

# The definitions of justification theology religion essay



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One definition of justification is the process by which an individual is brought into an unmerited, right relationship with a person, whether that relationship is established between people or with God. 'Justification is being declared right though one is guilty. Paul contends that under no other means at all is anyone declared to be justified apart from the righteousness of God and faith. He is strong with his belief in God and righteousness. He declares seriously that no one can receive justification based upon who they are but rather who God is and not by an act or heredity of any kind. Jew and Gentile both are under the same measure of the favor and grace of God<sup>2</sup> The Jews held to the promises of God with a belief that because they were of Abraham things were definitely theirs. Paul's argument was not so but that justification was for all who accepted Jesus Christ through repentance and faith, not of works lest any man should boast. Paul spoke to a group of Gentile believers in a colony of a Jewish community dominated with Jewish practices and rituals such as circumstances and laws. His presentation included the Gentiles as well as inclusive to the promises of God though they believed in the favor of Abraham who was the father of the faithful in history and well so. Paul argued that salvation wasn't about the race, creed, ethnicity though it wasn't totally ignored but faith has no such ingredients. The promises of God was totally based upon him not them. One cannot be justified apart from the righteousness of God and declared right in his sight. The law could not accomplish what righteousness did in that it was not perfect.' Righteousness says, "a person is right by God". That person stands under the truth that righteousness is doing it right but not apart from faith. God looks at a person's faith in that they believe in him and it is counted for righteousness<sup>4</sup> • Salvation is an unmerited favor, or gift from God apart

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from man being perfect in their actions, it is only by grace through faith that a person is saved, not works. Righteousness is imputed as Paul explained through Abraham. It was accredited to him for righteousness in that he believed God, not that he deserved. This is where justification comes in because we are not saved because we are right. Jews and Gentiles are accountable to God for sin and there is no such thing as unaccountability, all have sinned and come short of the glory of God. Really a person has some knowledge of their ways of sin because God gives every man that consciousness within themselves to know what God doesn't like<sup>5</sup>. Still a saving relationship with God happens through a human response to his grace, his gift, expressed in his promise whether Jew or Gentile and not through the law, or Mosaic covenant. God is impartial and will judge all men according to his works so there is no such thing as the Holman Bible Dictionary, p. 829, Butler C. Trent, PH. D. Chapter 2

### **Romans 8: 1-3**

Romans 4: 10-14 Lecture 4; Romans 1: 19-20 covenant releases anyone free from repentance and faith. Justification then would be real to some and unreal to others, then God would be a lie. It has always been faith, only faith that any people comes into relationship with God and not any special favor for any particular people. Justification is declared to people not earned it is the blessed gift from God himself without any supernatural doing from human kind whatsoever. No, not works, lest any man should boast'. Works cannot save nor justify anyone. We cannot think of our sins or works as something that will escape God because wrath is revealed against all ungodliness no matter the race<sup>7</sup> Jews and Gentiles are not exempt therefore

both are under the judgment of God, no one is without excuse. People have the tendency to attempt to live without acknowledging the righteousness of God or try to not think of the truth God stands for without any partiality at all revealing truth though denied by them who say different regarding unrighteousness<sup>8</sup> Justification apart from the righteousness of God and with no presence of the wrath of God doesn't complete the entire process of the judgment of God because he has to be inclusive of all character he possesses. God never does anything by percentage or half done because he is God absolutely and without error. Justification is not anything to assume because of family connection or to say, "we know the right people". There is an old saying amongst the African American culture that assumes right to church membership and for some salvation that goes like this; my Grandmother was a Missionary in this church or my Grandfather was once the Pastor at this church. This was supposed to grant acceptance into the kingdom of Heaven or rather guarantee salvation. So, the Jews were not the only ones who thought that because Abraham was their father they were entitled to salvation. As a matter of fact even I thought this way as a little boy for awhile under the belief that if you were baptized you were saved because I heard my Grandfather say, "you have to be baptized to be a member of the church and go to heaven". I had no idea justification had anything to do with salvation at all. It wasn't until I came face to face with my own sin and the need of repentance that I realized salvation wasn't connected to my Grandparents or mother but that it was surely a process of my own recognition of the righteousness of God and not claiming church membership as the measure for justification. When we realize that the salvation is not about our identifying with other sources to be contingent the

