

JUSTIFIED BY FAITH

**The biblical foundation of God's acceptance and
forgiveness
through Jesus Christ, apart from the merit of works**

**"Therefore we conclude that a person is justified by faith
apart from the works of the law."**

Romans 3:28 (English rendering based on RVR1960)

A concise and precise study - Direct and complementary texts
Reina-Valera 1960 - Notes from New Testament Greek

**Compilation and editorial presentation
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Credits and Editorial Scope

This work brings together the principal biblical texts that support the doctrine of justification by faith. Its purpose is to offer a clear, orderly, and pastoral synthesis: to identify the passages that directly teach that God justifies the believer by grace through faith in Jesus Christ, and to distinguish them from complementary texts that explain the need, basis, results, security, and fruit of that justification.

This study follows the classic evangelical understanding: a sinner's acceptance before God is not obtained by keeping rules, accumulating merit, or performing good deeds. The basis is Christ's work alone; the means of receiving it is faith. Works are not the root of justification, but they are the expected fruit of living faith.

Note on Bible quotations

To preserve the concise nature of this book, only brief quotations are reproduced, while full references and clear explanations are provided. English quotations in this edition are working renderings based on the Reina-Valera 1960 (RVR1960), © Sociedades Biblicas en America Latina, 1960. Prepared for study and free distribution.

The Greek analysis follows the word-by-word reading method characteristic of Francisco Lacueva's Greek-Spanish Interlinear New Testament and is checked against the SBL Greek New Testament (SBLGNT). The interlinear's editorial content is not reproduced in facsimile or at length; only essential Greek words, their basic meanings, and their function within the passages are presented.

The conclusions should be examined in the light of Holy Scripture. This book is not intended to replace a complete reading of the Bible, but to serve as a study map and teaching resource.

How the Study Is Organized

- Direct texts: explicitly declare justification, forgiveness, life, or salvation by faith, by grace, or apart from works.
- Complementary texts: explain the problem of sin, Christ's substitutionary work, redemption, the believer's security, and the proper place of good works.
- Notes on the Greek: highlight terms such as δικαιώω (to justify), πίστις (faith), χάρις (grace), λογίζομαι (to credit), and ἔργα νόμου (works of the law).
- Doctrinal synthesis: arranges the message in six steps: the human condition, Christ's work, faith, the verdict, the results, and the fruit.

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Editorial Privacy Note

Only professional background relevant to a public publication has been included. Sensitive personal data, identity documents, home addresses, and other private information have been omitted.

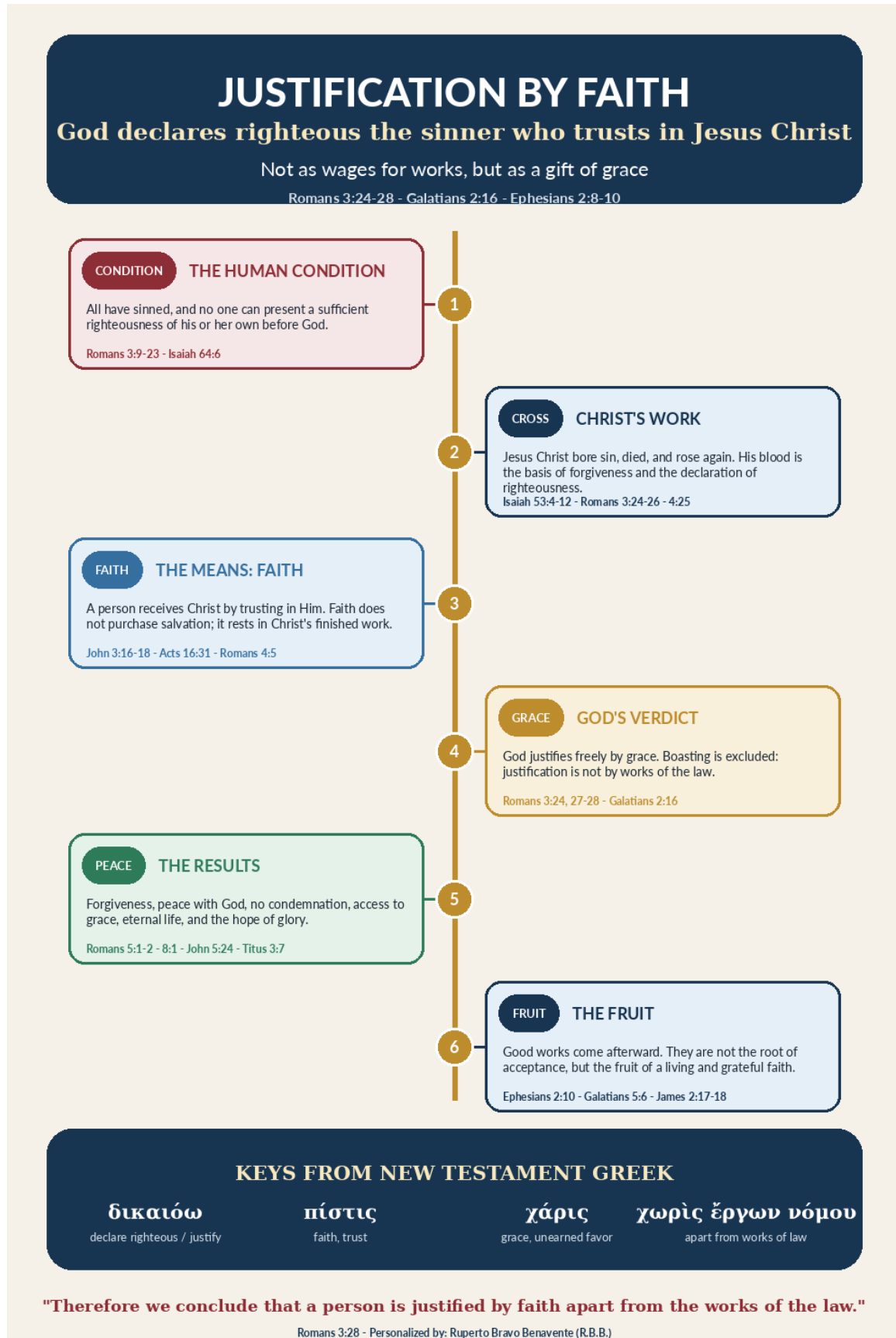
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Central Thesis

