

## **The Promise Fulfilled—Applied to Us**

Calvary Church Coordinated Study 2007: His Story, His Glory

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### **Context**

#### *The Promise Given*

By God through Abraham to bless the whole world  
To make his name great  
To give him many descendents  
To make him a blessing

#### *The Promise Expanded*

By God through David to bless

The overarching point has been that God intended to bless the world through promises and covenants given through specific men, families, a people and a nation. But with the promise were also given the call to trust and obey and a record in history of the failure to trust and obey.

#### *The Promise Fulfilled*

During the morning worship service you will learned that Christ was the ultimate fulfillment of the promises.

Matthew 1:1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. (ESV)  
Luke 24:21, 27, 44 But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened.

27 And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

44 Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."  
(ESV)

Tonight you will see how God remains faithful even in the face of His people's failure.

During this session we want to take a closer look at how the promises of God through Abraham and David are not only fulfilled in Jesus Christ, but how they are **applied** to us.

Thought the promises where given through individuals—God's intent is to bless the all people. And this is our focus this morning—how the most important blessing is applied to us.

The most important blessing is an intimate relationship with God.

But to ensure that this is not just theory, I want to put it in the context of life.

## Introduction: Jason

Let me tell you a story

### Witnessing Opportunity

A few years back my mother was scheduled for surgery at the Pennsylvania University Hospital. I went down to keep my Dad company while he waited (first major surgery in our family).

At the time both Dad and I were teaching Hebrews. Not knowing how long the surgery would be or when I would connect with Dad, I had a commentary on Hebrews with me and was reading it when Dad sat down. We began discussing Hebrews 6 (a simple passage). And as is normally the case—we can get animated, excited about what we are learning.

As we talked a young man kept looking at us from across the room. Suddenly he got up, walked over to us, picked up a chair, turn it facing us and said, “What are you talking about, and what do you do?”

I told him I was a pastor and that my Dad was a professor of Bible and theology.

He immediately identified that he was searching but had several questions or rather objections to Christianity.

He said something like

“I have a few objections to Christianity.”

For about the next hour or so we had a lively discussion with Jason, a 24 year old, Italian Catholic from Philadelphia who was attending Temple University and liked to the outdoors.

Our conversation ranged from the profound to the mundane—things like:

Cloning

Stem cell research

Harry Potter

Science and the Bible (particularly evolution)

Movies with redemptive themes

### **But there were four main concerns, objections he had to Christianity.**

1. The exclusion of others by Christians. That those who were not Christian’s would go to hell. The exclusive claims of some Christians.

*(Fourth issue we dealt with)*

This was dealt with in the discussion about the claims of Jesus. I didn’t not deal with those who were going to hell, but with the choice that all must make.

2. He believed that all religions (well at least the three major “Abrahamic religions”), were pointed to the same thing. That there were several ways to get there. And that, God has provided different religions to because people are different and come to God in different ways. He thought Jesus was the greatest of the prophets because of his teaching on love and kindness.

*(Third issue we dealt with)*

He thought that because Islam was growing so fast that would give it more merit.

Dad, having just examined the statistics of growth of Christianity, Evangelicalism, and Islam—was able to show that that was not true.

I told him there was a difference between the three “Abrahamic” religions. It was the claims that Jesus made. Neither Abraham nor Muhammad claimed to be God. Then I explained the Lord, Liar, Lunatic analogy.

I said that everyone had to make a choice on what they believed about Jesus, but that they could not simply claim he was a good man.

3. The problems with organized religions. That all the “churches” have done some very bad things, and have not demonstrated love like they should. (Though he did not use the word “Hypocrisy” that seemed to be his objection).

*(Second issue we dealt with)*

I agreed that religion has often done things that didn’t match with what they claimed to believe, but quickly changed the subject to the absolute not the relative. That each “faith” had to be judged on what they believed first, then on how it affected the adherents to that “faith.” If the absolute is wrong, the actions don’t matter. And if the actions are not representative of the faith/absolute, there is also a concern.

We talked about the need to have a well reasoned faith. To have conviction and cohesive (consistent) believe, not a “blind faith.” I admitted that to often people want a “30 second” commercial answer to life’s most important questions, and that too often the Christian church has tried to only give those answer.

4. And his last observation was the fact that the Bible contradicted itself.

*(First issue we dealt with)*

I asked him if he knew of any. He was honest and said, he couldn’t think of any. Then tried to paraphrase something his girlfriend had said.

