

Justification

Justification – To justify someone in a court case means to look at the evidence and honestly declare the person accused as innocent and not guilty. Justification is not forgiveness because a forgiven person is still a guilty person who has been forgiven. A justified person is someone who is rightfully declared innocent in an honest court of law. Justification in theology is the divine pronouncement that one who is in Christ Jesus is fully innocent and wholly acceptable to God's holiness. This occurs when God sees the believer as sinless and righteous in Christ.

Justification by Faith – We enter into the state of justification by faith in the work of Jesus on the cross which removed sin and its penalty. We are not justified in God's sight by what we do but by what Jesus did.

Justification, the Result of Christ's Death

Justification can best be explained by contrasting it with forgiveness.

Forgiveness is something a person receives when he has done something wrong and the offended person rises above vengeance and forgives him. In this case, one person is guilty but forgiveness is offered based on the other person's mercy and grace.

This is forgiveness – but not justification.

In the above situation, justification is not possible because **justification means declaring the person innocent or righteous.**

Someone of great mercy can forgive you, but only a just judge can declare justification.

The words "justify" and "justification" come from the Greek word **ΔΙΚΑΙΩΩ**, or *dikaioo*.

This word is a legal term used when a courtroom verdict is returned.

If, after all the evidence is heard and examined the person being charged with the crime is proved innocent, the judge does not forgive the individual but instead declares him innocent.

The person has been justified in a court of law.

Justification means that God has examined us in the courts of heaven and found us not guilty, innocent, and righteous.

We have been justified by Christ's death, not forgiven.

Forgiveness is a key concept in salvation, also, but it communicates a different aspect of salvation.

"In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace."

- Ephesians 1:7

"He forgave us all our sins, having canceled the written code, with its regulations."

- Colossians 2:13

“Justification” is a forensic term denoting a judicial act by declaring acquittal and no condemnation. Hebrew – **SADEQ** = “to pronounce, accept, and treat as just; Not liable for penalty. Entitled to all privileges due to innocent citizen.
Greek – **dikaioo** = “do declare righteous”

Proverbs 17:15 – ***“He who justifies the wicked and he who condemns the righteous are both alike an abomination to the Lord.”***

- You cannot declare the wicked righteous without being corrupt
- The surgeon → regeneration (removes the cancer, does something in us)
- The judge → justification (makes verdict regarding our judicial status)

Paul uses the phrase “justifying the ungodly” directly from the LXX in Romans 4:5 quoting the Law:

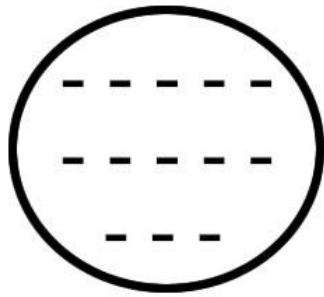
- Exodus 23:7 – “Keep far from a false charge, and do not kill the innocent and righteous, for I will not acquit the wicked.”
- Proverbs 17:15 – (above)

These are NOT all the same:

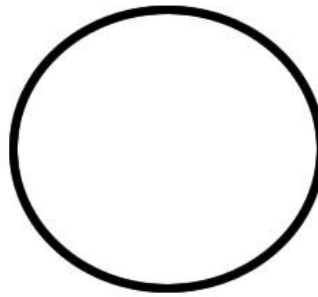
- Regeneration
- Sanctification
- Imputation
- Justification
- Forgiven

Justification is God’s legal declaration that we are just in his sight.

