in Egypt could feel confident of his escape of God’s justice when the death angel passed through Egypt because He trusted in God’s provision of the blood of the lamb applied to the doorposts of his house, so the one who believes in Jesus, due to His death on Calvary, may rest assured that he will escape God’s condemnation on Judgment Day, because God will pass over Him in judgment. Just as for the believing Israelite in Egypt, God’s judgment passed over him because the death of lamb had occurred instead of his own death, so on the great Day of Judgment God’s wrath will pass over every true believer because the death of the True Lamb of God has already suffered the punishment of death in that believer’s place.

² The account is in Exodus 12-15.

Paul wrote of Jesus Christ, “*whom God put forward as a propitiation by His blood.*” David addressed this idea of propitiation last Lord’s Day. Propitiation speaks of both *appeasing God’s wrath* that was upon us because of our sin, in addition to the concept of *expiation*, or God removing and separating us from sin. Perhaps the clearest biblical illustration of this twin blessing that we receive through the atonement of Jesus Christ may be seen in the Old Testament sacrifice that took place on the Day of Atonement. We read of the instructions given to Aaron the High Priest, who would sacrifice for his people on this one high day each year.

⁶“Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house. ⁷Then he shall take the two goats and set them before the LORD at the entrance of the tent of meeting. ⁸And Aaron shall cast lots over the two goats, one lot for the LORD and the other lot for Azazel. ⁹And Aaron shall present the goat on which the lot fell for the LORD and use it as a sin offering, ¹⁰but the goat on which the lot fell for Azazel shall be presented alive before the LORD to make atonement over it, that it may be sent away into the wilderness to Azazel...

¹⁵“Then he shall kill the goat of the sin offering that is for the people and bring its blood inside the veil and do with its blood as he did with the blood of the bull, sprinkling it over the mercy seat and in front of the mercy seat. ¹⁶Thus he shall make atonement for the Holy Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins...

²⁰“And when he has made an end of atoning for the Holy Place and the tent of meeting and the altar, he shall present the live goat. ²¹And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. ²²The goat shall bear all their iniquities on itself to a remote area, and he shall let the goat go free in the wilderness.

Two goats were brought before the high priest on the Day of Atonement. Upon the head of each the high priest placed his hand, picturing the transfer of the sins of the people upon both goats. One goat was killed. The other goat was escorted into the Judean wilderness where it would be released far away from the temple. Here we see the two ideas of Christ’s atonement beautifully illustrated. We see God’s wrath being *appeased* through the death of the goat killed in the temple. We see *the removal of sins* by the goat that bears the sins far away into the wilderness. Propitiation is the means that the blessing of **Psalm 103:8-12** are brought to us.

⁸The LORD is merciful and gracious, slow to anger and abounding in steadfast love. ⁹He will not always chide, *nor will He keep His anger forever.* ¹⁰He does not deal with us according to our sins, nor repay us according to our iniquities. ¹¹For as high as the heavens are above the earth, so great is his steadfast love toward those who fear him; ¹²as far as the east is from the west, so far does *He remove our transgressions from us.*

There we see *propitiation*, which is the appeasing of God’s wrath, and we see *expiation*, the removal of our sins from us.

Again, how is this greatest of God’s blessing received by us? As Paul declared in our text: “For 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*” (Rom. 3:23-26)

The sinner is exhorted and commanded in the gospel to believe what God has said regarding His Son. We are to believe who Jesus Christ is, the eternal Son of God who took upon Himself human nature. The Father sent Him into the world to save His people by living for them and then by dying for them upon Calvary. The sinner is to lay “his hand”, as it were, placing his faith in Jesus Christ as God’s sin bearer. The sinner is to believe God’s promise that He has and will forgive all of his sin through Jesus Christ alone.

We next see in the second paragraph of the section of our text an explanation of...

B. The righteousness of God through faith and the law of God (3:27-31)

²⁷Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. ²⁸For we hold that one is justified by faith apart from works of the law. ²⁹Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, ³⁰since God is one--who will justify the circumcised by faith and the uncircumcised through faith. ³¹Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law. (Rom. 3:21-31,

Here Paul asserts some implications drawn from the truth of God's free justification of sinners by grace through faith. He *first* states that as a result of being freely justified through faith alone, the believer is to be humble, not assuming any credit, or thought of any privilege, for having received God's grace so freely. **Verse 27** reads, *"Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith."* If we were saved through our own works, then we would have reason to think more highly of ourselves than of those who did not work for their salvation. We would think that we earned God's favor, which indebted God to be gracious to us. But faith in something that someone else has done for us removes any basis of self-exaltation. The very essence of the Gospel as taught in the Holy Scriptures promotes humility before God and others, and gratefulness to God. The law or principle of faith is the means God uses to save His people so as to prevent their taking credit for anything they receive from God.

"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. (Eph. 2:8f)

Paul makes the statement of **verse 28**, *"For we hold that one is justified by faith apart from works of the law."* This reflects one of the five great teachings of the Word of God respecting our salvation that was the foundation of the Protestant Reformation that took place in Europe in the 16th century. Prior to Martin Luther and others, Roman Catholicism dominated Christendom. But because of the dissemination of the Bible in the common language of the people, and a renewed interest and effort for the clergy to read and study the Scriptures in their original languages of Hebrew and Greek, a great change transformed the world. Five great truths, or principles, were discovered to have been taught in God's written Word that Rome had long denied and had failed, even refused to teach the people. They are commonly identified by five Latin phrases or slogans that emerged during the Protestant Reformation, each containing the word "sola", being translated in English as "alone" or "only." They are as follows: *Sola scriptura*, *Sola fide*, *Sola gratia*, *Solus Christus*, and *Soli Deo Gloria*. These five expressions are translated as the following: *by Scripture alone*, *by faith alone*, *by grace alone*, *Christ alone*, and *glory to God alone*. These are the main tenants and principles that were espoused through the Protestant Reformation.