God declares righteous the sinner who believes in Jesus Christ. The source is God's grace; the basis is Christ's death and resurrection; the means is faith. Works are excluded as the cause of acceptance, but they appear afterward as the fruit of new life.

General Infographic: The Biblical Path of Justification



1. The Doctrine in One Sentence

"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."

Romans 5:1 (English rendering based on RVR1960)

Justification is an act of God. It is not primarily a process of moral improvement, but a verdict: God declares the believer righteous on the basis of Jesus Christ's work. The sinner does not contribute a sufficient righteousness of his own; he receives a new standing 'in Christ.'

The word 'alone' is not meant to separate faith from Christ, repentance, or the work of the Holy Spirit. It means that faith is the sole means of receiving the gift and that no human work serves as a price, supplement, or merit that places God under obligation. Faith is not spiritual currency; it is the empty hand that receives the gift.

Six Statements That Summarize the Doctrine

Statement	Content
The need	All have sinned, and the law reveals guilt; it cannot justify the transgressor.
The initiative	God acts by grace and mercy, not because human beings have accumulated merit.
The basis	Christ died for sinners, bore sin, and rose again for our justification.
The means	A person hears the gospel, turns to God, and trusts in Jesus Christ.
The verdict	God forgives, credits righteousness, and declares the believer accepted in Christ.
The fruit	New life produces love and good works; they evidence faith, but they do not purchase the verdict.

Forgiveness and Justification

Forgiveness answers guilt: God cancels the debt of sin. Justification expresses the believer's new legal standing: the believer is counted righteous in relation to Christ. Both aspects are united in the gospel. Acts 13:38-39 announces forgiveness and, at the same time, affirms that everyone who believes is justified in Christ from what the law of Moses could not justify.

What the Doctrine Does Not Teach

- It does not teach that faith is merely an intellectual opinion without personal trust in Christ.
- It does not teach that sin is irrelevant; the cross reveals its seriousness and cost.
- It does not teach that good works are useless; it teaches that they belong in the place of fruit, not cause.
- It does not teach that the believer may boast; all glory belongs to the grace of God.

2. The Problem Justification Solves

The good news of justification can be understood only when the biblical diagnosis is recognized. Humanity's problem is not merely a lack of religious education or imperfect behavior. It is real guilt before a holy God. Romans 3 gathers the testimony of Scripture and concludes that all are under sin; the law silences every mouth and holds the whole world accountable to God.

"For all have sinned and fall short of the glory of God."

Romans 3:23 (English rendering based on RVR1960)

The Law Reveals, but It Does Not Heal

The law defines what is good, displays God's holiness, and exposes sin. Yet a broken commandment cannot retroactively make the transgressor innocent. Romans 3:20 teaches that no one will be justified by works of the law; through the law comes the knowledge of sin. Galatians 3:21-24 explains that the law was not given as a system able to impart life, but as a guardian that leads to Christ.

The Insufficiency of Human Merit

Isaiah 64:6 describes the insufficiency of human righteousness when it is presented as a basis before God's holiness. Ephesians 2:8-9 excludes works and therefore excludes boasting. Titus 3:5 broadens the principle: God did not save us 'by works of righteousness' that we had done, but according to His mercy.

The Need for a Substitute

The Old Testament sacrificial system prepared the language of substitution, blood, and atonement. Leviticus 17:11 connects atonement with life given in the blood. Isaiah 53 announces the Servant who bears iniquities and justifies many. In the New Testament, Jesus Christ is presented as the Lamb of God, the sufficient sacrifice, and the Mediator who gives His life for sinners.

Summary of the Problem

Guilty: everyone. Broken standard: the law. Human resources: insufficient. Need: a righteousness that comes from God and a substitutionary work that satisfies His justice without denying His love.

3. Direct Texts in the Old Testament and in the Words of Jesus

Abraham: Faith Counted as Righteousness

Genesis 15:6 is the foundational text: Abraham believed God, and his faith was counted to him as righteousness. Paul returns to this verse in Romans 4 and Galatians 3 to show that acceptance by faith preceded circumcision and the giving of the Mosaic law. The promise was received by trusting God, not as wages earned by a work.

The Righteous Shall Live by Faith

Habakkuk 2:4 declares that the righteous shall live by faith. The New Testament quotes this text in Romans 1:17, Galatians 3:11, and Hebrews 10:38. In each context, faith characterizes the person who depends on God's promise rather than relying on personal sufficiency.