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more we understand it is not about us and certainly not who we are connected to as our family heritage. This is farfetched anyway because people whoever they are cannot be righteous of themselves. There is none righteous but God and our righteousness cannot commend the righteousness of God<sup>10</sup>. That is not to be reckoned with at all seeing we are all of the flesh and do not have the wherewithal to produce anything at all like God. Simply there is no difference with Jew or Gentile when referring to the righteousness of God which is involved in our justification. It is also about faith rather than who we know because if the who we know isn't God we are doomed trying to make ourselves right for salvation. It is in Christ Jesus <sup>11</sup>that our redemption is secured and we have the blessing of justification, no man can boast.

Ephesians 2: 8-9 The New International Commentary on the New Testament, The Epistle to the Romans, p. 125-127, Douglas J. Moo Lecture 3; Romans 1: 1: 17-189

## **Romans 4: 1**

## **Romans 3: 10**

Romans 3: 24-26 Faith and works are vital for understanding in that man can falter believing he can work his way to the blessings of justification and salvation. Works of the law meets its end in the righteousness of God no doubt. Paul raises the concern of works of the law<sup>12</sup> of which he states, the deeds of the law is not means for justification because it involves the flesh and the law acknowledges sin without a remedy. Clearly spoken I believe because the law lets us know that sin is something that can't be cleared by the law it only lets us know sin exist. We must get mixed about doing the law to attain salvation by doing anything. Of course one will need to consider

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Jewish thought of old and in some sense I guess the new maybe. It could be as well that circumcision is included in the thought because it was an acceptable work in their tradition declaring entrance into salvation. Obedience again becomes a criterion for entrance into salvation by the Jews satisfying the law. Different views either support the thought or not considering which generation of Jews spoken of regarding obedience to the law<sup>13</sup> Paul doesn't deny the truth of the Old Testament in that the law exists yet he contends that salvation is not contingent upon works and changes not in his argument. He continues with a rebounding thought about it over and over again through his entire urgency against the works of the law still saying it is about Jesus Christ<sup>14</sup> and not anything we do. The work is to believe<sup>15</sup> not in what you can do, which is nothing but the work that has already been worked in him. To contend for the work of the law or circumcision would in some ways be exclusive because the Gentile didn't have circumcision or the law being Gentiles<sup>16</sup>. The point is to add to the Gentiles what they think they do not have and make everything inclusive. Therefore, even though Abraham was circumcised and Gentiles not one basic law of God is still enough. God will not go back on his promise<sup>17</sup> because he is faithful. So, justification is acquired by faith and not by the works of the law granting men peace with God. The flesh leads us to think works are okay while they are motivated by the flesh which leads to nothing that pleases God. We cannot do the things of the flesh and acquire faith because faith is not of the flesh. if we depend on the flesh what of the law? Do we make the law of value? God forbid that any should glory in the flesh. In the flesh we have failure and corruption at the same time so it is by faith alone that we are in the correct posture. It is grace that we receive and not alone with the

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law because the law cannot save. 18Woo points out in his book a very meaning thought as he mentions Paul's interpretation of the Old Testament being accurate of what is called "covenantal monism". It has to do with a pattern of religion under Judaism with a requirement of works, which comes from the flesh, as a means of entry into salvation featuring obedience to the law maintaining Jewish status". This is a work by E. P. Sanders, in a monograph entitled "Paul and Palestinian Judaism" (1977) which he handles as a stimulus for most recent reconstructions of Paul's interaction with Judaism law. It is perhaps an important note in that it traces the Palestinian thought of that time in order to define Paul in his rejection of the law but hopefully it captures his overall thought regarding works and the law as he presented it in his time to every Jew. I find it not strange that this monograph is present<sup>12</sup>

### **Romans 3: 20**

The New International Commentary on the New Testament, The Epistle to the Romans, p. 211-215 Douglas J. Moo