I admitted that people “use” the Bible to say many different things but that I personally had studied the Bible most of my life and had not found any substantive contradictions.

His response

He asked for books to read (he was big reader)  
Recommended Lee Strobel’s *Case for Christ* and *Case for Faith*  
Ravi Zacharias *Jesus among other gods*

He appreciated answers that no one else was willing to give him.  
He appreciated the willingness to deal logically with issue.

### **Buddy Nudge**

How would you answer his first two questions?

1. The exclusion of others by Christians. That those who were not Christian’s would go to hell. The exclusive claims of some Christians.
2. He believed that all religions (well at least the three major “Abrahamic religions”), were pointed to the same thing. That there were several ways to get there. And

that, God has provided different religions to because people are different and come to God in different ways. He thought Jesus was the greatest of the prophets because of his teaching on love and kindness.

(Too often I have been in a hurry and missed this kind of conversation—rather than this being unusually it should be the norm as I interact with my neighbors and others.)

The question about the exclusivity of Christianity and the universalism or at least multiple “roads” to God is an all too common question today. But Jason’s focus on the 3 “Abrahamic” religions was new—or at least it had never been asked of me, nor has it been framed that way since.

But it fits nicely into this months them—*His Story, His Glory*

We are talking this month about a promise God made to Abraham. Today we want to focus on how the promise was **uniquely fulfilled** in Christ not all other Abrahamic religions. (Abraham was to be the father of many nations)

And in this session, how the promise fulfilled in Christ is applied to us.

One other thing—I strongly believe that our theology must be practical and our practice must be theological. So we will be looking at a theological truth and why it is important to us and how we can share it.

### ***So how do we answer Jason’s Questions?***

Key:

Integrity of the Word  
Who Jesus Is  
The cross

He thought that because Islam was growing so fast that would give it more merit. Dad, having just examined the statistics of growth of Christianity, Evangelicalism, and Islam—was able to show that that was not true.

I told him there was a difference between the three “Abrahamic” religions. It was the claims that Jesus made. Neither Abraham nor Muhammad claimed to be God.

Then I explained the Lord, Liar, Lunatic analogy. And while this argument is simplistic, it allowed us to get to the point. (See appendix: Deity of Christ)

I said that everyone had to make a choice on what they believed about Jesus, but that they could not simply claim he was a good man.

If there were multiple paths to God there would be no need for Jesus. And no need for Jesus to die.

### **So let me ask you a question?**

Not only how would you answer Jason—but what key passage would you use?

Notice that the answer to the questions is related to our understanding of who Jesus is and what He did on the cross.

Today we only have time to focus on the second part—what Christ did on the Cross

God made promises and covenants to ancient men, in foreign lands and in foreign languages—with the purpose of glorifying Himself by blessing man.

How is that blessing applied to us—through Christ.

### Key Passages

When we seek to explain what was accomplished on the cross by Christ for us, there are many metaphors used in Scripture. And when we boil it down to one metaphor we may miss some of the wonder, the beauty—but it is still helpful to understand the core elements and key focus.

While some see as many as 13 metaphors, most would see between 3 and 5. In the two passages we will look at we will see 4 of those.

To do this I want us to examine two passage in the book of Romans—a book all the Adult classes will be studying starting in September—so we not try to cover everything in these passages.

### Romans 3:21-26 (observation—what does it say? What do you see?)

Context

In the first 3 chapters Paul is lays the foundations for the key truths in this section and their explanation, development, defense and application in the rest of the book.

**Key Point**—all have sinned and fall short of the glory of God—all are justly condemnable and separated from God because of sin.

**Romans 3:21** But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— (ESV)

**Luke 24:27** And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. (ESV)

With Christ a shift has occurred in salvation history—He is the pivot point

**Romans 3:21-31**

21 **But now** the **righteousness of God** has been manifested apart from the law, although the Law and the Prophets bear witness to it—

22 the **righteousness of God** through **faith** in Jesus Christ for all who **believe**.

23 For there is no distinction: for all have sinned and fall short of the glory of God, and are **justified** by his grace as a gift, through the **redemption** that is **in** Christ Jesus, whom God put forward as a **propitiation** by his blood, to be received **by** **faith**.

