

# The foundation of justification theology religion essay



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- Decision

Forgiveness can neither come into consequence nor righteousness be declared merely, until guilt is established. It is of import to specify the word Justification. Grudem defines this word as “ an instantaneous legal act of God in which He ( God )

1. thinks of our wickedness as forgiven and Christ ' s righteousness as belonging to us and

2. declares us to be righteous in His sight ” ( Grudem 2000: 723 ) .

Berkhof ( 1972 ) besides says that ” If a adult male is non found guilty, no act or declaration of justification is needed. The adult male who contends that he does non necessitate to be justified by God must foremost set up the grounds that there is no accusal against him ” ( Berkhoff, 1972: 510-514 ) He defines justification as “ the legal act of God by which He declares the evildoer righteous on the footing of the perfect righteousness of Jesus Christ. It takes topographic point outside of the evildoer in the court of God, removes the guilt of wickedness, and is an act which is complete at one time for all times ” ( Berkhof, 1972: 510-514 ) ..

In this research, the treatment will concentrate on the subject of Justification. The research will, hence, dressed ore on replying the inquiry “ How and when do we derive the right and legal standing before God? “ This will include God ' s legal declaration, that is, the manner in which God thinks about His ain people ' s wickednesss as being forgiven and that the

righteousness of Jesus Christ belongs to all those who have faith in His boy Jesus Christ ; how this justification comes to us by His ain grace, and in conclusion, how He ( God ) Himself justifies us through our ain religion in the Son Jesus Christ.

Grudem ( 2000 ) emphasizes that the verb “ justify ” in the New Testament of the Bible does clearly bespeak that justification is God ‘ s legal declaration. There are several significances in the New Testament but Grudem picks up the term “ being declared righteous ” by God ( Rom 3: 20, 20, 26, 28 ; 4: 5 ; 5: 1 ; 8: 30 ; Gal 2: 16 ) . Romans 4: 5: “ And to one who does non work but trusts him who justifies the ungodly, his religion is reckoned as righteousness ” is an outstanding 1. Grudem ( 2000 ) says that this does non intend that Paul is stating that God “ makes the iniquitous to be righteous ” at all ( Grudem, 2000 p. 723 ) . For making so would intend that they would hold to depend on their work. But he makes it clear that what Paul means here is that God ‘ s declaration on those people who are ungodly to be righteous in his sight is merely in response to their religion and non depending on the footing of their good plants at all ( Grudem, 2000: 723 ) .

### **Justification Includes a Legal Declaration By God**

Justification is a legal declaration which can outdo be understood when it is critically compared with disapprobation as Paul inquiries “ Who shall convey any charge against God ‘ s chosen? It is God who justifies ; who is to reprobate? ” ( Rom 8: 33-34 ) . When one is condemned it means that that individual is declared guilty. The antonym of disapprobation is justification which means “ to declare to be righteous ” ( Grudem, 2000: 724 ) . The legal <https://assignbuster.com/the-foundation-of-justification-theology-religion-essay/>

declaration is herewith used in this context. Grudem once more discusses in inside informations the two footings " declare to be righteous and " declare to be guilty " in relation to the manner in which Paul often uses them as he talks about God ' s justification of us. He is careful to remind us that the legal declaration " in itself does non alter our internal nature or character at all " ( Grudem, 2000: 724 ) . When the above thought is taken into consideration the sense of " justification " from God ' s legal declaration is automatically issued to us. It is for this really ground that several theologians have referred to justification as forensic which means " holding to make with legal proceedings " ( Grudem, 2000: 724 ) .

### **How God declares Us to Be Merely in His Sight**

Grudem ( 2000 ) observes that in God ' s very nature His legal declaration of justification is that we should ever be merely in His sight. God declares that every homo being has no punishment which he can pay for wickedness as the Scripture says, " There is hence, now no disapprobation for those who are in Christ " ( Rom 8: 1 ) . The thought of the forgiveness of wickedness is discussed in inside informations in Romans 4 where Paul talks about justification by religion entirely. It is, hence, clear that this justification involves the complete forgiveness of wickedness on our history. He goes farther to discourse the 2nd facet of justification which is that God must declares us non to merely be apathetic but to be righteous in his sight so as " to hold virtues of perfect righteousness before him " ( Grudem, 2000: 726 ) . God gave such righteousness to his people although they did non merit it " Abraham believed God, and it was reckoned to him as righteousness " ( Rom

4: 3 ) . This is confirmed by Paul when he says that through the obedience of Christ that “ many will be made righteous ” ( Rom 5: 19 ) .