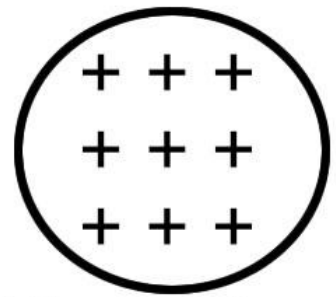
1. We have no penalty to pay for our sins past, present or future.
2. Justification is by faith alone – Romans 4:1-5:2
3. There is now no condemnation for those in Christ – Romans 8:1 (No penalty to pay. No charge of guilt.)
4. David said the same. Referred to in Romans 4:6-8 (also Psalm 103:12)



Our sin Christ died for



We have no sin.
JUSTIFIED

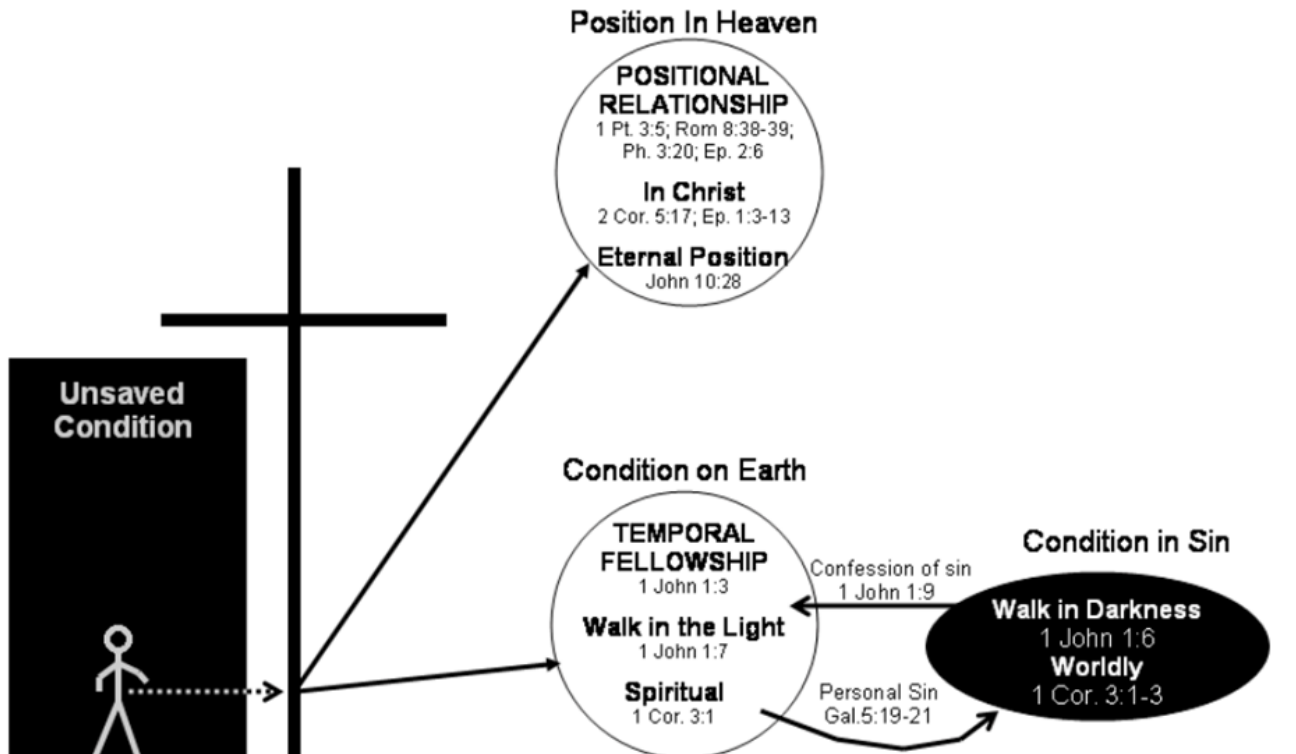


We are given Christ's righteousness.
IMPUTATION

At this point Luther began to hold to the three great points of his faith:

1. sola fide – “by faith alone” and refers to **justification** and personal salvation only by faith in Jesus Christ.
2. sola scriptura – “by Scripture alone” and means Scripture is the only inspired word of God and the only source of authority for establishing Christian doctrine.
3. sola sacerdos – “by priest alone” and refers to the priesthood of all believers in the One High Priest Jesus which is in contrast to a human priest on earth that stands between the believer and God.