### **Romans 5: 1**

St. John 6: 29 Lecture 7/2 Lecture 7/2

### **Romans 8: 3**

The New International Commentary on the New Testament, The Epistle to the Romans, p. 212 because during Paul's time he was confronted with many who battled with him regarding the law and grace pertaining to salvation especially where status was an issue with the Jews. They were not bashful to reject his teachings of salvation by grace through faith, not of works, lest any

man should boast. 20 This became their favorite rebuttal whenever opportunity presented itself. So, the question, why can't works of the law justify becomes interesting especially if you are Jewish? It goes to say, " Even when a Jew is a Christian it is hard to not be a Jew". It is different not to practice rituals, ceremonials and things associated with being a Jew when it's all you know. I understand it in this light as an African American person of long tradition. Sometimes we do things not really knowing why. These New Year celebrations for us still consist of eating black eyed peas, greens, and corn bread. Why, I still can't figure out. I don't know who started it except it begins in the family and passed down through generation after generation. It always has connected to it some saying of old, such as, you will have good luck if you do this or that starting the first day of the year. Now, I really don't believe that but I participate in the eating each year. It's right because we have been doing it year after year after year but that's the only thing that makes it right because we do it. It's like an establish law in our culture and just about everybody does it no matter what. In keeping the law my question who receives the most for obedience when under the law one cannot participate without involving the flesh and the flesh being incapable of doing things correct because the flesh is weak, inadequate and prone to error. The good thing about the Old Testament covenant was that it was unconditional at first which made the keeping of it on God in his promise and faithfulness to provide. The Israelites was never able to keep their part being in and out of sin. They are sure proof that the flesh is weak and unable to keep a promise of good toward God who was extremely good all the time and merciful all the way. Then no one can do the law seeing that all are under sin and none are righteous". The human condition itself is far too much in ruin to satisfy and <https://assignbuster.com/the-definitions-of-justification-theology-religion-essay/>



be used to justify the person for salvation because there has to be righteousness involved of which there is no chance at all. Man is a sinner and without the amazing grace of God cannot and will not stand before a righteous God declaring to be right. God and only God can make man right before him in his ruin and wickedness. J. D. G. makes a statement considered reasonable regarding the status of the Jews and the "works of the law" regarding obedience to the law in its function as establishing a boundary and setting them off from the Gentiles that the Jews didn't see these works as bringing them into relationship with God but as maintaining their "national righteousness", referring to their peculiar status as God's covenant people<sup>22</sup>. It coincide with Paul's mentioning that they had a zeal of God but not according to righteousness. They were so bent on themselves that their righteousness was not the righteousness of God, it was their own, and therefore they didn't discern the righteousness of God, so Paul prayed for them. <sup>23</sup> The amazing thing to me is that we as people tend to want things our way even though a gift is presented to us free and in full choice of the giver and we ponder many different thoughts about what is offered. It proves to me that is that we are not aware at all of the heart of the giver toward us. This Christmas I took on a special project, I call it, at my church to give some little children gifts from the Pastor who I thought would appreciate being thought of. They were mostly from under privilege families and I wanted to help with the cheer. Several of them responded back joyfully and thankful while one

Ephesians 2: 8-9

## **Romans 3: 9-10**

The New International Commentary on the New Testament, The Epistle to the Romans, p. 213 Douglas J. Moo

## **Romans 10: 3**

little girl came to me with an unpleasant expression with the gift unwrapped in her hand and said to me, " I don't like this". I looked her in the face without regret and said," Oh, I am sorry and received the gift back. I thought about it and said, " at least she is honest". In my day as a child receiving a gift from anyone I would have never returned it but received it gladly in consideration of the fact that a person thought enough of me to give me something especially at Christmas time. God so designed to save the world by his own choice, not that the world deserved it but out of his love and mercy gave his only begotten Son, which the world through him might be saved<sup>24</sup> and everyone hasn't accepted the gift to this day. It is to be recognized by all that Christ is the end of the law and there is no way anyone can escape the fact that they can go around that truth, whether traditional or not. There is another saying I've heard for years that goes like this, " you will either hear God or feel God". That says to me that there is no way around coming into contact with him, Jew or Gentile free or bond. Paul is stern on one fact about the whole issue of salvation, works of the law and grace, what is done is done and he wasn't moving from his stand on the finished work of Jesus Christ. The cross was it for him through in and throughout, nothing added. His entire contention was salvation was by grace through faith, plus nothing. The offering of that little gift to those children was from the heart without any thought of worthiness on their part. It was what I wanted to do

