

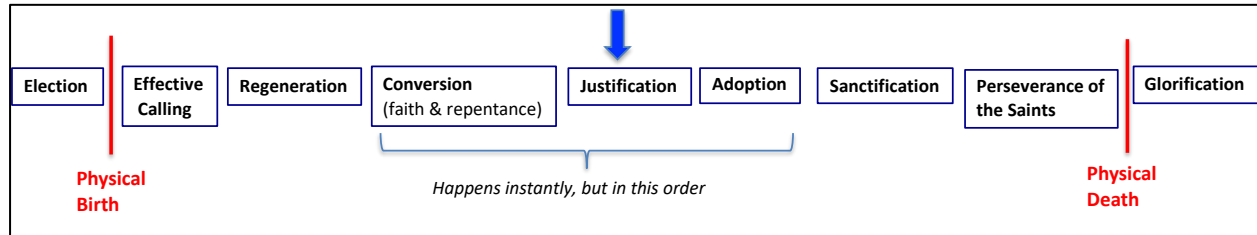
ROMANS 4

Romans 3:28

For we hold that one is justified by faith apart from works of the law.

↓ ↓
FAITH ALONE
fide *sola*

Order of Salvation



Regeneration:

God imparts a new spiritual heart to us

Conversion:

Respond to gospel in repentance of sin; faith in Christ for salvation

Justification:

- Legal declaration
- God legally declares us right, just, blameless, innocent in His sight.
- Accounting transaction

DOUBLE TRANSFER (one subtraction & one addition)

1. Subtraction

- Our sins are removed from us

*as far as the east is from the west,
so far does he remove our transgressions from us.*

Psalm 103:12

2. Addition

- Imputes Christ's righteousness to us
(Rom 5:18-19; 2 Cor 5:21; Phil 3:8-9)
- God legally transfers Christ's righteousness to us
- God gives us the cloak of righteousness
- When God sees you—something has been added—from outside yourself: Christ's righteousness

IMPUTATION

- Reckons, credits, ascribes, attributes, counts, declares
- The sin of Adam was imputed to all his descendants
- Our sins were imputed to Christ
 - Legally, Jesus had to answer the demands of justice for our sins
- Christ's righteousness is imputed to us; therefore, God considers it belonging to us

JUSTIFICATION IS

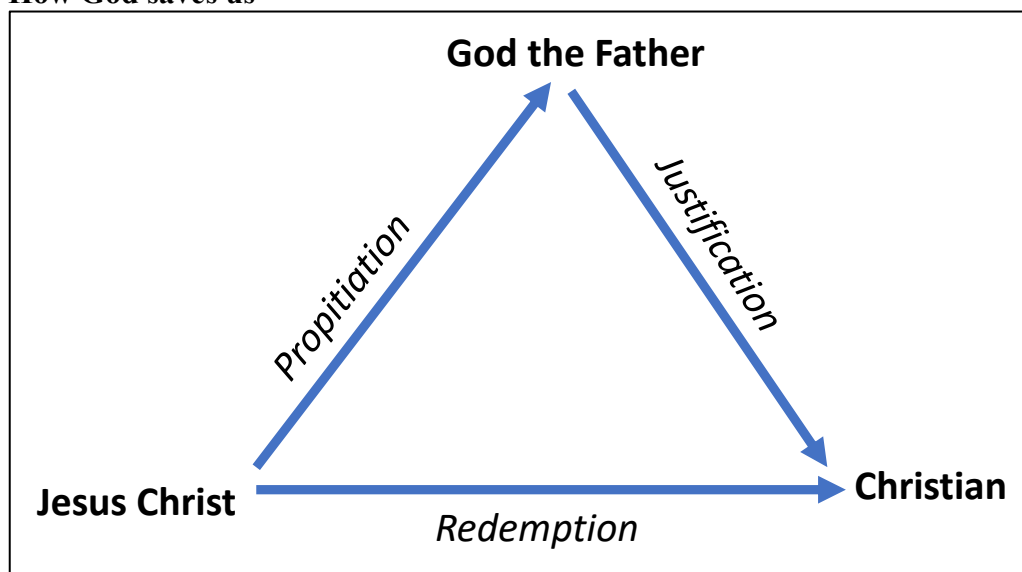
1. God does not hold us accountable for our sin when we trust in Christ alone
2. He declares us righteous—**positionally**.
 - Placed in a position of righteousness (even though we are actually sinful)
 - Indicates our right standing before God but doesn't indicate how we got that way.
 - Through Christ's redemption, propitiation, atonement
 - Through God's grace