Positional and Temporal Truth in Christ



Calvanist Theology Compared to Catholic Theology

	Calvanist (Protestant)	Catholic
Authority	Scripture	Church Tradition, Pope, Councils, Scripture
Apocrypha	Rejected	Accepted
Sin Nature	Total Depravity, Guilt Inherited from Adam	Man's nature is corrupt but not totally Tendency toward evil from Adam
Human Will	In bondage to sin	Able to do spiritual good
Predestination	God caused it	God foreknew it
Atonement	Christ's death is a substitutionary sacrifice that paid sin's penalty	Christ's death provided the merit for the blessing of salvation that comes to man through sacraments
Grace	Common grace to all Saving grace only for elect	Prevenient grace that enables a sinner to believe
Good Works	Produced by the grace of God, Unworthy of merit of any kind	Meritorious
Regeneration	Work of the Holy Spirit in the Elect	Grace given at baptism
Justification	Judicial act of God	Forgiveness received at baptism, Lost during mortal sins, Regained by penance
Church	Recognizes visible church and also invisible universal Church	Outside the visible Catholic Church there is no salvation

1545 Council of Trent

- 20th Church Council
- Lasted from 1545-1563
- Counter Reformation
- Major Decisions:
 1. Tradition of the Church is equal to Scripture in authority
 2. Apocrypha accepted as part of the canon of Scripture
 3. Latin Vulgate is declared the official Bible of the Roman Catholic Church.
 4. **Justification** by faith alone is heresy.
 5. Transubstantiation is affirmed.

Calvinist Theology Compared to Arminian Theology

	Calvinist	Arminian
Sin Nature	Total depravity	Weakness inherited from Adam
Human Will	In bondage to sin	Free to do spiritual good
Grace	<ul style="list-style-type: none"> • Common grace for all • Saving grace for the elect 	<ul style="list-style-type: none"> • Enabling grace given to all • Saving grace given to those who believe • Persevering grace given to those who obey
Predestination	God caused it.	God knew it.
Regeneration	Holy Spirit alone through election and irresistible grace	God and man work together.
Atonement	Jesus died as a substitute for man and to pay penalty of sin.	Jesus' death was accepted by God instead of a penalty.
Who Can Be Saved	Only the elect	Salvation is available to all.
How does Salvation Come	By the Holy Spirit according to God's will	By the Holy Spirit in response to the will of the man
Order of Salvation Events	<ul style="list-style-type: none"> • Election • predestination • union with Christ, • calling • regeneration • faith • repentance • justification • sanctification • glorification 	<ul style="list-style-type: none"> • calling • faith • repentance • regeneration • justification • perseverance • glorification
Eternal Security	The elect cannot lose their salvation.	Those who believed continue in salvation if they are obedient.

Salvation: Spirit, Soul and Body

	Spirit	Soul	Body
Phase	1	2	3
Time	Past	Present	Future
Occurrence	At the Point of Salvation	In Time Throughout Our Lives	An Eschatological Event
Human Part	The Spirit is Saved	The Mind is being Renewed	The Body will be Resurrected
Statement	You Are Saved	You Are Being Saved	You Will Be Saved
Work of God	God the Son at the Cross	God the Holy Spirit in Time	God the Father in the End
Last Supper	Bread and Cup	Foot washing	The Meal – Marriage Supper of the Lamb
Doctrines	Justification, Redemption, Positional Sanctification	Maturity, Growth, Living Sanctification	Glorification, Complete Sanctification
Salvation	Positional	Temporal	(future)
Scripture	<p>“He saved us through the washing of rebirth and renewal by the Holy Spirit.” Titus 3:5</p> <p>“Who has saved us and called us to a holy life.” 2 Tim. 1:9</p> <p>“He saved us, not because of righteous things we had done.” Titus 3:5, 8</p> <p>“For it is by grace you have been saved.” Eph. 2:8</p> <p>“For in this hope we were saved.” Romans 8:24</p>	<p>“Be transformed by the renewing of your mind.” Rom. 12:2</p> <p>“Continue to work out your salvation with fear and trembling.” Phil. 2:12</p> <p>“Brothers, I do not consider myself yet to have taken hold of it.” Phil. 3:13</p> <p>“To us who are being saved it is the power of God.” 1 Cor. 1:18</p> <p>“For you are receiving the goal of your faith, the salvation of your souls.” 1 Peter 1:9</p> <p>“. . . among those who are being saved.” 2 Cor. 2:15</p>	<p>“We wait eagerly for our adoption as sons, the redemption of our bodies.” Rom. 8:23</p> <p>“Will transform our lowly bodies so that they will be like his glorious body.” Phil. 3:21</p> <p>“Our salvation is nearer now than when we first believed.” Rom. 13:11</p> <p>“Shielded by God’s power until the coming of the salvation that is ready to be revealed in the last time.” 1 Pt. 1:5</p> <p>“He himself will be saved, but only as one escaping through the flames.” 1 Cor. 3:15</p> <p>“we may also share in his glory” Rom. 8:17</p> <p>“(Christ) will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.” Hebrews 9:28</p>