Grudem ( 2000 ) discusses once more how God declares us to be merely when He imputes Christ ' s righteousness to us. He says that when God imputes Christ ' s righteousness to us, it means that God thinks of Christ ' s righteousness as belonging to us. God “ reckons it to our history ” ( Grudem, 200: 726 ) . The Bible affirms this that anyone who does non work but trusts him who justifies the ungodly, “ his religion reckoned as righteousness. “ ( Rom 4: 6 ) . This is a clear indicant that Christ ' s righteousness became ours as the free gift of righteousness ( Rom 5: 17 ) . The thought of ascribing guilt or righteousness to person has taken topographic point for three times in the history of the philosophy of Scripture. First, when Adam sinned his guilt was imputed to all of us. God looked at it as belonging to us. When Jesus suffered and died for our wickednesss, this wickedness was imputed to Christ because it was thought by God as belonging to him. Jesus had to account for it on our behalf. Again, Christ ' s righteousness is imputed to us whereby God thinks of it as belonging to us, “ it is non our ain righteousness but Christ ' s righteousness that is freely given to us ” ( 1 Cor 1: 30 ; Pil 3 ; 9 ; Rom 3: 21-22 ) .

Grudem ( 2000 ) discusses farther how justification comes to us entirely by God ' s grace and non on history of any of our virtues. This is so because “ no human being will be justified in his sight by plants of the jurisprudence ” ( Rom 3: 20 ) . Paul puts this on record that “ since all have sinned and fall short of the glorification of God, they are justified by grace as a gift, through the salvation which is in Christ Jesus ” ( Rom 3: 20 ) . Since God ' s “ grace ”  
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means “ unmerited favour ” ( Grudem, 2000: 729 ) the lone manner through which we can be declared righteous is by what God freely provides, that is, redemption for us by grace. This redemption is freely provided for to anyone non through any work “ For by grace you have been saved through religion ; and this is non your ain making, it is the gift of God-not because of plants, lest any adult male should tout ” ( Eph. 2: 8-9 ) . Form the above observations, it is clear that God was ne’er forced to either to ascribe our wickedness to Christ or to ascribe Christ ‘ s righteousness to us. This was all because of His unmerited favour that he did this. This is how God justifies us through our religion in Christ. Paul says that, “ justification comes after salvaging religion, “ We have believed in Christ Jesus, in order to be justified by religion in Christ, and non by plants of the jurisprudence, because by the plants of the jurisprudence shall no 1 be justified ” ( Gal. 2: 16 ) . Paul here confirms that religion comes foremost and it is for the intent of being justified. He besides says that Christ is “ to be received by religion ” and that God “ justifies him who has faith in Jesus ” ( Rom. 3: 25, 26 ) . “ We are justified by religion ” ( Rom. 5: 1 )

## **God ‘ s justification Through Our Faith in Christ**

As to why God chose religions to be the attitude of bosom by which we would obtain justification, Grudem says that “ religion is the one bosom that is the exact antonym of depending on ourselves ( Grudem, 2000: 730 ) . This is so “ in order that the promise may rest on grace and be guaranteed to all his posterities ” ( Rom 4: 16 ) . Grudem discusses Paul ‘ s and James ‘ apprehension on religion with respect to justification. While Paul ‘ s clear instruction is that justification is by faith alone apart from any work of the

jurisprudence, James' instruction is that faith apart from plants is non faith. He says that religion must demo by plants ( James 2: 18 ) . Grudem concludes the philosophy of justification treatment by giving two practical deductions as follows ; Firstly, that this philosophy makes it possible for all trusters to offer echt hope to disbelievers who think that they can non do it for their righteousness before God. Second, it besides gives us all assurance that Christ is the lone 1 who paid the punishment for the forgiveness of our wickedness. Our wickednesss are forgiven on his Jesus ' s virtues non our ain.