JUSTIFICATION IS NOT

1. God being ignorant—or overlooking our sin
2. Divine pardon
3. “Just-as-if-I-Never-Sinned”

JUSTIFICATION OBTAINED BY		
	INFUSION (Roman Catholic, Eastern Orth View)	IMPUTATION (Protestant View)
1	<ul style="list-style-type: none"> ▪ Grace is gradually added over time ▪ A pouring into the soul ▪ Grace is almost a substance; a thing ▪ Must wait for righteousness to be accomplished within us before God counts us righteous 	<ul style="list-style-type: none"> ▪ Instantaneous ▪ Grace is an activity; generous treatment ▪ We are never righteous in ourselves ▪ God declares us righteous <ul style="list-style-type: none"> ○ backed by hard assets: blood (Rev 5:9-10) ○ Christ's propitiation & redemption
2	The basis for God calling someone just? <ul style="list-style-type: none"> ▪ Becoming personally righteousness ▪ Inherently righteous ▪ If he/she dies with impurity (mortal sin)—will not go to heaven ▪ Can never be sure of justification/salvation 	The basis for God calling someone just? <ul style="list-style-type: none"> ▪ Christ's righteousness; we never became inherently righteous ▪ Our righteousness is not our own ▪ Justification cannot be lost (it was not earned) ▪ Justification/salvation is assured
3	<ul style="list-style-type: none"> ▪ Believer must cooperate with grace to become righteous. ▪ God recognizes true righteousness in the person and justifies him/her. 	Requires Christ's righteousness imputed to him/her thru faith (not works)
4	Justification = FAITH + WORKS <ul style="list-style-type: none"> ▪ Faith is necessary, but not sufficient 	Justification = FAITH <ul style="list-style-type: none"> ▪ Christ's righteousness, by faith alone, is sufficient ▪ Christ's work alone
6	Instrumental cause of justification: Baptism	Instrumental cause of justification: faith
7	Righteousness is obtained by: <ul style="list-style-type: none"> - Faith; God's grace - Keeping commands of Christ - Keeping regular confession - Offering penance (works of satisfaction) - Keeping sacraments - Righteousness in the flesh (good works) becoming subsumed into God's righteousness 	Righteousness obtained by faith alone
8	Propitiation requires intervention of a priest/bishop. Repeatedly performed	Propitiation was accomplished once and for all by Christ

How God saves us



God's Covenant with Abram

15 After these things the word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” ²But Abram said, “O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” ³And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” ⁴And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son shall be your heir.” ⁵And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” ⁶And he believed the LORD, and he counted it to him as righteousness.

Abraham Justified by Faith

⁴ What then shall we say was gained by Abraham, our forefather according to the flesh? ² For if Abraham was justified by works, he has something to boast about, but not before God. ³ For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” ⁴ Now to the one who works, his wages are not counted as a gift but as his due. ⁵ And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, ⁶ just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

⁷ “Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;
⁸ blessed is the man against whom the Lord will not count his sin.”

⁹ Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. ¹⁰ How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. ¹¹ He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, ¹² and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

The Promise Realized Through Faith

¹³ For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. ¹⁴ For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵ For the law brings wrath, but where there is no law there is no transgression.

¹⁶ That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, ¹⁷ as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. ¹⁸ In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” ¹⁹ He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. ²⁰ No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, ²¹ fully convinced that God was able to do what he had promised. ²² That is why his faith was “counted to him as righteousness.” ²³ But the words “it was counted to him” were not written for his sake alone, ²⁴ but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, ²⁵ who was delivered up for our trespasses and raised for our justification.