24 This was to show **God's righteousness**, because in his divine forbearance he had passed over former sins.

26 It was to show **his righteousness** at the present time, **so that** he might be just and the **justifier** of the one who has **faith** in Jesus.

temporal

Definitive righteousness— what is needed to have a right relationship with God

Echoes of 1:17 in 3:21 For in it (the Gospel) the righteousness of God is revealed But now the righteousness of God has been manifested apart from the law

Luke 24:21, 27, 44 Jesus the fulfillment of the Old Testament

summary/review of 1:18-3:20

Court Room declared righteous in Christ

Market Place purchased through exchange of Christ

Temple atoning sacrifice satisfying God's holiness by Christ

It is God that justifies on the bases of what Christ did received through faith

This passage is about the righteousness of God—or in summary fashion up to this pointing the book of Romans—what is needed to have a right relationship with God

“but now” is a temporal clause more than a logical clause

With Christ a shift has occurred in salvation history—He is the pivot point

Salvation History is tied up in Him

See the key terms?

Justify, Redemption, Propitiation

All of what God does for us is based in Christ—without Him there is no salvation

There are not multiple avenues

But what God does is conditions on a response from us—faith

But let’s define these key concepts Romans 3:24-25

Definition:

Justification **Court Room** Language **declared righteous** in Christ

Negative—forgiveness of sin—declared not guilty

Positive—declared righteous

**“just as if I had never sinned”** is only half of the wonderful truth, it leaves us neutral with God

This is Paul’s favorite metaphor so it has tended to dominate evangelical theology—but it doesn’t capture the full breath of what has done.

Redemption **Market Place** Language **purchased through** exchange through the blood of Christ

“Redemption may be summarized around three basic ideas.

(1) People are redeemed **from something**; namely, from the marketplace or slavery of sin.

(2) People are redeemed **by something**; namely, by the payment of a price, the blood of Christ.

(3) People are redeemed **to something**; namely, to a state of freedom; and then called to renounce that freedom for slavery to the Lord who redeemed them.”<sup>87</sup>

When Paul says that we are, “justified freely by His grace through the redemption (**apolutrosis**) that came by Christ Jesus (Romans 3:24), **he indicates that the meaning of this aspect of redemption is “freedom from the penalty of sin that Christ’s death gained for guilty sinners.”**<sup>88</sup>

Propitiation **Temple** Language atoning **sacrifice satisfying** God’s holiness by Christ

The passage ends (3:26-27)

It is God that justifies on the bases of what Christ did received through faith

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<sup>87</sup>Ryrie, *Basic Theology*, p. 292.

<sup>88</sup>Roy B. Zook, ed. Darrell L. Bock, consulting ed. *A Biblical Theology of the New Testament* (Chicago: Moody Press, 1994), p. 271.

**Main point** (Wow factor)

Now these are truths that many of us take for granted. We know this. We did that.

But when was the last time you were Wowed by these truths. I hope it has been recently.

Notice the amazing truth

Justification is the means by which we can have intimate access to the Father – a relationship we don't deserve

But He did not only deal with past sins

He sacrifice is what justifies me now—even though I am still not perfect

He deals with my present sin

I don't have to be perfect by my self

Ponder the achievement of God.

He doesn't condone our sin, nor does he compromise his standard.

He doesn't ignore our rebellion, nor does he relax his demands.

Rather than dismiss our sin, he assumes our sin and, incredibly, sentences himself.

God's holiness is honored. Our sin is punished . . . and we are redeemed.

God does what we cannot do so we can be what we dare not dream: perfect before God.<sup>1</sup>

God is still God. The wages of sin is still death. And we are made perfect.

But being wowed is only part of the response.

There really ought to be a number of natural responses

**Worship**

which should include

**Obedience**

Remember John Soden showed last week that the promises and covenants of God are intended to allow a holy God to have a relationship with sinful mankind.

But with the promise were also given

the call to trust and obey

a call to loyal obedience by faith

The Purpose of God's promises and covenants

To allow fallen humanity the opportunity to know God in intimate relationship

To experience the result of blessing and hope for eternity

**Sharing**

These truths are too awesome to keep to ourselves

**Defend**

These truths are too critical to not think deeply on them and defend them.

## Story #2 Dr. Francis Beckwith

But how unique is our view?