The Tax Collector Justified

In Luke 18:9-14, Jesus contrasts two attitudes. The Pharisee presents his religious record and compares his works with those of others. The tax collector acknowledges his sin and asks for propitiation. Jesus says that this man went down to his house justified. The parable does not despise obedience; it rejects trust in one's own righteousness as the basis of acceptance.

The Faith That Receives Forgiveness and Life

Luke 7:48-50 joins forgiveness, faith, and salvation. In the Gospel of John, believing in the Son is repeatedly presented as the means of receiving eternal life and escaping condemnation. John 3:16-18, 3:36, 5:24, 6:35-47, 11:25-26, and 20:30-31 form a clear chain: the object of faith is Jesus Christ, the result is life, and assurance rests on His word.

"He who hears My word and believes Him who sent Me has eternal life and shall not come into condemnation."

John 5:24 (English rendering based on RVR1960)

The Thief on the Cross: An Illustration of Grace

Luke 23:39-43 offers a pastoral illustration. The criminal had no opportunity to build a record of religious works. He acknowledged his guilt, confessed Jesus' innocence and lordship, and received an immediate promise. The account does not eliminate Christian obedience; it demonstrates that salvation rests on Christ, not on a balance of accumulated merit.

4. The Apostolic Proclamation in Acts

The book of Acts shows how the apostles preached the gospel to Jews and Gentiles. The response includes repentance, faith, and receiving the message. The center is not a prior moral reform that earns forgiveness, but the person and work of Jesus Christ.

Acts 10:43

In Cornelius's house, Peter declares that all the prophets bear witness to Jesus and that everyone who believes in Him receives forgiveness of sins through His name. The Holy Spirit comes upon them while they are hearing and believing, before the Gentiles can perform Jewish ceremonial works.

Acts 13:38-39

Paul announces two inseparable realities: forgiveness of sins and justification. What the law of Moses could not accomplish for the guilty is received 'in Him' by everyone who believes. This is one of the most complete direct texts in the entire book of Acts.

Acts 15:7-11

At the Jerusalem Council, Peter rejects imposing the Mosaic law as a condition of salvation for Gentiles. God purified their hearts by faith, and the apostolic conclusion is that both Jews and Gentiles are saved through the grace of the Lord Jesus.

Acts 16:30-31

The jailer's question is direct: 'What must I do to be saved?' The answer is equally direct: believe in the Lord Jesus Christ. Genuine faith then leads to receiving the word, baptism, and a transformed life, but the answer does not present those later works as the price of salvation.

Repentance and Faith

Acts 20:21 summarizes the apostolic message as repentance toward God and faith in our Lord Jesus Christ. Repentance is the change of mind and direction by which the sinner abandons self-reliance and turns to God. It does not compete with faith; it describes the same response from the standpoint of abandoning error and sin.

Pattern in Acts

Christ is proclaimed; the hearer receives the testimony, believes, and receives forgiveness and life; then confesses, is baptized, and joins the life of the community. Obedience follows faith and makes it visible.

5. Romans: The Central Exposition

Romans 1:16-17: The Theme of the Letter

The gospel is the power of God for salvation to everyone who believes. In it, the righteousness of God is revealed 'from faith to faith.' The quotation from Habakkuk establishes the principle: the righteous shall live by faith. The gospel is not advice telling human beings how to manufacture righteousness, but the announcement of the righteousness God reveals and grants.

Romans 3:19-31: The Decisive Declaration

After establishing universal guilt, Paul announces a 'but now.' Apart from the law, the righteousness of God has been manifested, witnessed by the Law and the Prophets. This righteousness comes through faith in Jesus Christ to all who believe. Believers are justified freely by God's grace through the redemption that is in Christ Jesus.

The passage holds justice and mercy together. God does not declare the sinner righteous by ignoring sin; He presents Christ as the effective sacrifice, so that He may be just and the justifier of the one who has faith in Jesus. Boasting is excluded. Romans 3:28 states the conclusion plainly: a person is justified by faith apart from works of the law.

"Being justified freely by His grace through the redemption that is in Christ Jesus."

Romans 3:24 (English rendering based on RVR1960)

Romans 4: Abraham, David, and the Crediting of Righteousness

Romans 4 develops the difference between wages and grace. For the one who works, payment is counted as a debt. But to the one who does not work to earn acceptance, but believes in Him who justifies the ungodly, faith is counted as righteousness. Paul is not praising moral inactivity; he is denying that works are the basis of the verdict.

David contributes the language of forgiveness from Psalm 32: blessed is the person to whom God credits righteousness apart from works, whose iniquities are forgiven. Abraham was counted righteous before circumcision, so that he could be the father of all who believe. Romans 4 ends by joining faith and resurrection: Jesus was delivered up for our trespasses and raised for our justification.

Romans 5: Peace, Access, and Security

Justification produces peace with God, access into grace, and hope of glory. It is not an uncertain truce; it is founded on the love demonstrated when Christ died for us while we were still sinners. Romans 5:9 adds that we have been justified by His blood. Faith is the means; Christ's blood is the objective basis.

Romans 8: No Condemnation

Romans 8:1 announces that there is no condemnation for those who are in Christ Jesus. The chapter climaxes with a series of courtroom questions: if God justifies, who can bring a charge? Christ died, rose again, and intercedes. Assurance rests on God's action and on the Son's continuing work.

