

Week 17: Justification – Salvation from the Penalty of Sin (Relationship)

Grudem_{ST} 34-37; Grudem_{BD} 20-22; Ryrie 52

A. Definition

1. An instantaneous legal act of God in which He (1) think of our sins as forgiven and Christ's righteousness as belonging to us, and (2) declares us to be righteous in His sight (Grudem, 723)
2. Can also mean to be found right by others (Matt 11:19; Luke 10:28-29; 16:15; Rom 3:4; Jas 2:24)

B. God's Legal Declarations

1. Key word group: δικαίω (dikaioo – to declare righteous) & δικαιοσύνη (dikaiosune – righteousness)
2. Augustine's faulty understanding of biblical Greek led him to misunderstand dikaioo as "to make righteous", making justification a life-long process. The RCC still teaches this (Anderson, 106).
3. Martin Luther better understood the original languages and concluded dikaioo meant "to declare righteous", a forensic decision by God in His court room (Anderson, 110)
4. God declares our sins forgiven
 - a. For the justified, there is now *no* condemnation (Rom. 8:1, 33-34)
 - b. Our sins are removed and forgotten by God (Ps. 103:12; Is. 38:17; 43:25; Mic. 7:19)
5. God declares us righteous
 - a. "just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin." (Romans 4:6-8, ESV)
 1. "Count" (Gr. *logizomai*) is an accounting term meaning "to impute, reckon, charge one's account"
 - b. Christ's righteousness is now credited to our account (1Cor. 1:30; 2Cor. 5:21)

C. How are we Justified? (Romans 3-5)

1. Righteousness is a free gift from God (Rom. 3:24; 5:17)
2. We are *not* justified by our works (Rom. 3:20, 28; Gal. 2:16; Eph. 2:8-9)
3. We are justified by God's grace (unmerited favor) (Rom. 3:24; Eph. 2:8-9; Titus 3:7)
 - a. Grace of God available because of Christ's obedience and death (Rom. 5:15-21)
 - b. God's saving grace comes to us through our faith (Eph. 2:8-9)
 - c. Through our faith, God reckons to us righteousness (Gen. 15:6; Rom. 4:3)
 - d. We are justified through faith in Jesus (Rom. 3:25-28; 5:1)
 1. Word group: πιστεύω (*pisteuo* – to believe) & πίστις (*pistis* – faith)
 2. Faith is the assurance of things hoped for, the conviction of things not seen (Heb. 11:1)
 3. The NT frequently (~40x) uses the construction '*pisteuo eis*' (believe in) Christ
 - a. Phrase is unique to Christianity (not found in LXX or outside NT)
 - b. *Eis* commonly depicts an entering into a personal relationship (TDNT)
 - c. NT authors wished to "express the belief in Jesus which establishes a personal relationship with Him" (Anderson, 175)
4. Salvation appears biblically to be through faith alone in Christ alone (John 3:16; Acts 16:31)

D. The Results of our Faith in Christ

1. We are now justified – forgiven and legally declared righteous (Rom. 3:25-28)
 - a. We now have peace with God (Rom. 5:1)
2. We now have a relationship with God
 - a. We have been *born again* (regenerated) (John 3:3-8; Titus 3:5; Jas. 1:18; 1Pet. 1:3, 23)
 - b. We have been *adopted* as God's children (John 1:12-13; Rom. 8:15; Gal. 3:23-26)
 - c. As His children, we may now cry out to Him "Abba, Father" (Rom. 8:15; Gal. 4:5-6)
 - d. As children, we are now heirs (Rom. 8:17; Gal. 4:1-7; Titus 3:7)
3. We now have a position "in Christ" (Rom. 6:11; 8:1; 12:5; 1Cor. 1:2, 30; 2Cor. 1:21; 5:17)
4. We now have eternal life (John 3:16, 36; 1John 5:12)
5. The Holy Spirit now lives in our hearts (Rom. 5:5; Gal. 4:6)
6. **We are saved from the penalty of sin (Rom. 6:23) and will enter heaven (Eph. 2:1-9)**

Simul iustus et peccator (simultaneously just and a sinner) – Martin Luther recognized that we can be justified (legally and instantaneously declared righteous in God's sight, heaven-bound), but still be sinners (Rom. 7; 1John 1:5-10). Next, we will look at how to be saved from the *power* of sin in our lives...the process of sanctification.