For the last few months I have been following an interesting development. The Evangelical Theological Society a group of Bible, Theology and Philosophy professions—plus a few

<sup>1</sup> Max Lucado, *In the Grip of Grace* (Word Publishing: Dallas, 1996) p. 55.

people like me—each year elects a new president. Last year the Society elected Francis Beckwith—a philosophy and sociology professor from Baylor University.

Back in May, Dr. Beckwith resigned as the President since he has decided to reconvert to Roman Catholicism, the faith of his childhood. You can read lots of different takes and this story—he loves to discuss his personal journey towards closeness to God and his family. I've listened and read a number of interviews—some focus more on the sociological issues, some on the historical issues and others on the theological issues.

And though Dr. Beckwith prefers to discuss his journey more than specific theological views—one issues keeps surfacing—How one defines justification.

Central Issues in the Atonement a doctrine under scrutiny

Dr. Beckwith states this:

I began reading the Early Church Fathers as well as some of the more sophisticated works on justification by Catholic authors. I became convinced that the Early Church is more Catholic than Protestant and that the Catholic view of justification, correctly understood, is biblically and historically defensible. Even though I also believe that the Reformed view is biblically and historically defensible, I think the Catholic view has more explanatory power to account for both all the biblical texts on justification as well as the church's historical understanding of salvation prior to the Reformation all the way back to the ancient church of the first few centuries.<sup>2</sup>

How is it defined? What is it? And how is the Evangelical view different, if at all, from the Roman Catholic view?

While I am far from an expert on Roman Catholic doctrine—what has struck me in reading about this is a simple observation.

For evangelicals there is a time at which one is justified, redeemed and when God's holiness is satisfied (there three key terms in Romans 2). Roman Catholic focus seem to have merged issues of justification and sanctification to the point that one's present relationship with God is always uncertain.

But listen to these passages

John 5:24 Truly, I say to you, whoever hears my word and believes him who sent me **has** eternal life. He does not come into judgment, but **has** passed from death to life. (ESV)

I John 5:13 I write these things to you who believe in the name of the Son of God that you may know that you **have** eternal life. (ESV)

I Corinthians 6:11 And such were some of you. But you **were** washed, you **were** sanctified, you **were** justified in the name of the Lord Jesus Christ and by the Spirit of our God. (ESV)

But let's look at this more closely in Romans chapter 5.

This is one of those WOW passages for me—it's awesome what God has done.

Romans 5 (observation—what does it say? What do you see?)

Context

Rom. 1-8 Righteousness revealed to man

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<sup>2</sup> [http://rightreason.ektopos.com/archives/2007/05/my\\_return\\_to\\_th.html#more](http://rightreason.ektopos.com/archives/2007/05/my_return_to_th.html#more)

Rom. 9-11 Righteousness rejected by Israel (God's people)

Rom. 12-16 Application of Righteousness in the believer's life.

We've seen the introduction to the doctrine of salvation in Romans as Paul laid it out in chapter 3. Chapter 4 is rich with a focus on the present benefits of our salvation—the promise of God's blessing—ultimately fulfilled in Christ through faith.

But due to time, we'll skip over chapter 4 to chapter 5.

Explanation of the Atonement from one text

**Romans 5:1** Therefore, since we **have been justified by faith**, we have peace with God through our Lord Jesus Christ. (ESV)

Paul having discussed the basis of justification in chapters 3 and 4, now turns to expound on the benefits of the atonement.

**Romans 5:1-11 Experience result of Justification**

(Declaration of Righteousness—the full measure of the Atonement)

Brings Hope of final salvation

**5:1-2** Believer's peace and exaltation of hope are based on **justification**

Main Clause verse one: We have peace with God

Participial clause -- antecedent action

Notice the present active indicative: those that are justified presently, right now have peace with God. (Not, "you are required to obtain it")

This peace with God is **reconciliation**

**2 Corinthians 5:19** that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. (NIV)

While justification and sanctification are definitely connected in New Testament theology, there is a point at which—having believed in Christ—one **is** justified and we continue on towards sanctification.

That's while someone like Dr. Beckwith, who understand the evangelical definition of justification is hard pressed to explain his view. Because in his current belief system, one can't know if one is sanctified—and therefore must continually depend on the sacraments to bestow grace.

**5:3-5** Serve almost as a parenthesis: In light of the Believer's peace and exaltation, afflictions are not defeating but serve to strengthen his *hope* in God—Assurance.

