

# Justification – Part Three

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OT Usage—The “*tsadaq*” word family

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In both cases, two English word families are employed to translate these words:

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NT Usage—The “*dika*” word family

In both cases, two English word families are employed to translate these words:

“*right*”, “*righteous*”, “*righteousness*” &  
“*just*”, “*justify*”, “*justification*”, “*judgment*”

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Justification assumes a legal, forensic context

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It assumes a “moral” quality in man

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Justification's ground is Christ

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Justification's ground is Christ

Justification's mechanism is grace

Justification's means is faith

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See the “*theodicy*” in *Rom. 3:26 & 4:5*

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is not overlooked!**

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**The demand for a perfect righteousness is not overlooked!**

**It is Christ’s righteousness supplied to the sinner from without**

**It’s obtained by the sinner through faith**

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Note the finality of Justification:

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It's based on unchanging legal ground

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*Rom. 5:1* uses the Aorist tense to describe a permanent change of state for the sinner

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From sinful to righteous!

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From sinful to righteous!

From under wrath to a state of peace!

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From under wrath to a state of peace!

From being enemies to being reconciled!

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From sinful to righteous!

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From being enemies to being reconciled!

From being under Law to under grace!

From being under death to under life!

# Justification – Part Three

Note the attacks on this doctrine:

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Roman Catholics: A progressive righteousness eventually resulting in Justification

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Note the attacks on this doctrine:

**Roman Catholics:** A progressive righteousness eventually resulting in Justification

**New Perspective:** A blending of faith now with works following resulting in a final Justification

# Justification – Part Three

Can Justification be lost?

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Can we be separated from Christ?

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Note the Aorist tense in the chain of  
*Rom. 8:28-30*

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What about “*eternal justification*”?