Romans 9-11: Righteousness by Faith and Grace Apart from Works

Romans 9:30-33 contrasts righteousness by faith with pursuing it as though it were by works. Romans 10 presents Christ as the end and fulfillment of the law for righteousness to everyone who believes. Romans 11:5-6 concludes that if it is by grace, it is no longer by works; otherwise grace would no longer be grace.

6. Galatians and the Defense of Grace

Galatians responds to pressure to add circumcision and observance of the Mosaic law as requirements for completing Christian acceptance. Paul regards this addition as striking at the heart of the gospel because it displaces Christ's sufficiency and turns grace into debt.

Galatians 2:16

The verse repeats the same denial and affirmation three times: a person is not justified by works of the law, but through faith related to Jesus Christ; the apostles have believed in Christ in order to be justified; and by works of the law no one will be justified. The repetition leaves no room for a mixed system in which Christ supplies one part and human works complete the merit.

Galatians 2:20-21

Faith unites the believer with Christ: 'I have been crucified with Christ.' The Christian life is lived by faith in the Son of God, who loved us and gave Himself. Paul states that he does not set aside grace; if righteousness came through the law, Christ's death would have been unnecessary.

Galatians 3: The Spirit, Abraham, and the Promise

The Galatians received the Spirit by hearing with faith, not by works of the law. Abraham believed, and it was counted to him as righteousness. Those who are of faith are children of Abraham and share in the promised blessing. The law pronounces a curse on anyone who does not continue in everything; Christ redeems from that curse by becoming a curse for us.

The promise is not canceled by the law that came later. Scripture confined all things under sin so that the promise might be given to believers through faith in Jesus Christ. The law served a temporary, instructional purpose until Christ; now that faith has come, believers are children of God through faith in Christ Jesus.

Galatians 5: Grace That Produces Love

Seeking to be justified by the law means abandoning the principle of grace. Yet the alternative is not a barren faith. Galatians 5:6 speaks of faith working through love. The same letter that excludes works as the basis of justification requires the fruit of the Spirit as the expression of new life.

Essential Distinction

Works offered as merit before the verdict are excluded. Works produced by the Spirit and love after the verdict are expected. Confusing these two places obscures both grace and holiness.

7. The Synthesis in the Other Epistles

1 and 2 Corinthians

First Corinthians 1:30 states that Christ has become for us righteousness, sanctification, and redemption, so that all boasting may be in the Lord. First Corinthians 6:11 reminds believers that they were washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit. Second Corinthians 5:21 summarizes the redemptive exchange: Christ, who knew no sin, was treated in relation to our sin so that in Him we might become the righteousness of God.

Ephesians

Ephesians 1 presents redemption and forgiveness according to the riches of grace, and security through the Spirit's seal after hearing and believing the gospel. Ephesians 2 describes humanity as dead in trespasses, yet made alive by God. Salvation is by grace through faith, not from ourselves and not by works. Immediately, verse 10 places good works where they belong: we are created in Christ to walk in them.

Philippians

Paul lists his religious credentials and counts them as loss compared with Christ. His desire is to be found in Him, not having a righteousness of his own derived from the law, but the righteousness that comes from God through faith. Philippians 3:9 shows that the alternative is not 'bad behavior versus good behavior,' but self-righteousness versus righteousness received in Christ.

Colossians

Colossians 1 connects reconciliation with the blood of the cross. Colossians 2 teaches that God made us alive together with Christ, forgave all trespasses, and canceled the record of debt that stood against us, nailing it to the cross. The passage then warns against human regulations used as a system of spirituality and self-salvation.

The Pastoral Epistles

Second Timothy 1:9 states that God saved and called us not according to our works, but according to His purpose and grace. Titus 3:4-7 is an extraordinary summary: salvation does not come from works of righteousness we have done, but from mercy; the Spirit renews; and we are justified by grace so that we may become heirs of eternal life.

Hebrews

Hebrews emphasizes the sufficiency of Christ's one sacrifice. Repeated sacrifices could not remove sins once for all; Christ offered one sacrifice and perfected forever those who are being sanctified. Where there is forgiveness, no further offering for sin remains. Faith draws near in confidence through the Mediator and perseveres in the promise.

Peter and John

First Peter presents a living hope received through faith and grounded in the resurrection. Christ bore our sins in His body and suffered once for sins, the righteous for the unrighteous. First John affirms that Jesus' blood cleanses from every sin, Christ is the propitiation, and those who believe in the name of the Son may know that they have eternal life.

8. Keys from New Testament Greek

Francisco Lacueva's interlinear helps the reader observe the order and relationship of Greek words. Literal glosses do not replace contextual analysis, but they show why certain passages are so direct. The essential expressions are presented below with a working translation.

Term	Basic meaning	Doctrinal importance
δικαιώω (dikaioo)	to justify, declare righteous	A courtroom verb. It describes God's favorable verdict; it does not mean that the sinner has instantly attained moral perfection.
δικαιοσύνη (dikaiosyne)	righteousness	It may refer to God's righteousness and to the righteous standing that comes from Him and is received in Christ.
πίστις (pistis)	faith, trust, faithfulness	In salvation passages, it points to trust directed toward Christ and God's promise.
πιστεύω (pisteuo)	to believe, trust	A frequent verb in John and Acts. It means more than admitting a fact; it means placing one's trust.
χάρις (charis)	grace, favor	God's free initiative. It is contrasted with wages and merit.
λογίζομαι (logizomai)	to count, credit, reckon	A key word in Romans 4: faith is counted as righteousness; God credits a standing that is not wages for works.
ἔργον / ἔργα (ergon / erga)	work / works	Human actions. In justification contexts, they are excluded as the basis of merit.
νόμος (nomos)	law	It may refer to the Mosaic law or to a normative principle; in Romans and Galatians the law reveals sin but does not justify.
ἱλαστήριον (hilasterion)	propitiatory sacrifice / mercy seat	Romans 3:25 relates Christ's work to the satisfaction of divine justice and to the language of the mercy seat.
ἀπολύτρωσις (apolytroxis)	redemption, release by payment	Romans 3:24 and Ephesians 1:7 describe the deliverance accomplished in Christ.