**5:6-11** The believer's hope is confirmed by God's love demonstrated in Christ's work in behalf of both sinners and believers

**5:6** For - explanatory conjunction—referring back to 5:1-2  
justification/reconciliation

- while we were still helpless (man's sin)—Powerless, without strength (To do what - save ourselves, remember the context Romans 3 - all are sinners and deserve death)

- at the right time (Gal. 4:4 in the fullness of time - God's perfect timing)
- Christ died *for* the ungodly - **Substitution**  
For = *huper* - in behalf of, but here **in place of** (for the benefit of ) - context 5:7 illustration of substitution (Non-atonement passage where *huper* = in place of Rom. 9:3)
- **Substitution** (1 Peter 2:24; 3:18; Isaiah 53:6, 12)  
Substitution ("in place of" or "in stead of")  
Sin required payment. Christ became the payment of the debt of sin by dying in the place of men. (Rom. 5:6-8; 1 Pet.3:18)  
"A general belief that Christ died for the whole world is not sufficient; a personal conviction that one's own sin has been perfectly borne by Christ the Substitute is required."<sup>96</sup> (Jn. 1:29; 2 Cor. 5:21; Gal. 3:13; Heb. 9:28; 1 Pet. 2:24)

**5:8** But God demonstrated His own love toward us - that character of God which causes him to reveal himself to man

Man's sin

- in that while we were yet sinners -- one does not have to be good or do anything in order to be made ready for salvation, it is God who does the transformation
- Christ died for us - again *huper* - in our place - **Substitution**

**5:9** This verse has the idea of **redemption and sacrifice** (3:24) though it doesn't use those terms

having been declared righteous (v.1) - the a benefit of the Atonement

Concept: **Sacrifice**

- How? **By His Blood**

-we shall be saved from the wrath of God through Him - Wrath = God's anger toward sinner (we) - **Propitiation (to satisfy or appease)** (3:25-26) (1 John 2:2)

No longer to be condemned 8:1

Certainty  
Assurance

Propitiation (to appease or satisfy; turning away of wrath by an offering)

The death of Christ dealt with the wrath of God by satisfying all of His righteous demands upon the sinner.

Rom. 3:25-26; 5:9; 1 Jn. 2:2

**Redemption** see

Galatians 3:13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"— (ESV)

**5:10-11 Reconciliation** (2 Corinthians 5:19)

If - first class condition - believed true for the sake of argument -since The removal of enmity between God and man **Reconciled to God** -

Because we were reconciled by Christ's death, the fact and work of His life in the present (Heb. 7:25 intercession) guarantees our salvation – **Assurance**

<sup>96</sup>Lewis S. Chafer, and John F. Walvoord, *Major Bible Themes*, Grand Rapids: Zondervan, 1974, p.63.

Reconciliation (a change of relationship between hostility and harmony)

Having paid the debt man owed for sin, the death of Christ was able to change man's state of alienation from God to make him acceptable, and thereby removing hostility provided harmony.

2 Cor. 5:19; Rom. 5:10-11; Peace with God - Rom. 5:1

Redemption (to buy or purchase or pay a price for something)

By dying in our place, Christ paid the price which our sin demanded so that we could be reconciled.

Gal. 3:13; Rom. 5:9 The picture is one of a slave market. Christ removes the sinner from the market, buying us through His death and purchasing life for us. Eph. 1:7; Rom. 3:24

Redemption means people are redeemed **from** sin **by** the blood of Christ **to** freedom, which should be relinquished in slavery to the Lord.

### **Summary: Key concepts**

Christ has taken our place and has done what we could not do for ourselves:

1. He died (Sacrifice)
  2. in our place (Substitution)
  3. paying the price for our sin (Redemption)
  4. satisfying God's wrath (Propitiation or satisfaction)
  5. and allowing us to have a relationship with God (Reconciliation)
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1. The atonement is the cross-work of Christ in which
  2. He once for all died (Sacrifice)
  3. in our place (Substitution)
  4. paying the price for our sin (Redemption)
  5. that satisfied God's holy wrath (Propitiation/Satisfaction)
  6. allowing us by faith
  7. to be made new creatures (Regenerated, imparting eternal life)
  8. by being declared righteous (free from all sin past, present, and future) in Christ (Justification)
  9. which enables us to have a relationship with God (Reconciliation)
  10. leading to a transformed life (Sanctification) empowered by the indwelling Holy Spirit.