without being asked, anyone suggesting to me or my arm being twisted at all and one refused it. There is a possibility mentioned by Sanders" regarding the Palestinian Judaism thought that they were more legalistic and Paul was responding to Jews who thought they were justified by doing the law. I believe this was his most contention in all his endeavors throughout his Missionary Journey. Sanders even mentions that works do play an important role in Jewish thought of justification. I hear Paul briefly talk about his disappointment with some believing Jews in the churches of the Galatians as he speaks to them about departing from the grace of Christ unto another gospel. It seems that they have allowed some teachers to come in and detour them from the truth they received previously through his teaching and have slipped away. If they were called to the grace of Christ through the gospel there had to be the experience of repentance and justification in order for salvation to be complete. Then they were justified and permitted false teachings to sway them from what was given to them through the gospel which includes Christ plus nothing else. Paul state that there was not another" meaning no other way of salvation but by grace not works, not law and that they were troubled by those who would possibly pervert the gospel. This is his urging men to not drift away from what is designated as genuine and with no error of the truth. He was constantly telling believer's everywhere to continue in what they received in the gospel" from the very beginning. His urgency included the fact that what he preached and taught was not anything he drummed up, neither taken as a good idea, nor borrowed from some scholastic professor but it was not from man and that now he preaches the faith he once spoke against. It was convincing as well as convicting in his life now to the extent that it is heralded through him <https://assignbuster.com/the-definitions-of-justification-theology-religion-essay/>

without reluctance of any kind. It was what he wanted to do as a matter of fact he felt indebted to the entire world this new thought and experience that has apprehended him that God be gloried in him. At oneSt. John 3: 16-17The New International Commentary on the New Testament, The Epistle to the Romans, p. 215 Douglas J. MooGalatians 1: 6-7Galatians 1: 23time he was against it due to not having the actual experience being first a Pharisee in the strictest sense but after Damascus 28 he was not only enlighten but out shinned at midday and assigned by the one he thought didn't exist in the way he knew God. Every person who will admit their own incapability to meet the demands of God should be along with me as I submit to the fact of the gospel and the work of thelaw that there is no other way to declare justification and be mindful that apart from the righteousness of God we are all doom to salvation. What excuse could there be for mankind? Seeing that works of the law are inadequate simply because they are works and who could work so good to override the righteousness of God in order to secure justification and earn salvation. I always say," I am so glad God doesn't evaluate salvation by works because everybody can't do the same work and do good work. Some would be left out due to their inability to work at all and would that be anything associated with God's justice? The great meaning of justification is not to be condemned 29and that delights the believer I am sure. We know now before death or the judgment just where we stand and are sure of eternal life with him. To be condemned would mean we are not included in justification and the righteousness of God has worked against us because we have not work toward him in faith. If works played a part in moving us away from salvation it is because works cannot save us and we are lost in our sins condemned to die. This is not the case in not being

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condemned because it explains that we have been made right with God or declared right with him and have responded to him by faith. Those who have responded to God by faith have been saved from wrath and will not be condemned with the unbeliever. Of course when we look at justification with the understanding that we are still guilty and deserve punishment for our sins it is a blessing to be declared right with God. That is only through the righteousness of God toward us in spite of our sin and the justice of God is waived through his love and mercy. Here again God's righteousness, is only attained through faith in Jesus Christ and it is the only thing that pleases him<sup>30</sup> not our good works. How can they be good when we are full of sinful acts? In us, that is in our flesh dwells no good thing even when we try to do good evil <sup>31</sup>is always present and we falter in every effort of satisfying God's will because the flesh is weak <sup>32</sup> • So, justification is a declaration of God making it to me something that cannot be changed or ordered by anyone else. It is something that God does without a measuring stick from anyone and no one's opinion about the other. God makes it right by his own activity and in feeble words of my own, his own decision. I like to think it is also spelled out in another way of saying, " While we were yet in our sins<sup>33</sup> without hope, God took the initiative to save us by showing us how serious his love was". He then demonstrated it to us in his son Jesus and died for us, that is he took our place. We are then again saved by his blood and from the wrath which gives us justification through his Son Jesus Christ<sup>34</sup> • We escape wrath because of the great meaning of justification through the right action of God. When thinking of a text we are so familiar with speaking about what involves sin and Acts 9: 2-16<sup>29</sup>