Decisive Clauses

Text	Greek expression	Concise literal sense
Romans 3:20	οὐ δικαιωθήσεται ... ἐξ ἔργων νόμου	No flesh will be justified by works of law.
Romans 3:24	δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι	Being justified freely by His grace.
Romans 3:28	δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου	A person is justified by faith apart from works of law.
Romans 4:5	τῷ δὲ μὴ ἐργαζομένῳ ... πιστεύοντι	To the one who does not work to earn, but believes in Him who justifies the ungodly.
Romans 5:1	δικαιωθέντες οὖν ἐκ πίστεως	Therefore, having been justified by faith.
Galatians 2:16	οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου	A person is not justified by works of law.
Ephesians 2:8-9	τῇ ... χάριτι ὅτε σεσωσμένοι διὰ πίστεως ... οὐκ ἐξ ἔργων	By grace you have been saved through faith; not by works.
Titus 3:5, 7	οὐκ ἐξ ἔργων ... δικαιωθέντες τῇ ἐκείνου χάριτι	Not by works; justified by His grace.

The Expression 'Faith of Jesus Christ'

Romans 3:22, Galatians 2:16, and Philippians 3:9 contain genitive constructions rendered 'of Jesus Christ / of Christ.' The RVR1960 preserves that form. Grammatical discussion has proposed two nuances: faith in Christ and the faithfulness of Christ. The context preserves both important truths: the Messiah's faithful work is the foundation, and a person is justified by believing in Christ. Galatians 2:16 makes this explicit by adding that 'we also have believed in Jesus Christ.'

Reading Rule

An interlinear gloss displays words; complete exegesis considers grammar, context, the argument of the book, and the whole of Scripture. An interlinear is a tool, not a replacement for context.

9. Faith and Works: Harmony Between Paul and James

James 2:14-26 must be read carefully because it uses the word 'justify' in connection with works and states that faith without works is dead. The passage should neither be ignored nor forced. The question is what problem James is answering and in what sense he uses his examples.

Two Different Questions

Paul asks: How can a guilty sinner be accepted before God? His answer: by grace through faith, apart from works. James asks: What value is there in someone saying he has faith if his life shows no reality? His answer: a verbal claim without fruit is a dead and useless faith.

'If Someone Says'

James begins with a profession: 'if someone says he has faith.' His target is a merely claimed faith, reduced to words and comparable to the knowledge of demons. He does not oppose living trust in Christ; he opposes the claim to have faith where there is no compassion, obedience, or action.

Abraham at Two Different Moments

Paul appeals to Genesis 15:6, when Abraham believed and was counted righteous. James looks to Genesis 22, many years later, when Abraham offered Isaac. The later obedience fulfilled, matured, and demonstrated the faith that had already been credited. The work did not retroactively create faith; it made faith visible and confirmed its authenticity.

A Balanced Formula

Root and Fruit

We are justified before God by faith apart from works. The faith that justifies does not remain alone: it produces works of love and obedience. Works neither replace Christ nor complete His merit; they show that trust is alive.

Other Texts That Preserve the Balance

- Ephesians 2:8-10: not by works, yet created for good works.
- Galatians 5:6: faith works through love.
- Titus 3:5 and 3:8: not saved by works of righteousness, yet called to devote ourselves to good works.
- Romans 6:1-14: grace does not authorize continuing in sin.
- James 2:17-18: works make visible a faith that would otherwise be only a claim.

In summary, Paul excludes works as the meritorious cause of the verdict; James requires works as evidence of life. One protects the freeness of the gospel; the other protects the transforming reality of faith.

10. Results, Hope, and Promises

Result	References	Explanation
Complete forgiveness	Acts 10:43; 13:38; Colossians 2:13	Guilt is remitted through the name and work of Christ.
Peace with God	Romans 5:1	Judicial hostility ends; the believer is reconciled.
Access to grace	Romans 5:2; Hebrews 4:16	The believer draws near with confidence through the Mediator.
No condemnation	John 5:24; Romans 8:1	The one who believes has passed from death to life and is not under a condemning sentence.
Present eternal life	John 3:16; 5:24; 1 John 5:11-13	Life is in the Son and may be known as a present possession.
Adoption and inheritance	Galatians 4:4-7; Titus 3:7	The justified person is received as a child and heir.
The Spirit's seal	Ephesians 1:13-14	Upon hearing and believing the gospel, the believer receives the Spirit as God's guarantee.
Hope of glory	Romans 5:2; 8:30	The chain of salvation culminates in glorification.
New life and fruit	Ephesians 2:10; Galatians 5:22-23	Grace creates a life directed toward love and good works.

Assurance Based on the Object of Faith

Assurance does not come from measuring the daily intensity of one's faith, but from looking to the Savior's sufficiency and the truth of the promise. Faith may pass through struggle and growth, but its object remains: Christ died, rose again, and intercedes. First John 5:13 declares that believers may know that they have eternal life.