Main point (Wow factor)

### **So the Promise applied to us**

Through the death of Christ on our behalf

We are not simply forgiven thought that is part it is so much more  
Yes it is a legal (forensic) issue—we are declared to be in right standing before God

Yes it is Christ becoming my substitute but more

It is peace with God

It is an intimate relationship with God

## **Story #3 Tito**

Explain it and Apply it

Since we have these awesome truths—how do we explain them to others—how do we share it?

DR Trip – Driver, about to be a dad for the first time

Worked for Christians

Constantly challenged to “convert”

But he state—"No one ever tells me how?"

As we shared with him it became clear that

Traditionalism

Formalism

Hypocrisy

Were there obstacles

See's Christianity as tradition

Doesn't want to be a hypocrite

Didn't understand the gospel

How do we share this truth?

**Romans 6:23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (ESV)

Wages

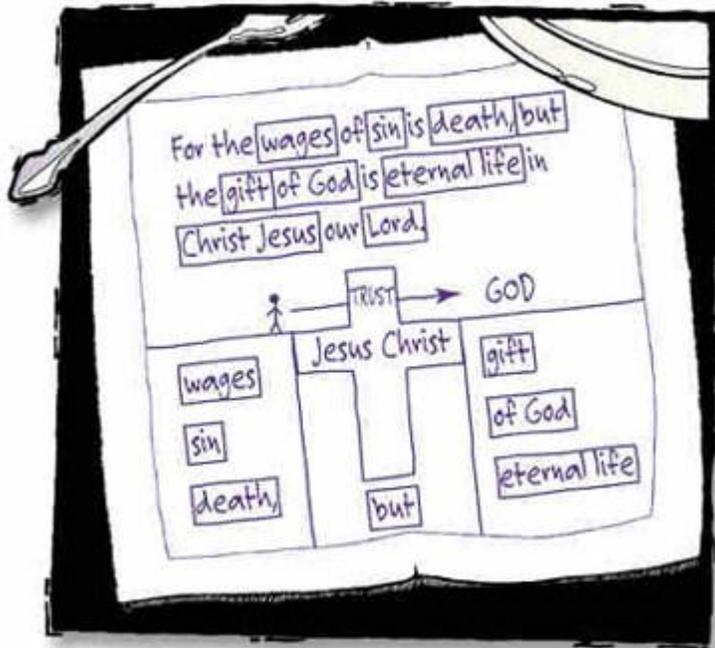
Sin

Death

Free gift

Eternal life

In Christ Jesus



What is keeping you? Nothing—but not yet!

The cross is foolishness (1 Corinthians 1:20-29)

Assignment: Read Hebrews 9-10

Before we look at the specifics of what is applied to us in the promises given by God, it is worth remembering that all of this is foolishness to men.

I Corinthians 1:18-31

18 For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. 19 For it is written, “I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.” 20 Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? 21 For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. 22 For Jews demand signs and Greeks seek wisdom, 23 but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, 24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 For the foolishness of God is wiser than men, and the weakness of God is stronger than men. 26 For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. 27 But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; 28 God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, 29 so that no human being might boast in the presence of God. 30 He is the source of your life in Christ Jesus, whom God made our wisdom and our righteousness and sanctification and redemption. 31 Therefore, as it is written, “Let the one who boasts, boast in the Lord.” (ESV)

The application of the death of Christ to us: Multifaceted

While Christ’s death is a model of sacrificial service to God and love for people (cf. Phil 2:6-11), this is not the primary explanation of it in the New Testament. The primary explanation and summary of the multifaceted cross-work of Christ is to refer to it as vicarious atonement or penal substitution. This means that Christ’s sacrifice paid the full penalty of our sin by dying in our place. The penalty for sin is death and Christ completely paid that penalty on the cross.<sup>3</sup>

What Christ did for us, that we could not do for ourselves

<http://www.geftakysassembly.com/Articles/BiblicalExposition/JustificationByFaith.htm>

[The Two Methods of Justification](#)

[The Ground of Justification](#)

[The Means of Justification](#)

[Resulting Blessings From Being Justified](#)

[Adam and Christ](#)

[Dead to Sin](#)

[Dead to the Law](#)

[Unending Struggle With Indwelling Sin](#)

[The Security of Believers](#)

The atonement

Justification

Definition

John Piper holds to the historic, Protestant doctrine of justification by faith alone, which can be summarized in the following four points:

1) The sole ground of our justification is the righteousness of God, expressed in the alien, imputed, active obedience of Christ, climaxing in his sin-bearing, substitutionary death.