## **Romans 8: 1**

Hebrews 11: 6Romans 7: 15-20

## **Lecture 11, 1-2 Romans 7**

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## **Romans 5: 8**

34 Romans 5: 9wages35 we are to be reminded that it is not believers we are mostly concerned with. Once you are justified or declared righteous nothing can detour your standing in Christ. It is not difficult to agree with Dr. Wayne House in this statement that certain things are not for believers as he says," Romans 6: 23 doesn't belong to believers" 36 • We as believers were saved from our sins through repentance and believing faith accepted Jesus Christ as our personal Savior the Holy Spirit takes over working the works of faith and the newness of life in us. There is an old song that fits here so well relating to that experience that goes like this; Jesus paid it all, all to him I owe, Sin had left a crimson stain, and he washed it white as snow. I say, "What a relief it is" to be free from the wages that death brings regarding sin. My question here is, why would God save us and then we experience death? For me that contradict the entire plan of God and makes all the work null and void. To die because of sin in which he made full provision for in his Son would make God a liar and scripture of no good for man's condition and for sure he would be condemned to death. Now, the glory of the thought is climaxed in the latter part of the text ensuring us that all is not lost and not even for the unbeliever. What I mean is the unbeliever still has a chance when you continue reading. At first it sounds like we are paradoxical in our

situation in that we are all in a body and the body can be ruled by the flesh, while the problem is not the body but the flesh. 37 So, the gift of God clarifies the best end for the believer. I have to mention what Woo says regarding this thought as he attempts to bring the entire chapter to a fitting climax. Using verse 22-23 he says, " sin and God are contrasted as the rival powers that determine the destinies of each individual" 38• What I am excited about is that sin is not greater than his power or the gift he gives for believing in his Son Jesus Christ. The end of a thing bares great significance to the beginning and there is no way the believer loses out in the end. Sin has been taken care of to the fullest extent in Jesus Christ. That's why Calvary is so important to the believer because his death on the cross fixes all things especially of the flesh. On the cross tells us that our life is worth having a good ending. It is all in Jesus Christ that the wages are not our final due and the gift takes care of the damage that could have happened to us. In him we free indeed from any condemnation, punishment and justice of any kind. Again, when I think about the gift I offered the little girl in my church and that she didn't receive it because maybe it was something she didn't like or want, I think of this verse. The work had been previously for her to receive the gift without any condemnation, judgment and I didn't consider whether or not she was deserving of it. I did it because I wanted to and that I had too, I favored her without question. She made me think it wasn't good enough or it should have been larger in size or just plain not enough for her. I feel the gift God offers is ideal and purist of pure and good enough for any individual of any nationality. Then, Wayne House is correct it is not for believers to end this way, doomed in wages to death. Rather the latter is to boast but not of thine own self but in Christ Jesus our Lord. Whatever God gives is in Christ <https://assignbuster.com/the-definitions-of-justification-theology-religion-essay/>

Jesus for without him was nothing made<sup>39</sup> and all things were made by him therefore it is through him and in him that all gifts are distinct and final without any addition at all. Whether it is eternal life mentioned in the text doesn't matter the point being whatever it is received to the believer<sup>35</sup>