Grace That Trains

Titus 2:11-14 shows that saving grace also teaches us to renounce ungodliness and live self-controlled lives. The same grace that justifies begins a life of learning, discipline, and hope. Therefore, the doctrine of justification does not weaken holiness; it gives holiness its proper foundation: we obey from a place of acceptance, not in order to purchase it.

A Brief Doctrinal Confession

Confession

I do not trust in my own righteousness or in the number of my works. I trust in Jesus Christ, who died for my sins and rose again. God justifies by grace the one who believes. I receive His forgiveness, rest in His promise, and desire to walk in the good works He prepared.

Appendix A. Index of Direct Texts

No.	Reference	Classification	Doctrinal contribution
1	Genesis 15:6	Direct - foundation	Abraham believes God, and faith is counted to him as righteousness.
2	Habakkuk 2:4	Direct - foundation	The righteous live by faith; quoted in Romans, Galatians, and Hebrews.
3	Isaiah 45:22-25	Direct - promise	Salvation is sought by turning to the Lord; in Him the offspring will be justified.
4	Luke 7:47-50	Direct - Jesus	Jesus forgives and declares that the woman's faith has saved her.
5	Luke 18:9-14	Direct - Jesus	The tax collector who asks for mercy goes home justified.
6	John 3:14-18	Direct - Jesus	The one who believes in the Son receives life and is not condemned.
7	John 3:36	Direct - Jesus	The one who believes in the Son has eternal life.
8	John 5:24	Direct - Jesus	The believer has eternal life, does not come into condemnation, and has passed from death to life.
9	John 6:28-29	Direct - Jesus	The work God requires is to believe in the One He sent.
10	John 6:35, 40, 47	Direct - Jesus	Whoever comes and believes receives life and the promise of resurrection.
11	John 8:24	Direct - warning	Refusing to believe who Jesus is leaves the sinner in his sins.
12	John 11:25-26	Direct - Jesus	Whoever believes in Christ will live and has hope beyond death.
13	John 20:30-31	Direct - purpose	The Gospel was written so that people may believe and have life in Jesus' name.
14	Acts 10:43	Direct - apostolic	Everyone who believes receives forgiveness of sins through Jesus' name.
15	Acts 13:38-39	Direct - apostolic	In Christ every believer is justified from what the law could not justify.
16	Acts 15:7-11	Direct - apostolic	God purifies hearts by faith; all are saved through the grace of Jesus.
17	Acts 16:30-31	Direct - apostolic	The answer to how one is saved is to believe in the Lord Jesus Christ.
18	Acts 20:21	Direct - response	Repentance toward God and faith in Jesus Christ summarize the response to the gospel.

JUSTIFICATION BY FAITH - CONCISE BIBLICAL STUDY

No.	Reference	Classification	Doctrinal contribution
19	Acts 26:18	Direct - commission	Through faith in Christ, one receives forgiveness and an inheritance among the sanctified.
20	Romans 1:16-17	Direct - theme	The gospel saves everyone who believes and reveals God's righteousness by faith.
21	Romans 3:19-31	Direct - core	Free justification by grace through Christ, by faith and apart from works.
22	Romans 4:1-25	Direct - development	Faith is counted as righteousness; God justifies the ungodly and excludes wages earned by works.
23	Romans 5:1-2	Direct - result	Justified by faith, we have peace and access into grace.
24	Romans 5:8-11	Direct - basis	Christ dies for sinners; we are justified by His blood and reconciled.
25	Romans 5:15-19	Direct - representation	The obedience of One makes many righteous; grace reigns unto life.
26	Romans 8:1, 30-34	Direct - assurance	There is no condemnation; God justifies and Christ intercedes.
27	Romans 9:30-33	Direct - contrast	Righteousness by faith contrasted with pursuing it as though it were by works.
28	Romans 10:1-13	Direct - proclamation	Christ is for righteousness to everyone who believes; believing from the heart is related to righteousness.
29	Romans 11:5-6	Direct - grace	If it is by grace, it is no longer by works.
30	1 Corinthians 1:30-31	Direct - union	Christ is our righteousness, sanctification, and redemption.
31	1 Corinthians 6:11	Direct - standing	Believers were washed, sanctified, and justified.
32	2 Corinthians 5:17-21	Direct - reconciliation	In Christ we receive the righteousness of God and the ministry of reconciliation.
33	Galatians 2:15-21	Direct - defense	No one is justified by works of law; life is lived by faith in the Son.
34	Galatians 3:1-29	Direct - promise	The Spirit and the blessing are received by faith; Christ redeems from the curse.
35	Galatians 5:1-6	Direct - warning	Seeking justification by law abandons the principle of grace; faith works through love.
36	Ephesians 2:1-10	Direct - synthesis	Salvation is by grace through faith, not by works; good works are the fruit.
37	Philippians 3:3-11	Direct - received righteousness	Not a righteousness of one's own from the law, but the righteousness that comes from God through faith.

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No.	Reference	Classification	Doctrinal contribution
38	Colossians 2:12-15	Direct - forgiveness	Life with Christ, forgiveness of all sins, and cancellation of the debt.
39	2 Timothy 1:8-10	Direct - purpose	Salvation is not according to works, but according to God's purpose and grace.
40	Titus 3:3-7	Direct - synthesis	Not by works of righteousness; saved by mercy and justified by grace.
41	Hebrews 10:10-18	Direct - sufficiency	One offering perfects; sins are remembered no more.
42	1 Peter 1:3-9	Direct - faith and hope	Through faith we are kept for salvation; the outcome of faith is salvation.
43	1 John 5:9-13	Direct - assurance	Whoever has the Son has life; the believer may know that he or she has eternal life.