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<sup>3</sup> Greg Herrick, [http://www.bible.org/page.php?page\\_id=736](http://www.bible.org/page.php?page_id=736)

2) Faith alone is the sole means of justification. In other words, it is faith only, and not our deeds in any way (whether the external manifestation or the internal God-glorifying motive behind them), that connect us savingly to Jesus Christ.

3) Faith is distinct from its fruit, the obedience of faith, yet faith is of such a nature that it must and will produce love for people and a life of genuine, though imperfect, holiness in this world. Therefore, as the Westminster Confession of Faith (11.2) says, the faith that alone justifies (as the instrument which unites us to Christ, not as the ground or content of our justifying righteousness) is never alone;

4) Therefore, this reality of forensic righteousness, which is imputed to us on the first act of saving faith (as the seed of subsequent persevering faith), is different from transformative sanctification, which is imparted by the work of the Holy Spirit through faith in future grace.

You can listen to John Piper talk more about the meaning of justification by faith alone in the audio link above. © Desiring God

Important

To life

To family

Redemption

Reconciliation

## Appendix: Deity of Christ

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### ***Scriptural Support of Christ's Deity***

Did Jesus Claim to be God? Some debate it, saying that His disciples were confused or wanted to start a religion.

*Assertions:* Jesus claimed he was God

John 5:18 For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

John 10:30-33 "I and the Father are one." Again the Jews picked up stones to stone him, But Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?" "We are not stoning you for any of these," replied the Jews, but for blasphemy, because you, a mere man, claim to be God."

Others understood Him to claim to be God.

Mark 14:61-64 But Jesus remained silent and gave no answer.

Again the high priest asked him, "Are you the Christ, the Son of the Blessed One?"

62 "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

63 The high priest tore his clothes. "Why do we need any more witnesses?" he asked. 64 "You have heard the blasphemy. What do you think?"

They all condemned him as worthy of death. (NIV)

John 19:7 The Jews insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God." (NIV)

*Actions:* Jesus miracles and word proved He was God  
(Particularly those only a God/Man could perform)

#### *Forgive Sins*

Mark 2:1-12 A few days later, when Jesus again entered Capernaum, the people heard that he had come home. So many gathered that there was no room left, not even outside the door, and he preached the word to them. Some men came, bringing to him a paralytic, carried by four of them. Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus and, after digging through it, lowered the mat the paralyzed man was lying on. When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." Now some teachers of the law were sitting there, thinking to themselves, "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?" Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, "Why are you thinking these things? Which is easier: to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up, take your mat and walk?' But that you may know that the Son of Man has authority on earth to forgive sins..." He said to the paralytic, "I tell you, get up, take your mat and go home." He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, "We have never seen anything like this!"

John 5:27 And he has given him authority to judge because he is the Son of Man.

*Create*

Colossians 1:16-20 For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. 1:17 He is before all things, and in him all things hold together. 1:18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. 1:19 For God was pleased to have all his fullness dwell in him, 1:20 And through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

*Attributes:* Jesus attributes demonstrate he is God

Matthew 1:23 "The virgin will be with child and will give birth to a son, and they will call him Immanuel" -- which means, "God with us." (NIV)

Matthew 18:20 For where two or three come together in my name, there am I with them.

Matthew 28:18-20 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 28:19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 28:20 And teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

John 8:58 "I tell you the truth," Jesus answered, "before Abraham was born, I am!"

Exodus 3:14 God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'" (NIV)

Colossians 2:9 For in Christ all the fullness of the Deity lives in bodily form, (NIV)

*Ascriptions:* What other people said about Jesus supports that he is God

*Received and Accepted Worship*<sup>5</sup>

*Only God is to be worshipped and Jesus received worship.*

Matthew 4:10 Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'" (NIV)

Hebrews 1:6 And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him." (NIV)

John 20:28 Thomas said to him, "My Lord and my God!"

Hebrews 1:8-10 But about the Son he says, "Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom. 1:9 You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy." 1:10 He also says, "In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands."