Romans:

- Justification by Faith (3:21-4:25)
- Beginning in 5:12 Paul explains imputation. Mankind all became guilty when one man Adam sinned, but imputation can work in the positive sense also because “the result of one act of righteousness was justification that brings life for all men” (5:18).

The Roman Road: The Way of Salvation		
Romans 5:12	Death came to all men.	“Sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.”
Romans 3:23	All men have sinned.	“There is no difference, for all have sinned and fall short of the glory of God.”
Romans 3:20	No one will be declared righteous by obedience.	“Therefore, no one will be declared righteous in his sight by observing the law.”
Romans 5:8	Christ died for us.	“God demonstrates his own love for us in this: while we were still sinners, Christ died for us.”
Romans 4:25	Christ died for our sins; Christ rose because we were justified.	“He was delivered over to death for our sins and was raised to life for our justification.”
Romans 6:23	Wages of sin is death; God’s gift is eternal life.	“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”
Romans 3:21,22	Righteousness is from God through faith.	“Now a righteousness from God, apart from law, has been made known, to which the law and the Prophets testify.”
Romans 1:16, 17	Gospel is the power of God for everyone who believes.	“I am not ashamed of the gospel, because it is the power of God, for the salvation of everyone who believes . . . For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last.”
Romans 10:9	Confess Jesus and be saved.	“The word of faith we are proclaiming: That if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved.”
Romans 6:14	Sin shall not be your master.	“Sin shall not be your master, because you are not under law, but under grace.”
Romans 8:28-32	All things work together for good of those who love God.	“We know that in all things God works for the good of those who love him . . . if God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all – how will he not also, along with him, graciously give us all things?”

Romans 3:20, 26, 28, 30;

Romans 4:5; 5:1; 8:30-34; 10:4, 10;

Romans 8:30

Romans 3:26

Galatians 2:16; 3:24

Galatians:

Healthy Doctrine:

- Justification by Faith in Jesus alone as the means of salvation
- The law and Legalistic Righteousness
- Believer's crucifixion with Christ - 2:20
- Adoption - 4:5-7
- Universality of sin - 3:22

God pardons and accepts believing sinners:

Psalm 32:1-5 –

“Blessed is the one whose transgression is forgiven,
whose sin is covered.

2 Blessed is the man against whom the Lord counts no iniquity,
and in whose spirit there is no deceit.

3 For when I kept silent, my bones wasted away
through my groaning all day long.

4 For day and night your hand was heavy upon me;
my strength was dried up[b] as by the heat of summer. Selah

5 I acknowledged my sin to you,
and I did not cover my iniquity;

I said, “I will confess my transgressions to the Lord,”
and you forgave the iniquity of my sin. Selah

Acts 10:43 -

“To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name.”

2 Corinthians 5:14 -

Ephesians 2:1 -

Philippians 3:4 -

Philippians 3:8-9 -

Christ's atoning death and justifying resurrection:

Romans 4:23

Romans 10:18