Appendix B. Index of Complementary Texts

No.	Reference	Classification	Doctrinal contribution
1	Genesis 3:15	Complementary - promise	The first announcement of the offspring's victory over the evil one.
2	Genesis 22:8, 13-14	Complementary - substitution	God provides the substitute; a picture that prepares the language of sacrifice.
3	Exodus 12:1-13	Complementary - Passover	The blood of the lamb delivers from judgment.
4	Leviticus 16:15-22	Complementary - atonement	The Day of Atonement portrays substitution, blood, and the removal of guilt.
5	Leviticus 17:11	Complementary - blood	Life given in the blood is connected with atonement.
6	Numbers 21:4-9	Complementary - faith	Looking to God's provided remedy brings life; Jesus applies the picture in John 3.
7	Deuteronomy 27:26	Complementary - law	The law pronounces a curse on anyone who does not continue in everything; quoted in Galatians 3.
8	Job 9:2-3	Complementary - need	It asks how a human being can be justified before God.
9	Psalms 14:1-3	Complementary - sin	No one is righteous or does good; used in Romans 3.
10	Psalms 32:1-2	Complementary - forgiveness	The blessedness of the forgiven; Paul uses it to explain righteousness apart from works.
11	Psalms 49:7-9	Complementary - inability	No one can redeem a brother or pay God the ransom.
12	Psalms 51:1-12	Complementary - repentance	Confession of guilt and dependence on divine mercy.

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No.	Reference	Classification	Doctrinal contribution
13	Psalms 103:8-12	Complementary - forgiveness	God removes transgressions far away because of His mercy.
14	Psalms 130:3-4	Complementary - grace	If God counted sins, no one could stand; with Him there is forgiveness.
15	Isaiah 1:18	Complementary - cleansing	God promises cleansing from sins that are like scarlet.
16	Isaiah 6:5-7	Complementary - atonement	The prophet's guilt is removed by divine action.
17	Isaiah 53:4-12	Complementary - substitution	The Servant bears sins, is wounded for transgressions, and justifies many.
18	Isaiah 55:1-7	Complementary - free grace	An invitation to receive without money and return to the God who abundantly forgives.
19	Isaiah 64:6	Complementary - merit	Human acts of righteousness are not a sufficient basis before God.
20	Jeremiah 23:5-6	Complementary - Messiah	The righteous Branch will be called 'The LORD Our Righteousness.'
21	Jeremiah 31:31-34	Complementary - new covenant	The promise of forgiveness and a law written on the heart.
22	Ezekiel 36:25-27	Complementary - renewal	Cleansing, a new heart, and the Spirit are given by God.
23	Micah 7:18-19	Complementary - mercy	God pardons and casts sins into the depths.
24	Zechariah 3:1-5	Complementary - garments	God removes filthy garments and clothes the sinner in clean garments.
25	Matthew 1:21	Complementary - mission	Jesus will save His people from their sins.
26	Matthew 11:28-30	Complementary - invitation	Christ invites the burdened to find rest in Him.
27	Matthew 20:28	Complementary - ransom	The Son of Man gives His life as a ransom for many.
28	Matthew 26:28	Complementary - blood	The blood of the new covenant is poured out for the forgiveness of sins.
29	Mark 1:15	Complementary - response	Repent and believe the gospel.
30	Mark 10:45	Complementary - ransom	Jesus serves and gives His life as a ransom.
31	Luke 19:10	Complementary - mission	The Son of Man came to seek and save the lost.
32	Luke 23:39-43	Complementary - example	The thief receives Christ's promise without the possibility of later merit.
33	John 1:12-13	Complementary - reception	Receiving and believing in Christ is connected with becoming a child of God.
34	John 1:29	Complementary - Lamb	Jesus is the Lamb of God who takes away sin.

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No.	Reference	Classification	Doctrinal contribution
35	John 10:9-11, 27-30	Complementary - assurance	Christ saves, gives eternal life, and keeps His sheep.
36	John 14:6	Complementary - exclusivity	Christ is the way to the Father.
37	John 17:3	Complementary - life	Eternal life consists in knowing the Father and the Son He sent.
38	Acts 2:21	Complementary - calling on the Lord	Everyone who calls on the name of the Lord will be saved.
39	Acts 4:12	Complementary - exclusivity	There is no other name under heaven by which we must be saved.
40	Acts 5:31	Complementary - forgiveness	The exalted Christ grants repentance and forgiveness.
41	Acts 11:17-18	Complementary - Gentiles	God grants Gentiles repentance that leads to life.
42	Romans 3:9-18, 23	Complementary - sin	The universal diagnosis that makes justification necessary.
43	Romans 5:6-8	Complementary - love	Christ dies for the ungodly and for sinners.
44	Romans 6:1-14, 23	Complementary - new life	Grace does not promote sin; God's gift is eternal life.
45	Romans 7:24-25	Complementary - deliverance	The answer to human inability is found in Jesus Christ.
46	Romans 8:1-4, 15-17	Complementary - Spirit	No condemnation, fulfillment in Christ, and adoption by the Spirit.
47	1 Corinthians 1:18, 23-24	Complementary - cross	The cross is God's power and wisdom for those who are called.
48	1 Corinthians 15:1-4	Complementary - gospel	Christ died for sins, was buried, and rose again.
49	2 Corinthians 3:5-6	Complementary - sufficiency	Our sufficiency comes from God, not from ourselves.
50	2 Corinthians 5:14-15	Complementary - substitution	One died for all so that those who live may live for Him.
51	2 Corinthians 8:9	Complementary - grace	Christ became poor so that by His grace we might become rich.
52	Galatians 4:4-7	Complementary - adoption	The Son redeems and grants adoption and inheritance.
53	Galatians 6:14-15	Complementary - new creation	Boasting is in the cross; what matters is the new creation.
54	Ephesians 1:3-14	Complementary - blessings	Redemption, forgiveness, election, inheritance, and the Spirit's seal.
55	Ephesians 2:11-22	Complementary - reconciliation	Christ's blood brings near and creates one people.
56	Philippians 1:6	Complementary - perseverance	God will complete the work He began.
57	Philippians 2:12-13	Complementary - fruit	God produces both the desire and the ability to act in the believer's life.