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<sup>5</sup>*NET Bible*, Footnote — John 1:1 "And the Word was fully God." John's theology consistently drives toward the conclusion that Jesus, the incarnate Word, is just as much God as God the Father. This can be seen, for example, in John's use of the word *proskunew* ("to worship") with Jesus as object in John 9:38, a word that elsewhere in John (4:21, 23-24) has only God the Father as its object.

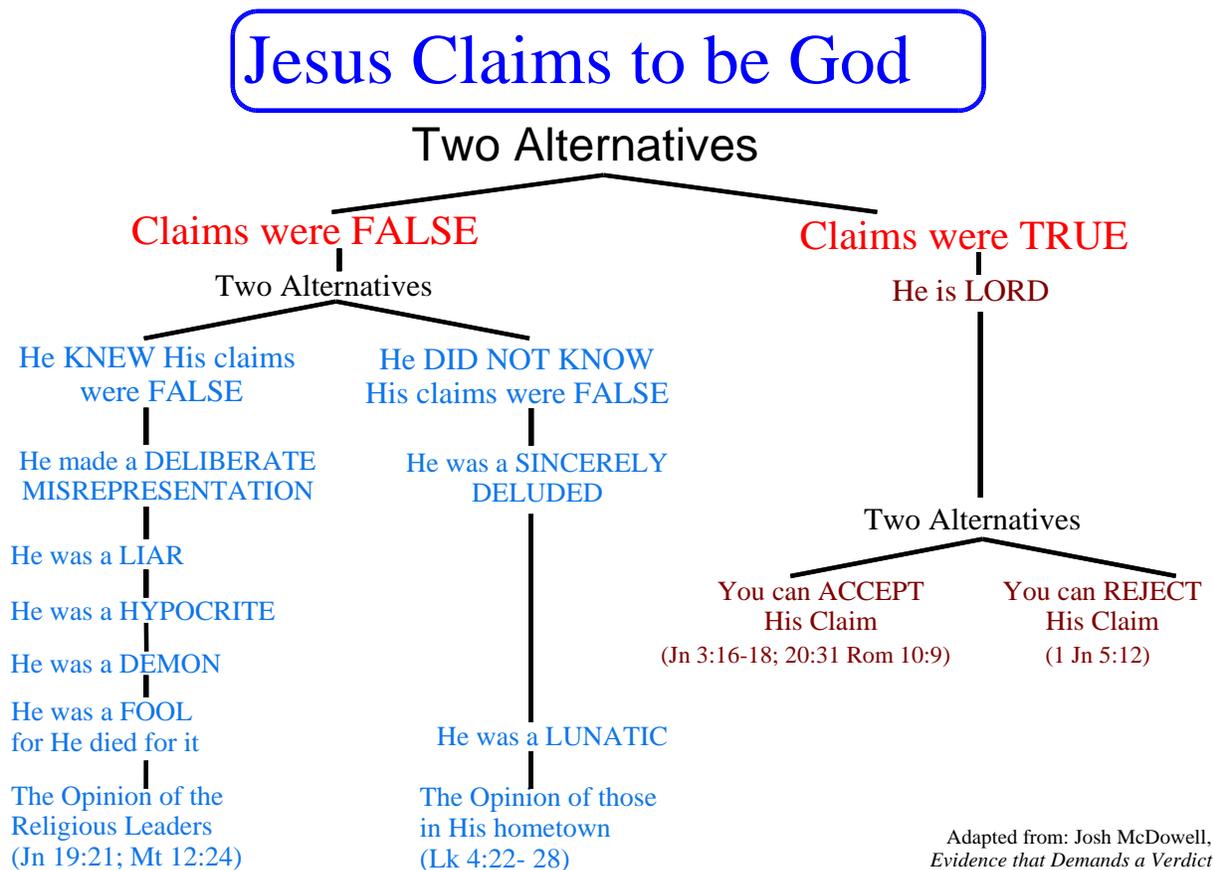
**If anyone denies the deity of Christ, then they deny the accuracy of the Bible, for there is simply too much evidence in the Bible to support the fact that Jesus Christ is God.**

*Apologetically*

But couldn't Jesus just be a good moral teacher?

Lord, Liar, Lunatic

"A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on the level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."<sup>6</sup>



<sup>6</sup>C. S. Lewis, *Mere Christianity*, New York: Macmillan Pub. Co. 1952, p. 41 (p.56 soft-cover).