## **Romans 6: 23**

36 Lecture 1137

## **Roman 7: 18**

38 The New International Commentary on the New Testament, The Epistle to the Romans, p. 408, Douglas J. Moo St. John 1: 3 it is a gift from God and it is in Jesus Christ. Without him though there will be no eternal life to receive so it is important that it is in him whatever the gift may be. Justification, as it declares one innocent of all charges brought against them brings the believer to a new phase of life. It's like starting a life new and not lingering in the past. Things are forgotten and all things are become new as relation to being free from condemnation. Our life is not the same after justification because he has set us free not to be entangled again in the sin that would separate us from him. It's like that new creature<sup>40</sup> who is moved from the old one to see all things new. The term acquitted is a legal term determining a person free though they have been called guilty. If there isn't sufficient evidence to convict them of a crime claimed against the judge has no choice but to declare a mistrial and acquit the person charged. We are all sinners before a righteous God who deserves death but through his forgiveness, love, mercy and grace looked on us in pity and through Jesus Christ his Son who died in our place justified us though we were guilty of sin. It is past and never to convict us at any point because we are declared right with God. It <https://assignbuster.com/the-definitions-of-justification-theology-religion-essay/>



doesn't say, " We didn't commit sin" but we were forgiven and by faith receiving the gift of justification we are no longer held responsible to pay ourselves. We know we are justified because we have peace<sup>41</sup> with God because there exist no ill feelings toward him from us. We feel we are no longer an enemy to God and have no enmity between us. I just like the way Woo speaks of this peace being made for us, he says, as created out of a situation of hostility; it was while we were enemies of God that he reconciled us." <sup>42</sup>Without the work of Christ toward fashioning our life through him in our weakness in the flesh, prone to sin and incapable of keeping the law, which could not save us knowing we were ungodly, sinners, and died for us justifying us gave us peace. Peace with God came through Jesus Christ and only through him do we have it in a new relationship. Actually he is our peace <sup>43</sup>and there is no room for our boasting of anything. Woo makes another statement that is interesting at this point about this hostility using Paul. He says, " <sup>44</sup>God is also hostile toward us, our sins have justly incurred his wrath, which stands as a sentence over us (1: 19-32), to be climactically carried out on the Day of Judgment" (2: 5). He points out that probably the enmity here refers to God's hostility toward human beings as well as human beings' hostility to God. It is true that without Christ people put themselves in the position to have enmity against God and cannot receive justification until they exercise faith in Jesus Christ as Savior. It is then that the relationship takes on and they will know his saving grace and power. The enemy status is removed and the new life in Christ is on because justification has taken over. This I believe can be used to encourage unbelievers to make a decision about the relationship based on the fact that we were enemies and it wasn't a barrier that could not be broken by Christ. It also shares that <https://assignbuster.com/the-definitions-of-justification-theology-religion-essay/>

is was not too much for him to do seeing we were in an hostile way toward him and though he toward us didn't make it unbelievable to be achieved by him. Usually when someone is against you the odds of completing a work toward becomes difficult because it's hard to work for someone who doesn't help you. It is so evangelical because we can show an unbeliever thatII.

Corinthians 5: 17The New International Commentary on the New Testament, The Epistle to the Romans, p. 299-300, Douglas J. Woo42

## **Romans 5: 10**

## **Ephesians 2: 4**

The New International Commentary on the Hew Testament, The Epistle to the Romans, p. 312, Douglas J. Woo

**although they may not put forth the effort expected from them Christ still puts forth every effort toward them. It is no hindrance to him the fact that the unbeliever doesn't cling at first to his offer of grace because his mercy is everlasting and his love is unconditional. Justification is made possible through him and him alone without the unbeliever's assistance just his believing faith in action toward the offer. So the statement being justified by faith and having peace with God indicates that he has done something so concrete that a person will receive in fullness the life sought after in faith and completion of the relationship. Another statement I join to the previous is we shall be saved from wrath<sup>45</sup> through him and we shall be saved by his life strikes me right gladly. The great work of justification also prepares us for the Day of Judgment in that we have salvation also through him. When we think of salvation I can't help but think of his life given to us and doing so how it involves the blood of Jesus Christ. The death on the cross, I again refer to is the saving life for all believers. How could he justify us without shedding his blood and how could we be saved with his death? The judgment is spoken of in Woo's words as he speaks of salvation from the wrath of God on the Day of Judgment. <sup>46</sup>To be saved from the wrath of God makes it possible to be free from the Day of Judgment of which I speak of the last day and death as it will inevitable for all. Since we have been justified through his life giving to us and have received the gift by faith we will not have to suffer with this issue of dying because the wages are not for us as for the unbeliever. The death Christ died removed condemnation and we are no longer in compliance with what happens to those not covered by his blood on the cross. His righteousness made us right with him through a better attitude toward the righteousness of**