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No.	Reference	Classification	Doctrinal contribution
58	Colossians 1:12-23	Complementary - reconciliation	Redemption and forgiveness through the blood; peace through the cross.
59	Colossians 2:8-23	Complementary - sufficiency	A warning against philosophies, regulations, and asceticism as a system of spiritual fullness.
60	1 Thessalonians 1:9-10	Complementary - hope	Turning to God and waiting for the Son who delivers from wrath.
61	1 Thessalonians 5:9-10, 23-24	Complementary - assurance	Appointed to salvation; God is faithful to sanctify and keep.
62	2 Thessalonians 2:13-14	Complementary - calling	Salvation through the Spirit's sanctifying work and belief in the truth.
63	1 Timothy 1:15-16	Complementary - mercy	Christ came to save sinners; Paul is an example of His patience.
64	1 Timothy 2:5-6	Complementary - mediation	The one Mediator gave Himself as a ransom for all.
65	Titus 2:11-14	Complementary - grace	Grace saves, trains, and forms a people zealous for good works.
66	Hebrews 2:14-18	Complementary - incarnation	Christ shares in flesh and blood and makes propitiation for sins.
67	Hebrews 4:14-16	Complementary - access	The believer draws near with confidence to the throne of grace.
68	Hebrews 7:25	Complementary - intercession	Christ saves completely those who draw near to God through Him.
69	Hebrews 9:11-15, 22, 26-28	Complementary - blood	Christ's blood obtains eternal redemption and puts away sin.
70	Hebrews 10:19-25, 38-39	Complementary - perseverance	Confident entrance through the blood and life by faith.
71	Hebrews 11:1-6	Complementary - faith	Without faith it is impossible to please God; faith trusts His promise.
72	James 1:18	Complementary - new birth	God brings us forth by the word of truth.
73	James 2:14-26	Complementary - evidence	Living faith is demonstrated and brought to maturity by works.
74	1 Peter 1:18-21	Complementary - redemption	Redeemed by Christ's precious blood and believers in God through Him.
75	1 Peter 2:24-25	Complementary - substitution	Christ bears sins so that we may live to righteousness.
76	1 Peter 3:18	Complementary - access	The righteous One suffers for the unrighteous to bring us to God.
77	2 Peter 1:1-4	Complementary - gift	Precious faith and promises granted through the righteousness of our God and Savior.
78	1 John 1:7-2:2	Complementary - cleansing	The blood cleanses; Christ is Advocate and propitiation.

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No.	Reference	Classification	Doctrinal contribution
79	1 John 4:9-10	Complementary - love	God sends the Son as the propitiation for sins.
80	1 John 5:1-5	Complementary - new life	Believing that Jesus is the Christ is connected with new birth and victory.
81	Jude 24-25	Complementary - preservation	God is able to keep us and present us without falling.
82	Revelation 1:5-6	Complementary - blood	Christ loves and washes from sins with His blood.
83	Revelation 5:9-10	Complementary - redemption	The Lamb purchases people for God from every nation.
84	Revelation 7:9-14	Complementary - result	The multitude has washed its robes in the blood of the Lamb.
85	Revelation 12:10-11	Complementary - victory	Believers overcome by the blood of the Lamb and the word of their testimony.
86	Revelation 22:17	Complementary - invitation	Whoever desires may freely take the water of life.

Conclusion

The biblical testimony presents a coherent line of truth. Humanity is guilty and cannot establish a righteousness of its own through the law or good works. Moved by grace, God sent His Son. Jesus Christ lived without sin, died for sinners, bore guilt, shed His blood, and rose again. On that basis, God justifies the one who believes.

Faith is not a meritorious work or a contribution to the price. It is trusting the promise and the person of Christ. Therefore boasting is excluded. Peace, forgiveness, eternal life, adoption, and hope come from God's gift.

At the same time, the faith that receives Christ does not remain barren. The Spirit produces love, obedience, service, and good works. These are not the cause of acceptance, but the consequence of having been accepted in the Beloved.

"For by grace you have been saved through faith... not by works... For we are His workmanship, created in Christ Jesus for good works."

Ephesians 2:8-10 (English rendering based on RVR1960)

Final Synthesis

The root is grace. The basis is Christ. The means is faith. The verdict is justification. The result is peace and life. The fruit is good works for the glory of God.

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