### **Other Alternative Views on the Doctrine Justification**

Grudem ( 2000 ) summarized some of the different positions expressed by other individuals'beliefs between Protestantism and Roman Catholicism at the Reformation particularly with respect on the Doctrine of justification as follows:

#### **The Protestantism View**

Gurdem ( 2000 ) says that “ since the clip of Martin Luther Protestantism has insisted that justification does non alter us internally. This is non a declaration that is based in any manner on any goodness that we have in ourselves ” ( Grudem, 2000: 727 ) . It has been argued all this clip that if justification was able to alter us internally, so it would besides be able to declare us righteous establishing on how good we truly were. The job with this position are twofold, First, this is about impossible because we would ne'er be declared absolutely in this life. Again, because wickedness is ever about and within us. This wickedness will ever stay in our lives every bit long as we are on Earth. Second, there would be no room for forgiveness of  
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wickedness which we committed in the past. We would not hold the assurance that we will be put right with God. This would finally take us to losing the assurance of being justified any longer. The Reformers who stood their evidences against this learning sought to “counter the danger of over-objectivizing Christ’s work” (Milne, 1998: 206).

## **The Roman Catholic View**

Grudem summarizes the Roman Catholic apprehension of the Doctrine of justification as follows ;

Justification alters us internally, and it makes us more holy within ; It is based not on “imputed” righteousness but on “infused” righteousness (Grudem, 2000: 728). This means that God is the One who puts in us the righteousness. This besides means that the alterations that take topographic point in us are in footings of our existent moral character ; that God gives us different and changing steps of justification harmonizing to the step of righteousness that has been infused in us. Grudem (2000), nevertheless, observes that the consequence of this position of justification is that people are ever not certain if they are truly in “a province of grace” whereby they will see God’s full credence and favour. This position of justification besides means that our ageless life with God is not based on God’s grace entirely, but on our virtues every bit good (Hodge, 1991).

## **Summary of the Doctrine of Justification**

In shutting, it is of import to advert here that, if we believe in Christ we can be confident that we have peace with God (Romans 5: 1). Second, holding a proper apprehension that we are justified by religion entirely through



Christ is necessary to being a Christian ( Galatians 5: 4 ) . Third, it gives us assurance before God to cognize that even though I will ne'er be perfect in this life, I am still considered absolutely righteous in His sight. Fourthly, when we know the truth about the philosophy of justification, it will greatly help us to hold a Fuller and more accurate apprehension of our God and the Gospel we preach. It will besides assist us non to prophesy false Gospel. Fifth, it is true that humbleness is the lone possible manner by which we can acknowledge that we can non gain redemption as a free gift from God. We, hence, need to acknowledge our dreadfully iniquitous status and accept this gift of redemption ( Romans 4: 2 ; Ephesians 2: 8, 9 ) . Finally, we need to cognize about justification in order to to the full appreciate our redemption.

## **Decision**

From the above treatment on the philosophy of justification it is an unfastened secret that we are forgiven of our wickednesss when we accept the free gift of redemption from God. God is able to make this because He imputed them to Christ. Jesus Christ was punished in our topographic point. It is of import to understand that in justification God attributes to us Christ ' s righteousness. God so declares us righteous on the footing of Christ ' s imputed righteousness, non on the footing of anything good in ourselves. Through this we have a right standing before God and are everlastingly delivered from all disapprobation because the footing of our disapprobation has wholly been removed.

Martin Luther strongly insisted that Justification is by religion entirely, and that this religion will ever bring forth obeisance. It was besides critically observed that religion does non gain justification, but that this is merely the <https://assignbuster.com/the-foundation-of-justification-theology-religion-essay/>

agencies through which we receive it. Throughout this research it is clear that cognizing the philosophy of justification by religion entirely has many fantastic applications.