Here in Romans 3:28, the principle of *Sola Fide*, faith alone, is taught. Sinners are justified, that is, sinners are forgiven and regarded as righteous by God through faith alone apart from any works that we have done, are doing, or will do. Sinners are justified through faith in Jesus Christ alone. Again, this sets us apart from Roman Catholicism. For Rome denies this teaching. In order to counter the influence of the Reformation in the 16th century, Rome convened **The Council of Trent**. It met for years, concluding in 1563. Its statements are regarded as infallible authoritative truth that Rome will never change or modify. It made very clear statements repudiating the Protestant teaching of justification through faith alone. There were a number of canon laws issued by Rome that rejected the biblical teaching of Sola Fide, that sinners are justified through faith alone. [I included an appendix with a list of some of these.]

We see in **verses 29** and **30** that the teaching of justification by God's grace through faith alone abolishes any Jewish and Gentile distinction in the plan of God.

"Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, since God is one--who will justify the circumcised by faith and the uncircumcised through faith."

Paul gives a more full explanation of how this can be the case in his discussion of Abraham in Romans 4. We will defer until then to address the matter more fully.

Lastly, we read that Paul declared the truth of justification by God's grace through faith alone does not overthrow God's law. Verse 31 reads, "Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law." He will later show how our relationship to the law has undergone change, but the law itself and its role in the life of the believer are preserved in those who believe on Jesus Christ for salvation. Justification through faith alone affirms all that God's law has ever said respecting salvation.

II. Applying the Text

Let no one leave this place today without a deep settled dependence on Jesus Christ alone as the ground of our relationship with God. Through Jesus' work, not our own, we may have confidence and peace that God has forgiven us and embraced us as His children. Please affirm my closing words of prayer as your prayer:

"Our heavenly Father, we praise You, give You glory alone for the salvation that You give so freely through Jesus Christ. I wish to affirm even now my only hope is nothing more or nothing less than Jesus' blood and righteousness. Through faith, I do rest in the promise of Your forgiveness of my sins. His life and death upon the cross is fully sufficient to atone for my sin, as great a sinner as I am. And now may this justified state before You through Jesus Christ alone continue to accrue every spiritual blessing to me that is to be enjoyed by those who have faith in Jesus, for we pray in His name. Amen."

Roman Catholicism and Justification through Faith Alone.

Roman Catholicism rejects the Protestant teaching of the justification of the sinner through faith alone in Jesus Christ. The following list of canons, or laws, affirmed by Trent, address and refute what Protestants believe the Bible teaches about this essential doctrine.

CANON 9: "If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema."

-- "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin," (Rom. 3:20).

-- "Being justified freely by his grace through the redemption that is in Christ Jesus," (Rom. 3:24)

-- "Therefore we conclude that a man is justified by faith without the deeds of the law," (Rom. 3:28)

-- "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness," (Rom. 4:3)

-- "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," (Rom. 5:1)

-- "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God," (Eph. 2:8)

-- "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," (Titus 3:5).

CANON 12: "If any one shall say that justifying faith is nothing else than confidence in the divine mercy pardoning sins for Christ's sake, or that it is that confidence alone by which we are justified ... let him be accursed"

-- "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," (John 1:12)

-- "Therefore we conclude that a man is justified by faith without the deeds of the law," (Rom. 3:28)

-- "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness," (Rom. 4:3).

-- "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. ²⁶For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; ²⁷Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples: for this he did once, when he offered up himself," (Heb. 7:25-27)

-- "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," (2 Tim. 1:12)

Canon 14: "If any one saith, that man is truly absolved from his sins and justified, because that he assuredly believed himself absolved and justified; or, that no one is truly justified but he who believes himself justified; and that, by this faith alone, absolution and justification are effected; let him be anathema."

-- "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness," (Rom. 4:3).

-- "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," (Rom. 5:1).

Canon 23: "If any one saith, that a man once justified can sin no more, nor lose grace, and that therefore he that falls and sins was never truly justified; or, on the other hand, that he is able, during his whole life, to avoid all sins, even those that are venial,- except by a special privilege from God, as the Church holds in regard of the Blessed Virgin; let him be anathema."

-- "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him," (John 3:36)

-- "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day," (John 6:40).

-- "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand," (John 10:28)

-- "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord," (Rom. 5:21).

-- "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God," (1 John 5:13).

Canon 24: "If any one saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema."

-- "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? ²This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? ³Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:1-3).

-- "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. ²Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. ³For I testify again to every man that is circumcised, that he is a debtor to do the whole law," (Gal. 5:1-3)

Canon 30: "If any one saith, that, after the grace of Justification has been received, to every penitent sinner the guilt is remitted, and the debt of eternal punishment is blotted out in such wise, that there remains not any debt of temporal punishment to be discharged either in this world, or in the next in Purgatory, before the entrance to the kingdom of heaven can be opened (to him); let him be anathema."

-- "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," (Rom. 5:1).

-- "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; ¹⁴Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," (Col. 2:13-14).

Canon 33: "If any one saith, that, by the Catholic doctrine touching Justification, by this holy Synod inset forth in this present decree, the glory of God, or the merits of our Lord Jesus Christ are in any way derogated from, and not rather that the truth of our faith, and the glory in fine of God and of Jesus Christ are rendered (more) illustrious; let him be anathema.

This council declared, and it is the Roman Catholic teaching today, that if anyone disagrees with these canons, they are anathema; that is, damned.