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God. There is the reality of the believer losing rewards but not salvation associated with works. 47 That judgment will not take away from the believer because they don't fall under the cover of those who have not repented and turned to Christ in faith. Only those who are still living with wrath toward God will know this wrath at that day. Justification has set the believer apart from the wrath under the blood of Jesus Christ once and for all. Believers will not be judged according to their sins but they will be judged according to their works as mentioned previously in I. Corinthians. What Christ has done fixes things for the believer throughout their entire living in this world until they come to that final day when the Lord himself shall receive all who are his. That is why we can sing now, " When we all get to Heaven, what a day of rejoicing there will be; when we all see Jesus, we will sing and shout the victory". In that day as some call it, " the great getting up morning" when all the saints go gathering home, all that are justified will be glorified. The Day of Judgment for the justified will not be a day of separation, weeping or wailing but a day of celebrating the gracious favor of God in which the experience will be one of beholding the presence of God in its fullness. It is then that the words, " through our Lord Jesus Christ" will have its ultimate glorious meaning without interruption of failure or frailty in any sense whatsoever. All that we have anticipated during our journey and pilgrimage as believers will meet its pinnacle in glory land. What we can't understand now, here, we will understand it all by and by. To see justification as only a means to get us into a position to not fret because we are still in the flesh is not even the beginning point but to know it in its crowning hour is to be admired. To say, " Me a creature of despair", one who received such holy and excellent state

Romans 5: 9-10 The New International Commentary on  
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the New Testament, The Epistle to the Romans, p. 312, Douglas J. Moo<sup>47</sup> 1. Corinthians 3: 11-15 whereby being declared right though wrong and given life in Christ who deserved death, what a claim to behold. One fascinating portion of language used in the Bible regarding us and being justified is the words, " Christ died for us<sup>48</sup>" These words tell the story of " I once was lost but now am found" as they reach out to the worst of all mankind in love. That is again, the great thing about justification, his thoughts of us excelled beyond our own. It tells how he must love <sup>49</sup> us so. We best not think it is understood but say it over and again that justification is acquired<sup>50</sup> by faith and righteousness is only attained through faith in case one stumbles and link flesh and works with faith to gain justification. God declared Abraham righteous by his faith, not his works. God looked at his faith and counted his believing for righteousness, not his flesh. Abraham believed God and it was counted unto him for righteousness. It was imputed to him for righteousness as he staggered<sup>51</sup> not at the promise, being strong in faith. The performance of works through the flesh doesn't grant us justification whereby we attain the gift of eternal life. Only through Jesus Christ are we justified and have access to the grace of God which frees us from the death of the body and soul. It has to be repeated that justification can't be acquired by human effort by any means and imputed without works and flesh doesn't bring truth.<sup>52</sup> Dr. Wayne House makes a strong statement regarding our actions as he says, " My actions<sup>53</sup> doesn't define my relationship with God, it is grace". I thought about this because for years I have thought much of my actions as it relates to how I live and being righteous before God. I may be the only one to admit it but I hope I can do better because I am convicted by the statement. We as believe tend to place much hope in the fact that our <https://assignbuster.com/the-definitions-of-justification-theology-religion-essay/>

relationship is define by how we live more than anything and that our actions are that truth. When this was spoken I thought of how I probably have judged and misjudged even others who in my own estimation have not so lived in a pleasant manner in their relationship with God. Salvation is by grace through faith alone. None of us live up to justification; we are justified because God wanted it to be so through Jesus Christ. 48

### **Romans 5: 6: 8**

St. John 3: 16

### **Romans 4: 1-S**

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### **Romans 4: 20**

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